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

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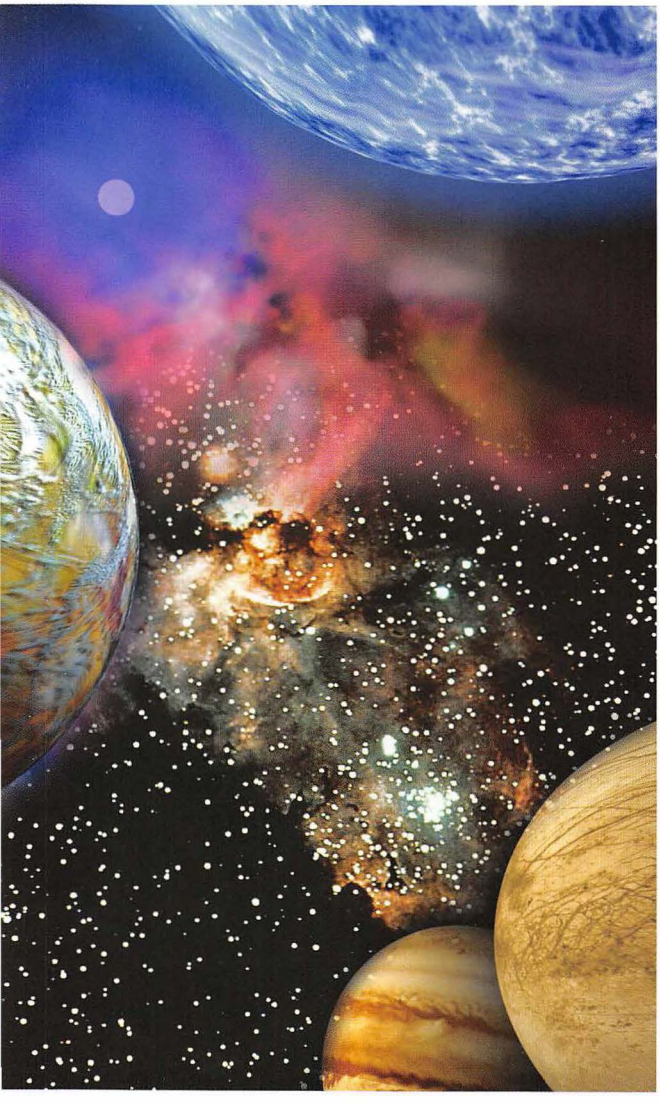
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1 Allah's Greatness and Power

There is no god but Allah, the Ever-Living, the Sustainer of all that exists. Neither slumber nor sleep overtakes Him. To Him belongs whatever is in the heavens and the earth. He is the Most High, the Most Great.

The disbelievers do not esteem Allah with the esteem that is due to Him, and the whole earth will be but His Handful on the Day of Resurrection, and the heavens will be folded up in His Right Hand. Glory be to Him and Exalted is He above that which they associate with Him.

His knowledge is all-inclusive and His power is limitless. He is the Creator. He created the heavens and the earth in six days. He makes the night cover the day, which pursues it swiftly. He also created the sun and the moon and the stars, all governed by laws under His commands.



He alone is to be praised because He alone is the Lord of the worlds. He created the entire universe according to a proper order and a wise plan. He brought forth the heavenly domain and beautified it with stars and created man in the best form.

The Creation as Evidence for Allah

The proof that Allah alone is worthy of worship is that He is the One who created the heavens and the earth and all that is in them and between them. Therefore, He Who created them without any partner should be the Only One to be worshipped.

Truly, in the creation of the heavens and the earth, and in the alternation of night and day, and in the ships which sail in the sea with that which profits people, and in the water which Allah sends down from the

sky, and in the change of the winds and the clouds pressed into service between the heavens and the earth – are indeed signs for people who understand.

The world is a limitless festival of mysteries, splendour and beauty. The heavens and the earth, the planets, the stars and the galaxies are floating along their decreed orbits in space. The cycle of day and night and the alternation of light and darkness have moved the hearts and souls of people everywhere. For a believing heart, it is a daily marvel to behold, a constant reminder of Allah's greatness and glory.



Indeed, it is very difficult to appreciate the significance of the verse **"the vessels that sail across the sea with what is useful to mankind"** (*Surat al-Baqarah:* 164) unless one travels by sea. A ship seems like a dot in the ocean; it is hit by waves from all sides and is surrounded by an incredible world of endless blue! Those who have experienced sea travel know that in the middle of the ocean one is entirely at the mercy of Allah and that it is only with Allah's Will and Command that one can be brought to the safety of the shore. The water which Allah sends down from the sky gives life to the earth after it has been lifeless and causes all sorts of creatures to multiply on it. In fact, these are signs that deserve our attention, reflection and intelligent study. They are all manifestations of Allah's supreme power and limitless mercy.

Allah is One and Only

Allah is One and Only. Nothing resembles Him. He is in no way limited by time or place. Nothing in the entire universe affects Him in any way. He is Ever-living and sustains all that exists. Minds cannot perceive Him, nor can imaginations picture Him. His greatness and glory can be known through the intellect and reflection in whatever He has created.

He is the Lord Who creates and provides sustenance. He gives life and causes death, alters the day and night and raises people to high grades and degrades others who deserve such degradation. Whatever He wills definitely occurs exactly as He wishes it to be. He sees everything and hears everything all at the same time. He has knowledge of everything, whether secret or open. He is the Supreme Lord and Master in this world and in the hereafter.



He has power over everything, and His mercy extends to everyone and everything. His bounties reach every living creature. He forgives the sins of those who turn to Him and answers the prayers of those who pray to Him. He gives sustenance to the needy and knowledge to the ignorant. He guides the perplexed, feeds the hungry, gives drink to the thirsty, clothes the naked and relieves the distress of the distressed.

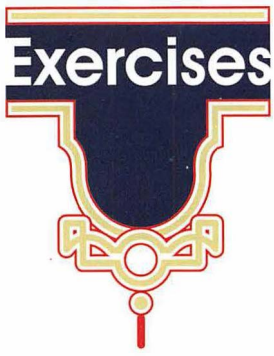
He has given us all that we want of Him, and even if we try to count the favours He has bestowed upon us we will not be able to number them. He shelters us, accepts our repentance, supports the wronged and punishes the oppressors and the tyrants. He gives security to the fearful, honours whomever He Wills and brings disgrace upon whomever He Wills. He is the Ever free from want. He spends by day and night and nothing diminishes His unlimited treasures! All the affairs of the universe and beyond go according to His Decree and Will.

He Alone is the Lord and Master who truly deserves to be worshipped. He has no partners whatsoever. He is our Lord and the Lord of everything. He is the Lord of the heavens, the Lord of the earth and the Lord of the Great Throne. It is He who causes the grain and date-stone to sprout. He brings forth the living from

the dead and the dead from the living. He is the Revealer of the Tawraat, the Injeel and the Qur'an! He is the First, there is nothing before Him; He is the Last, there is nothing after Him; He is the Manifest, there is nothing beyond Him. His army is never defeated; His promise is never broken; and the wealth of the wealthy will in no way protect them from Him.

There is no one to withhold what He gives and no one to give what He withholds. There is no one to lead astray whomever He guides or guide whomever He leads astray. There is no one to bring near what He holds far and no one to hold far what He brings near. Praise be to Allah, Lord of the worlds!





A. Answer these questions.

1. Why should we praise Allah?

2. Mention a few signs of Allah's greatness.

3. Mention some of the many gifts Almighty Allah has given to mankind.

B. Think-up

1. Does Allah lead people astray?
2. The sun, the moon, the day and the night are great signs that testify to Allah's greatness. Why do you think many people do not regard them as such although they see them everyday?

2 Attributes of Allah

Allah is Supremely Great. He commands and forbids. He creates and provides. He gives life and causes death. He elevates and abases. He causes the night to pass into the day and causes the day to pass into the night and knows full well all that is in our hearts.

Indeed, whatever Almighty Allah wills comes into being in the manner He wills it. His orders and His decrees are fulfilled in the heavens, in the farthest reaches of the earth and beneath it, in the seas, the skies and in every part of the universe. He originates whatever He wills and causes to die whatever He wills. His knowledge encompasses everything. He keeps account of every single thing.



Almighty Allah has the most beautiful names and the loftiest attributes. We must affirm and believe in all His attributes without distorting their obvious meaning, claiming that they mean something other than that which is reported in the Qur'an or the Sunnah, denying their meaning altogether or likening them to any of those of His creatures. Allah says, **"There is nothing like Him; and He is the All-Hearer, the All-Seer."** (*Surat Ash-Shooraa*, 42:11) He also says, **"And all the most beautiful names belong to Allah, so call on Him by them."** (*Surat Al-A'raaf,* 7:180)

His hearing encompasses all voices, yet these voices do not blend into one another. He hears every single voice. He hears and understands all the various tongues, which are distinct in their countless supplications. One supplication does not distract Him from another. The countless petitions of His creatures do not confuse Him.

His Sight envelops everything. He sees absolutely everything. The hidden for Him is visible, and the secret for Him is open. He knows what is secret and what is even more hidden. He knows what is in a person's mind and conceived in his heart even when it is not uttered by his lips. He knows the treachery of the eyes and what the breasts conceal.

To Allah belong the creation and the command. To Him alone belong this world and the next. In His Hand is all good and to Him return all affairs. His power and mercy encompass all things. His Grace extends to every living thing. He is the Truth, and that which people call upon other than Him is certainly falsehood.

He forgives sins, relieves troubles and removes woes and afflictions. He can do whatever He likes easily and He is in no need of anything. No vision can grasp Him, but He grasps all visions, and His is the creation and the command.

He rewards those who do good deeds, helps the oppressed and humbles the arrogant and haughty. He steadies those who stumble and gives safety from fear. Neither slumber, nor sleep seizes Him. To Him belongs all that is in the heavens and the earth.

He is independent of all creatures. He is Self-Sufficient, Praiseworthy. Whatever He has given since creation has not diminished anything in the least of what He possesses. The whole earth will be but His handful on the Day of Resurrection, and the heavens will be rolled up in His Right Hand. Glory be to Him and Exalted is He above that which they associate with Him.



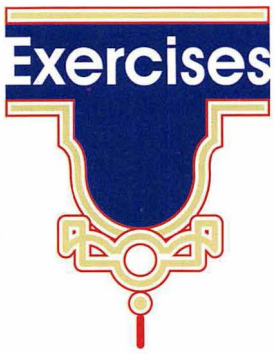
`If the first of mankind, the last of them, the human of them and the jinn of them were as pious as the most pious heart of any man of them, that would not increase Allah's Kingdom in anything. If the first of mankind, the last of them, the human of them and the jinn of them were as wicked as the most wicked heart of any man of them, that would not decrease His Kingdom in anything. If the first of mankind, the last of them, the human of them and the jinn of them were to rise up in one place and make a request of Him, and were He to give everyone what he requested, that would not decrease what He has, anymore than a needle decrease the sea if it is put into it and then taken out of it.

If all the trees on earth, from the beginning to the end of existence, were pens and the oceans were ink, with seven other oceans swelling it thereafter, the words of Allah would not be exhausted.

Glorified and Exalted is Allah! He is the most worthy to be invoked, worshipped and praised. He is the first to be thanked. He is the most Generous of those who give and the most Compassionate of those who have power. He is the Noblest. He is the Most Just. He is unique without an equal. He is eternally existent without children or a mate.

Everything will perish except Him. Every kingdom will come to an end except His Kingdom. Every sheltering shade except His will be withdrawn. When He is obeyed, He is Grateful; when He is disobeyed, He overlooks and excuses sins.

Therefore, we should fear none but Allah, rely on none but Allah and hope for no one's mercy except for His mercy.



A. Answer these questions.

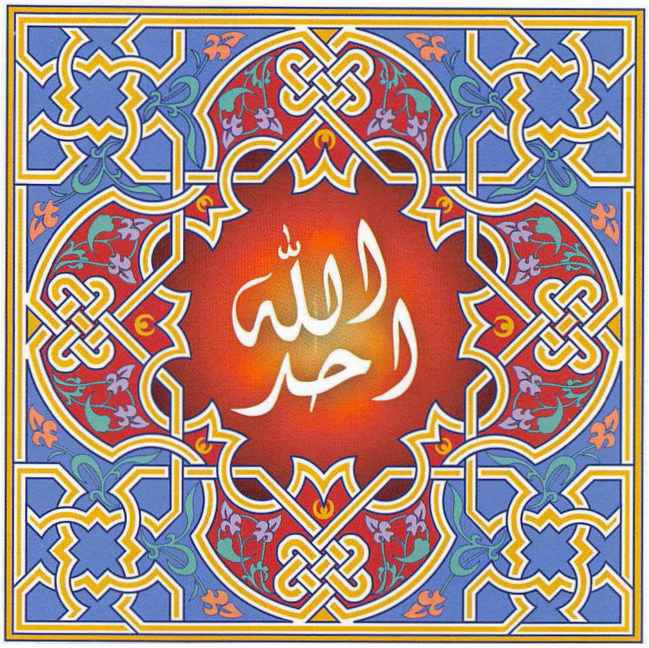
1. What do we mean by attributes? How many attributes does Allah have?

2. When we offer our five daily prayers, do we in any way add to Allah's Sovereignty?

B. Think-up

1. When we learn about the attributes of Allah, we get to know Him in a better way just as we understand a person better when we learn more about his qualities. From the lesson, what quality of Allah really comforts you and gives you peace of mind?
2. Mention ten of Allah's Names.

3 Prophets of Allah



Oneness of Allah – *The Tawheed*

The most important and basic belief about Allah in Islam is *tawheed* – the Oneness of Allah. Belief in Allah is the foundation of Islam. It is the bedrock of a Muslim's faith.

Allah is One – Unique. He is the All-Powerful, the Sustainer of the entire universe. In His Hands are the life and death of all creatures. He is the Sovereign. He is the Lawgiver. He is the Just, All-forgiving, All-Merciful. He is with us in His infinite Knowledge wherever we may be. He is the All-Knowing, All-Seeing, and All-Hearing. The Oneness of Allah forms the basis of all other Islamic beliefs, attitudes, practices and rules. A Muslim should worship none but Allah. He should not associate anything or anyone with Him in worship. He should have absolute trust in Him and love and fear none more than Him.

Indeed, *tawheed* – the belief in the Oneness of Allah – permeates every walk of a believer's life, and it is for this reason that Almighty Allah sent prophets and messengers to call people to the worship of Allah alone, the only Lord and Master.

Prophethood

Allah's revelation is the source of all guidance for man. Man must surrender to the Divine guidance, as ultimate and final. It is man's duty to love and serve Allah. He should submit to His Will. Obviously, no one can do this if Allah does not let humans know what His Will is! How is man's life to be guided then? How can man decide whether or not an action is right or wrong?

Allah is Merciful

Surely, Allah is Most Merciful. He revealed His Will to human beings through His Prophets and Messengers to take them out of darkness into light. It should be borne in mind that belief in the reality of divine revelation (*wahee*) and, consequently, the Prophethood of Muhammad (ﷺ) is the main pillar of Islam.

The Qur'an says, **"And it is not for any human being that Allah should speak to him except by revelation or from behind a veil, or by sending a Messenger (i.e. an angel) and revealing by His permission what He pleases. Indeed, He is Most High and Wise."** (*Surat ash-Shooraa,* 42: 51)

Thus, the message Allah revealed to His Prophets and Messengers is the channel of communication between Allah and mankind. A message (*risaalah*) communicated to a Messenger of Allah is a revelation or *wahee*.

Allah in His mercy sent many prophets (*anbiyyaa',* sing. *nabee*) and messengers (*rusul,* sing. *rasool*) to guide and lead humanity to success in this world as well as in the life to come.



The Qur'an says, **"And We have already sent messengers before you. Among them are those [whose stories] We have related to you and among them are those [whose stories We have not related to you."** (*Surat Ghaafir,* 40:78)

"And [We sent] messengers about whom We have revealed [their stories] to you before and messengers about whom We have not related to you." (*Surat an-Nisaa',* 4:164).

The Qur'an also states that He sent a messenger to every people: **"And for every nation is a messenger."** (*Surat Yoonus,* 10:47) It further states that it is said that Allah did not send any messenger who did not speak the language of the people who were entrusted to him: **"And We did not send a messenger except with the language of his people in order that he may make [the message] clear for them."** (*Surat Ibraaheem,* 14:4)

The Hadeeth tells us that—from the first Prophet, Adam (عليه السلام), down to Allah's Messenger Muhammad (ﷺ)—Allah sent 124,000 prophets, of whom 313 received new commands, or books.

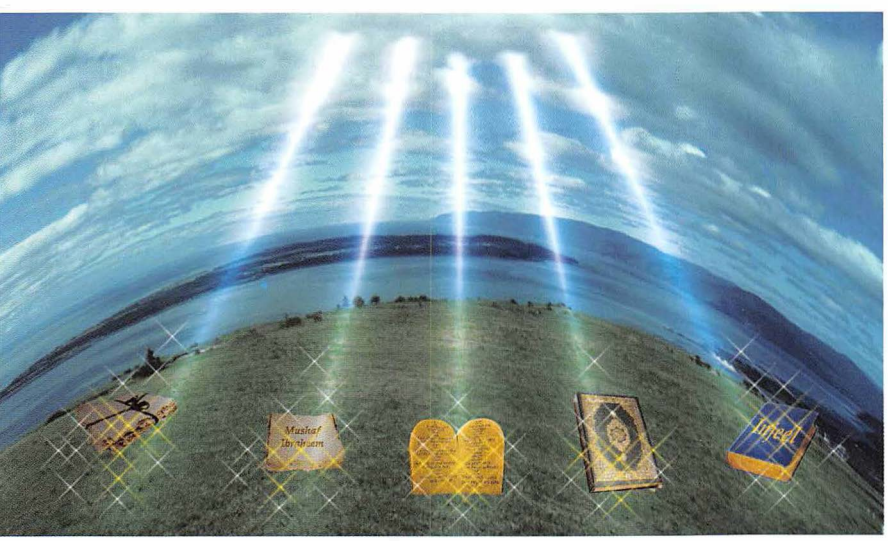
The Words *Rasool* and *Nabee*

The Qur'an uses the words *rasool* and *nabee* to refer to the Prophets and Messengers. The word *rasool*, as well as its plural form *rusul*, occurs more than 200 times and means 'the one who is sent' or 'a messenger'. Less common but frequent is the word *nabee*, which means 'someone who brings news' and occurs about 50 times in the Qur'an.

The word *nabee* in the Qur'an, however, does not mean 'one who gives news about the future' but rather 'one who gives news from Allah'. He comes from Allah to warn against evil and to give good news to mankind. Thus, the words 'giver of good news' (*basheer*) and 'warner' (*nadheer*) frequently appear in the Qur'an.

Rasool means messenger, one sent by Allah to mankind, although this word is sometimes used to refer to the Angel of Revelation (*Jibreel* عليه السلام), whom Allah sent to His Prophets and Messengers. In fact, Muslim scholars have made a distinction between the two words, saying that a *nabee* means a messenger without a law (*Sharee'ah*) and without a book revealed to him, while a *rasool* means one with a law and a revealed book. Thus we can also define the difference further: every *rasool* is a *nabee*, but not every *nabee* is a *rasool*.

The Qur'an clearly and firmly demands of the believers to believe in all the Prophets and Messengers and the books revealed to them without making a distinction among them. The Qur'an mentions books revealed to Ibraaheem (عليه السلام) and specifies the *Tawraah*, the *Zaboor* of Daawood (عليه السلام), the *Injeel* and the Qur'an as revealed books. Aadam (عليه السلام) was the first of the prophets, and he and others – Nooh, Hood, Saalih, Ibraaheem, Ya'qoob, Yoosuf, Moosaa, Daawood, Sulaymaan, 'Easaa and Muhammad (peace and blessings be upon them all), to mention only a few of them – were all human beings chosen by Allah and were given the same message: that Allah is One and that He alone is to be worshipped.



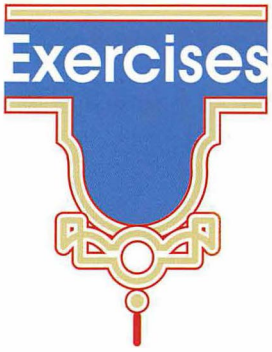
Allah refers to all these prophets as Muslims because all of them followed the Right Path and were His true and faithful servants, to Whose Will they submitted in all the affairs of their life. Every Muslim is required to believe in all the prophets of Allah and respect them. Rejection of one of them is like rejection of them all. In fact, rejection of one is enough to take one outside the fold of Islam.

Prophets played very influential and important roles throughout history in delivering the Message of Allah. They all brought the same message, calling people to worship none but Allah, not to associate partners with Allah in worship, completely submit to Allah's Will, offer *salaah*, pay *zakaat*, lead a moral life according to the Divine Guidance, prepare for the Day of Resurrection when everyone will stand before Allah to be judged for the deeds done in this life.

The stories of Allah's Prophets and Messengers form a significant portion of the Qur'an, but the Qur'an does not tell the stories of all of them. In fact, there are twenty-five prophets and messengers mentioned by name in the Qur'an.

Prophets and Messengers were human beings chosen by Allah to receive His Message and deliver it to human beings. In fact, they were not only the bearers of the divine message, but they also showed how the message was to be interpreted in practical life. They were the models, or examples, to be followed. It is the Prophets' example that inspires a living faith in the heart of his followers and brings about a real change in their lives. That is why the Noble Qur'an lays special stress on the fact that prophets and messengers were men. The reformation of man is thus entrusted to man.

The Qur'an argues, **"Say, 'Had there been upon the earth angels walking about as settlers, We would have sent down to them from the heaven an angel [as] a messenger.'"** (*Surat al-Israa',* 17:95) The Qur'an, however, not only establishes the fact that prophets have appeared in all nations; it goes further and renders it obligatory that a Muslim should believe in all those prophets.



A. Fill in the blanks.

1. The most basic belief in Islam is _____.
2. The Qur'an talks about only _____ prophets and messengers, but we know from the *hadeeth* that there is a total of _____ of prophets and messengers.
3. Rejection of one prophet is _____.
4. Prophets and messengers showed how to translate the divine message into _____.

B. Answer these questions.

1. How does Allah let human beings know His Will?

2. Explain the Arabic word *wahee*.

3. What is the difference between the words *nabee* and *rasool*.

4. Why did Allah send human prophets and messengers?

C. Think-up

We know that there were prophets who were not given any book. What did they call people to? What guidance did they have?

Prophet Muhammad ﷺ – The Last Prophet



The Seal of all the Prophets

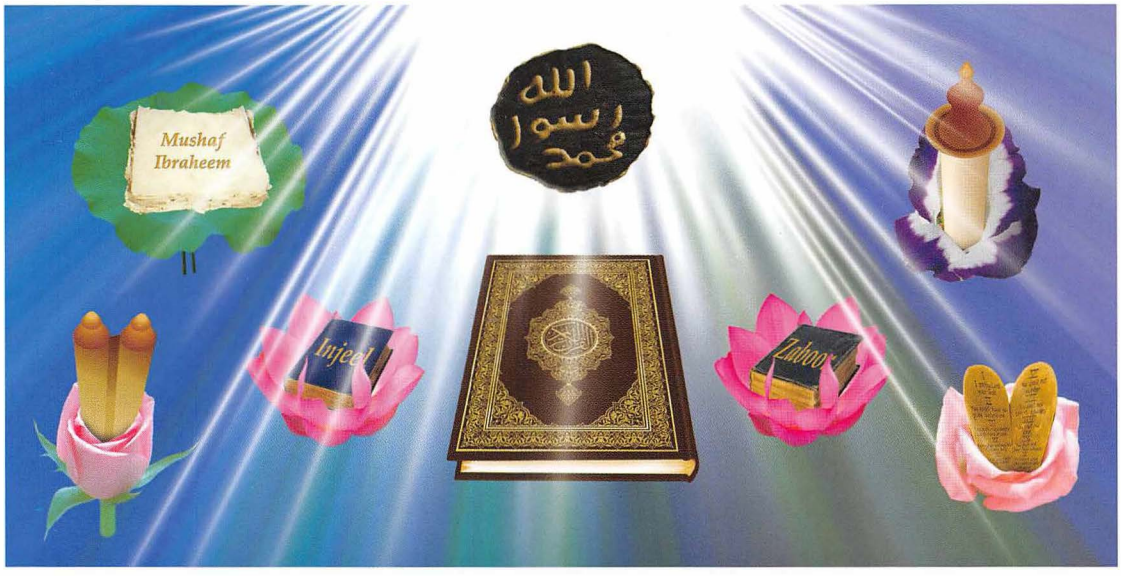
Prophethood came to an end with Muhammad (ﷺ), whom Allah made the 'seal of all the Prophets' (*khaatam an-nabiyyeen*) and by whom the religion (*deen*) was completed and perfected. It was to Muhammad (ﷺ) that the words of Allah were finally revealed through Angel Jibreel (عليه السلام) over a period of twenty-three years, from the age of forty to sixty-three, when he passed away.

The Qur'an states, **"Today, I have perfected your religion for you, completed My favour upon you and have chosen for you Islam as your religion."** (*Surat al-Maa'idah,* 5:3)

This verse set, as it were, a seal on the message of the Qur'an. It was revealed at 'Arafaat in the afternoon of Friday, the 9th of *Dhul-Hijjah,* 10 AH, eighty-one or eighty-two days before the death of the Prophet (ﷺ). No verse whatsoever was revealed after this verse. This clearly points to the fact that Almighty Allah has perfected the faith and bestowed the full measure of His blessings upon the believers. Our total submission to Allah (Islam) is accepted as the true basis, or the basic law, of the *deen*. This self-expression should find expression not only in belief in Allah, but also in obedience to His commands.

Indeed, this verse represents the greatest favour of Allah on the *Ummah* (the Muslim community) of the Prophet Muhammad (ﷺ), for He has perfected their religion for them and so they do not need any way of life other than Islam. Allah sent Prophet Muhammad (ﷺ) as His Last Messenger to all mankind. Muslims do not need any additions, deletions or changes in their religion; Allah has completed it for them.

One day a Jew came to 'Umar ibn al-Khattaab (رضي الله عنه) and said, "Commander of the believers! There is a verse in your Holy Book, which is recited by all of you Muslims. Had it been revealed to us, we would have taken the day on which it was revealed as a day of celebration." 'Umar (رضي الله عنه) asked, "What verse is it?" The Jew replied, **"Today, I have perfected your religion for you, completed My favour upon you and have chosen for you Islam as your religion."** 'Umar (رضي الله عنه) then said, "No doubt about it at all. We know where and when this verse was revealed. It was a Friday. The Prophet (ﷺ) was standing at 'Arafaat (the 9th day of *Dhul-Hijjah*)." (al-Bukhaaree, Muslim, at-Tirmidhee and an-Nasaa'ee)



The Seal of the Prophets

Muhammad (ﷺ) was the last of the Prophets. He is the seal (*khaatam*) of all the Prophets. Just as a seal marks the end of a document or conclusion of a thing, the message revealed to Muhammad (ﷺ), the Qur'an, was the culmination and the end of all divine revelations. Because Prophet Muhammad (ﷺ) is the seal of the prophets, the Qur'an represents the culminating point of all the revelations and offers the final and perfect straight path to success in this life and eternal bliss in the life to come.

The Qur'an has a universal applicability. This means that its teachings are suitable and useful everywhere in the world and at all times. Its text is incorruptible because Almighty Allah has taken it upon Himself to protect it. The Qur'an says, **"Indeed, We have sent the Reminder (i.e. the Qur'an), and We will assuredly guard it."** (*Surat al-Hijr,* 15:9)

The Qur'an is the record of all the words and messages exactly as conveyed to the Prophet (ﷺ) by Allah and arranged by the Prophet (ﷺ) himself under the guidance of Allah. The finality of the Prophethood in Allah's Messenger (ﷺ) rests on the clear words of the Qur'an and the sayings of the Prophet (ﷺ) himself.

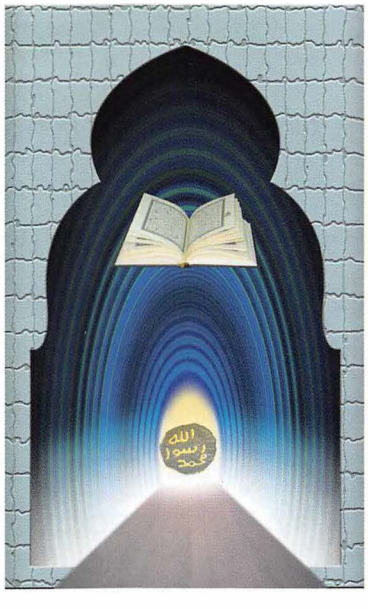
Hadeeth on the Finality of the Prophet (ﷺ)

The *hadeeth* is also clear on this point. The meaning of *khaatam an-nabiyyeen* (seal of prophets) was thus explained by Allah's Messenger (ﷺ): "My example and the example of the prophets before me is like that of a man who has built a house and he made it very good and very beautiful with the exception of one stone in the corner; so people began to go round it and to wonder at it and say, 'Why has the stone not been placed?'" The Prophet (ﷺ) said, "I am this stone and I am the Last of the Prophets." (Al-Bukhaaree)

This *hadeeth* in which the Prophet (ﷺ) speaks of himself as the last of the messengers makes it very clear that no prophet would appear after him.

The appearance of Allah's Messenger (ﷺ) made the institution of Prophethood universal. The day of a national prophet was over, and one last prophet was raised for all nations, for all ages, for all peoples of whatever tribe, colour, language or place!

Islam, the Final Religion



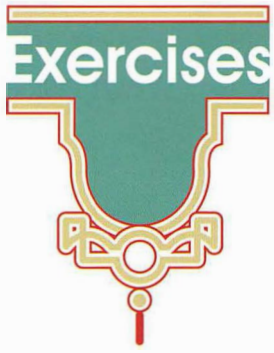
Muhammad (ﷺ) is the last of the messengers sent by Allah to mankind; therefore, Islam itself is the final religion. Islam draws together in itself all the essential aspects of truth about Allah and man's life on earth and the life to come. It is thus a final synthesis of all revealed Truth. Similarly, Allah's Messenger (ﷺ) draws together in himself all truth about man in the various aspects of his life. He is the whole true man in whom all human virtues and aspects are in perfect balance. The Prophet's mission and Islam, being the final message, have in it not only the fragrance of the end, but also that of the beginning.

The Qur'an speaks of Aadam (عليه السلام) as the first man and first prophet and also states that it is with Prophet Muhammad (ﷺ) that Prophethood comes to a close.

Allah's Messenger (ﷺ) is the seal of all the prophets. He is the universal and final messenger of Allah to all mankind whom he leads from darkness into light. Indeed, he is Allah's favour on those who believe in him and in what he brought. He is Allah's favour even to the People of the Book, who may yet come to believe in him. (see *Surat al-Maa'idah,* 5:19)



He is the man whom Almighty Allah created with a character eminent as the standard for mankind. He is the perfect man and an excellent model for every Muslim, male or female, young or old. He brought to us the Qur'an exactly as it was revealed to him by Allah. His own life was the perfect interpretation of the Noble Qur'an. Through his fantastic teachings and marvellous example, he has shown us the right and true practice of Islam and Islamic virtues. He is a perfect model not merely for one generation but for all generations, not merely for a time but for all time. May Allah's peace and blessings be on him.



A. Fill in the blanks.

1 The Qur'an was revealed over a period of _____ years.

2. _____ was the first prophet and _____ was the last.

3. The Prophet's life was the perfect interpretation of the _____.

B. Answer the following questions.

1. Why is Prophet Muhammad (ﷺ) called *khaatam an-nabiyyeen*?

2. When was the third verse of *Surat al-Maa'idah (surah* 5) revealed? What is the significance of this verse?

3. What aspects are included in man's surrender to Allah?

4. The Prophet (ﷺ) is not sent only for the Arabs. Explain.

C. Think-up

What is the basic difference between Prophet Muhammad (ﷺ) and the other prophets?

5 *Surat an-Naba'* (The Great News)

Surat an-Naba' is a late Makkan *surah*. Its theme is the continuation of human life after bodily death; that is to say, resurrection and Allah's ultimate judgment. Its title is derived from the word *naba'*, which appears in the second verse.

The *surah* consists of forty verses.

The Makkans found the idea of a final resurrection day difficult to believe. "How could dry bones come alive again? " they argued. The *surah,* therefore, draws attention to Allah's supreme power, the True God and Lord who created the earth and the seven heavens. He had no difficulty in creating us in the first place, and He will have no difficulty at all in recomposing the elements of our body and once again giving us life. The resurrection of the body will come about through the supreme power of Almighty Allah.

1. The *surah* begins with a statement of the awesome news of the Day of Judgment and a warning to people of its certainty. **(verses 1-5)**
2. The certainty of the Day of Rising is then argued by asserting Allah's absolute Power over His vast and purposeful creation. **(verses 6-16)**
3. This follows the graphic description of the misfortune of the evildoers on that day when they will be cast into the Hellfire where they will remain for countless ages. **(verses 17-30)**
4. The fate of these evildoers is then contrasted with the happiness and joy awaiting the right-doers in the Gardens of Paradise. **(verses 31-36)**
5. The *surah* ends with another assertion of Allah's absolute Power over everything and every being. This life is a test; those who pass it will be richly rewarded, and those who fail the test will regret it bitterly. They will wish at that moment that they could turn into dust so that they could escape the doom of punishment in Hellfire. **(verses 37-40)**

سُورَةُ النَّبَإِ (٧٨)

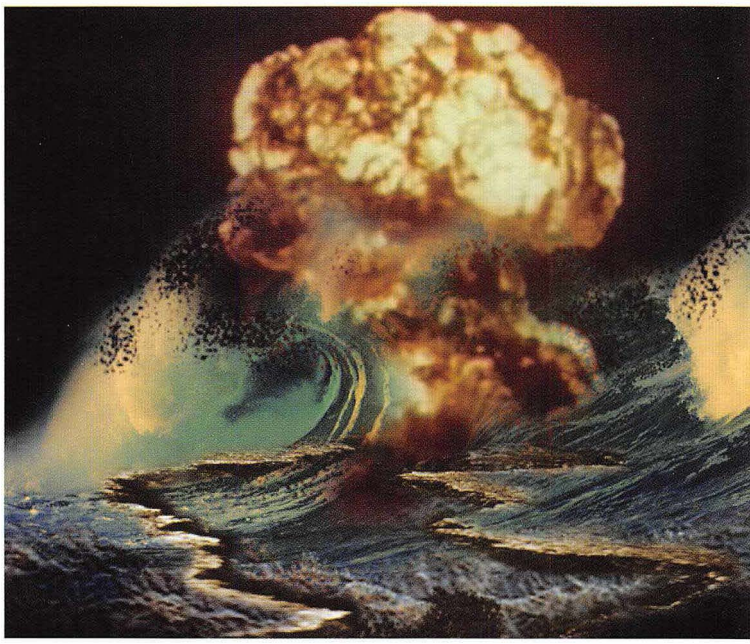
ترتيبها ٧٨ — آياتها ٤٠

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

عَمَّ يَتَسَاءَلُونَ ﴿١﴾ عَنِ النَّبَإِ الْعَظِيمِ ﴿٢﴾ الَّذِي هُمْ فِيهِ مُخْتَلِفُونَ ﴿٣﴾
كَلَّا سَيَعْلَمُونَ ﴿٤﴾ ثُمَّ كَلَّا سَيَعْلَمُونَ ﴿٥﴾ أَلَمْ نَجْعَلِ الْأَرْضَ مِهَادًا ﴿٦﴾
وَالْجِبَالَ أَوْتَادًا ﴿٧﴾ وَخَلَقْنَاكُمْ أَزْوَاجًا ﴿٨﴾ وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا ﴿٩﴾
وَجَعَلْنَا اللَّيْلَ لِبَاسًا ﴿١٠﴾ وَجَعَلْنَا النَّهَارَ مَعَاشًا ﴿١١﴾ وَبَنَيْنَا
فَوْقَكُمْ سَبْعًا شِدَادًا ﴿١٢﴾ وَجَعَلْنَا سِرَاجًا وَهَّاجًا ﴿١٣﴾ وَأَنْزَلْنَا
مِنَ الْمُعْصِرَاتِ مَاءً ثَجَّاجًا ﴿١٤﴾ لِنُخْرِجَ بِهِ حَبًّا وَنَبَاتًا ﴿١٥﴾ وَجَنَّاتٍ
أَلْفَافًا ﴿١٦﴾ إِنَّ يَوْمَ الْفَصْلِ كَانَ مِيقَاتًا ﴿١٧﴾ يَوْمَ يُنفَخُ فِي الصُّورِ
فَتَأْتُونَ أَفْوَاجًا ﴿١٨﴾ وَفُتِحَتِ السَّمَاءُ فَكَانَتْ أَبْوَابًا ﴿١٩﴾ وَسُيِّرَتِ
الْجِبَالُ فَكَانَتْ سَرَابًا ﴿٢٠﴾ إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا ﴿٢١﴾ لِّلطَّاغِينَ
مَآبًا ﴿٢٢﴾ لَّابِثِينَ فِيهَا أَحْقَابًا ﴿٢٣﴾ لَّا يَذُوقُونَ فِيهَا بَرْدًا وَلَا شَرَابًا
﴿٢٤﴾ إِلَّا حَمِيمًا وَغَسَّاقًا ﴿٢٥﴾ جَزَاءً وِفَاقًا ﴿٢٦﴾ إِنَّهُمْ كَانُوا
لَا يَرْجُونَ حِسَابًا ﴿٢٧﴾ وَكَذَّبُوا بِآيَاتِنَا كِذَّابًا ﴿٢٨﴾ وَكُلَّ شَيْءٍ
أَحْصَيْنَاهُ كِتَابًا ﴿٢٩﴾ فَذُوقُوا فَلَن نَّزِيدَكُمْ إِلَّا عَذَابًا ﴿٣٠﴾
إِنَّ لِلْمُتَّقِينَ مَفَازًا ﴿٣١﴾ حَدَائِقَ وَأَعْنَابًا ﴿٣٢﴾ وَكَوَاعِبَ أَتْرَابًا ﴿٣٣﴾ وَكَأْسًا
دِهَاقًا ﴿٣٤﴾ لَّا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا كِذَّابًا ﴿٣٥﴾ جَزَاءً مِّن رَّبِّكَ عَطَاءً
حِسَابًا ﴿٣٦﴾ رَّبِّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الرَّحْمَٰنِ لَا يَمْلِكُونَ
مِنْهُ خِطَابًا ﴿٣٧﴾ يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا لَّا يَتَكَلَّمُونَ
إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَٰنُ وَقَالَ صَوَابًا ﴿٣٨﴾ ذَٰلِكَ الْيَوْمُ الْحَقُّ فَمَن
شَاءَ اتَّخَذَ إِلَىٰ رَبِّهِ مَآبًا ﴿٣٩﴾ إِنَّا أَنذَرْنَاكُمْ عَذَابًا قَرِيبًا يَوْمَ
يَنظُرُ الْمَرْءُ مَا قَدَّمَتْ يَدَاهُ وَيَقُولُ الْكَافِرُ يَا لَيْتَنِي كُنتُ تُرَابًا ﴿٤٠﴾

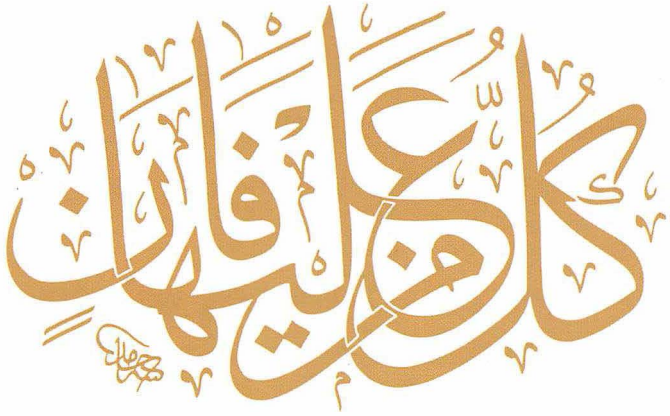
In the Name of Allah, the Most Kind, the Most Merciful.

1. What are they asking one another about?
2. About the great news?
3. On which they so utterly disagree?
4. No! Indeed, they will soon know!
5. Again, no! Indeed, they will soon know!
6. Have We not made the earth a resting-place,
7. And the mountains as pegs?
8. And We have created you in pairs,
9. And have made your sleep [a means] for rest;



10. And We made the night as a covering [through its darkness];
11. And We made the day for earning a living;
12. And We built above you seven strong [heavens];
13. And We placed therein a lamp full of blazing splendour.
14. And We sent down, from the wind-driven clouds, waters pouring in abundance,

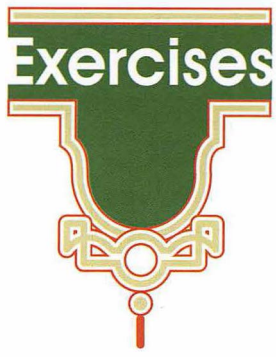
15. So that We may bring forth grains and plants,
16. And gardens thick with foliage.
17. Surely, the Day of Decision has a set time,
18. The day when the Horn will be blown and you will come forth in huge crowds;
19. And the heaven will be opened as if there were gates in it;
20. And the mountains will vanish as if they were a mirage.
21. Surely, Hell has been lying in wait,
22. For the transgressors, a place of return,
23. In which they will remain for ages, [unending].
24. Neither coolness will they taste in it nor any drink,
25. Except boiling water and foul fluids;
26. A suitable punishment!
27. Indeed, they did not expect that their deeds would be counted,
28. And they called Our verses lies and denied them,
29. But We have recorded everything in a Book;
30. So taste [the penalty]; and We will not increase you in anything but suffering.
31. Indeed, for the righteous there is triumph,
32. Gardens and grapevines,
33. And young maidens of similar age,
34. And an over-flowing cup,
35. No vain talk will they hear therein nor any lie:
36. A reward from your Lord, a gift in accordance with His own reckoning.
37. The Lord of the heavens and the earth and all that is between them, the Most Merciful. They will not have the power to speak to Him,
38. On the day when the Spirit (Jibreel عليه السلام) and the angels will stand in rows; they will not except for one whom the Most Merciful will permit; and will say only what is right.
39. That will be the Day of Ultimate Truth. Whoever wills, then, let him take to his Lord a (way of) return.
40. Truly, We have warned you of a punishment near at hand on the day when a person will clearly see what his hands have sent ahead, and the disbeliever will say, 'Oh! I wish that I were mere dust!'



The question as to whether there is life after death has preoccupied man throughout the ages. Death and resurrection are twin stages of a positive re-creation of the entire human personality – and this is the Qur'anic view of the life to come. The world has continued its course throughout the ages, but this will not go on forever. The day will come when this world will end. Of that day and hour no one knows, not even the angels. It is Allah's secret. Indeed, Islam teaches us that all people will rise again. This is the truth revealed by Allah many times in the Glorious Qur'an.

Allah has placed firm mountains on earth to keep it stable. He has created the heavens, the sun and the moon. This illustrates Allah's supreme power and creativeness. Is not He who has created the universe equally able to resurrect and re-create man in whatever form He deems necessary?

The overwhelming evidence of purpose and plan in all observable objects of nature points to the existence of a Creator Who has not created anything or anyone in this world without meaning and purpose. He will one day pronounce His Judgment on all human beings' willingness or unwillingness to live up to the standards of morality made clear to them through Divine revelation which Allah's Messengers made clear to them.



A. Answer the following questions.

1. Where does the *surah* get its name?

2. What is the theme of *Surat an-Naba'*?

3. What does the *surah* draw attention to?

4. This world will come to an end. Does anyone know when?

5. What misfortune will the disbelievers suffer on the Day of Judgment?

6. What joys await the right-doers in Paradise?

B. Memorisation

Learn *Surat an-Naba'* by heart.

6 Prophet Yoosuf (عليه السلام) (1)

The Most Beautiful of Stories

Surat Yoosuf deals with the whole story of the Prophet Yoosuf (عليه السلام). The Qur'an describes it as the most beautiful of stories (*ahsan-ul-qasas*). It relates it in the best manner and the finest linguistic form. Indeed, it contains wisdom, wonderful signs and valuable lessons.

Yoosuf was the son of Ya'qoob, who was the son of Is-haaq who in turn was the son of Ibraaheem (عليه السلام). They were all prophets. Yoosuf (عليه السلام) was the grandson of Prophet Ibraaheem (عليه السلام).

Prophet Yoosuf (عليه السلام) is mentioned twice outside *Surat Yoosuf* (عليه السلام) (the twelfth *surah* of the Qur'an), once in *Surat al-An'aam* and another time in *Surat Ghaafir*.

The Qur'an uses the story of Yoosuf (عليه السلام) primarily as an illustration of Allah's unfathomable directions of people's affairs—an echo of Allah's statement: **"It may well be that you hate a thing while it is good for you, and it may well be that you love a thing while it may be bad for you; Allah knows, but you do not know."** (*Surat al-Baqarah*, 2:216)

The whole of this *surah* might be described as a series of variations on the major theme that the judgment rests with none but Allah.

Yoosuf's Wonderful Dream

Yoosuf (عليه السلام) was a very handsome and intelligent young boy. Prophet Ya'qoob had twelve sons, to whom all Jewish tribes trace their origin. Benjamin was Yoosuf's full brother—both being sons of Ya'qoob's wife who had died—whereas the other ten were only his half-brothers. Prophet Ya'qoob (عليه السلام) loved them dearly, but he loved Yoosuf (عليه السلام) and Benjamin more than any of his other sons.



One night, Yoosuf (عليه السلام) had a wonderful dream; he saw eleven stars, the sun and the moon all bowing down to him. He was quite amazed by this dream. Young Yoosuf went to his father Ya'qoob and told him about it. Ya'qoob was a Prophet, and so he did not fail to understand the meaning of his son's dream of future greatness, with the eleven stars symbolizing his brothers, and the sun and the moon his parents. Ya'qoob at once realized the deeper meanings of his son's dream.

He said, "Allah has blessed you, Yoosuf. Something great will happen to you. This dream brings the good news that you will be given knowledge and Prophethood. Allah blessed your grandfather Is-haaq. He blessed your great grandfather Ibraaheem and He will bless the family of Ya'qoob."

Being a prophet, Ya'qoob (عليه السلام) knew about human nature. He knew how Satan could confuse and misguide people. He said, "Do not tell any of your brothers about your dream. They will envy you and become your enemies." This is a reference to Yoosuf's ten half-brothers. Ya'qoob (عليه السلام) understood that Allah was choosing Yoosuf (عليه السلام) to be a prophet. He feared that his half-brothers would envy him because he knew that Satan is to man a manifest enemy. Satan clearly showed his enmity against mankind through what he did to Aadam (عليه السلام) and Hawwaa' (عليها السلام), and so he would certainly do his best to mislead Yoosuf's half-brothers, stir up envy among them and incite them to resort to treachery.

Ya'qoob (عليه السلام) was well aware that the stepbrothers were jealous of Yoosuf (عليه السلام). He was also aware that they lacked the scruples of righteous people and that they would not hesitate to use any means possible to harm Yoosuf (عليه السلام) and to achieve their selfish aims. Ya'qoob, therefore, thought it necessary to warn Yoosuf (عليه السلام) about them.

The stepbrothers were jealous of Yoosuf (عليه السلام) and Benjamin and were very bitter. They would say, "Why does our father love Yoosuf more than us? Why does he not love us as much, when we are young and strong?" The stepbrothers were selfish and very quarrelsome. They often told lies and deceived their father.

Yoosuf (عليه السلام) and His Brothers

The brothers of Yoosuf (عليه السلام) became jealous of him. In the heat of their jealousy, they gathered and consulted each other as to what to do with Yoosuf (عليه السلام). They discussed whether to kill him or cast him away to a land from which he might never return, so that they could get all the attention and love of their father. They also said to one another that they would repent of this ugly sin of theirs. When they agreed to this idea one of them said, "No, do not kill Yoosuf. Cast him into the bottom of the well. He will be picked up by a passing caravan."

The Qur'an uses the words *'ghayaabat-il-jubb'* (in the dark depths of the well). The word *'jubb'* refers to a desert well simply cut through the earth or through rock and not cased with stone.

When the stepbrothers all agreed about this opinion, they went to their father and requested him to send their brother Yoosuf (عليه السلام) with them. They pretended that they only wanted that he would play around and enjoy himself. They concealed their intention, but Allah knew it well.

They said to their father, "Father, Why do you not trust us regarding Yoosuf? We are indeed his well-wishers. Let him go out with us tomorrow that he may enjoy himself and play, and we will surely look after him."

Ya'qoob (عليه السلام) answered, "Look, it grieves me indeed to think that you might take him with you, lest the wolf devour him at a moment when you are heedless of him."

They said, "Never! How can the wolf eat him while we are there? How could it eat him when we are strong young men?"

In the end, Ya'qoob gave Yoosuf (عليه السلام) permission to go with them.

Exercises

A. Fill in the blanks.

1. Prophet Ya'qoob (عليه السلام) had _____ sons.
2. Prophet Ya'qoob (عليه السلام) loved _____ more than his other sons.
3. Yoosuf's half-brothers were quarrelsome and very _____. They often told _____.
4. Ya'qoob was afraid that a _____ would devour Yoosuf (عليه السلام).

B. Answer these questions.

1. Why does the Qur'an call the story of Prophet Yoosuf (عليه السلام) *'ahsan-ul-qasas'*?

2. What good news did Yoosuf's dream bring?

3. Why did Ya'qoob (عليه السلام) advise Yoosuf (عليه السلام) to keep his dream a secret?

4. Describe Yoosuf's dream and its meaning.

5. How did Yoosuf's half-brothers decide to get rid of him?

6. What excuse did Yoosuf's half-brothers give to Ya'qoob to let him go with them?

C. Match

	A		B
1	Yoosuf's full brother	a	*ghaayabat-il-jubb*
2	Man's enemy	b	Benjamin
3	The dark depths of the well	c	Prophet Yoosuf (عليه السلام)
4	The most beautiful of stories	d	Satan
		e	*Surat Yoosuf*

Prophet Yoosuf (عليه السلام) (2)

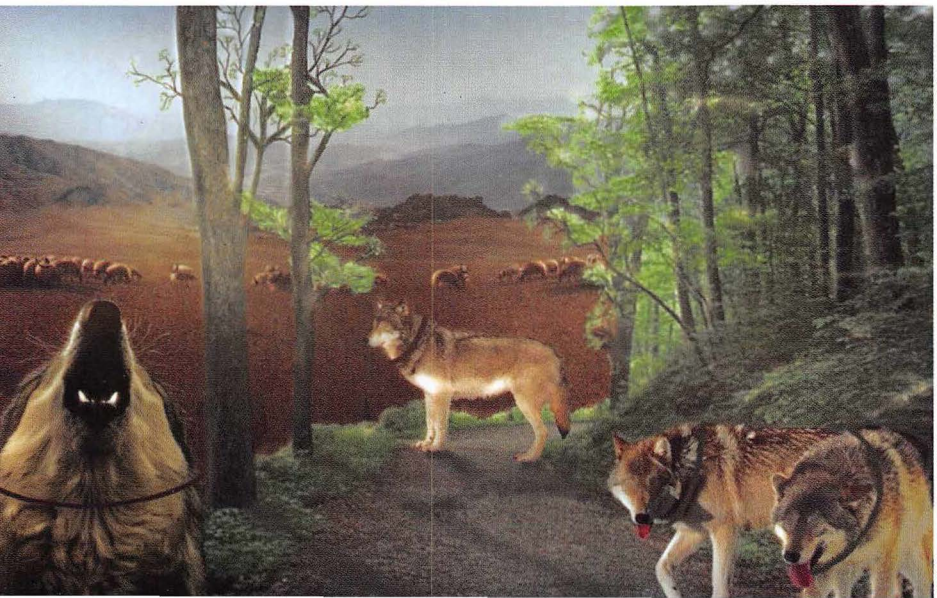


In the Wilderness

The stepbrothers were very happy when Ya'qoob (عليه السلام) gave Yoosuf (عليه السلام) permission to go with them. They took him with them to the wilderness and selected a dreadful place for the wicked deed. As planned, when they arrived at the place, they threw Yoosuf into the dark well. The well apparently did not contain enough water to drown Yoosuf but was deep enough to hide him from sight.

Yoosuf (عليه السلام) was alone in the deep dark well, but Almighty Allah in His infinite Mercy inspired him, "Do not be sad, and do not be afraid, for Allah is with you. Something great will happen to you. Your brothers will come before you one day and you will tell them what they did." Yoosuf felt confident that Allah would rescue him.

After they had thrown Yoosuf (عليه السلام) into the well, they got together and said, "What shall we tell our father?" One of them said, "Our father said that he feared a wolf might eat him, and so we will tell him that he is right because a wolf has indeed eaten him." One of the brothers asked, "What proof will we have for this?" The others answered, "Blood will provide the proof." The brothers caught



a ram and killed it. Then they dipped Yoosuf's shirt in its blood. They were very pleased with themselves. They said, "Now our father will certainly believe us."

So they went back to their father at night weeping for their brother. They chose the nighttime so that it could be easier for them to deceive their father. They said to him, "We went racing with one another and left Yoosuf behind with our things. A wolf came in our absence and ate him, and that is why we could not do anything to save him." Then they showed him his shirt with false blood on it.

The grief-stricken father looked at the bloodstained shirt and said, "This is just a false story. It is clearly a trick, and I am not prepared to believe what you have said. But what cannot be cured must be endured. This is a story you have made up. As for me patience in hardship is most goodly in the sight of Allah. It is to Allah alone that I pray to give me strength to bear the misfortune which you have described to me."

Ya'qoob ( ) did not believe the tale of the wolf. He knew his sons' envy of Yoosuf (), so he at once realized that they must have done harm to Yoosuf ( ) and was not quite convinced that Yoosuf was really dead. He was sad indeed but had patience. On the other hand, the brothers were happy. They said to one another, "Well! We have got rid of him now." But they did not know that Almighty Allah was watching over young Yoosuf.



It so happened that after the ten brothers had gone back home, leaving young Yoosuf ( ) in the dark well, there came a caravan. Yoosuf was all alone in the well. He had neither slept nor eaten anything for long. The caravan was a group of men heading towards Egypt. They were thirsty and looking for water. When they saw the well, they sent a man to bring some water for them. The man came to the well and lowered the bucket. When he pulled the bucket, he saw a boy sitting in it. Surprised, the man called out, "Good news! Here is a boy."

They said that they would sell him. The people hid Yoosuf among their merchandise until they had travelled out of the area. When they got to Egypt, they stood in the market shouting, "Who will buy this boy? Who will buy this boy?"

The person who bought Yoosuf (عليه السلام) was *al-Azeez* of Egypt. In fact, he bought him for only a few handfuls of silver coins. The Qur'an does not mention his name or position, but it points out that he was a nobleman and a high official. The word *al-Azeez* means 'mighty and highly esteemed'. It is a title, meaning overlord.

The merchants who sold Yoosuf did not recognize his great worth. *Al-Azeez* took him to his palace and told his wife, "Treat Yoosuf well. Be kind to him. He may prove useful to us, or we may adopt him as a son."

Al-Azeez was in charge of the treasury of the king of Egypt. He was childless and thus spoke of adopting Yoosuf; because of his knowledge of men, he had perceived that Yoosuf was a trustworthy person. Thus Allah established Yoosuf in the land. He provided him with a dwelling in the household of the minister.



Allah has full power over His Affairs, but many people do not understand this. Indeed, when He wants to make something happen, He creates means for it and then guides people towards these means. Whatever Allah wills to happen does indeed come to happen. Yoosuf's brothers willed one thing; Allah willed something else, but only what Allah willed occurred.

For a better understanding of the story of Prophet Ya'qoob and Yoosuf, let us bear a few facts in time.

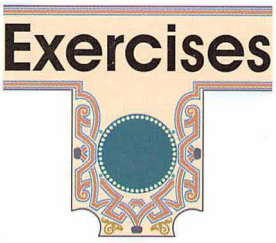
Prophet Ya'qoob was settled in the valley of Hebron, presently called al-Khaleel, in Palestine. Both Prophet Ibraaheem (عليه السلام) and his son Is-haaq (عليه السلام) had lived there before him. Moreover, Ya'qoob (عليه السلام) had some of his property in Shechem, presently known as Nablus. The dynasty of Hyksos Kings ruled Egypt at that time. Memphis was then the capital of Egypt. Today its ruins are to be found some fourteen miles to the south of Cairo.

Yoosuf (عليه السلام) arrived there when he was about seventeen or eighteen years old. He remained in the house of the Egyptian chief officials for two or three years and then spent some eight or nine years in prison (Allah Knows best!). At the age of thirty, he took control of the government in Egypt and continued to rule effectively for eighty years.

In the ninth or tenth year of his rule, Yoosuf (عليه السلام) sent word to his father Ya'qoob to migrate, along with his entire family from Palestine to Egypt.

In the next few lessons, you will learn more about him in detail, *inshaa Allah*.





A. Complete the sentences.

1. Yoosuf's brothers threw him into a _____.
2. "Now our father will _____ us."
3. _____ was watching over Yoosuf in the dark well.
4. The caravan was heading towards _____.
5. _____ bought Yoosuf (عليه السلام).
6. Prophet Ya'qoob (عليه السلام) was settled in _____, present-day al-Khaleel in Palestine.

B. State whether these statements are true (T) or false (F).

1. Yoosuf drowned in the well. _____
2. Yoosuf's brothers dropped his shirt in the blood of a wolf. _____
3. Ya'qoob (عليه السلام) believed his son's story. _____
4. The name of the man who bought Yoosuf was *al-Azeez*. _____
5. Yoosuf (عليه السلام) ruled Egypt for eighty years. _____

C. Answer the following questions.

1. What kind of a well into which Yoosuf's brothers threw him?

_____

_____

2. How did his stepbrothers cover up their wicked act?

3. What did Ya'qoob do when he heard what had happened to Yoosuf (عليه السلام)?

4. How did Yoosuf (عليه السلام) come out of the well?

5. What did the caravan do with Yoosuf (عليه السلام)?

6. What does the word *al-Azeez* mean?

Prophet Yoosuf (عليه السلام) (3)

Yoosuf (عليه السلام) in the Palace of Al-Azeez

So it was the will of Allah that Yoosuf (عليه السلام) found himself into the household of a high-ranking government official. A prophet's son found himself serving in a minister's household. Mysterious indeed are the ways of Allah!

In the palace of *al-Azeez*, Yoosuf (عليه السلام) had all the facilities to learn the art of running a state and becoming a high-ranking official himself. Allah's plans never fail although man fails to understand the real purpose of His Will. Yoosuf, on the one hand, got the palace to live in and, on the other hand, he was getting an excellent training, which only princes could get in royal palaces!

A Severe Test

Yoosuf (عليه السلام) lived in the house of *al-Azeez* for quite some time when he faced a very severe test. He respected and was exceptionally faithful to *al-Azeez* who had taken him to his home. *Al-Azeez* was not an arrogant type of royal chiefs; rather he was a decent honourable person. Even at that young age, Yoosuf (عليه السلام) was very conscious of Allah and well-known for his excellent character. Allah says, **"Thus did We establish Yoosuf in the land, that We might teach him the understanding of the inner meanings of happenings."** (*Surat Yoosuf,* 12:21) Allah taught him the interpretation of dreams, which foretell future events, in order to prepare for these events and work for their implementation before they occur.

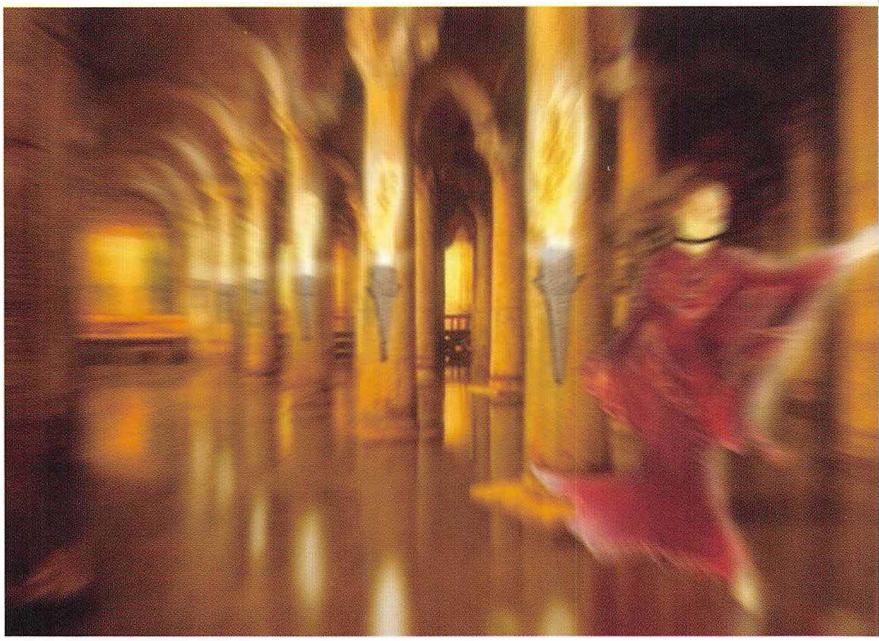
While in the house of *al-Azeez*, Yoosuf (عليه السلام) continued to uphold and follow the religious beliefs and traditions of his forefathers, as well as their belief in Allah the Almighty. He preserved his personal virtues and upright conduct, and a good and sincere relationship had developed between him and *al-Azeez*.

Being accepted into the royal family and treated as a son, however, did not stop the wife of *al-Azeez* from deserving to win Yoosuf's emotional and personal attention. She pursued him for the satisfaction of her pleasures. She began to attempt to snare him, but Yoosuf (عليه السلام) was beyond temptation. He

soon realized the honour he had inherited from his forefathers and the trust placed in him by *al-Azeez*, the master of the household. He made up his mind that under no circumstances could he betray them.

Yoosuf ( ) was a very handsome youth. He was a descendant of the Prophets, and so his Lord kept him away from shameful acts. He saved him from the wiles of a woman. The wife of *al-Azeez* wanted Yoosuf to do something which did not befit his personality and position. She was a woman of high society, the wife of a powerful government official, beautiful and youthful. But Allah protected Yoosuf from committing indecency.

One day when her husband was away, she put on her most beautiful clothes, bolted the doors and invited Yoosuf to herself. Yoosuf ( ) was shocked. He said, "I seek Allah's protection. Woe to me if I do something bad. I cannot even think of doing such an evil thing. My Lord never allows the wrongdoers to prosper." Faith triumphed over temptation. Yoosuf ( ) turned away, quickly making his way to the door. The Egyptian chief's wife ran after him. As she tried to catch him, she grabbed his shirt from behind and accidentally tore it as he dashed from her towards the door.



As soon as the door opened, her husband appeared at the scene. He had by chance returned home much before time. This made the wicked woman extremely nervous. She had been found in a very ugly situation by her own husband. She was quite aware that it was she who had made advances towards Yoosuf. She quickly made up a false story in order to hide her offence. Pretending to be innocent, she put a straight question to her puzzled husband, "What punishment do you propose for a man who has an evil intention towards your wife?" Without waiting for an answer, she provided a solution, "Prison is the only place which suits such a wrongdoer or a painful punishment."

Yoosuf ( ) was in a state of shock. He quietly said only one thing, "No! In fact, she was forcing me to do the shameful thing; and I did not agree to do it."

By the Will of Allah there appeared on the scene a relative of the wife of *al-Azeez*. He knew everything about the character of the woman. He at once understood the whole thing and very wisely said to *al-Azeez*, "If his shirt is torn from the front, then her tale is true and he is a liar; but if it is torn from the back, then she must have told a lie and he is speaking the truth."

When *al-Azeez* saw that his shirt was torn from the back, he said to his wife, "It is one of your snares. Your snares are great indeed."

The analysis of the whole matter by a man of their own household made things quite plain to *al-Azeez*. He turned to Yoosuf (عليه السلام) and asked him, "Yoosuf, forget all about what has happened." And to the woman he said, "Ask forgiveness for your sin, for you are the one who was at fault." Yoosuf was a man of chastity and dignity.

Although people in Egypt worshipped idols at that time, they knew that the one who forgives sins or punishes for it is Allah. That is why her husband asked her to seek forgiveness from Allah.

The Qur'an says, **"Thus was it that We might avert from him all evil and indecency."** (12:24) Allah wanted to keep Yoosuf, to whom He had to entrust Prophethood, free from every evil and indecency.

The situation in which Yoosuf was placed was in fact an important part of his moral training. In order to enable Yoosuf to attain the highest degree of purity and excellence, it was an essential part of Allah's Plan to test him and to expose him to such temptation.

In this test, Yoosuf (عليه السلام) showed his willpower and piety to the optimum so as to subdue his sensual desires once and for all.

Allah kept him free from obscenity and saved him from the wiles of women. Indeed, those who follow his example in this regard will be amply rewarded. Allah's Messenger (ﷺ) said, "There are seven [types of] people whom Allah will cover with His Shade on the Day [of Judgment] when there will be no other shade except His Shade: a just ruler; a youth who grows up in the worship of Allah, Glorious is He; a man whose heart is attached to the mosque; two men who love each other for the sake of Allah, they meet and depart for His sake; a man whom a woman of stunning beauty and high position seduces but he says, 'I fear Allah'; a man who gives charity and conceals it so that his left hand does not know what his right hand gives in charity; and a man who remembers Allah in solitude and tears well up in his eyes." (al-Bukhaaree and Muslim)

Exercises

A. Fill in the blanks.

1. Yoosuf (عليه السلام) continued to uphold and follow the _____ of his forefathers.
2. Yoosuf (عليه السلام) was beyond temptation because he had preserved his _____ and _____.
3. Allah protected Yoosuf (عليه السلام) from committing _____.
4. Yoosuf (عليه السلام) was a man of _____ and _____.

B. Answer the following questions.

1. Where did Yoosuf (عليه السلام) find himself after being sold?

2. What kind of dreams could Yoosuf (عليه السلام) interpret?

3. What wise analysis did the relative of the wife of *al-Azeez* make?

4. Why did *al-Azeez* ask his wife to seek forgiveness from Allah even though they worshipped idols?

5. Why do you think Allah tested Yoosuf with temptation?

6. Which seven people will Allah shade on the Day of Judgment?

C. Think-up

Allah does everything for a purpose. Why do you think Allah made *al-Azeez* buy Yoosuf (عليه السلام)?

Prophet Yoosuf (عليه السلام) (4)

Assembly of Women

The Egyptian chief's wife persisted in claiming her innocence, but the rumours spread outside her household. She could no longer hide her passion for Yoosuf. She continued to seek justification for her behaviour. Soon the ugly incident became the talk of the town. It became a favourite topic with women and men. They would say, "Very strange! Amazing! The wife of *al-Azeez* is madly in love with a slave."

She argued with women who blamed her, "If you were in my position, you would have done exactly what I did!"

In the city, the women were saying, "The wife of this nobleman is trying to seduce her slave boy. Her love for him has pierced her heart. We see her indeed in obvious error." When the wife of *al-Azeez* heard of their malicious talk, she invited them and prepared for them a luxurious meal. She wanted to show to the women of the city that Yoosuf was a slave boy of a different personality. He was not like other slave boys they knew about.

She invited them all to her house for a meal and prepared a sumptuous feast. With the feast, she had also provided each one of them with fruit and desserts, which could only be eaten by cutting them with sharp knives. So she provided each one of them with a knife for the purpose. She had already prepared Yoosuf (عليه السلام) for this occasion with a magnificent dress, which only increased his gracefulness.

Yoosuf (عليه السلام) was at that time in the prime of his youth. She asked him to appear before the assembled women, and so he did. When they saw him they found him exalted and they stood up in awe. They never thought of a human being to be so handsome. They were so deeply taken that they lost the feeling of their existence. They were totally enthralled with his charm and taken by how



handsome he looked that they unconsciously cut their hands with the knives they were holding. They exclaimed, "This is no mortal human. This is a gracious angel." The women's emotions ran high. At last, with fury and frustration, she admitted, "I seduced him but he remained chaste. This, then, is he about whom you have been blaming me. Now if he does not do what I bid him, he will most certainly be imprisoned and humiliated". Now the other women advised Yoosuf to listen and obey what his mistress desired from him.

But Yoosuf ( ) rejected it altogether. He prayed, "My Lord! I prefer imprisonment to that which they invite me. If You do not turn away their guile from me, I may be caught in their snare and become one of the ignorant."

It is remarkable to note that despite such extraordinary control and such amazing resistance to temptation, there is no trace of pride in Yoosuf ( ). He never boasted that by dint of his righteousness he was able to overcome the temptation, which faced him. He never displayed any feeling of self-praise. He never bragged at remaining firm in the face of temptation. On the contrary, he humbly implored Allah the Almighty to help him overcome those temptations. This was in fact the most sensitive stage in Yoosuf's training.

The situation gives an idea of the moral fall of upper classes of Egyptian society of those days. This goes to show that there is nothing so new about the promiscuous behaviour, which characterizes the social life of Europe and America today. Centuries ago more or less the same situation prevailed in Egypt as it is prevailing in our so-called enlightened times.

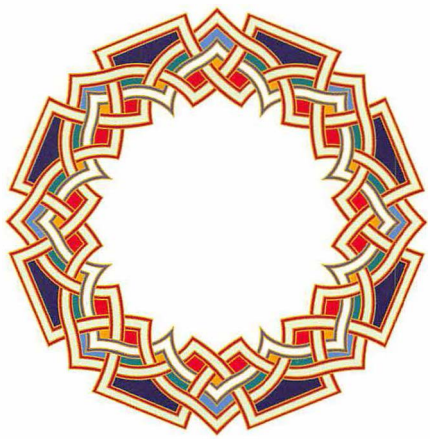
Almighty Allah granted Yoosuf's prayer and averted their guile from him. Surely, He alone is All-Hearing, All-Knowing. It is very important to realize that according to the Qur'an, Yoosuf ( ) was imprisoned not because his master

believed him to be guilty. He was imprisoned because, in his weakness, *al-Azeez* wanted to reduce the intensity of the feelings of his wife. Being entirely submissive to her, he behaved like a riding-camel whose reins she had in her hands.

The imprisonment of Yoosuf (عليه السلام) under such circumstances was his moral victory. On the other hand, it was the defect of the corrupt upper class Egyptian society. Everyone in the city had now become familiar with Yoosuf's name. People came to know that Yoosuf was not just a physically attractive young man; he was also possessed of nobility, firmness of character and elegance of behaviour. At the time of his imprisonment, Yoosuf (عليه السلام) was barely twenty-one years old.

This proves that if a person resolves to remain pure and chaste, Allah the Almighty certainly comes to his help. Allah listened to the prayer of Yoosuf (عليه السلام) and saved him from the advances of the corrupt woman.

Al-Azeez decided it was better to send Yoosuf to prison. He knew that Yoosuf was innocent, but even then Yoosuf (عليه السلام) went to prison.



Exercises

A. State whether these statements are true (T) or false (F).

1. The whole town was talking about *al-Azeez'* wife's incident. _____
2. The women were totally enthralled with Yoosuf's charm. _____
3. Yoosuf (عليه السلام) gave in to his mistress. _____

B. Answer the following questions.

1. How did *al-Azeez's* wife decide to justify her behaviour?

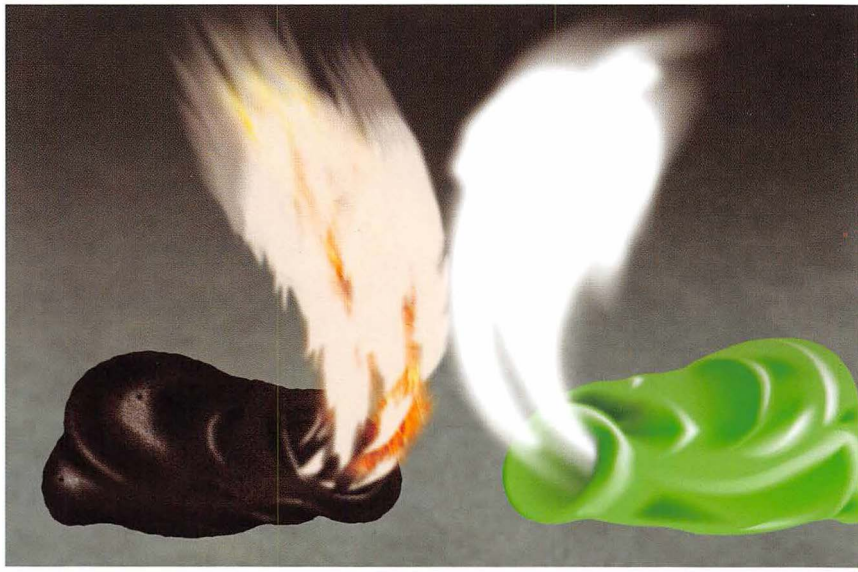
2. Was Yoosuf (عليه السلام) imprisoned because he was guilty of immoral behaviour? If not, then why?

3. What did Yoosuf's imprisonment signify?

10 Surat an-Naazi'aat (Those that pull out)

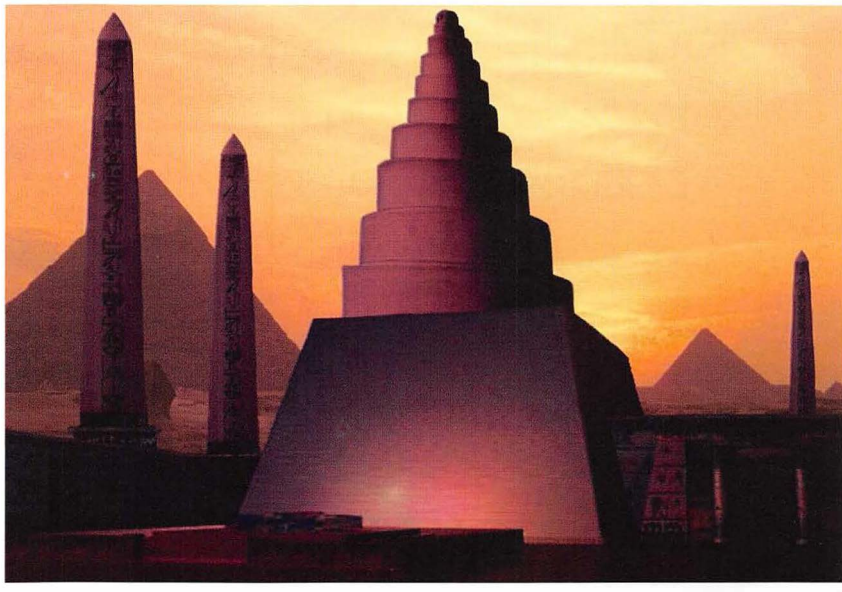
This *surah*, which consists of forty-six verses, was revealed in Makkah and takes its name from the word *an-Naazi'aat*, which occurs in the first verse. The theme of this *surah* is also resurrection and judgment. It begins with a series of oaths. Allah swears by any of His own creation. According to the scholars of the Qur'an, it is appropriate for Allah to swear by anything from His Creation. It is, however, not appropriate for men to swear by anything except by Allah. He is Supremely Great. Nothing in the universe is equal to Him. This means swearing by any of His creatures will be considered an act of *shirk*—setting partners with Allah.

The oath in the first five verses of this *surah*, according to most of the Qur'anic scholars, is by Allah's angels that carry out different tasks: Those who violently extract the souls of the disbelievers, roughly tearing their souls from their bodies at the moment of their deaths; those that gently pull out the souls of the believers; those that speed about to execute Allah's commands; and those that arrange all matters according to Allah's decree, in total obedience to their Creator.



The middle section of the *surah* mentions part of the story of Prophet Moosaa (عليه السلام) with the arrogant Pharaoh who stubbornly refused to follow Moosaa's advice and submit his will to the Lord of the lords, Allah the Almighty. Rather, he arrogantly turned away from Allah's clear signs with which He sent Moosaa (عليه السلام) to him and blatantly claimed that he was 'the lord, most high'. Then it shows the severe punishment he received in this life by having him drown in humiliation in the Red Sea and the eternal punishment that awaits him in the hereafter. The story provides a good lesson for all the arrogant people who turn away from the truth.

Verse twenty-five speaks of two major transgressions Pharaoh committed, apart from the horrible treatment and bondage to which he subjugated his people. The first transgression refers to his saying to his people, "I am your most exalted lord." The second transgression refers to his saying, "O chiefs, I have not known you to have a god other than me." (*Surat al-Qasas*, 28:38)



The last part of the *surah* speaks of the Last Hour. Indeed, No one can identify the exact date and time of the Day of Resurrection, for its knowledge rests only with Almighty Allah. This part also shows us that the earthbound nature of man's concept of time will lose all its meaning in the context of the ultimate reality of the hereafter. On that Day, it will seem to them as if they had lived in this world no longer than one evening or one morning!



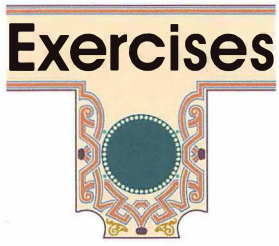
بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

وَالنَّازِعَاتِ غَرْقًا ﴿١﴾ وَالنَّاشِطَاتِ نَشْطًا ﴿٢﴾ وَالسَّابِحَاتِ سَبْحًا ﴿٣﴾
فَالسَّابِقَاتِ سَبْقًا ﴿٤﴾ فَالْمُدَبِّرَاتِ أَمْرًا ﴿٥﴾ يَوْمَ تَرْجُفُ الرَّاجِفَةُ ﴿٦﴾
تَتْبَعُهَا الرَّادِفَةُ ﴿٧﴾ قُلُوبٌ يَوْمَئِذٍ وَاجِفَةٌ ﴿٨﴾ أَبْصَارُهَا
خَاشِعَةٌ ﴿٩﴾ يَقُولُونَ أَإِنَّا لَمَرْدُودُونَ فِي الْحَافِرَةِ ﴿١٠﴾ أَإِذَا كُنَّا
عِظَامًا نَّخِرَةً ﴿١١﴾ قَالُوا تِلْكَ إِذًا كَرَّةٌ خَاسِرَةٌ ﴿١٢﴾ فَإِنَّمَا هِيَ زَجْرَةٌ
وَاحِدَةٌ ﴿١٣﴾ فَإِذَا هُم بِالسَّاهِرَةِ ﴿١٤﴾ هَلْ أَتَاكَ حَدِيثُ مُوسَىٰ ﴿١٥﴾
إِذْ نَادَاهُ رَبُّهُ بِالْوَادِ الْمُقَدَّسِ طُوًى ﴿١٦﴾ اذْهَبْ إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ ﴿١٧﴾
فَقُلْ هَل لَّكَ إِلَىٰ أَن تَزَكَّىٰ ﴿١٨﴾ وَأَهْدِيَكَ إِلَىٰ رَبِّكَ فَتَخْشَىٰ ﴿١٩﴾ فَأَرَاهُ
الْآيَةَ الْكُبْرَىٰ ﴿٢٠﴾ فَكَذَّبَ وَعَصَىٰ ﴿٢١﴾ ثُمَّ أَدْبَرَ يَسْعَىٰ ﴿٢٢﴾ فَحَشَرَ
فَنَادَىٰ ﴿٢٣﴾ فَقَالَ أَنَا رَبُّكُمُ الْأَعْلَىٰ ﴿٢٤﴾ فَأَخَذَهُ اللَّهُ نَكَالَ الْآخِرَةِ وَالْأُولَىٰ
إِنَّ فِي ذَٰلِكَ لَعِبْرَةً لِّمَن يَخْشَىٰ ﴿٢٦﴾ ءَأَنتُمْ أَشَدُّ خَلْقًا أَمِ السَّمَاءُ بَنَاهَا
رَفَعَ سَمْكَهَا فَسَوَّاهَا ﴿٢٨﴾ وَأَغْطَشَ لَيْلَهَا وَأَخْرَجَ ضُحَاهَا ﴿٢٩﴾
وَالْأَرْضَ بَعْدَ ذَٰلِكَ دَحَاهَا ﴿٣٠﴾ أَخْرَجَ مِنْهَا مَاءَهَا وَمَرْعَاهَا ﴿٣١﴾
وَالْجِبَالَ أَرْسَاهَا ﴿٣٢﴾ مَتَاعًا لَّكُمْ وَلِأَنْعَامِكُمْ ﴿٣٣﴾ فَإِذَا جَاءَتِ الطَّامَّةُ
الْكُبْرَىٰ ﴿٣٤﴾ يَوْمَ يَتَذَكَّرُ الْإِنسَانُ مَا سَعَىٰ ﴿٣٥﴾ وَبُرِّزَتِ الْجَحِيمُ
لِمَن يَرَىٰ ﴿٣٦﴾ فَأَمَّا مَن طَغَىٰ ﴿٣٧﴾ وَآثَرَ الْحَيَاةَ الدُّنْيَا ﴿٣٨﴾ فَإِنَّ الْجَحِيمَ
هِيَ الْمَأْوَىٰ ﴿٣٩﴾ وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ
فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ ﴿٤١﴾ يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا
فِيمَ أَنتَ مِن ذِكْرَاهَا ﴿٤٣﴾ إِلَىٰ رَبِّكَ مُنتَهَاهَا ﴿٤٤﴾ إِنَّمَا أَنتَ مُنذِرُ
مَن يَخْشَاهَا ﴿٤٥﴾ كَأَنَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبَثُوا إِلَّا عَشِيَّةً أَوْ ضُحَاهَا ﴿٤٦﴾

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

1. By those [angels] who harshly pull out [the souls of the disbelievers and the wicked],
2. And by those [angels] who gently take out [the souls of the righteous believers],
3. And by those [angels] who glide serenely,
4. And by those [angels] who race one another in a race [to deliver the believers' souls to Paradise],
5. And by those [angels] who arrange [each] matter to do the command of their Lord, you, the disbelievers, will be called to account!
6. On the day when the first blast [of the Horn] will make [the earth and the mountains] shake [violently and every one will die],
7. And the second blast will follow it, [and everyone will be resurrected];
8. [Some] hearts that day will shake with fear and anxiety,
9. And their (i.e. the disbelievers') eyes will be downcast!
10. They [mockingly] say, "Are we going to be restored to our former state of life,
11. Even after we are crumbled bones?"
12. They also say, "It would then be a return with loss!"
13. Indeed, there will be one great blast only,
14. And at once they will be woken up to be present in the open plain!

15. Has the story of Moosaa reached you,
16. When his Lord called him in the sacred valley of *Tuwaa*?
17. "Go to Pharaoh; truly, he has transgressed all bounds [in crimes and acts of disbelief],
18. And say to him, 'Would you like to be purified?
19. And that I guide you to your Lord, so that you may become heedful of Him?'"
20. Then he showed him the Great Sign,
21. But he denied it and disobeyed,
22. He then turned his back, striving [against Allah],
23. Then he gathered [his people] together and called out,
24. Saying to them, "I am your most exalted lord."
25. So Allah seized him with punishment for his last and first [transgression];
26. Surely, in this is a lesson for whoever fears [Allah].
27. Are you more difficult to create than the heaven which He has created?
28. He raised it high and perfected it;
29. And He has made dark its night and brought forth its light of day;
30. And after that He spread the earth;
31. And He brought forth from it its water and its pastures,
32. And He made the mountains stand firm,
33. As a means of livelihood for you and your animals.
34. But when the Overwhelming Calamity (i.e. Day of Judgment) comes to pass,
35. The day when man will clearly remember what he has striven for,
36. And Hell-fire will be made apparent in full view for [every] one who sees;
37. Then for those who have transgressed all bounds [in sins and acts of disbelief],
38. And preferred the life of this world [by following evil lusts and desires],
39. The blazing Fire will truly be their abode.
40. But as for those who feared standing before their Lord, and held back their inner selves from base desires,
41. Paradise will truly be their abode,
42. They ask you about the Last Hour, "When will it come to pass?"
43. But you have no knowledge to say anything about it;
44. For to your Lord belongs [the knowledge] of its term;
45. You are but sent to warn those who fear it;
46. The Day they see it, it will be as if they had remained [in this world] for an afternoon or its morning!



A. Answer the following questions.

1. Is it right for Allah to swear by what He created? Why?

2. To Whom do the verses 'by those who pluck out harshly, and those who draw out gently' refer?

3. What is the main function of every Prophet as we see from the lesson?

4. What picture does the *surah* portray of the Last Day?

5. What lesson can we learn from the terrible fate of Pharaoh?

6. What are the signs that Moosaa (عليه السلام) presented to Pharaoh?

B. Memorisation

Learn *surat an-Naazi'aat* by heart.

11

Prophet Yoosuf (عليه السلام) (5)



Yoosuf's Imprisonment

It occurred now to *al-Azeez* and his household – even after they had seen all the signs of Yoosuf's innocence – that they should imprison him for a time. People would thus stop spreading rumours, and the wife of *al-Azeez* would also remain away from Yoosuf (عليه السلام). They imprisoned him even though he was an innocent man. It was, however, something decreed by Allah. Allah wanted to protect him from their evil.

Now two young men who worked for the king happened to go to prison at the same time as Yoosuf (عليه السلام); they were both imprisoned for unspecified offences. When they met Yoosuf (عليه السلام) in prison, they were impressed by his manners and righteousness, his acts and deeds, and by his prayers.

One day the cupbearer and the baker came to Yoosuf (عليه السلام) and requested him to tell them the meanings of strange dreams they both had dreamt in the same night.

As for the cupbearer, he saw that there were three vines laden with ripe grapes. He took them and pressed them into the king's cup and then offered him to drink. The baker dreamt that there was a basket of bread on his head. Birds of prey came and ate the pieces of bread from the basket.

They both told their dreams to Yoosuf (عليه السلام) and asked for an interpretation and said to him, "We see you are a righteous man."

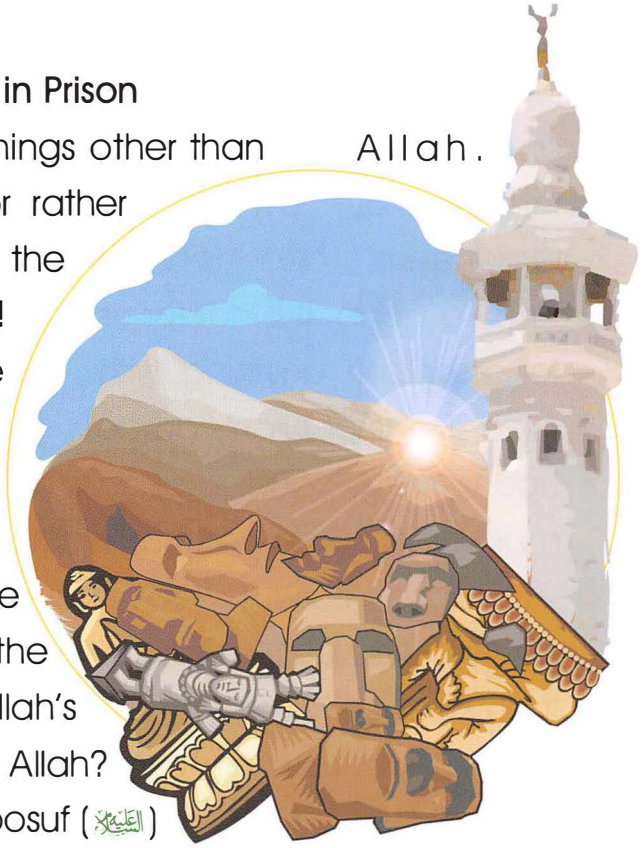
The prison inmates knew that Yoosuf was a noble young man with great knowledge and a merciful heart. They loved and respected him.

Yoosuf ( ) knew the meaning of dreams. He was a Prophet of Allah. Yoosuf ( ) said to himself, "Need has brought these two men to me. The person in need is more open and humble. The person in need listens and obeys. If I teach these men now, they will surely listen."

Yoosuf ( ) wanted to avail himself of this opportunity to guide his fellow-prisoners towards the true Faith. So, while promising that he would explain their dreams, he asked them to listen first to a short discourse on the Oneness of Allah.

The Discourse on the Oneness of Allah in Prison

In Yoosuf's time, people worshipped things other than Allah. They worshipped various so-called lords, or rather false gods: the lord of the earth, the lord of the sea, the lord of the crops, the lord of the rain!



Yoosuf ( ) would hear all this nonsense and would feel very annoyed by the ignorance of the people. He wanted to call people to the worship of Allah alone.

Allah wanted that the message of the worship of One Allah should also reach the prison inmates. Did they not deserve Allah's Mercy? Are the prison inmates not slaves of Allah? Are they not children of Aadam ( ), too? Yoosuf ( ) was free and brave in spirit, even in prison. He was generous and open-hearted. The Prophets of Allah proclaim the truth everywhere. The truth is a blessing and the Prophets are generous with the blessings of Allah in every place.

He said to the cupbearer and the baker, "I will tell you about the interpretation of your dreams before the arrival of the food that is sent to you. This knowledge is part of what I have been taught by my Lord." The two men sat down calmly. They were prepared to wait and listened patiently. Yoosuf began to pronounce to them the warning of the Oneness of Allah – the *tawheed*. This discourse is at the very heart of the story. It stands out as one of the best exposition of the Oneness of Allah in the Qur'an. From this we learn that if someone is really keen to preach the truth, call people to the Oneness of Allah

and also has wisdom, he can make use of scores of different opportunities and direct the subject of conversation to his fundamental message.

The Warning of *Tawheed*

Yoosuf ( ) said, "This is part of what my Lord has taught me. Allah does not give His knowledge to everyone. He does not give His knowledge to idol-worshippers. I have abandoned the path of people who do not believe in Allah or in the hereafter, and I have followed the religion of my father Ibraaheem, and Is-haaq and Ya'qoob. It is not for us to associate anything with Allah. This is of Allah's grace upon us and upon mankind, but most of the people are not grateful."



Here Yoosuf ( ) paused and asked them, "My fellow prisoners! Are diverse lords better or Allah the One, the All-Powerful? What you worship other than Him are mere names which you have invented, you and your fathers, to which Allah has sent down no authority. Judgment as to what is right and what is wrong rests with Allah alone. He has commanded that you should worship no one but Him. This is the ever-true faith but most of the people do not know it. And now, my fellow prisoners, I will tell you the meanings of your dreams. As for one of you, he will once again give the king wine to drink; but as for the other, he will be crucified, and birds will eat from his head. The matter, on which you have asked me to enlighten you, has been decreed."

The two men were later released. The first returned to the king and became his cupbearer once again, while the other one was crucified.

Yoosuf ( ) told the cupbearer whom he believed was going to be set free, "Mention me to your lord." But Satan made him forget what Yoosuf had asked him to do, and so he remained in prison for a few more years, where he continued to call the prison inmates to Allah.



A. State whether these statements are true (T) or false (F).

1. Yoosuf was imprisoned unjustly. _____
2. The two young men were imprisoned at the same time as Yoosuf (عليه السلام). ____
3. Allah does not give His knowledge to idol-worshippers. _____

B. Answer the following questions.

1. What dreams did the two prison inmates have? What interpretation did Yoosuf (عليه السلام) give for them?

2. The Prophets of Allah preach the truth everywhere. How did Prophet Yoosuf (عليه السلام) preach in the prison?

3. What did Yoosuf (عليه السلام) ask the cupbearer to do? Did he obey Yoosuf (عليه السلام)?

Prophet Yoosuf (عليه السلام) (6)



The King's Dream

One day there was great excitement and confusion in the king's palace. The king had a strange dream. He saw seven fat cows eating seven lean ones, and seven green ears of grain next to seven others that were withered. The king was puzzled by this strange dream and asked his courtiers what it meant. They said, "These are confused dreams, and we do not know the interpretation of such dreams." The king, however, was not satisfied. He wanted to know the real meaning of his dream.

It was at this moment that the king's cupbearer remembered Yoosuf (عليه السلام), whom he had totally forgotten. Once the cupbearer was out of the prison, he became so immersed in the life outside that he forgot the innocent man left behind in the prison. The cupbearer recalled how Yoosuf had helped him by interpreting his dream in prison and he said to the king, "I will tell you the interpretation of your dream; just send me to Yoosuf in prison." The cupbearer mentioned that Yoosuf had rightly interpreted his own dream as well as the dream of his fellow prisoner during the period of his imprisonment. He sought the king's permission to go and see Yoosuf to ask him about the true meaning of the king's dream.

Eager to find someone to help him, the king allowed his cupbearer to visit the prison immediately.

The cupbearer then went to the prison and asked Yoosuf about the meaning of the king's dream. Yoosuf (عليه السلام) was noble and generous. He was kind

and thoughtful to Allah's creatures. It is really amazing he did not even complain to the cupbearer for having forgotten him for such a long time. He not only explained to him the meaning of the dream, but also explained what should be done about it. He said, "You should plant your crops for seven years, working hard, and leave the grains you harvest in the ear except a little which you eat. After that a famine will strike the country and last for seven years. After that, help will come, and the people will have plenty. The verdure and prosperity would follow the famine as a result of rainfall, and the rise in the water level in the river Nile. When the land receives enough rainfall, there will be luxurious growth of oil seeds and fruits, both juicy and dry. Also the cattle will yield more milk as a result of the good quality of fodder available to them."

Yoosuf ( ) did not confine himself to interpreting the king's dream. He also suggested to him to take precautions against the famine during the years of prosperity, the steps that ought to be taken to store the grain. Moreover, Yoosuf foretold that days of famine would be followed by those of prosperity. He foretold this even though there was no hint of it in the king's dream. This showed the understanding and wisdom Almighty Allah granted him. The cupbearer went to the king and told him the meaning of his dreams.

The King Sends for Yoosuf ( )

When the king heard all that he felt very happy. He said, "Who told you the meaning of the dream? Who is this nobleman who has given us such good advice? He has not only interpreted my dream but also shown us what to do to amend the situation." The cupbearer said, "He is Yoosuf. He is the truthful Yoosuf. He is the one who told me that I would become a cupbearer to my lord, the king."

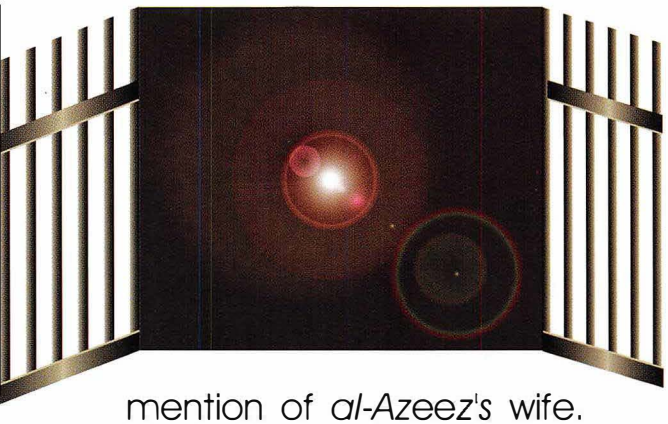
The king became very eager to see Yoosuf and sent for him. In fact, he wanted to include Yoosuf within his private circle of distinctive people.

Yoosuf ( ) Asks for an Inquiry into his Case

The messenger came to Yoosuf and gave him the king's orders. But Yoosuf was not prepared to leave the prison in this way. He refused to go to see the king before his innocence was established and he was completely cleared of the offence for which he had been wrongly accused and imprisoned.

He insisted that before his release the king of Egypt should thoroughly ascertain what had occasioned his imprisonment. Yoosuf was proud and firm. He was intelligent and wise. He did not want people to say, "look! This is Yoosuf. Until yesterday he was in prison. He was unfaithful to *al-Azeez*." Not many people in his place could have been so. If they had been in prison, as Yoosuf had been for many years, and then a messenger had come to announce to them their freedom, they would have rushed to leave the prison. But Yoosuf told the king's messenger, "Before I leave prison, I want an inquiry into my case. Go back to your master and ask him about the case of the women who had cut their hands. Surely my Lord has full knowledge of their guile."

Hence, before Yoosuf was freed, it was necessary to establish beyond doubt that he was innocent. Yoosuf had not committed any offence. The real culprits were the high officials of the state. It is they who had made him suffer the imprisonment unjustly. His character was pure. Their own ladies were guilty of moral corruption.



The way Yoosuf (عليه السلام) made this demand clearly shows that the Egyptians knew well about the whole incident, which had taken place in the banquet hall of *al-Azeez's* wife. It is important to note that while making this demand, Yoosuf referred to the ladies present at the feast and did not make any mention of *al-Azeez's* wife. This is further proof of Yoosuf's dignified character. For although *al-Azeez's* wife had attempted to seduce him, her husband had been very kind to Yoosuf (عليه السلام). Yoosuf, therefore, acted with remarkable sensitivity. He did not want that *al-Azeez's* name and his honour to be subjected to any slur.

The king then sent for the women and asked them, "What is the matter with you when you sought to seduce Yoosuf against his will?" They replied, "Allah forbid, we found no evil in him." The wife of *al-Azeez* said, "Now the truth has come to light. It was I who sought to tempt him. He is indeed the truthful." This established the moral authority of Yoosuf among the Egyptian royal society and the general public. The inquiry made by the king proved that Yoosuf (عليه السلام) was innocent, so Yoosuf left the prison an innocent man. The king received him with honour.

Yoosuf (عليه السلام) as the Ruler in Charge of Egypt's Grain Storehouses

The king chose Yoosuf (عليه السلام) for his own service. The king said, "You are this day a man of established position, fully trusted by us." The king considered Yoosuf worthy of every position of responsibility. Yoosuf said, "Place me in charge of the treasures of the land. I am a good keeper and know my task well."

The king and his council were fully convinced that Yoosuf was the most appropriate person to administer the affairs of Egypt.

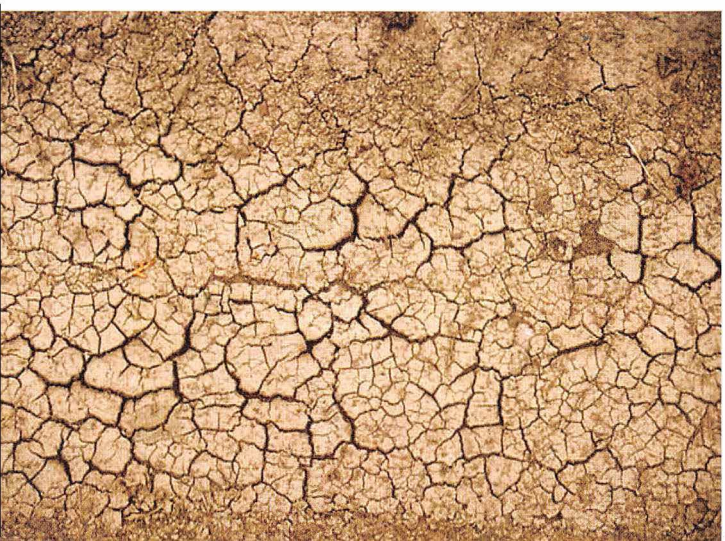
The council agreed to hand over power to him. Yoosuf was handed total control of the Egyptian Empire. He enjoyed absolute authority over the affairs of Egypt. Thus did Allah establish Yoosuf in the land and so he had the freedom and authority wherever he pleased.

Yoosuf (عليه السلام) knew full well that some people were not trustworthy in the land and that hey cheated a lot. They did not fear Allah. The common people could never benefit from Egypt's grain storehouses unless a guardian with knowledge took charge of them. Yoosuf was honest and had knowledge. He took charge of the grain storehouses of the land. The people were relieved and praised Allah.

Now it was his job to ensure that enough food was being stored for the dry years to come. This was a huge responsibility but Yoosuf was a Prophet. His trust in Allah was deep. He worked hard. Soon the storehouses overflowed with corn and other grains by the time the seven years of good harvest and prosperity had passed.

The seven years foretold by the king's dream finally arrived. The land became dry and dusty. The ground cracked under the scorching heat. The plants and greenery withered and dried.

The famine was not confined to Egypt; rather it swept well beyond it to reach Syria, Palestine and Mesopotamia, whose inhabitants were forced to travel all the way to the more affluent land of Egypt in search of food. Thanks to the wise measures adopted by Yoosuf (عليه السلام), Egypt had plenty of grain despite the severe conditions, which prevailed in the region.





A. Give reasons for the following statements.

1. The king was worried and troubled.

2. The cupbearer asked the king's permission to go and see Yoosuf (عليه السلام).

3. Yoosuf (عليه السلام) refused to leave the prison until his innocence was established.

B. Answer these questions.

1. What did the king see in a dream one day?

2. Why didn't the cupbearer tell the king about Yoosuf (عليه السلام)?

3. How did Yoosuf (عليه السلام) interpret the king's dream?

4. How did the king react when the cupbearer told him what Yoosuf had said?

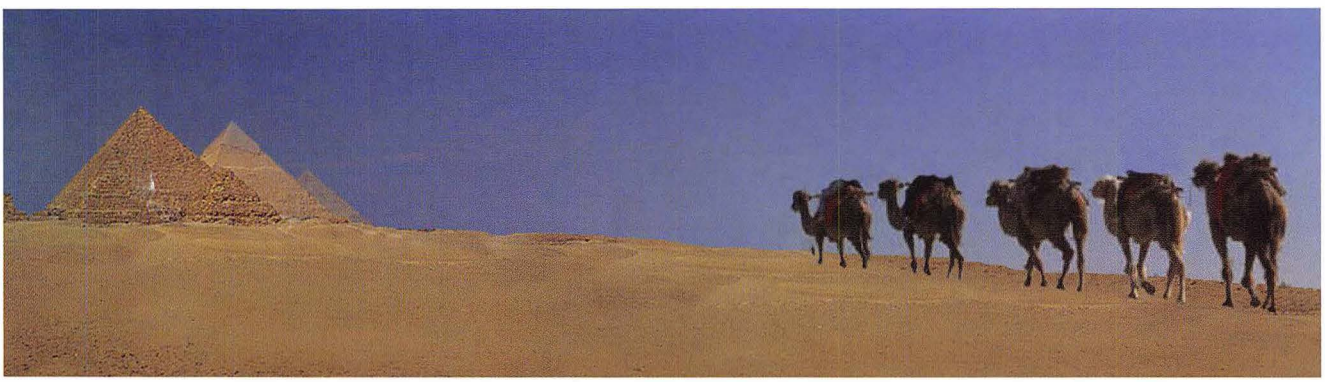
5. How do you know that Yoosuf (عليه السلام) had a dignified character?

6. What job did the king entrust Yoosuf (عليه السلام) with?

7. Was Egypt badly affected by the famine that Yoosuf (عليه السلام) had foretold?

13

Prophet Yoosuf (عليه السلام) (7)



Yoosuf's Brothers Come to Egypt

There was famine in Egypt and the nearby regions. The people of Palestine heard that there was a merciful man in Egypt, generous and noble, in charge of the grain-houses of the land, someone to whom people could go and get food. This prompted people in neighbouring countries to turn to Egypt to obtain food. It was this need to purchase food which occasioned Yoosuf's brothers to travel from Palestine to Egypt. Prophet Ya'qoob (عليه السلام) sent his older sons to Egypt with money to buy food. Benjamin remained with his father because Ya'qoob loved him dearly. He did not want to be separated from him.

Yoosuf's brothers set out to meet the nobleman of Egypt. They did not know that he was their own brother, Yoosuf. They thought that Yoosuf died soon after they had thrown him into the dark well, way out in the wilderness. Yoosuf's brothers came and went to him. He knew them but they did not recognize him at all. He now recalled how they had thrown him into the well in an attempt to kill him and how Almighty Allah saved him. He did not say anything to them because he did not want them to feel humiliated.

That his brothers did not recognize him did not cause him any surprise, either. For when they cast him into the well, Yoosuf was about seventeen years old, but now he was around thirty-eight, and of course many changes had taken place after such a long time. Besides, it never occurred to Yoosuf's brothers that their brother, whom they had got rid of, would ever survive to become a powerful ruler of such a great country as Egypt.

Yoosuf (عليه السلام) and his Brothers

Yoosuf's brothers came to Egypt and presented themselves before him. When they entered in his presence, he inquired about their family and their numbers. They told him that they were twelve brothers, that one of them had disappeared and one of them was left at home. Yoosuf (عليه السلام) gave each one of them one camel-load of food. After he had provided them with their provisions, he said to them, "When you come here next time, bring me that brother of yours from your father's side." It would seem that Yoosuf (عليه السلام) used to allot to foreign grain buyers one camel-load per person.

Yoosuf (عليه السلام) tried both means of persuasion: he emphasized the fact that he had been a good host to them and took special care of them; he also threatened that if they did not bring their brother the next time, they would not have any food at all. So they promised that they would do their utmost to fulfil his wishes by bringing their brother to him next time.

Yoosuf (عليه السلام) then commanded his servants that when they packed up their share of load, they should return their merchandise, which they had brought to buy their provisions. Hence they put them back in their loads secretly. Yoosuf probably put the goods back in their loads because he wanted his brothers to return when they found the goods in their own land. Other opinions state that he felt disgusted to take money from his own brothers for their food.

The Brothers Return Home

The brothers returned home with their provisions. They said to their father that they would be deprived of any provision the following year unless they took their brother Benjamin with them to Egypt. If they did not take him with them, there would be no point going there.

Ya'qoob (عليه السلام) said, "Should I entrust him to you as I entrusted his brother to you before? Allah is the best of Guardians, and He is the Most Merciful of those who show mercy." When they opened their saddlebags, they discovered that their merchandize had been returned to them. They said, "Father! What more can we desire? Our merchandize has been returned to us. We will get more food for our family, and we will take care of our brother."



Ya'qoob answered, "I will never send him with you unless you give me a pledge in Allah's Name that you will surely bring him back to me unless you are rendered helpless."

When they had made their pledge, he said, "Allah is the Guardian and Witness over all we say." Then he added, "My sons! Do not enter Egypt together through one gate, but enter through different gates, for I cannot save you from the will of Allah; true decision lies only with Allah; in Him I put my trust and in Him should all those who have faith put their trust."

After Yoosuf's disappearance, Ya'qoob ( ) did not let Benjamin go out with any of his brothers, for he saw Yoosuf in him and comforted himself for losing Yoosuf. In fact, Ya'qoob ( ) found he had to send Benjamin with his other brothers to Egypt due to the severe need for provision. Had this not been the case, he would not have sent him with them at all. Ya'qoob stressed, "It is, however, the Will of Allah, which prevails and rules. He does whatever He wants."

Yoosuf ( ) Meets his Brother Benjamin

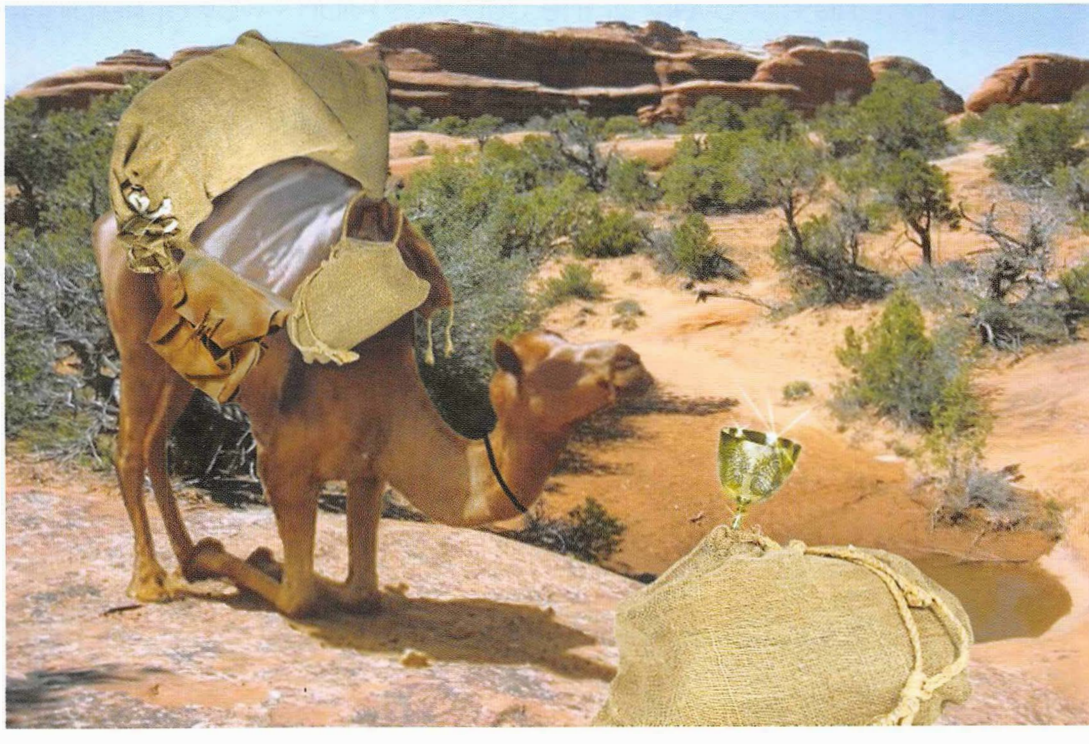
When the brothers returned to Egypt to buy more provisions, they entered through different gates as their father had advised them to do.

When Yoosuf ( ) saw Benjamin, he was very happy, took him aside from the others and told him that he was his brother Yoosuf. Benjamin felt very happy, too, for he believed that Yoosuf had died many years before. Yoosuf had him stay in his house and told him not to reveal this secret to his brothers at this stage. He comforted him for their brothers' ill-treatment of him. Yoosuf remembered his father, mother and his childhood. He wanted Benjamin to stay with him so that he could see him and talk to him everyday. But how could he make that happen? Benjamin was going back soon. His brothers had made a pledge in the Name of Allah that they would never agree to leave him in Egypt. How could Yoosuf keep Benjamin with him for no reason? This would indeed be a great injustice.

Yoosuf ( ) thought of a plan to keep Benjamin with him in Egypt. After he supplied his brothers with their provisions, he ordered some of his servants to place the precious king's drinking-cup in Benjamin's bag. He did not want anyone to know about it, but Almighty Allah knew what was in Yoosuf's mind and what he actually wanted.

Then someone announced that the drinking-cup was missing. As nobody had been near it except Ya'qoob's sons, they were accused of theft. The brothers were surprised. They asked, "What is it that you have lost?" They said, "We have lost the king's cup. Whoever brings it back will have a camel load of provisions in return."

The brothers replied, "By Allah! You know that we have not come to create trouble in the land and that we are not thieves." The servants asked, "What then will be the penalty of the thief if you are liars?" The brothers said, "The penalty should be that he in whose saddlebag it is found should be held as a bondsman for the crime. That is how we punish the wrongdoers."



When the cup was found in Benjamin's saddlebag, the brothers were shocked. But they were without shame when they said, "If he stole, his brother did steal before." Yoosuf heard this lie but remained silent. He did not become angry because he was noble and patient.

Now Benjamin appeared to be guilty of theft, and under the law of the land, Yoosuf (عليه السلام) was entitled to claim him as his slave, and thus keep him in his house. The brothers appealed to Yoosuf, "O *al-Azeez*! His father is very old, so take one of us in his place. We see that you are one of those who do good."

Yoosuf said, "Allah forbid that we should take anyone except the one in whose possession we found our goods; if we did so, we would be unjust."

So Benjamin stayed behind with Yoosuf (عليه السلام). The two brothers were happy. Yoosuf (عليه السلام) had been very alone for a long time without seeing any of his family. Allah had now sent Benjamin to him.



A. State whether these statements are true (T) or false (F).

1. Yoosuf's brothers recognized him. ____
2. Yoosuf's younger brother's name was Benjamin. ____
3. The discovery of the cup was Allah's way of helping Yoosuf.
4. Yoosuf (عليه السلام) exchanged Benjamin for another brother. ____

B. Complete these sentences.

1. Yoosuf's brothers lived in _____.
2. Yoosuf (عليه السلام) kept quiet in front of his brothers because he did not want to _____ them.
3. Yoosuf (عليه السلام) allowed _____ per person as provisions.
4. Ya'qoob asked his sons to enter Egypt from _____ gates.
5. Yoosuf placed a _____ in Benjamin's camel pack as a present.

C. Answer the following questions.

1. Which places were affected by the famine?

_____

_____

_____

2. What made Yoosuf's brothers travel to Egypt?

3. How did Yoosuf (عليه السلام) return their merchandise?

4. Why did Yoosuf (عليه السلام) return their merchandise?

5. What alternatives did Yoosuf (عليه السلام) have for keeping Benjamin with him?

Prophet Yoosuf (عليه السلام) (8)

Yoosuf's Brothers Consult One Another

The brothers were extremely confused. How could they return to their father without Benjamin? They went aside to consult one another. They had lost all hope to win Benjamin back. The eldest of them said, "Do you not remember that your father bound you by a solemn pledge before Allah concerning Benjamin? So I will not leave this land until my father gives me permission or Allah passes judgment in my favour by securing the release of my brother, for Allah is the best of the judges." He then told them to go and tell their father what had actually happened, "Return to your father and say, 'Father! Your son has stolen; we bear witness to what we know, and we do not know the Unseen. They found the king's drinking-cup in Benjamin's bag. Although we gave our pledge, we did not know that he would steal. You can ask the people of the town where we have been and the caravan in which we returned. We are telling the truth.'"



Yoosuf's Brothers Return to Ya'qoob (عليه السلام)

The brothers returned to Ya'qoob (عليه السلام). The oldest of them remained in Egypt as he did not have the courage to face his father. When they told him what had happened, he exclaimed, "No, but you have yourselves contrived a story good enough for you. As for me, patience in adversity is most fitting for me. Allah may well bring them all back to me. Allah alone is all-Knowing, truly Wise!"

Ya'qoob (عليه السلام) knew full well that Allah was testing him and was certain of Allah's relief.

Ya'qoob Remembers Yoosuf

Ya'qoob (عليه السلام) turned away from them and said, "O my sorrow for Yoosuf!" Although Ya'qoob was now deprived of three of his sons, his grief for Yoosuf was most acute. He lost his sight because of the sorrow he was compressing and not complaining to anyone at all. So great was his pain and grief indeed!

When his sons saw the suffering of their father, they said, "By Allah! You will not cease to remember Yoosuf until you ruin your health or until you die of grief."

He said, "I only complain of my grief and sorrow to Allah, and I know from Allah what you do not know. Allah will soon provide me with relief from my suffering. Yoosuf had a dream and that dream has to come true. He must be alive and must be somewhere high in rank. My sons! Go and inquire about Yoosuf and his brother, and do not give up hope in Allah's Mercy. Truly, no one despairs of Allah's Mercy except those who do not have faith." Ya'qoob then sent his sons back to Egypt to look for Yoosuf and Benjamin and try hard to bring them back home.

The Secret Revealed

The brothers arrived in Egypt for the third time. They went to Yoosuf and said, "O *al-'Azeez*! A hard time has hit us and our family, and we have brought poor capital, so give us corn in full measure and be charitable to us."

Yoosuf (عليه السلام) felt compassion, pity and mercy for his father and brothers. He could no longer tolerate to listen to his own brothers, sons of Prophets, complaining about their poverty and hardship to one of the kings. He could no longer conceal the truth and remain away from his father.

He said to them, "Do you remember what you did to Yoosuf and his brother in your ignorance?" The brothers knew that this was a secret known only to them and to Yoosuf. They soon realized that the *al-Azeez* was no one else but their own brother Yoosuf. They could not hold their surprise and exclaimed, "Are you indeed Yoosuf?"

He replied, "Yes, I am Yoosuf and this is my brother Benjamin. Allah has been good to us by gathering us together after being separated all this time. Indeed, whoever fears Allah and is patient, Allah does not allow the reward of such people to go to waste."

They said, "By Allah! Allah has preferred you above us." They confessed their wrongs and sins, but as Yoosuf's heart was very kind he simply said, "Let no blame be on you this day. May Allah forgive you, for He is the Most Merciful of the merciful. Now go back and take this shirt of mine and lay it over my father's face and he will recover his sight. Then come back to me with all your family." The secret was now made known.

Ya'qoob (عليه السلام) Comes to Egypt

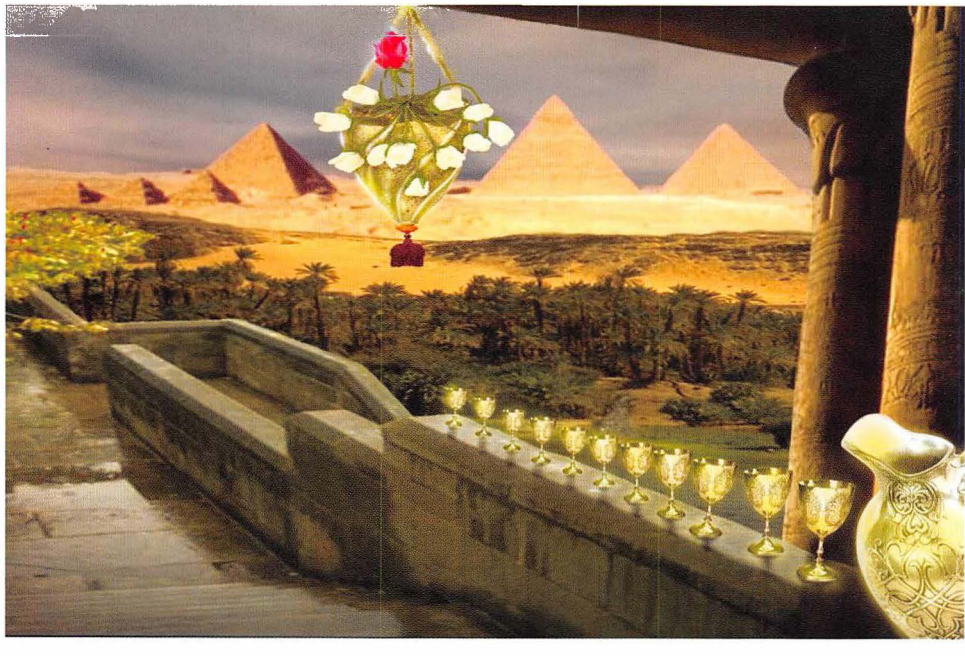
As the caravan in which Ya'qoob's sons were travelling was on its way back to Palestine, Ya'qoob (عليه السلام) said to the people around him, "Indeed I feel the smell of Yoosuf. I say so although you may think I am senile because of old age." They said, "Surely, you are still in your same old wandering illusion."

This indicates the extraordinary faculties possessed by Allah's Prophets. The caravan had just set out from Egypt, carrying Yoosuf's shirt. And yet, even though Ya'qoob (عليه السلام) was hundreds of miles away, he could feel the smell of his dearest son Yoosuf (عليه السلام). From this we also learn that these faculties were not the Prophets' personal achievements. Rather, they were special gifts which Almighty Allah had bestowed upon them.

When the bearer of the good news came, he placed the shirt over Ya'qoob's face and his vision immediately returned. He then asked them, "Didn't I tell you that I know from Allah what you do not know?"

They said, "Our father, ask forgiveness for us for our wrong actions, for we have indeed been sinners." He said, "I will ask my Lord to forgive you. Surely, He is All-Forgiving, All-Merciful."

Then Yoosuf's parents as well his brothers and their families journeyed to Egypt, and Yoosuf received them warmly. Their happiness was great. It was a memorable and a great day in Egypt.



They all fell down prostrate before Yoosuf, who said, "This is the interpretation of my dream of old. My Lord has made it come true." Yoosuf praised Allah greatly. He was deeply grateful to Him.

It is worth mentioning here that the practice of prostrating before men of authority was allowed in the law of Aadam (عليه السلام) until the law of Prophet Eesaa (عليه السلام), but was later prohibited in the Islamic Law.

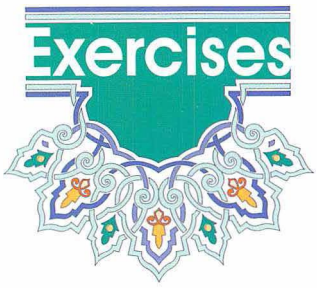
A Happy Ending

Although Yoosuf (عليه السلام) was a powerful ruler, this did not distract him from showing gratefulness to Almighty Allah and being dutiful to Him. He remembered Allah, worshipped Him, carried out His commands and gave judgment according to His Will.

The fulfilment of Yoosuf's dream consisted in the high dignity, which Allah had now bestowed upon him and in the fact that his parents and brothers had come to Egypt for his sake.

The main theme of *Surat Yoosuf* is that judgment as to what is to happen rests with none but Allah.

Yoosuf (عليه السلام) humbly prayed, "My Lord! You have indeed given me some power and taught me something of the interpretations of dreams — O You Creator of the heavens and the earth! You are my Protector in this world and in the hereafter. Make me die a Muslim, and join me with the righteous."



A. State whether these statements are true (T) or false (F).

1. Yoosuf's brothers did not repent of their sin. ____
2. Ya'qoob's ability to find Yoosuf's smell from afar was his personal achievement. ____
3. Yoosuf's high authority did not distract him from remembering Allah. ____

B. Answer the following questions

1. Why did Ya'qoob's eldest son remain in Egypt?

2. What did his sons say when they saw Ya'qoob (عليه السلام) grieving for Yoosuf?

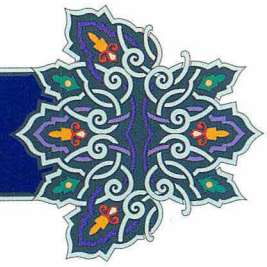
3. Yoosuf waited for the right time to reveal his identity to his brothers. When was it?

4. How was Ya'qoob's blindness restored?

5. What is the main theme of Prophet Yoosuf's story?



Surat 'Abasa (He Frowned)



This *surah* was revealed in Makkah early in the Prophet's mission and consists of forty-two verses. It takes its name from the word *'abasa* with which the *surah* begins.

One day the Prophet (ﷺ) was engrossed in a conversation with some of the most influential chieftains of pagan Makkans, hoping to convince them to accept Islam. At that crucial moment, a blind man among his noble companions whose name was 'Abdullah ibn Umm Maktoom, who had accepted Islam earlier, came with a request for a repetition of explanation of certain earlier passage of the Qur'an. Annoyed by this interruption of what he then regarded as a more important endeavour, the Prophet (ﷺ) frowned and turned away from the blind man.

The Prophet (ﷺ) was immediately, there and then, reproved by the first ten verses of the *surah*. Later on, the Prophet (ﷺ) would greet Ibn Umm Maktoom with these words of humility: "Welcome to him regarding whom my Lord has rebuked me."

For study purposes, the *surah* may be divided into four broad sections.

1. **Verses 1-10:** These verses were revealed concerning 'Abdullah ibn Umm Maktoom who came to the Prophet (ﷺ) to learn from him some of what Allah had taught him.
2. **Verses 11-16:** This section stresses that the Qur'an is a reminder to those who truly wish to be reminded.
3. **Verses 17-32:** This section reproaches man for his arrogant rejection of the truth in spite of enjoying countless bounties Almighty Allah has given him.
4. **Verses 32-42:** This section repeats the warning of the Day of Resurrection and contrasts the happy end of the righteous believers with that of the evil disbelievers.

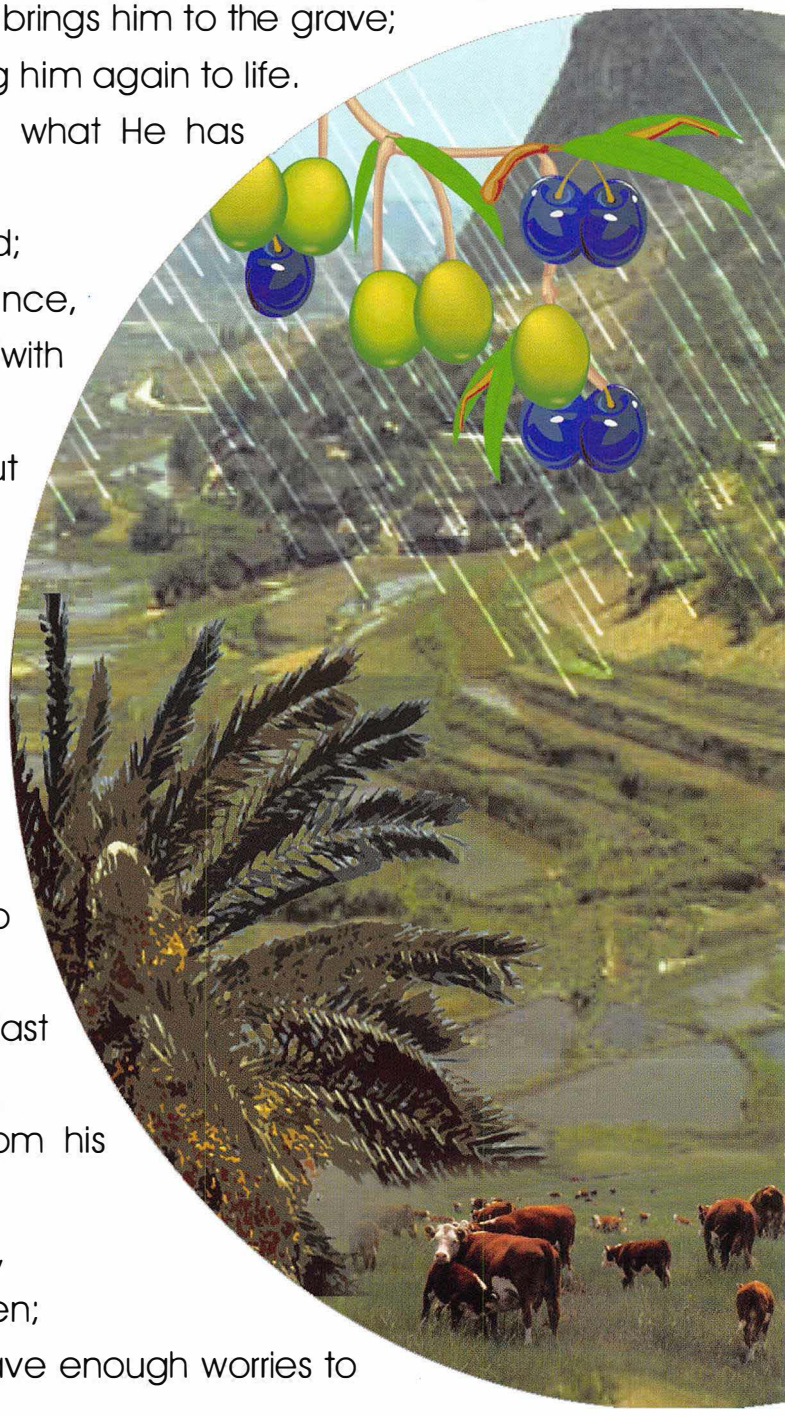


بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

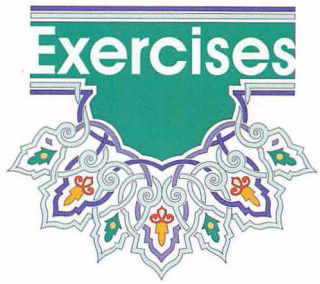
عَبَسَ وَتَوَلَّىٰ ﴿١﴾ أَن جَاءَهُ الْأَعْمَىٰ ﴿٢﴾ وَمَا يُدْرِيكَ لَعَلَّهُ يَزَّكَّىٰ ﴿٣﴾ أَوْ
يَذَّكَّرُ فَتَنفَعَهُ الذِّكْرَىٰ ﴿٤﴾ أَمَّا مَنِ اسْتَغْنَىٰ ﴿٥﴾ فَأَنتَ لَهُ تَصَدَّىٰ ﴿٦﴾
وَمَا عَلَيْكَ أَلَّا يَزَّكَّىٰ ﴿٧﴾ وَأَمَّا مَن جَاءَكَ يَسْعَىٰ ﴿٨﴾ وَهُوَ يَخْشَىٰ ﴿٩﴾ فَأَنتَ
عَنْهُ تَلَهَّىٰ ﴿١٠﴾ كَلَّا إِنَّهَا تَذْكِرَةٌ ﴿١١﴾ فَمَن شَاءَ ذَكَرَهُ ﴿١٢﴾ فِي صُحُفٍ مُّكَرَّمَةٍ
﴿١٣﴾ مَّرْفُوعَةٍ مُّطَهَّرَةٍ ﴿١٤﴾ بِأَيْدِي سَفَرَةٍ ﴿١٥﴾ كِرَامٍ بَرَرَةٍ ﴿١٦﴾ قُتِلَ الْإِنسَانُ
مَا أَكْفَرَهُ ﴿١٧﴾ مِنْ أَيِّ شَيْءٍ خَلَقَهُ ﴿١٨﴾ مِن نُّطْفَةٍ خَلَقَهُ فَقَدَّرَهُ ﴿١٩﴾ ثُمَّ
السَّبِيلَ يَسَّرَهُ ﴿٢٠﴾ ثُمَّ أَمَاتَهُ فَأَقْبَرَهُ ﴿٢١﴾ ثُمَّ إِذَا شَاءَ أَنشَرَهُ ﴿٢٢﴾ كَلَّا لَمَّا
يَقْضِ مَا أَمَرَهُ ﴿٢٣﴾ فَلْيَنظُرِ الْإِنسَانُ إِلَىٰ طَعَامِهِ ﴿٢٤﴾ أَنَّا صَبَبْنَا الْمَاءَ صَبًّا
﴿٢٥﴾ ثُمَّ شَقَقْنَا الْأَرْضَ شَقًّا ﴿٢٦﴾ فَأَنبَتْنَا فِيهَا حَبًّا ﴿٢٧﴾ وَعِنَبًا وَقَضْبًا ﴿٢٨﴾
وَزَيْتُونًا وَنَخْلًا ﴿٢٩﴾ وَحَدَائِقَ غُلْبًا ﴿٣٠﴾ وَفَاكِهَةً وَأَبًّا ﴿٣١﴾ مَّتَاعًا لَّكُمْ
وَلِأَنْعَامِكُمْ ﴿٣٢﴾ فَإِذَا جَاءَتِ الصَّاخَّةُ ﴿٣٣﴾ يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ ﴿٣٤﴾
وَأُمِّهِ وَأَبِيهِ ﴿٣٥﴾ وَصَاحِبَتِهِ وَبَنِيهِ ﴿٣٦﴾ لِكُلِّ امْرِئٍ مِّنْهُمْ يَوْمَئِذٍ شَأْنٌ
يُغْنِيهِ ﴿٣٧﴾ وُجُوهٌ يَوْمَئِذٍ مُّسْفِرَةٌ ﴿٣٨﴾ ضَاحِكَةٌ مُّسْتَبْشِرَةٌ ﴿٣٩﴾ وَوُجُوهٌ
يَوْمَئِذٍ عَلَيْهَا غَبَرَةٌ ﴿٤٠﴾ تَرْهَقُهَا قَتَرَةٌ ﴿٤١﴾ أُولَٰئِكَ هُمُ الْكَفَرَةُ الْفَجَرَةُ ﴿٤٢﴾

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

1. He frowned and turned away
2. Because a blind man approached him!
3. And how would you know? He might perhaps have grown in purity,
4. Or yet he remembers, and the reminder would benefit him?
5. As for him who regards himself self-sufficient (i.e. who does not feel the need of Allah's Guidance),
6. To him you give your whole attention,
7. Although you are not accountable if he does not purify himself;
8. But as for him who comes to you full of eagerness [for knowledge],
9. While he fears [Allah],
10. To him you pay no attention!
11. No, indeed, it is a reminder,
12. So whoever wills may remember it
13. [It is recorded] in honoured sheets,
14. Lofty and purified,
15. In the hands of messenger angels,
16. Noble and most virtuous
17. Destroyed man is! How ungrateful he is!
18. [Does he ever consider] from what thing He created him?
19. From a drop of sperm He created him;
20. Then He eased the way for him;



21. Then He causes him to die and brings him to the grave;
22. Then, when He Wills, He will bring him again to life.
23. No, surely, he has not fulfilled what He has commanded him.
24. Let man, then, consider his food;
25. We pour down water in abundance,
26. Then We split the earth [with sprouts],
27. And We cause grain to grow out of it,
28. And vines and edible plants,
29. And olive trees and date-palms,
30. And gardens dense with foliage,
31. And fruits and pastures,
32. For you and for your cattle to enjoy.
33. But when the Deafening Blast comes,
34. That day everyone will flee from his brother,
35. And from his mother and father,
36. And from his spouse and children;
37. For every man, that day, will have enough worries to make him forget everyone else.
38. Some faces on that day will be shining,
39. Laughing, joyous at the good news.
40. And some faces on that day will be covered with dust,
41. Veiled in darkness;
42. These will be the disbelievers, the wicked ones.



A. Answer the following questions.

1. Who did the Prophet (ﷺ) frown at? Why?

2. What happened when the Prophet (ﷺ) frowned at Ibn Umm Maktoom?

3. What are some of the bounties Almighty Allah has bestowed upon us to enjoy?

4. Will man remember his relatives on the Day of Resurrection? Why?

5. What will the end of both the righteous and the evildoers be?

B. Memorisation

Learn this *surah* by heart.

16 Keeping Promises

It is very important to be truthful and to keep promises. Nobody believes a liar, and no one likes to trust a person who breaks his promises.

Allah the Almighty says, **"O you who believe, fulfil all your obligations."** (*Surat al-Maa'idah*, 5:1)

The obligations this verse speaks of include promises, covenants and oaths.

"Let them fulfil their vows which they have made." (*Surat al-Hajj* 22:29)

"Be true to your bond with Allah whenever you make a pledge, and do not break your oaths after having confirmed them." (*Surat an-Nahl,* 16:91)





Allah Most High is true to His Promise.

"Surely, Allah never fails to fulfil His promise." (*Surat Aal 'Imraan,* 3:9)



"Who could be more faithful to his covenant than Allah?" (*Surat at-Tawbah,* 9:111)

A believer's word, therefore, is a bond. A Muslim must keep his promise. Whatever promise he makes, whatever word he gives, and whatever agreement into which he enters, he should abide by it faithfully and sincerely. An ocean may change its course, a mountain may move its place, but a Muslim should not fail to fulfil his promise.

Allah's Messenger (ﷺ) hated lies. He was prepared to accept misers and cowards as believers but he refused to regard a liar as a true Muslim. Liars were classed in the same category as promise-breakers and hypocrites.

Al-Bukhaaree relates on the authority of Ibn Mas'ood (رضي الله عنه) that the Prophet (ﷺ) said, "On the Day of Judgment, every deceitful man will bear a banner, and it will be said, 'Behold the deceit of so-and-so!'"

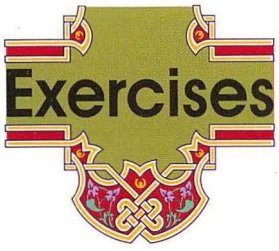
The Prophet (ﷺ) also said, "Whoever possesses these four [characteristics] will be a pure hypocrite; and whoever possesses one of them characteristics of hypocrisy until he gives it up: When he is entrusted with something, he betrays the trust; when he speaks, he tells a lie; when he makes a covenant, he proves treacherous; and when he quarrels, he uses foul language." (Al-Bukhaaree and Muslim)

The Prophet (ﷺ) also said, "Give what you hold in trust back to the person who has entrusted you with it, and do not betray anyone, even if he has betrayed you." (At-Tirmidhee)

Hence, be truthful and keep your promises. If you tell your mother that you will be back from the game at ten o'clock, be home on time! If you offer to clean the garage for your father, do the job and keep working until you finish it.

When your parents see from all these kinds of little acts that you are developing a sense of responsibility and that you can be trusted, they will be willing to give you some of the privileges you are asking for.

It is easy to see, then, why keeping promises makes you bigger than yourself, older than your age. Keeping promises is truly a personality building characteristic.



A. Answer the following questions.

1. What does Allah mean when He says **"Fulfil all your obligations"**?

2. What are the four characteristics of a hypocrite?

3. What benefits does keeping of promises have?

B. Fill in the blanks

1. The Prophet (ﷺ) accepted as believers _____ and _____, but not _____.

2. Liars are classed in the category of _____ and _____.

3. Keeping promises is truly a _____.

17 Aa'ishah bint Abu Bakr as-Siddeeq (رضي الله عنها)

'Aa'ishah (رضي الله عنها) was the daughter of Abu Bakr as-Siddeeq (رضي الله عنه), the Prophet's closest friend and the first rightly-guided caliph after the death of the Prophet (ﷺ). She was born in Makkah eight or nine years before the *Hijrah*. Her mother was called Umm Roomaan.

'Aa'ishah (رضي الله عنها) was known as *as-siddeeqah* and was, like all of the Prophet's wives, addressed as the Mother of the Believers. Her own *kunyah* (an honorific of paternity) was Umm Abdullaah. She had no children of her own, and her *kunyah* was based on the name of her sister Asmaa's son, Abdullaah. She used to say that ever since she recognized her parents, she had known them to be Muslims.

Her Childhood

Great people reveal their greatness in their behaviour and manners even in their childhood. 'Aa'ishah's manners were excellent. Children are generally fond of toys and games, and so was 'Aa'ishah (رضي الله عنها). She would collect the girls of her age in the neighbourhood and play with them. If the Prophet (ﷺ) happened to pass by their merry group, they would hide their play. She was particularly fond of toys.

One of her toys was a horse with two wings. The Prophet (ﷺ) asked her once what it was. She replied it was a horse. He said that horses did not have wings, but she retorted that Prophet Sulaymaan had winged horses. This reply which was a clear sign of her sharp intelligence made the Prophet (ﷺ) smile.

Marriage

The Prophet's first wife was Khadeejah bint Khuwwaylid (رضي الله عنها). She lived with him for twenty-five years until her death at the age of sixty-five. The Prophet (ﷺ) was then fifty years of age. She remained deeply devoted to him and morally supported him throughout her life. Her death, about three years before the *Hijrah* so deeply affected him that his companions always referred to that year as 'the year of grief'.

Khadeejah (﵂) was indeed a worthy wife, and even though the Prophet (ﷺ) was fifteen years younger than her, he never thought of marrying another woman as long as she was alive. He used to say about Khadeejah (﵂), "She had faith in me when everyone else, including members of my family and tribe, rejected me; she accepted that I was truly a prophet and a messenger of Allah; she embraced Islam and supported me with whatever she had when other people denied everything to me; and it is through her that Allah blessed me with children."

In fact, all the Prophet's children were born of Khadeejah (﵂), with the exception of Ibraaheem, whose mother was Maariyah. The Prophet (ﷺ) held Khadeejah in high esteem in her lifetime, and his love for her remained undiminished even after her death.

After Khadeejah's death, the Prophet (ﷺ) married Sawdah bint Zam'ah (﵂) , widow of a companion, as-Sakraan ibn 'Amr, and then, three years later, after the Battle of Badr, he married 'Aa'ishah (﵂).

During the years of her married life, 'Aa'ishah made the Prophet (ﷺ) very happy. In return, she found all the happiness and satisfaction which a woman would expect from her marriage.

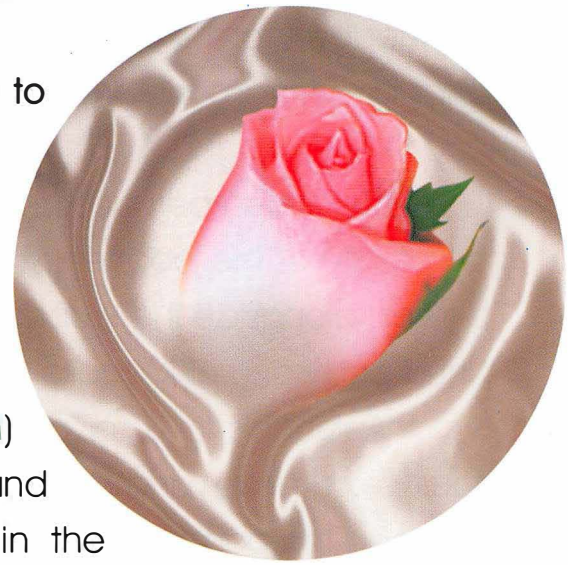


'Aa'ishah (﵂) stayed with her parents for three years, after the marriage ceremony, of which two years and three months were spent in Makkah and nine months in Madeenah after the *Hijrah*. When the Muslims were all settled in Madeenah, Abu Bakr reminded the Prophet (ﷺ) to take his bride 'Aa'ishah home. 'Aa'ishah herself stated that her dowry (*mahr*) was of the value of 500 dirhams (fifty *dinars*)[1]. The Prophet (ﷺ) had no money to pay at that time, but Abu Bakr offered to give him a loan, which the Prophet (ﷺ) accepted and sent to 'Aa'ishah (﵂).

[1] The value of a dinar of that time is approximately 4.25 grams of gold today. See Dr. Muhammad Rawwas Qalaji and Dr. Haamid Saadiq *Qunnaibi, Dictionary of Islamic Legal Terminology,* p. 212.

A Word about Mahr

When a Muslim woman is married, Islam requires the bridegroom to give her a dowry, or *mahr*, which may be of any agreed value. It is a gift from the bridegroom to the bride and it becomes entirely hers. The term *mahr* cannot be adequately translated into English since the English language has no equivalent for it. Hence the Arabic word *mahr* does not mean dowry. *Oxford Advanced Learner's Dictionary of Current English* has the following entry on the word, 'property or money brought by a bride to her husband when they marry.' The *mahr* is something entirely different. *Mahr* is an obligation. The *mahr* is given by the bridegroom to his bride. Without *mahr* marriage is not valid.



The Prophet's Dream before his Marriage to 'Aa'ishah

Before his marriage to 'Aa'ishah, the Prophet (ﷺ) had a dream in which an angel brought him a female covered in silk and told him that she was his wife. When he unveiled the face, he saw 'Aa'ishah (رضي الله عنها). In another tradition, Jibreel (عليه السلام) showed him 'Aa'ishah's picture on a piece of silk and told him, "This is your wife in this world and in the hereafter." (Saheeh Ibn Hibbaan)

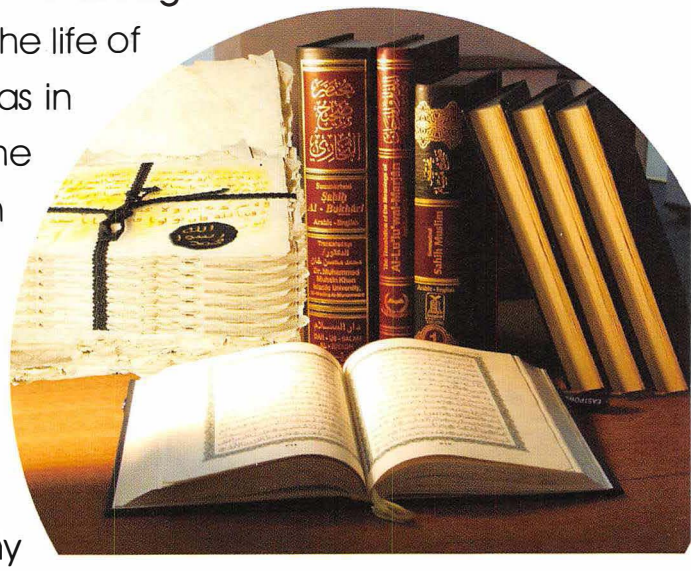
Education and Upbringing

'Aa'ishah's real upbringing started after her marriage. She started learning to read and write and soon she could recite the Qur'an. Apart from religious learning, 'Aa'ishah (رضي الله عنها) acquired proficiency in history and literature from her father.

She learnt quite a few things about medicine as well. In fact, she acquired about medical knowledge from the so many physicians of Arabia who visited the Prophet (ﷺ). She had learnt descriptions of various diseases and their remedies from them.

She learnt about Islam from the Prophet (ﷺ) himself almost daily, and she would give weekly discourses to women who used to assemble at her house for the purpose.

'Aa'ishah's Contribution in the Field of Knowledge



'Aa'ishah (رضي الله عنها) played a major role in the life of the Prophet (ﷺ). Her main contribution was in the area of religious knowledge. She preserved for the *Ummah* (the Muslim Community) a good proportion of the wisdom of the Prophet (ﷺ). In so doing, she became one of Islam's leading jurists. Many prominent and learned companions of the Prophet (ﷺ) sought knowledge from her. She narrated many *ahaadeeth* from the Prophet (ﷺ). She had an excellent grasp of the Qur'an and its meanings.

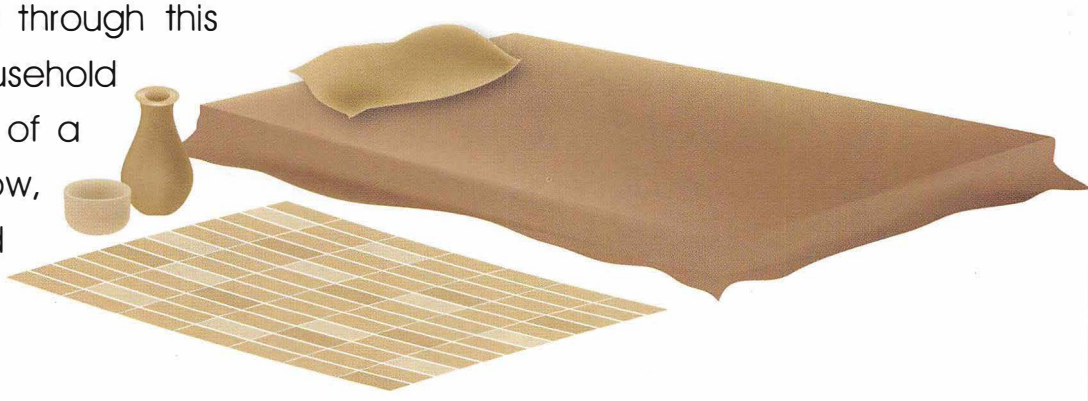
More than perhaps anyone else, she kept a record of a great deal of the private life of the Prophet (ﷺ). She witnessed and participated in a number of battles, alongside the Prophet (ﷺ). Prominent among them were the Battles of Uhud and Banu al-Mustaliq.

'Aa'ishah's love for charity and her preference of a simple life-style is a source of pride and inspiration to Muslim women of all generations. She shunned the pomp and show of this world.

'Aa'ishah's greatest merit lay in her unfailing, unselfish devotion to the Prophet (ﷺ) as a Muslim and as a wife. She was intelligent enough to appreciate the greatest honour and advantages Allah accorded to her in the role of the wife of the Prophet (ﷺ) and Mother of the Faithful.

The Family Life of 'Aa'ishah (رضي الله عنها)

'Aa'ishah had a small apartment like so many others around the Prophet's (ﷺ) Mosque and its door opened in its courtyard. The Prophet (ﷺ) used to enter the mosque through this door. The household effects comprised of a bed, a mat, a pillow, a water pitcher and a bowl.



Not much had to be done for running the house. 'Aa'ishah (﵂) once said that at one time they passed three consecutive months without kindling a cooking fire in the house, because there was nothing to be cooked. They lived only on the 'two black ones' (*al-aswadayn*): dates and water. Later on, after the death of the Prophet (ﷺ), when life became much more comfortable, she would find tears come to her eyes every time a good meal was prepared for her. She would be reminded of the austere life of the Prophet (ﷺ) when he often had to go hungry for two or three days consecutively. The Prophet (ﷺ) had to resort to borrowing very often, quite often in order to secure food provisions. Sometimes the borrowed money was used to prepare for *jihad*, to buy armour or horses.

So hard-pressed were the believers in the initial period that the Prophet (ﷺ) had to borrow some money for his marriage with 'Aa'ishah. Abu Hurayrah (﵁), a close companion of the Prophet (ﷺ), said that he was one day driven by the pangs of hunger to Allah's Messenger (ﷺ) to seek his help. On seeing that Abu Hurayrah (﵁) had two stones around his waist, the Prophet (ﷺ) lifted his mantle, and Abu Hurayrah saw three stones around his waist.

The simplicity of the life of the Prophet (ﷺ) should not be considered as the result of his limited financial resources. Even when those resources became plentiful, the Prophet (ﷺ) never changed the austere style of living. That was the Prophet's style, by willing choice from which he never departed. It was the style of the Prophet (ﷺ) and not the pompous, spending style of emperors and princes. He himself took part in the building of the Mosque. No emperor or minister would join in manual labour. The sight of the Prophet (ﷺ) carrying earth and bricks had a very strong emotional effect on a Muslim. He rushed to relieve him, and offered to carry the load. The Prophet (ﷺ) said graciously, "No! No! You are not in greater need of Allah's Mercy than I, but you can take another load, if you like!" This is illustrative of the Prophet's lifestyle.

One day Umar ibn al-Khattaab (﵁) came into the house of the Prophet (ﷺ) and found him lying on a simple bed which left marks on his body. This sight moved Umar (﵁) so much that he asked him, "I think of Caesar and Chosroes sitting on thrones of gold, wearing silk. You are the Messenger of Allah, yet you are sleeping here, on a simple bed!" The Prophet (ﷺ) replied, "O Umar! Are you not satisfied that they have this world and we have the next?"

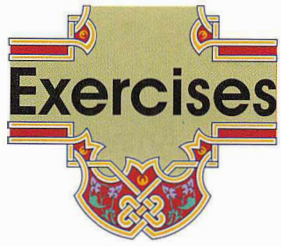
In fact, the Prophet (ﷺ) had consciously chosen an austere way of life. Despite the simplicity of his life, the Prophet's homes were happy and full of pleasure and delight. They were full of love and happiness.

'Aa'ishah (رضي الله عنها) was one of the most loved and respected Mothers of the Faithful as well as the most cherished wife of the Prophet (ﷺ). She played the role of a teacher, jurist, judge, leader and even a military commander!

'Aa'ishah (رضي الله عنها) played a unique and vital role in the history of Islam. She is reported to have narrated more than two thousand, two hundred and ten of the Prophet's *ahaadeeth* and was the most learned person in the sciences of the Qur'an. She was also the most knowledgeable person in distinguishing between *halaal* and *haraam*—the lawful and the unlawful.

'Aa'ishah (رضي الله عنها) died when she was sixty-six years old and was buried in al-Baqee' graveyard in Madeenah.





A. Fill in the blanks with appropriate words.

1. 'Aa'ishah's mother was _____ and her father was _____.
2. Her *kunyah* was _____.
3. 'Aa'ishah stayed with her parents for _____ years after the marriage ceremony.
4. 'Aa'ishah's major contribution was in the area of _____.
5. 'Aa'ishah is the most widely quoted person on the traditions of the Prophet (ﷺ), with _____ *ahaadeerth* to her credit.

B. Explain the following Arabic terms.

1. *kunyah*

_____

_____

2. *mahr*

_____

_____

3. *ummah*

_____

_____

C. Answer the following questions.

1. What was 'Aa'ishah's *mahr*?

2. How was 'Aa'ishah shown to the Prophet (ﷺ) in his dream?

3. Write a few words on 'Aa'ishah's education?

4. What was 'Aa'ishah's greatest merit?

5. What would 'Aa'ishah and the Prophet (ﷺ) eat when there was nothing to be cooked in the house?

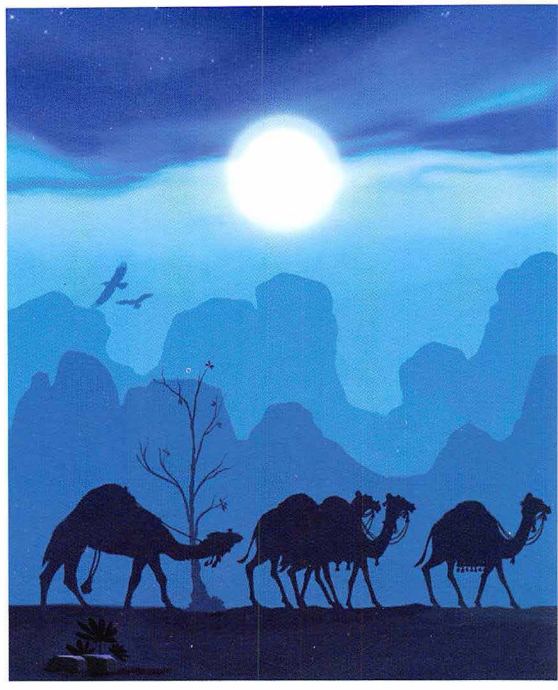
6. Was the austere life of the Prophet (ﷺ) a result of limited financial resources? What then?

7. How do we know that 'Aa'ishah will also be the Prophet's wife in the hereafter?

8. Try to find out what the Arabic word '*as-siddeeqah*' means.

18 Prophet Muhammad ﷺ (1)

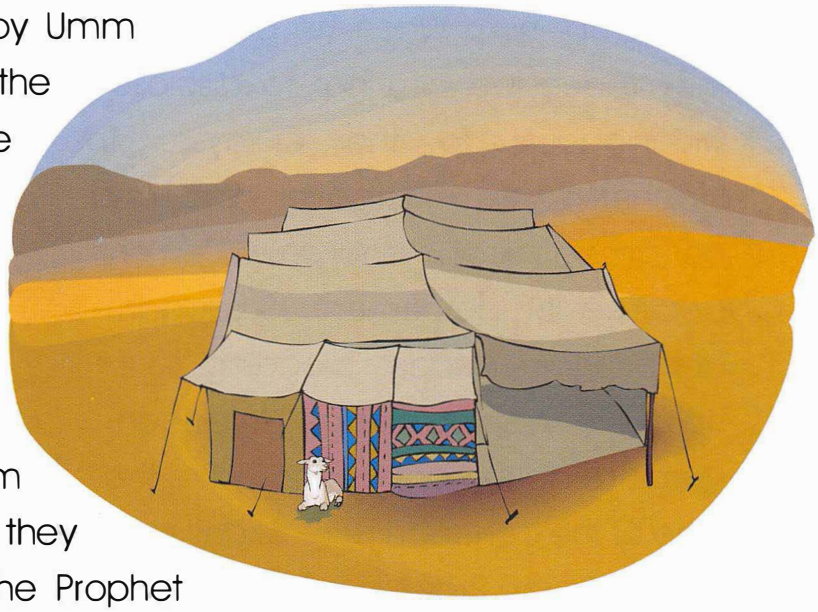
Hijrah (The Emigration)



Allah's Messenger (ﷺ) stayed in the cave in Mount Thawr along with Abu Bakr (رضي الله عنه). Having been baffled and exasperated when the news of their escape was confirmed, the Quraysh offered a price of 100 camels to anyone who would capture them. After three nights, when the hue and cry had diminished, 'Abdullaah ibn Urayqit, the man they had hired as a guide brought them their camels along. Asmaa', Abu Bakr's daughter, also provided them with provisions they needed for the journey. She tied such provisions up in a bundle of her waistband after tearing it into two parts, and that is how she came to be known as *dhaat-un-nitaaqayn* (the one with the two waistbands). The Prophet (ﷺ), Abu Bakr (رضي الله عنه) and 'Aamir ibn Furayhah departed, and their guide, 'Abdullaah ibn Urayqit, led them on hardly ever trodden ways along the coastal route.

After they had left, a group of the Quraysh, including Abu Jahl, came and stood at Abu Bakr's door. Asmaa' went out to answer the door, and they asked, "Where is your father, O daughter of Abu Bakr?" When she replied that she did not know, Abu Jahl, an evil and rough man, slapped her so severely that one of her earrings was sent flying in the air. Then they left. The Prophet (ﷺ) and Abu Bakr set off and travelled fast by day and night until midday. Abu Bakr strained his eyes to see some shade where they could take shelter. He saw a rock and they hurried down to it. There was a shady spot underneath the rock. Abu Bakr (رضي الله عنه) cleaned the ground, spread his mantle for the Prophet (ﷺ) to lie on and then he went off in search of food. He came across a herdsman and he asked him for some milk. Then he took it to the Prophet (ﷺ), cooled it with some water and waited till the Prophet (ﷺ) woke up and quenched his thirst. Then they left again, their pursuers were still after them.

The Story of Umm Ma'bad Al-Khuzaa'iyah



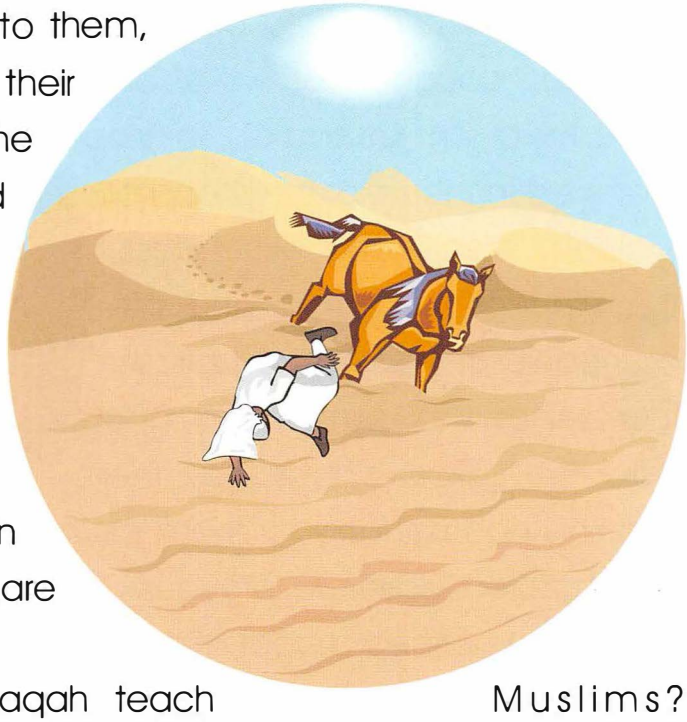
On their way, they passed by Umm Ma'bad, daughter of Ka'b of the Banu Ka'b ibn Khuzaa'ah, a tribe that lived in the neighbourhood of Makkah. Weary and exhausted, the Prophet (ﷺ) and his companions wanted to refresh themselves with some food and milk. The gracious lady told them that she had no food for them as they had suffered a severe drought. The Prophet (ﷺ) then noticed a goat at the side of her tent and asked, "What about that goat, Umm Ma'bad?" She replied, "It is a goat that was left over from the goats after the drought." "Does it give milk?" he asked. "No, it is too dried up for that," she replied. With her permission, the Prophet (ﷺ) stroked its udder, reciting Allah's name over it. To their great joy, milk poured out in copious flow. He filled a large vessel with milk and gave it to the lady to drink first, and then he shared what was left with his companions. Before he left, he milked the goat, filled the container and gave it to Umm Ma'bad.

The Story of Suraaqah

The Prophet (ﷺ) and his party had hardly gone far when there appeared on the horizon a horseman galloping at full speed towards them. Possibly the incident took place on the second day after the Prophet (ﷺ) and his companions left the cave. The horseman was Suraaqah ibn Maalik who had learnt of the Prophet's whereabouts from a traveller. Anxious to get the prize of a hundred camels, Suraaqah stole out of Makkah. When he was in sight of the Prophet (ﷺ) and his companions, his horse stumbled twice and he fell on the ground, but he persisted in his hot pursuit.

As he drew still nearer, his horse stumbled so badly that its fore hooves sank deep in the sand and he fell on the ground again. Suraaqah was very frightened, as it became clear to him that the Prophet (ﷺ) and his party were protected from him by Divine Power. He called out loudly, naming himself and

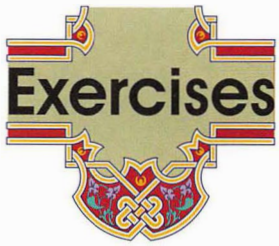
swearing that he intended no harm. The Prophet (ﷺ) and his companions waited for him. When he came up to them, they requested him not to disclose their whereabouts to the Quraysh. The Prophet (ﷺ) forgave him and confirmed this with a token written on a piece of parchment. Suraaqah departed in peace, pledging that he would keep his pledge. Suraaqah used the document as a token at the time of the conquest of Makkah to gain access to the Prophet (ﷺ) and declare his acceptance of Islam.



What does the story of Suraaqah teach Muslims?

Muslims believe that nothing can take place in the universe against the will of Allah. Indeed, Allah the Almighty has power over everything. The laws of the universe operate according to His Will. Only He has the power over them and can cause them to stop as He wills. He can also cause any law of the universe to operate where it normally does not. This results in what is called 'miracles'.

In planning his risky journey, the Prophet (ﷺ) left nothing to chance. He planned it with great care. He did all that was possible to ensure his safety and that of his companions. When he had done all that, he moved with complete trust in Allah. This is the true Islamic attitude which Muslims should adopt in their lives.



A. Fill in the blanks.

1. The Quraysh set up the reward of _____ for anyone who would find and return the Prophet (ﷺ) and Abu Bakr (رضي الله عنه).
2. _____ accompanied Abu Bakr and the Prophet (ﷺ) on the way to Madeenah.
3. The Prophet (ﷺ) performed the miracle on the goat of Umm Ma'bad in the Name of _____.
4. In planning for his journey, the Prophet (ﷺ) left nothing to _____.

B. Answer the following questions.

1. Why did Asmaa' come to be called 'the one with the two waistbands'?

_____

_____

2. What explanation did Umm Ma'bad give for not being hospitable to his guests – the Prophet (ﷺ) and his companions?

_____

_____

3. What obstacles had Allah placed in Suraaqah's way to protect the Prophet (ﷺ) from him?

_____

_____

_____

4. What did Suraaqah ask of the Prophet (ﷺ)? What did he do with it?

5. What does the incident of Suraaqah teach Muslims?

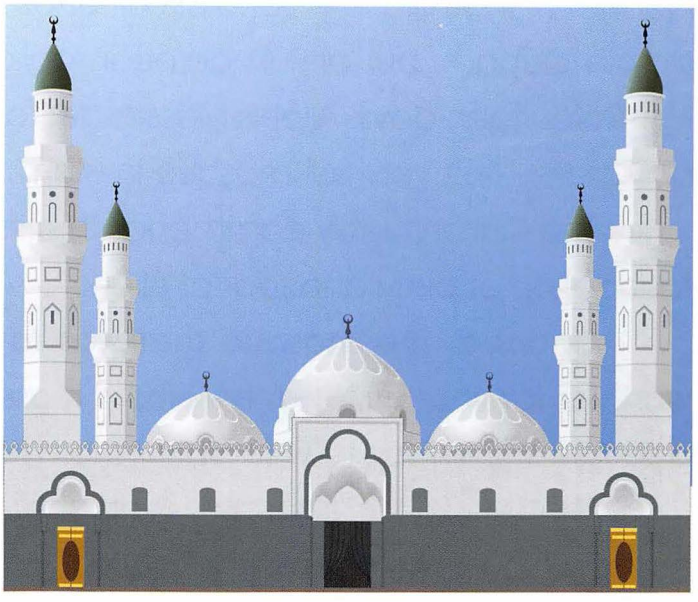
6. What lesson do Muslims learn in the way the Prophet (ﷺ) planned his migration?

C. Think-up

From previous knowledge, why do you think the Prophet (ﷺ) stayed in Mount Thawr?

Prophet Muhammad ﷺ (2)

Allah's Messenger (ﷺ) arrives in Madeenah



Finally, after an eight-day journey, the Prophet (ﷺ) arrived at Qubaa', on the eighth of *Rabee' al-Awwal*. Qubaa' lies at a distance of two miles (3.2 km) away from Madeenah. It was generally taken as a locality of Madeenah and was largely inhabited by Banu 'Amr ibn 'Awf who had already accepted Islam.

A few days before the departure of the Prophet (ﷺ) from Makkah, the news of his arrival in Madeenah had spread. Crowds came flocking out of Madeenah. Everyday, they would eagerly wait for his appearance since the early morning and would only be forced to return, rather disappointed, by the unbearable heat of the midday sun.

One day, after people had long gone back to their homes, a Jew, who had caught a glimpse of three travellers winding their way to Madeenah, shouted at the top of his voice, "O people of Arabia! The person you have eagerly been waiting for has come!"

Having heard this call, the believers rushed out of their homes, and waves of joy and happiness gripped the whole atmosphere of Qubaa'. They were overjoyed at the safe arrival of the Prophet (ﷺ) and his companions. It was the best thing they had ever witnessed. People came streaming forth and vied with one another to invite the noble visitor to their homes.

Anas ibn Maalik al-Ansaaree (رضي الله عنه), a boy at the time, says, "I saw Allah's Messenger (ﷺ) the day he entered Madeenah. I have not seen a more radiant day than when he came to us in Madeenah. "

Among the Companions who hurried to meet the Prophet (ﷺ) in Qubaa' were the *muhaajiroon* who had reached Madeenah before the Prophet (ﷺ). Ali ibn Abee Taalib (رضي الله عنه) caught up with the Prophet (ﷺ) in Qubaa' and stayed with him in the house of Kulthoom ibn ul-Hidm. It must have taken him some days to reach Qubaa'; since he stayed in Makkah for three days after the Prophet (ﷺ) had left. Scholars differ as to the exact duration of the Prophet's stay in Qubaa', but al-Bukhaaree in an authentic *hadeeth* says his stay there lasted fourteen days. Allah's Messenger founded a mosque in Qubaa' during his stay there—the very first mosque in Islam.

The Qur'an highly commends this first mosque because it was built on the foundation of piety and fear of Allah:

"Indeed, the mosque that was founded on piety from the first day is worthier for you to stand therein; in it are men who love to purify themselves, and Allah loves those who purify themselves." (*Surat at-Tawbah,* 9:108)

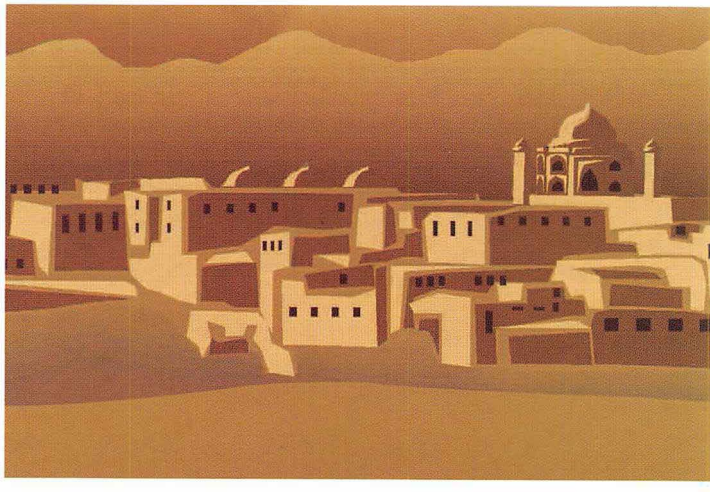
The hypocrites, later on, established another mosque with the intention of dividing the Muslim Community. The Qur'an forbade the Prophet (ﷺ) to pray in the mosque built by the hypocrites. The mosque was termed *Masjid adh-Dhiraar,* the mosque of discord.

The Prophet's short stay in Qubaa' was a very pleasant one, full of joy and happiness. For the first time in over thirteen years, he felt safe and unthreatened.

The Prophet (ﷺ) enters the City and the House of Abu Ayyoob

On the fourteenth day, after their arrival at the southern suburb of Madeenah, the Prophet (ﷺ) set out from Qubaa' to the centre of the city. It was a Friday. At noon, he stopped among the Banu Saleem, where he offered the *Jumu'ah* prayer.

As the procession pressed on, leading personalities from the city came forward and asked the Prophet (ﷺ) to stay in their midst. But the Prophet (ﷺ) politely apologized, saying that his famous she-camel, al-Qaswaa', was commanded by Allah and that his home would be wherever it stopped.



When the procession reached the houses of Banu al-Haarith, a large company of their men halted it and warmly invited the Prophet (ﷺ) to remain with them. The Prophet (ﷺ) refused as before and made a polite apology.

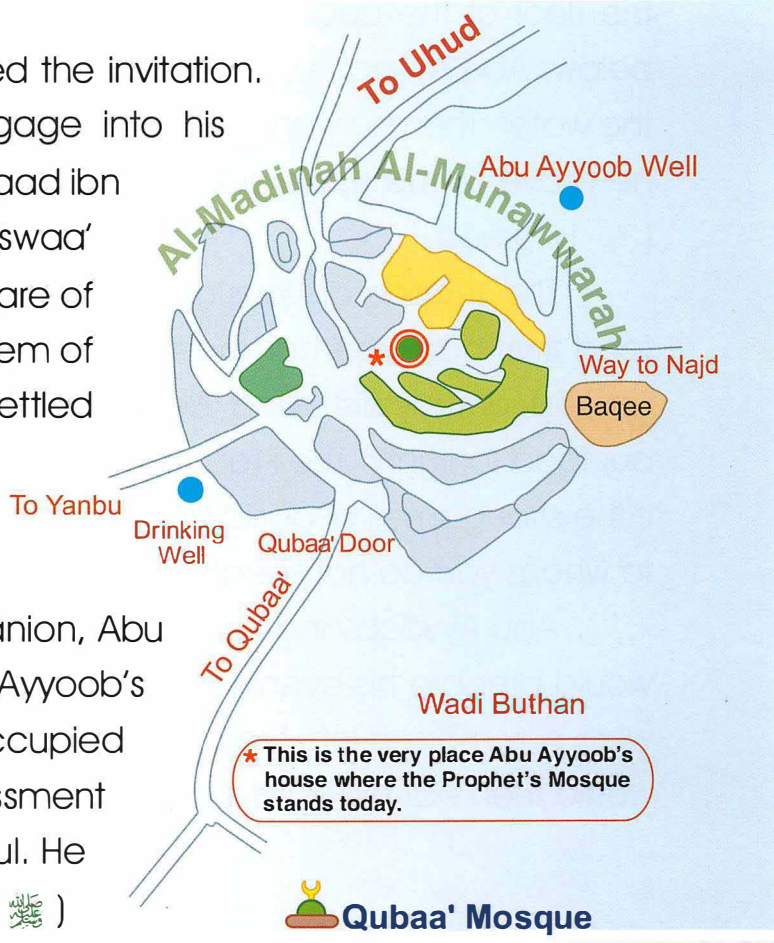
Almost everyone had rushed to welcome the Prophet (ﷺ). The whole city participated in the joyful procession, which extended for almost two miles. Women stood on balconies. Children climbed rooftops and trees to catch a glimpse of the Prophet (ﷺ).

The procession reached the quarters of Banu an-Najjaar, the maternal uncles of the Prophet (ﷺ), and first of all the quarters of 'Adi ibn an-Najjaar, a sub-clan of Banu an-Najjaar. Here too, the Prophet (ﷺ) was invited to stay, on behalf of all. Again the Prophet (ﷺ) made his apology and the procession moved on.

When they reached the quarters of Banu Maalik, another sub-clan of Banu an-Najjaar, al-Qaswaa' halted in the middle of a large and open plot of land and knelt down. This is the very place where the Prophet's Mosque stands today. The nearest house was that of Abu Ayyoob al-Ansaaree, who came forward and warmly invited the Prophet (ﷺ), pointing to his two-storey house, which was only a few meters away.

Allah's Messenger (ﷺ) accepted the invitation. Abu Ayyoob quickly moved their luggage into his house. A neighbour, the celebrated As'aad ibn Zurarah, came forward and led al-Qaswaa' into the courtyard of his house to take care of her for the Prophet (ﷺ). Thus, the problem of the Prophet's stay in Madeenah was settled without creating any feeling of favour or disfavour amongst the various clans of Madeenah.

The Prophet (ﷺ) and his Companion, Abu Bakr, occupied the ground floor of Abu Ayyoob's house. Abu Ayyoob (رضي الله عنه) and his wife occupied the upper floor – not without embarrassment for them. They considered it disrespectful. He disliked being above, with the Prophet (ﷺ)



beneath him. Abu Ayyoob (رضي الله عنه) expressed his embarrassment to the Prophet (ﷺ) who dismissed it with a gentle smile, saying, "O Abu Ayyoob! The ground floor is more convenient for us and for our guests and visitors."

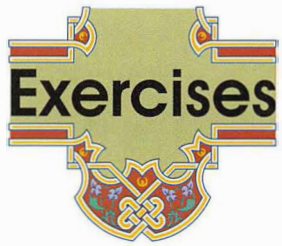
There was in fact a flood of guests and visitors. The women of Banu an-Najjaar were anxious to catch a glimpse of the Prophet (ﷺ). Those who were unable to see him when he entered the city flocked to Abu Ayyoob's dwelling. Their passionate curiosity and excitement was really great. Abu Ayyoob's house was, obviously, the centre of all the attention and emotion that the Prophet's presence attracted. It remained so for the full seven months of his stay. The house was also honoured by being, for seven months, the centre of revelations to the Prophet (ﷺ).

Abu Ayyoob (رضي الله عنه) and his wife were very delighted with their guests. As is the Arabian custom, the duties of hospitality were shared with neighbours. Each evening, three or four neighbours would come with dinner in their hands. They were anxious to serve their Prophet (ﷺ).

Only two anxious moments marred the contentment of their host. The first was when an earthen pot of water broke and a great deal of water spilled onto the floor of the upper storey of Abu Ayyoob's home. Afraid that it might leak below, Abu Ayyoob used the whole of his bed sheet in an attempt to soak up the water. Then he went down to the Prophet (ﷺ) and requested yet again that he move to the upper floor. Seeing that he was distraught, Allah's Messenger (ﷺ) agreed.

The second anxious moment came when the Prophet (ﷺ) returned the food that had been prepared for him untouched. Abu Ayyoob (رضي الله عنه) rushed upstairs, deeply disturbed. He asked, "O Allah's Messenger (ﷺ)! Did you not like our food tonight?" The Prophet (ﷺ) explained, "No, Abu Ayyoob, but I found in it the strong smell of garlic and onion. You may eat it, if you wish. I speak to one to whom you do not speak," referring to Angel Jibreel (عليه السلام).

Abu Ayyoob and his wife never served him these vegetables again. They would prepare his evening meal and send it to him. If he returned it and there were any morsels left, they would try to see where his fingers had touched it and would then eat that part, hoping to be blessed by it.



A. State if these statements are true or false.

1. The people of Qubaa' were still disbelievers. ____
2. The arrival of the Prophet (ﷺ) was the best thing that the people of Madeenah had ever witnessed. ____
3. The Prophet's camel was under the command of Allah. ____

B. Give reasons for the following.

1. The Prophet (ﷺ) stayed on the ground floor.

2. Abu Ayyoob asked the Prophet (ﷺ) to stay on the upper floor.

C. Answer the following questions.

1. When did the Prophet (ﷺ) arrive at Qubaa', and how long did he stay there?

2. How do you know that the people were anxiously waiting for the Prophet (ﷺ)?

3. Why was the hypocrites' mosque called *'Masjid adh-Dhirar'*?

4. Where was the first *Jumu'ah* prayer offered?

5. In whose house did the Prophet (ﷺ) stay, and for how long?

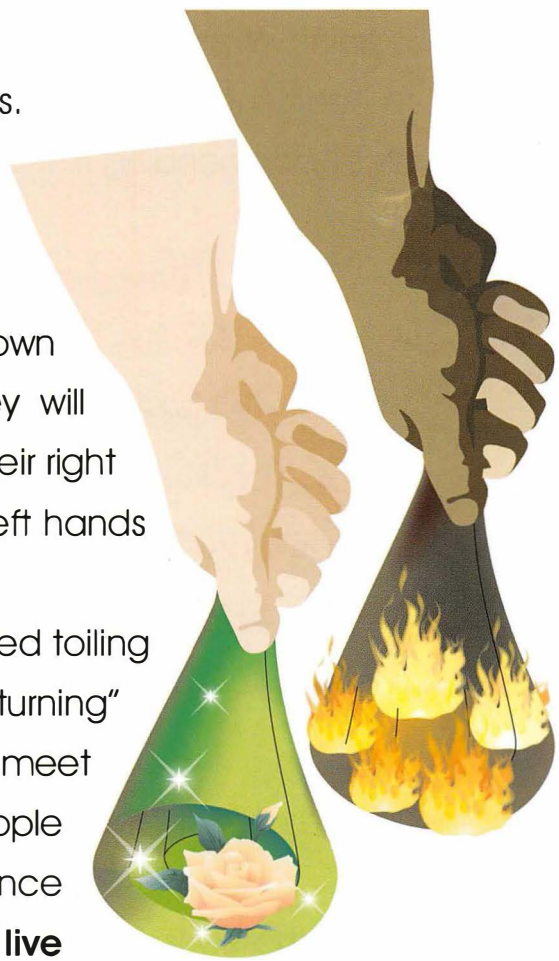
D. Think-up

What reward does one get for praying in Qubaa' Mosque, which is the first mosque in Islam?

Surat al-Inshiqaaq

(The Splitting Asunder)

This *surah* was revealed in Makkah and consists of twenty-five verses. In fact, its was revealed after *surat al-Infitaar* (*surah* eighty-two). The main theme of this *surah* is the Day of Resurrection.



This *surah* may be divided into four sections.

1. It begins with a graphic description of the coming of the Last Hour **(verses 1-5)**.

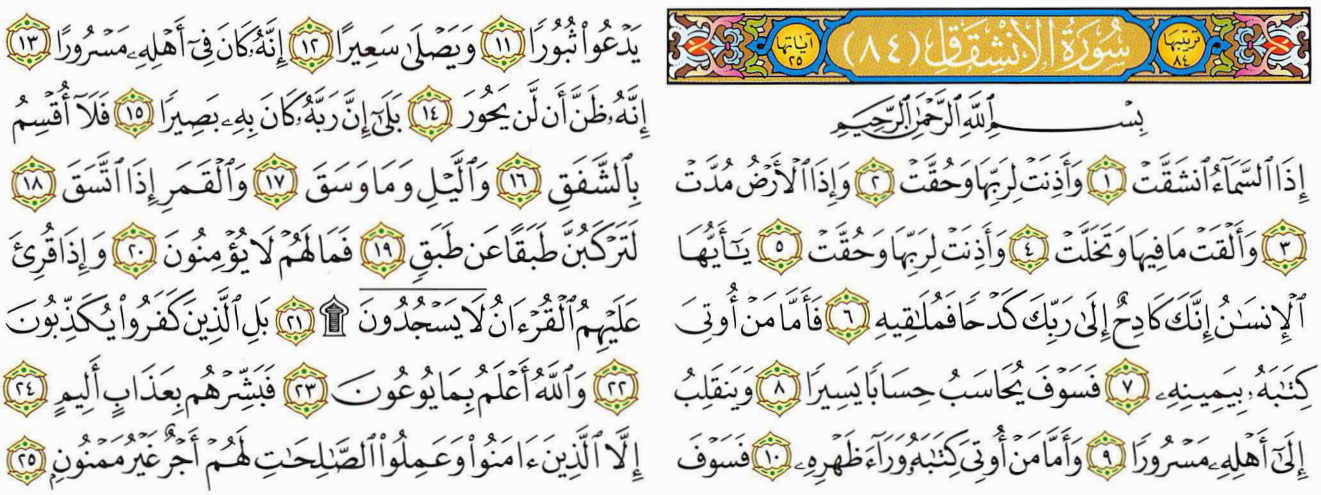
2. People are reminded of their own condition on the Day of Judgment. They will either be given their records of deeds in their right hands and thus will be happy, or in their left hands behind their backs and will be doomed.

The verse, "O mankind, you are indeed toiling towards your Lord in painful toil—a sure returning" means whatever deed you do you will meet Allah with, whether it is good or bad. People are tested in this world. Angel Jibreel (عليه السلام) once said to the Prophet (ﷺ), **" O Muhammad, live how you wish, for truly you will die; love whomever you wish, for surely you will leave them; and do whatever you wish, for certainly you will meet it (i.e. your deed)."** (verses 6-15).

3. An oath by the twilight, the night and the moon is followed by the assertion that man goes through different conditions in this life and after death.

Verse 19 is significant. "Surely you are bound to move onward from stage to stage." This means from one state to another state, which is an unceasing progression. Man's existence is not stationary. He must progress from the state of the living to that of the dead, and from the state of the death to a new state of life in the next world. His onward movement will not cease at the moment of his bodily death. It will be followed by a changeover into another state of being in the next world **(verses 16-19).**

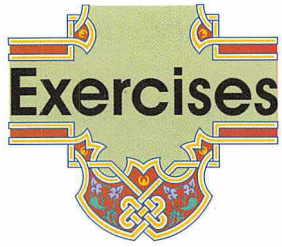
4. **(Verses 20-25)** mark the end of the *surah*. The *surah* ends with a warning of punishment to those who reject the faith and stubbornly refuse to heed the Qur'an and gives good news to the people of faith who will enjoy an unending reward.



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

1. When the sky is split asunder,
2. Obeying its Lord, as in truth it must;
3. And when the earth is levelled,
4. And throws out whatever is in it and becomes utterly empty,
5. Obeying its Lord, as in truth it must;
6. O mankind! You are indeed toiling towards your Lord in painful toil; then you will meet Him!
7. Then for him who is given his record in his right hand,

8. He will surely be called to account with an easy accounting,
9. And he will return to his family joyfully.
10. But for him who will be given his record behind his back,
11. He will surely pray for utter destruction,
12. And he will enter the blazing fire;
13. Indeed, he once lived among his family joyfully,
14. Indeed, he thought that he would never have to return [to his Lord].
15. Why not? For his Lord was always watching over him!
16. No, but I swear by the ruddy glow of sunset,
17. And by the night and what it envelops [in its darkness],
18. And by the moon, as it grows to its fullness,
19. You are bound to move onward from stage to stage.
20. What is the matter with them that they do not believe,
21. And when the Qur'an is recited to them, they do not fall down in prostration?
22. No, but they who are bent on denying the truth reject it,
23. Yet Allah has knowledge of what they conceal.
24. So give them good news of a painful punishment,
25. Except such of them who believe and do good; for theirs will be a reward that will never fail.



A. Answer the following questions.

1. What is the main theme of the *surah*?

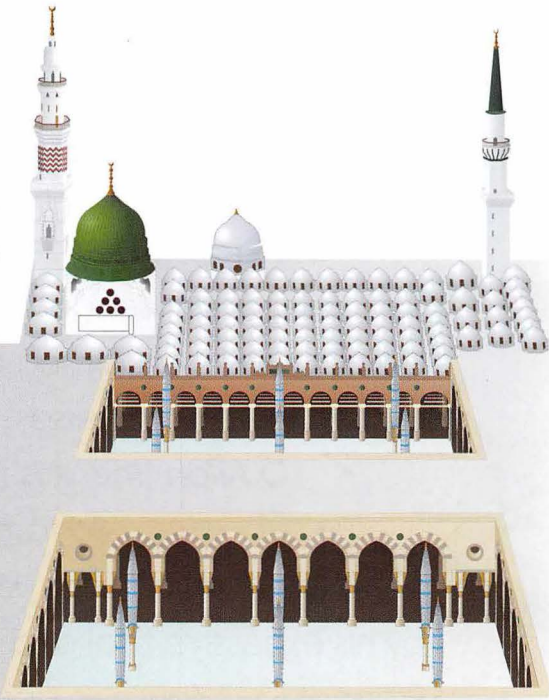
2. Explain the meaning of "toiling towards your Lord in painful toil."

3. Explain: "Surely you are bound to move onward from stage to stage."

B. Memorisation

Learn this *surah* by heart.

Prophet Muhammad ﷺ (3)



Building the Prophet's Mosque

Immediately after his arrival at the house of Abu Ayyoob, the Prophet's attention turned to the large and central plot of land, where his she-camel al-Qaswaa' had knelt down. He inquired about the land and was told that it belonged to two orphan boys of Banu Maalik an-Najjaar, Sahl and Suhayl, sons of 'Amr, who were under the guardianship of As'ad ibn Zuraarah (رضي الله عنه).

When the Prophet (ﷺ) revealed his intention of building a mosque there, As'ad declared his readiness to get the land. The Prophet (ﷺ) sent for the two orphans who owned the plot of land, which was used for drying dates. He asked them to name the price for it so that a mosque could be built. Allah's Messenger (ﷺ) made an offer of money to them but they replied, "No, we will give it to you, Messenger of Allah." But he refused and bought it from them instead, and then built a mosque on it.

Within a few days of the arrival of the Prophet (ﷺ) at the house of Abu Ayyoob al-Ansaaree, the construction of the mosque was started enthusiastically. The Prophet (ﷺ) himself took an active part in it. The first job was to level the ground, clear it of weeds, thorny shrubs, palm-trees, rubbish as well as some old graves of the polytheists who lived in Yathrib, the old name of the city of Madeenah. Then the construction of the mosque and the two apartments for the Prophet's wives began. One apartment was meant for Sawdah (رضي الله عنها) and the other for 'Aa'ishah (رضي الله عنها).

The mosque that the Prophet (ﷺ) and his companions built in Madeenah stood at the same spot as the green-domed Great Mosque of the present time. The present mosque was enlarged and remodelled many times by successive

Muslim caliphs. Originally the Prophet's private apartments lay outside the mosque and their doors opened onto the courtyard of the mosque. The arrangement was later modified and these apartments were incorporated in the mosque. The Prophet (ﷺ) is buried in 'Ai'shah's apartment with Abu Bakr and Umar (رضي الله عنهما) alongside him. The most recent enlargements were effected by King Fahd ibn 'Abdul-'Azeez.

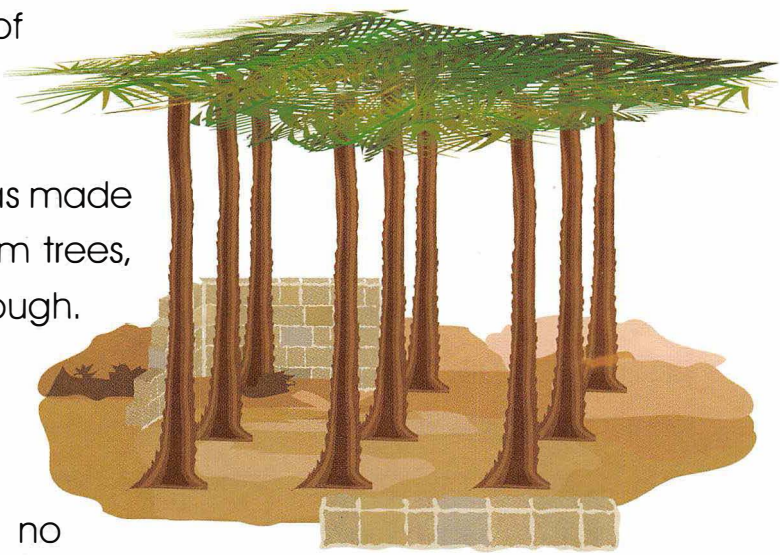
The Prophet's Mosque

Allah's Messenger (ﷺ) himself contributed, alongside other Muslims, in the building work by carrying adobe bricks and stones. As the Muslims worked, they recited the poetic verses,

O Allah, there is no worthy living except that of the hereafter;
So forgive the Ansaar and Muhaajiroon.

The Companions worked hard. 'Ammaar ibn Yaasir distinguished himself by his excessive zeal and hard work in carrying building materials to the site. The Prophet (ﷺ) saw him carrying twice the normal load.

The original structure, which the Prophet (ﷺ) himself designed, was quite simple. The foundation of the mosque was about two meters deep and made with stones. The walls were made with grey mud bricks. It was a square building, about 65 meters each way. The roof was supported on pillars made from the trunks of date-palm trees and branches of the same. The ceiling was made of stalks of the branches of date-palm trees, which did not prevent rain leaking through. The roof covered a small portion of the mosque. The rest was an open unroofed courtyard. It was enclosed by a short, grey mud-bricked wall, no higher than a man!



No specific flooring or carpeting was used. A few mats were laid down, which did not cover the whole area. Most of the ground was made of dry rubble and sand. Many worshippers prayed on the bare area. There were three doors, one in the east, one in the west and the third in the south.

The roofed portion of the mosque had a little platform, raised a little above the ground, which was called *as-Suffah*. Students of Islam who were very poor and without homes of their own lived there continuously. They devoted their entire lives and energies to the study of the Qur'an and practices of the Prophet (ﷺ). Their main job was to spread the message of Islam.

The *qiblah* was made towards Jerusalem, as Muslims were still facing it in their prayers.

The mosque was a simple building indeed. Not that the Muslims were unable to put up a much grander structure; rather it was the Prophet's desire that it should be a most simple building. The private apartments built for the Prophet's personal residence were also simple. Similar material as the mosque was used to build the two apartments for the Prophet's wives and the roofing was of date-palm branches. They consisted of one large room for each of his two wives.

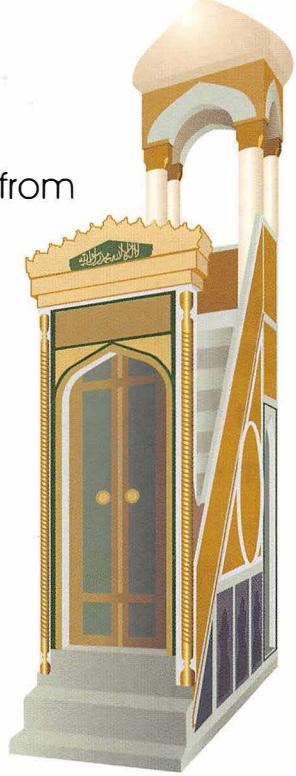
This was the Prophet's style of living. He never departed from it. Five times everyday, Allah's Messenger (ﷺ) made himself available in the mosque. He led the prayers and recited the Qur'an. His voice was natural, deep, clear, sweet and eloquent. His sermons were very short, but they left a deep impression on the minds and hearts of his listeners.

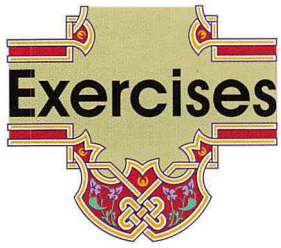
The Prophet's Mosque has the most glorious place and significance in the history of Islam.

The *Minbar* in the Prophet's Mosque

When first built, the Prophet's Mosque had no *minbar* from which to address the congregation. He would speak while leaning against a palm-tree in the wall next to the *qiblah* near where he prayed.

Eventually he began to use a *minbar*. As he moved over towards it to make his address from it and passed by that tree trunk, it moaned like a love-lorne camel because it had always heard his speeches given near it. The Prophet's companions heard the trunk make a sound like that of a camel. And so the Prophet (ﷺ) returned to it and hugged it until it settled down, just like a baby, and became quiet.





A. Complete these sentences.

1. The land where the Prophet's Mosque stands today initially belonged to _____.
2. Earlier on, the land was used for _____.
3. Madeenah was earlier called _____.
4. The Prophet (ﷺ) is buried in _____ apartment.
5. Initially, the *qiblah* of the Prophet's Mosque was towards _____.

B. Answer these questions.

1. Before building the mosque, what was the first job to be done?

2. What is the *as-suffah*? What was its purpose?

4. Before the *minbar*, from where did the Prophet (ﷺ) deliver his sermon?

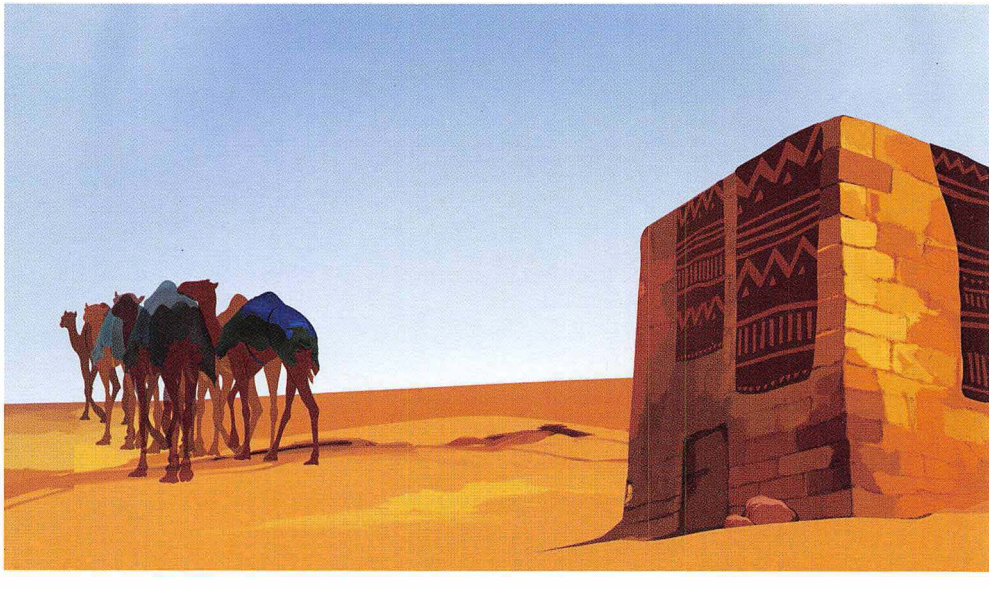
5. What lesson do we learn from the tree trunk's reaction?

22 Prophet Muhammad ﷺ (4)

The Prophet's Family leaves Makkah

Some days after settling in Abu Ayyoob's house, the Prophet (ﷺ) began to think about his family in Makkah. He sent Zayd ibn Haarithah, his close and trustworthy companion, to Makkah to bring them. There were his wife Sawdah, and his two daughters Faatimah and Umm Kulthoom. Zayd (رضي الله عنه) was accompanied by Abu Raafi' in order to assist him. Zayd was given a handsome amount of five hundred dirhams to meet the expenses of the journey. He was also entrusted with bringing back Abu Bakr's family, as well as his own family, likewise left behind in Makkah.

Zayd's family was never apart from the Prophet's. Zayd, his wife Barakah and their son Usaamah were bound to the Prophet (ﷺ) by the strongest ties of mutual affection. Zayd was called *hibbu rasoolillaah* 'the much beloved companion of Allah's Messenger'. Likewise, his son Usaamah (رضي الله عنه) was called *hibbu rasoolillaah wabnu hibbihi* (the much beloved companion of Allah's Messenger and the son of his much beloved companion). Barakah, better known as Umm Ayman, was the Prophet's nurse and governess. Her son Ayman (from her former husband other than Zayd) had been his childhood mate. Thus, the house of Zayd was in every sense part of the Prophet's own.



Zayd and Abu Raafi' travelled safely and reached Makkah. They met no hostility or opposition on their way from the Quraysh when Zayd reached Makkah. Only a few weeks had passed since the emigration, the *hijrah*. Both of them achieved their purpose and left the city of Makkah quietly.

With them was Sawdah, the Prophet's wife. Allah's Messenger (ﷺ) had married Sawdah bint Zam'ah (رضي الله عنها) after the death of his celebrated wife Khadeejah (رضي الله عنها). Sawdah was one of the early Muslims who migrated twice to Abyssinia (present-day Ethiopia). Her husband was one of the pioneering Muslims who, after his return from Abyssinia, died in Makkah. Marrying her was a way of honouring her sacrifice, an early *hijrah* to Abyssinia, and in appreciation of her role in the early days of his mission. Having married her in Makkah after the death of Khadeejah (رضي الله عنها), she remained his sole wife for almost four years until his marriage with 'Aa'ishah (رضي الله عنها) was consummated, some seven or eight months after his migration.

Then there was Faatimah, the beloved daughter of the Prophet (ﷺ). Also there was Umm Kulthoom (رضي الله عنها). Her non-Muslim husband was the son of Abu Lahab who had instigated him to divorce her. Her husband, therefore, had divorced Umm Kulthoom in order to hurt the Prophet (ﷺ). She was living in her father's house at the time of the *hijrah*.

Zaynab (رضي الله عنها), the third daughter of the Prophet (ﷺ), was left behind with her non-Muslim husband, al-'Aas ibn ar-Rabee'. She reached Madeenah after the Battle of Badr.

Ruqayyah (رضي الله عنها), the fourth daughter of the Prophet (ﷺ), was still in Abyssinia with her husband 'Uthmaan ibn 'Affaan, who had migrated there with her. He later became the third rightly-guided Caliph, succeeding 'Umar (رضي الله عنه).

Of Abu Bakr's family, there were his wife Umm Roomaan, his children 'Aa'ishah, Asmaa' and 'Abdullaah, and his cousin and son-in-law, Talhah, with his wife, Umm Kulthoom, another daughter of Abu Bakr (رضي الله عنه). Along with these was also Zayd's family.

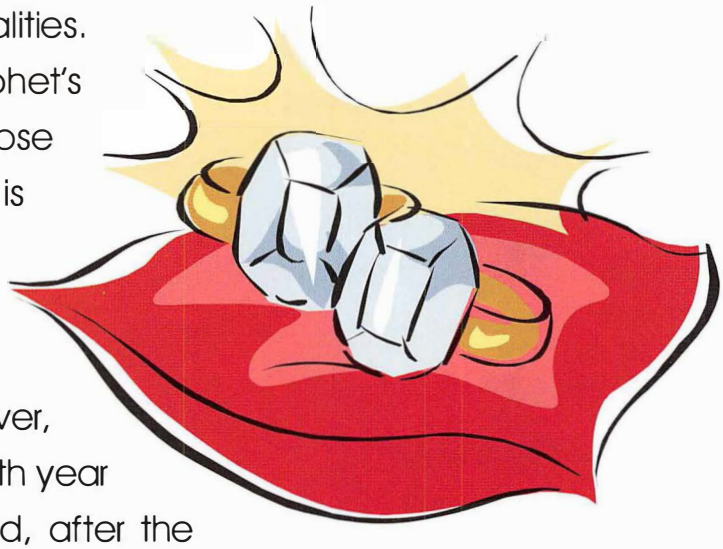
So it was a large group that set out towards Madeenah, the new secure place for the Muslims. Upon their arrival there, Sawdah (رضي الله عنها) and the Prophet's daughters joined him in Abu Ayyoob's house. They stayed there not for long as the building of the mosque and apartments were well underway.

Abu Bakr's family joined him in As-Sunh. He had settled there after a short stay at the house of Abu Ayyoob (رضي الله عنه). Zayd (رضي الله عنه) and his family settled in the neighbourhood of the Prophet (ﷺ) because of their intimate relationship with the Prophet's household.

After the arrival of these people, the Prophet (ﷺ) moved to his newly-built apartment. Allah's Messenger built apartments around his mosque, which would be the dwellings for himself and his family. After the death of the Prophet's wives, all these apartments were added to the mosque, except for the apartment of 'Aa'ishah (رضي الله عنها).

The Prophet (ﷺ) Marries 'Aa'ishah (رضي الله عنها)

After the completion of the Prophet's Mosque and the private dwellings attached to it, there was a cause for celebration in the marriage of the Prophet (ﷺ) to 'Aa'ishah (رضي الله عنها), who was remarkably mature for her age and possessed extraordinary intellectual and other qualities.



An important factor in the Prophet's (ﷺ) marriage to 'Aa'ishah was his close relationship with Abu Bakr (رضي الله عنه). It is natural that the Prophet (ﷺ) should have wished to be joined with him through marriage to 'Aa'ishah.

The Prophet (ﷺ) had, however, married 'Aa'ishah in *Shawwal* in the tenth year after the beginning of his Prophethood, after the death of Khadeejah (رضي الله عنها), about three years before the migration to Madeenah. He consummated the marriage in *Shawwal*, seven or eight months after the migration.



A. Fill in the blanks.

1. _____ went along with Zayd (رضي الله عنه) to Makkah to help him.
2. The special name given to Zayd (رضي الله عنه) was _____ and Usaamah's was _____.
3. The Prophet (ﷺ) had actually married 'Aa'ishah in the _____ year of Prophethood.

B. Answer the following questions.

1. Who did the Prophet (ﷺ) send to Makkah and for what purpose?

2. Why did the Prophet (ﷺ) marry Sawdah (رضي الله عنها)?

3. Why did Umm Kulthoom (رضي الله عنها) live in the Prophet's house?

4. How did the Prophet's marriage to 'Aa'ishah (رضي الله عنها) affect his friendship with Abu Bakr (رضي الله عنه)?

23 Prophet Muhammad ﷺ (5)

Ties of Brotherhood

With many Muslim emigrants without means of livelihood, Allah's Messenger (ﷺ) laid the obligation of supporting them on the Helpers – the *ansaar*, the Muslims of Madeenah. To each *muhaajir* the Prophet (ﷺ) assigned a Muslim from the *ansaar* to act as his brother in faith. This brotherhood provided a far stronger bond than the relationship of blood. In most cases, the brothers consisted of one from the *muhaajiroon* and one from the *ansaar*. The only exception to this form was the Prophet (ﷺ) himself and members of his household. The Prophet (ﷺ) took Ali (رضي الله عنه) as his brother, and Hamzah and Zayd ibn Haarithah were made brothers. All these four were of course emigrants.



One of the most remarkable examples of solidarity among new Muslims is that between Sa'd ibn ar-Rabee' and his new brother, 'Abdur-Rahmaan ibn 'Awf. Sa'd was a very rich man. He had two wives. Upon becoming a brother to 'Abdur-Rahmaan ibn 'Awf, Sa'd offered, without hesitation, to divide his whole wealth equally with him. He even offered to divorce one of his wives so that 'Abdur-Rahmaan might marry her if he so desired. The open-handedness of Sa'd ibn ar-Rabee' was matched by the selflessness of 'Abdur-Rahmaan ibn 'Awf, who politely refused to take advantage of the goodwill of his new brother. 'Abdur-Rahmaan said, "May Allah bless both your family and your wealth. Show me the way to the market."

The main market was located in the Jewish quarter of Banu Qaynuqaa'. 'Abdur-Rahmaan went there and began to trade. He made some profit from

cottage cheese and fat. After a short time, he not only managed to support himself but also to raise enough money to get married. The Prophet (ﷺ) saw him a few days later with traces of yellow perfume and asked him about them. 'Abdur-Rahmaan replied, "I married a woman from among the *ansaar*." The Prophet (ﷺ) inquired, "How much dowry (*mahr*) did you pay her?" He replied, "I paid gold equal to the weight of a date-stone." The Prophet (ﷺ) said to him, "Give a wedding banquet, even with only a sheep!"

The presence of 'Abdur-Rahmaan in the market was in a way an early sign of changes that were going to take place in Madeenah. Until now, the Jews of Banu Qaynuqaa' had obviously enjoyed a virtual monopoly in trade and crafts in the city of Madeenah.

Allah's Messenger (ﷺ) was the brother and friend of all Muslims without exception. It is remarkable to note that he carefully avoided taking a formal brother from any clan of the *Ansaar*. The establishment of brotherhood was not simply a short-term solution to deal with an immediate financial crisis. It was a major and permanent feature of the new social order.

The Prophet (ﷺ) shared his free time, his private apartment and his own food with his companions. He particularly shared his meagre meals with the forty or fifty members of the brotherhood of *ahlus-suffah* inviting them to his house almost every day. According to the Qur'an, the brotherhood among Muslims is a permanent basis for social development in Islam.



The Prophet (ﷺ) said, "The believers are to one another like a building whose parts support one another." (al-Bukhaaree and Muslim) This mutual cooperation in all phases of life is a fundamental requirement of Islam.

He also said, "You will not enter Paradise until you have faith; and you will not have faith until you love one another." (Muslim)

"Have mercy on those who are on earth, and the One who is in heaven will have mercy on you." (at-Tirmidhee)

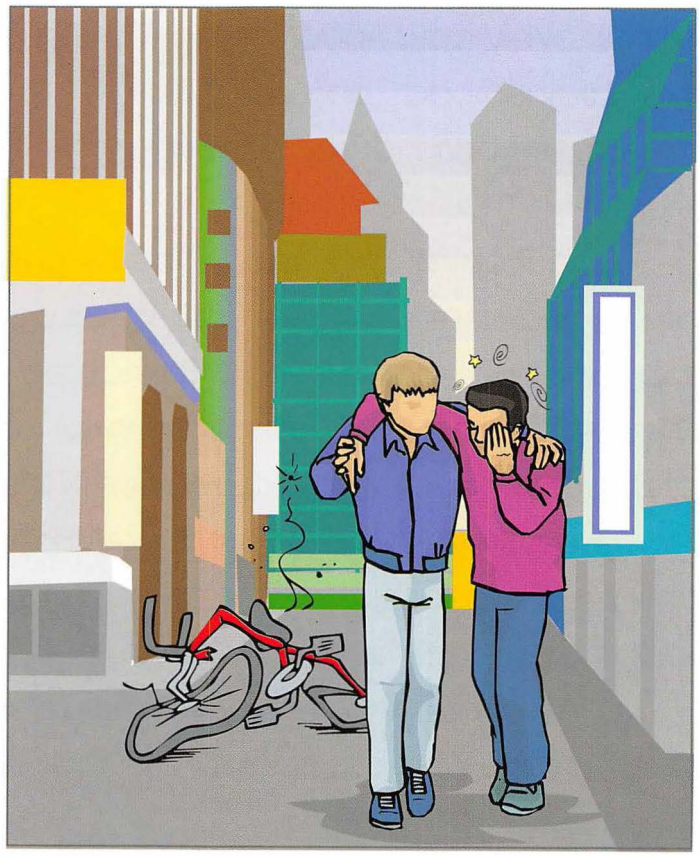
"He is not a Faithful who eats his fill while his neighbour remains hungry by his side." (al-Baihaquee) The Prophet (ﷺ) often stressed the social aspect of mutual help and cooperation.

"A Muslim is a brother of another Muslim. He neither oppresses him, nor hands him over [to his enemy]. Whoever fulfils the needs of his brother, Allah will fulfil his needs on the Day of Judgment; whoever removes the troubles of his brother, Allah will remove one of his troubles on the Day of Judgment; and whoever covers up the faults of his brother, Allah will cover up his faults on the Day of Judgment." (al-Bukhaaree and Muslim)

"The believers—in their mutual kindness, compassion and sympathy—are just like one body: if one of its parts is afflicted, the whole body suffers from sleeplessness and fever." (al-Bukhaaree and Muslim)

"No one is a true believer unless he loves for his [Muslim] brother what he loves for himself." (al-Bukhaaree and Muslim)

Is it not our duty then, with over fourteen centuries of historical experience at our disposal, to rectify the shameful negligence and translate the Prophet's noble teachings into reality?





A. Answer these questions

1. How did the Prophet (ﷺ) ensure the comfortable stay of the *muhaajiroon* in Madeenah?

2. Who were the *ansaar* and the *muhaajiroon*?

3. Who did the Prophet (ﷺ) associate himself with? Why?

4. What lesson of Muslim brotherhood did you learn from the prophetic sayings?

B. Think-up

1. Do you think the bond between the emigrants and the helpers was only for that time? How can we Muslim brothers and sisters rekindle this bond in the present-day Islamic world?

2. Who are *ahlus-suffah* mentioned in the lesson?

Prophet Muhammad ﷺ (6)

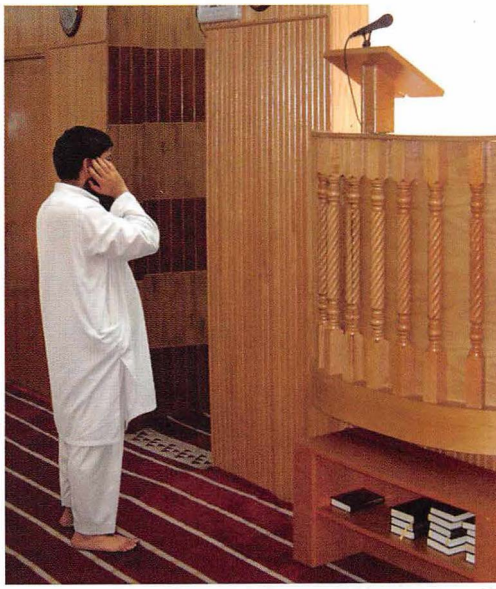
Some Major Developments in Madeenah

Although the five daily prayers were prescribed in Makkah, they were only fully implemented in their congregational form after the *Hijrah*. The command to perform these five daily prayers was received by the Prophet (ﷺ) during the *Mi'raaj*. Now that Muslims were safe and secure in Madeenah, all the congregational prayers began to be offered as commanded by Allah. To perform this duty was at once the main concern as well as the greatest pleasure of the Prophet (ﷺ) and the believers. The Prophet's Mosque was built for this reason.

The Adhaan

The Prophet (ﷺ) disliked the way the Jews and the Christians used horns and bells to announce their calls to prayer. Then Allah honoured the Muslims with the *adhaan*. Until then, the Prophet (ﷺ) continued for sometime, the practice of calling Muslims by sending someone into the streets of Madeenah, calling at the top of his voice *"as-salaatu jaami'ah"* to prompt people to come to the mosque and perform the obligatory prayers in congregation.

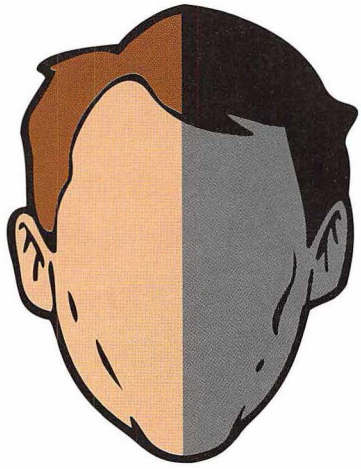
Since the times of prayers in the early days of Islam in Madeenah were not announced, Muslims would come to the mosque and wait for the prayers so as not to miss them. The Prophet (ﷺ) wondered how to tell the people that it was time for the prayers. He discussed this with his companions. At first two ideas were put forward: that of blowing a horn as the Jews did, and that of using a bell as was the practice of the Christians.



Then, one day, a companion by the name of 'Abdullaah ibn Zayd came and told the Prophet (ﷺ) of a dream he had the night before. He had seen the method of *adhaan* in his dream. The Prophet (ﷺ) confirmed it, accepted his dream as authentic and

prescribed it for the Muslims. He chose Bilaal ibn Rabaah (رضي الله عنه) to call the *adhaan*. He was the *mu'adh-dhin* of the Prophet (ﷺ) and the Prophet (ﷺ) chose him because of the suitable qualities of his voice.

The Hypocrites (the *Munaafiqoon*)



Islam spread throughout Madeenah and some of the rabbis and Jewish scholars also embraced Islam. These included a learned rabbi called 'Abdullaah ibn Salaam. His acceptance of Islam annoyed other Jews. The Jews envied Islam but at the same time they were also frightened of it. Hence a group of hypocrites emerged.

Who is a *Munaafiq*, or a Hypocrite?

A *munaafiq*, or hypocrite, is someone who reveals belief but hides disbelief. A *munaafiq* is literally someone who constantly shifts his ground so that it is very hard to lay one's hand on him.

The Qur'an refers to the hypocrites as 'propped up pieces of wood' and 'those in whose hearts is a disease'. Hypocrites were not known to exist during the Makkan period of Islam. They emerged in Madeenah when the victory of Islam was quite clear.

The term *munaafiq* was used by the Qur'an and Muslims to designate some of the most dangerous of their enemies. They were people with a fundamental weakness of character. They lacked the ability to take a stand. They were really opposed to the Prophet (ﷺ) and the Truth, but they chose not to make themselves known so as to destroy Islam and the Muslims from within.

Their leader in Madeenah was 'Abdullaah ibn Ubayy. He was an important figure in Madeenah before the Prophet (ﷺ) arrived there. Almost to the end of his life, he was jealous of the Prophet (ﷺ) and had a grudge against him. He was previously recognized by the people of Madeenah as their most outstanding leader. He, therefore, never forgave the Prophet (ﷺ) for having overshadowed him. His people now were turning to Islam. He and others like him who were greedy for power became enemies of Islam while others became secret hypocrites. In fact, Almighty Allah had revealed to His Prophet (ﷺ) the identity of all the hypocrites of Madeenah. The Prophet (ﷺ) disclosed this information to Hudhayfah ibn al-Yamaan (رضي الله عنه) and told him to keep it a secret.

The Hypocrites will continue to Exist

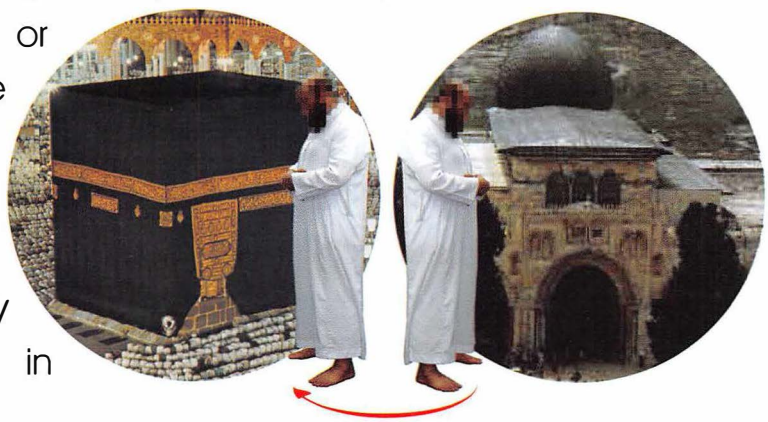
It is important to note that the *munafiqoon*, or hypocrites, will continue to exist until the Day of Judgment. The *munafiqoon* are actually of two types:

(1) Those hypocrites who commit *an-nifaaq al-akbaar* (the greater form of hypocrisy) by expressing belief and concealing disbelief.
(2) Those who merely commit *an-nifaaq al-asghar* (the lesser form of hypocrisy) which relates to actions. They are believers but they do things which the Prophet (ﷺ) considered acts of hypocrisy.

The Prophet (ﷺ) mentioned some clear signs of hypocrites so we can avoid them, for they may lead to the greater *nifaaq* mentioned above. He said, "Whoever possesses these four [characteristics] will be a pure hypocrite; and whoever possesses one of them possesses one characteristic of hypocrisy until he gives it up: When he is entrusted with something, he betrays the trust; when he speaks, he tells a lie; when he makes a covenant, he proves treacherous; and when he quarrels, he uses foul language." (Al-Bukhaaree)

Change of the *Qiblah*

Before his call to Prophethood, and during the early Makkan period of his mission, Allah's Messenger and his community used to pray before the southern wall of the Ka'bah towards the north so as to face both the Ka'bah and Jerusalem. After the *Hijrah* to Madeenah, the Prophet (ﷺ) continued to pray northwards, with only Jerusalem as his *qiblah* (direction of prayer). He and his community with him prayed facing *al-Masjid al-Aqsaa* (the Farthest Mosque in Jerusalem) for about sixteen or seventeen months after he came to Madeenah, just as the Jews used to do. The Prophet (ﷺ) hoped, anticipated and waited for a new *qiblah*. He actually desired to face the Ka'bah in Makkah in his prayers.



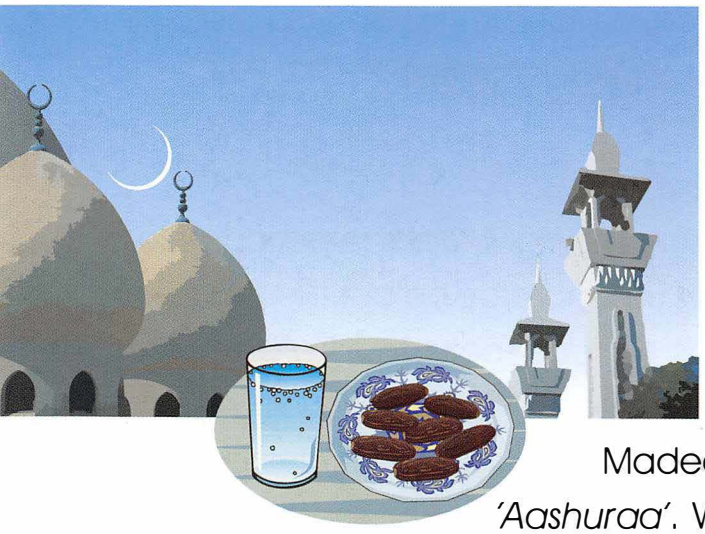
The Qur'an tells us that the Prophet (ﷺ) had long been seeking the change of the *qiblah* but waited for Allah's command, and Almighty Allah soon

revealed to him the direction of the *qiblah*. (Read about this in detail in *Surat al-Baqarah,* 2: 142-150). With the announcement of the change of the *qiblah*, the Prophet (ﷺ) and the Muslims rejoiced greatly. They felt relieved and honoured. The Ka'bah was always regarded as the first House ever dedicated to Allah the One.

The Jews were displeased and offended when Muslims started facing the Ka'bah in Makkah to perform their prayers. They regarded the change of *qiblah* as unacceptable, but Muslims did so out of obedience to Allah and His Messenger. It became the *qiblah* of the Muslims for all time to come. Wherever they are in the world, Muslims turn their faces towards it when they offer their prayers.

The Fast of Ramadhaan

Fasting the month of Ramadhaan was made obligatory in the second year of the *Hijrah* with the revelation of the these verses:



"O you who believe! Fasting is prescribed for you as it was prescribed for those before you, so that you may become heedful (of your Lord)." (*Surat al-Baqarah,* 2: 183)

When the Prophet (ﷺ) came to Madeenah, he found the Jews fasting the Day of *'Aashuraa'*. When he learnt from the Jews that it was the day on which Allah saved Prophet Moosaa (عليه السلام) and his followers from their enemy, he commanded the believers to observe it, saying that the Muslims were more worthy of Prophet Moosaa (عليه السلام) than the Jews.

The fasting of Ramadhaan and the changing of the *qiblah* both were prescribed in the second year of the *Hijrah*, but before the Battle of Badr took place. *Zakaat* was also prescribed at approximately the same time.

The Congregational Prayers in the Prophet's Mosque

The Muslims found great joy and comfort in performing the five daily prayers led by the Prophet (ﷺ). They hastened to the mosque upon hearing the *adhaan*. Most often the *adhaan* was called by Bilaal and sometimes it was called by 'Abdullaah ibn Umm Maktoom, the blind companion of the Prophet (ﷺ), for whose sake Almighty Allah rebuked the Prophet (ﷺ) and revealed *Surat 'Abasa*. Bilaal (رضي الله عنه) had a sweet and melodious voice.

The Prophet (ﷺ) often talked to his noble companions after the five daily prayers. In fact, his talks were a source of great solace and comfort for them. They intently listened to the new revelations of the Qur'an and talked of things happening around them. They often exchanged their views concerning the movements of the Quraysh and their evil designs against Islam.

The Prophet (ﷺ) used these assemblies to issue commands. He disclosed in them plans and new measures of coping with the changing situations in and around Madeenah. The new emigrants continued to arrive in Madeenah in small groups throughout the period preceding the Battle of Badr. The mosque was the place where they met the Muslims.

The Prophet (ﷺ) personally led the congregational prayers. He demanded that all believing men should, whenever possible, attend them. Their reward, he said, is twenty-seven times better than that of prayers performed alone. An old, blind Muslim living some distance away from the mosque once sought the Prophet's permission to allow him to perform the dawn and night prayers at home. The Prophet (ﷺ) asked him, "Do you hear the *adhaan*?" "Yes," answered the man. "Then respond to the call of the prayer," declared the Prophet (ﷺ). He then added, "Even if you had to arrive at the mosque crawling, it is better for you."

It is remarkable to note that every Muslim, who was not sick or travelling, would normally attend all the five daily congregational prayers in the mosque.



A. State whether these statements are true (T) or false (F).

1. The performance of the five daily prayers in congregation began only after the *Hijrah*. _____
2. The Prophet (ﷺ) saw the manner of calling the *adhaan* in his dream. _____
3. There were no hypocrites during the Makkan period of Islam. _____
4. The Jews rejoiced when the *qiblah* of the Muslims changed towards the Ka'bah in Makkah. _____
5. Ramadhaan was made obligatory in 3 A H. _____
6. The Prophet's Mosque was a meeting point for all Muslims. _____

B. Fill in the blanks.

1. _____ ibn _____ (رضي الله عنه) was the first *mu'adh-dhin* of the Prophet (ﷺ).
2. The leader of the hypocrites in Madeenah was _____ ibn _____.
3. The first *qiblah* was towards _____.
4. Prayer in congregation is _____ times more rewarding.

C. Answer the following questions.

1. Before the *adhaan*, how did the Prophet (ﷺ) call the people to prayer?

2. Explain the term *munaafiq*.

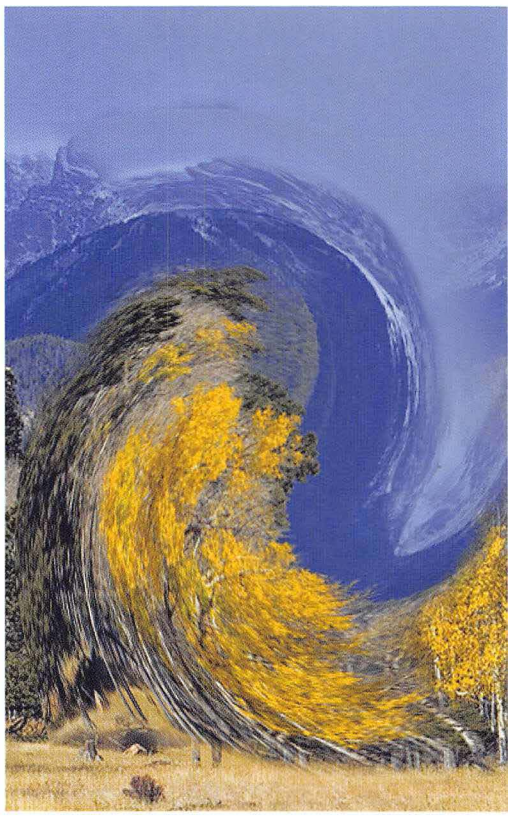
3. What are the two kinds of hypocrites?

4. According to the *hadeeth*, what are the four characteristics of a hypocrite?

5. Who do you think was the enemy of Moosaa (عليه السلام) and his people, and how did Almighty Allah save them?

6. What do you think the phrase *"as-salaatu jaami'ah"* means?

25 Surat at-Takweer



(The Wrapping)

This *surah* offers a universal overturning. The sky, the seas, the mountains and the normal order of life will be one day pulled away, and the deepest secrets within it will be made bare! This *surah* was revealed very early in Makkah. It takes its name from the fact in the first verse that the sun will be wrapped up in darkness (*kuwwirat*); the term *takweer* is derived from it.

The *surah* consists of twenty-nine verses and may be divided into three sections dealing with the following major themes:

1. The first section **(verses 1-14)** is a graphic picture of the major, frightening events that will take place in the universe on the Last Day. The *surah* lists twelve events that will accompany the Resurrection. Verse eight in this section speaks of the question that will be asked to the infant girls who were buried alive, which was a heinous crime committed by Arabs in the pre-Islamic era, known as *Jaahiliyyah*, the days of ignorance before the coming of Islam.

This refers to the barbaric custom of burying female infants alive for fear of shame or poverty. The custom was fairly widespread in pre-Islamic Arabia. Arabs used to kill their baby girls in an extremely cruel way by burying them alive.

On the Day of Judgment the female infants who were buried alive will be asked what sin they had committed that had caused them to be murdered. This question will be a means of frightening their murderer and shows the terrible punishment awaiting them for committing such a major crime.

2. The second section **(verses 15-18)** consists of the major signs by which Almighty Allah swears to establish the important facts mentioned in the next section: the stars which disappear during the day and sweep across the sky at night, the night which covers the people and the dawn as it breathes away the darkness of the night.

3. The third and the last section **(verses 19-29)** contain the truth that the Qur'an was revealed by Allah through Angel Jibreel (عليه السلام) to the Prophet (ﷺ) who was not a possessed man; for indeed Jibreel (عليه السلام) brought him the message from Allah, in the form in which Almighty Allah created him, with six hundred wings in the clear horizon. This was the first sighting which took place in Makkah. The *surah* ends with a warning of a dreadful punishment in the afterlife to those who do not believe in the Day of Resurrection, the Qur'an and the Prophethood of Muhammad (ﷺ), clearly stating that the Qur'an is a reminder for all mankind for whoever seeks true guidance; but the will to be guided is not left to mankind; for whoever wishes to be guided will certainly be guided, and whoever wishes to go astray will certainly be misguided, all in according to the will of Allah the Almighty.

سُورَةُ التَّكْوِيرِ (٨١)
ترتيبها ٨١ آياتها ٢٩

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

إِذَا ٱلشَّمْسُ كُوِّرَتْ ﴿١﴾ وَإِذَا ٱلنُّجُومُ ٱنكَدَرَتْ ﴿٢﴾ وَإِذَا ٱلْجِبَالُ
سُيِّرَتْ ﴿٣﴾ وَإِذَا ٱلْعِشَارُ عُطِّلَتْ ﴿٤﴾ وَإِذَا ٱلْوُحُوشُ حُشِرَتْ
﴿٥﴾ وَإِذَا ٱلْبِحَارُ سُجِّرَتْ ﴿٦﴾ وَإِذَا ٱلنُّفُوسُ زُوِّجَتْ ﴿٧﴾ وَإِذَا
ٱلْمَوْءُۥدَةُ سُئِلَتْ ﴿٨﴾ بِأَىِّ ذَنۢبٍ قُتِلَتْ ﴿٩﴾ وَإِذَا ٱلصُّحُفُ نُشِرَتْ
﴿١٠﴾ وَإِذَا ٱلسَّمَآءُ كُشِطَتْ ﴿١١﴾ وَإِذَا ٱلْجَحِيمُ سُعِّرَتْ ﴿١٢﴾ وَإِذَا ٱلْجَنَّةُ
أُزْلِفَتْ ﴿١٣﴾ عَلِمَتْ نَفْسٌ مَّآ أَحْضَرَتْ ﴿١٤﴾ فَلَآ أُقْسِمُ بِٱلْخُنَّسِ ﴿١٥﴾
ٱلْجَوَارِ ٱلْكُنَّسِ ﴿١٦﴾ وَٱلَّيْلِ إِذَا عَسْعَسَ ﴿١٧﴾ وَٱلصُّبْحِ إِذَا تَنَفَّسَ ﴿١٨﴾
إِنَّهُۥ لَقَوْلُ رَسُولٍ كَرِيمٍ ﴿١٩﴾ ذِى قُوَّةٍ عِندَ ذِى ٱلْعَرْشِ مَكِينٍ ﴿٢٠﴾ مُّطَاعٍ
ثَمَّ أَمِينٍ ﴿٢١﴾ وَمَا صَاحِبُكُم بِمَجْنُونٍ ﴿٢٢﴾ وَلَقَدْ رَءَاهُ بِٱلْأُفُقِ ٱلْمُبِينِ
﴿٢٣﴾ وَمَا هُوَ عَلَى ٱلْغَيْبِ بِضَنِينٍ ﴿٢٤﴾ وَمَا هُوَ بِقَوْلِ شَيْطَٰنٍ رَّجِيمٍ ﴿٢٥﴾
فَأَيْنَ تَذْهَبُونَ ﴿٢٦﴾ إِنْ هُوَ إِلَّا ذِكْرٌ لِّلْعَٰلَمِينَ ﴿٢٧﴾ لِمَن شَآءَ مِنكُمْ أَن
يَسْتَقِيمَ ﴿٢٨﴾ وَمَا تَشَآءُونَ إِلَّآ أَن يَشَآءَ ٱللَّهُ رَبُّ ٱلْعَٰلَمِينَ ﴿٢٩﴾

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

1. When the sun is wrapped up [in darkness],
2. And when the stars fall, dispersing,
3. And when the mountains are moved,
4. And when the full-term she-camels, about to give birth, are left unattended,
5. And when the wild beasts are gathered together,
6. And when the seas boil over,
7. And when the souls are joined with their bodies,
8. And when the female [infant] who was buried alive made to ask,
9. For what crime she had been killed,
10. And when the scrolls [of people's deeds] are laid open,
11. And when the heaven is stripped off and taken away from its place,
12. And when Hell-fire is set ablaze,
13. And when Paradise is brought into view;
14. (On that Day) every human being will come to know what he has prepared for himself.
15. But, no! I swear by the receding stars,
16. Those that run [their courses] and disappear,

17. And by the night as it closes in,

18. And by the dawn as it brightens,

19. [That], indeed, this is the Word [brought by] a most honourable messenger,

20. Owner of power and has a place of honour with the Lord of the Throne,

21. [He is] obeyed there [in the heavens] and trustworthy.

22. And your companion is not a madman,

23. And he has already seen him in the clear horizon,

24. And he does not withhold knowledge of the unseen,

25. And it is not the word of a devil, expelled [from the heavens].

26. So where are you going?

27. It is not but a reminder to the worlds,

28. To those of you who would like to take the right course;

29. But you shall not will except as Allah, the Lord of the worlds, wills.





A. Answer the following questions.

1. How does the *surah* get its name?

2. From the *surah*, what twelve events of the Resurrection Day do you know?

3. Why did the pre-Islamic Arabia bury girls alive? How will Allah exercise justice?

4. Give the meaning of verse 23: 'He saw him without any doubt, on the clear horizon'.

5. What do you know about the 'unseen', mentioned in verse 24?

6. What do you think verse 26 exactly means?

B. Think-up

1. What does the expression 'most honourable messenger' in verse 19 refer to?

2. What does the expression 'this is the Word' in the same verse refer to?

3. What does the expression 'your companion' in verse 22 refer to?

4. What do the pronouns 'he' and 'him' in verse 23 refer to?

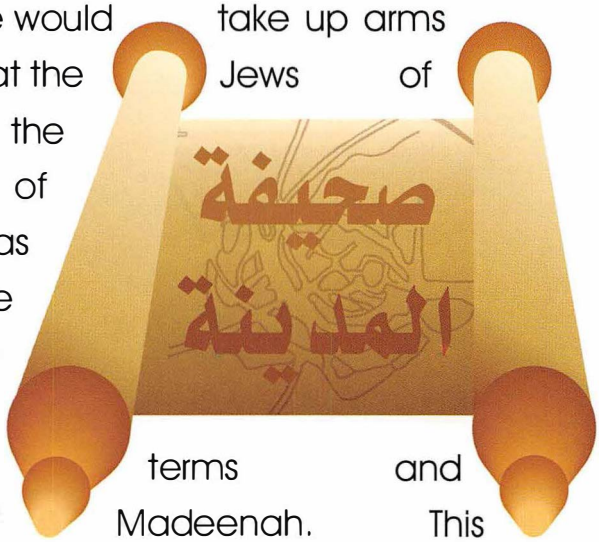
C. Memorisation

Learn *Surat at-Takweer* by heart

26 Prophet Muhammad ﷺ (7)

The Constitution of the State of Madeenah

One very important event which is worth mentioning was a pact that the Prophet (ﷺ) had drawn up for the inhabitants of Madeenah, including the Jews and the polytheists. This pact included a number of terms and conditions. The main condition was that, in case of an attack on Madeenah launched by outsiders, the people of Madeenah as a whole would take up arms against the enemies. Another condition was that the Jews of Madeenah would not provide refuge to the Quraysh of Makkah or their allies. All kinds of fighting and bloodshed would be treated as forbidden in the territory of Madeenah. All the people of Madeenah were bound to help the oppressed.



The pact, which consisted of about thirty terms and conditions, was signed by all the tribes of Madeenah. This constitution of the new state that the Prophet (ﷺ) founded in Madeenah is preserved for us, totally intact. The document is called *Saheefat al-Madeenah*—the Document of Madeenah. This document brought all the people of Madeenah, Muslims, Jews and disbelievers, under the general authority of the Prophet (ﷺ) and under his supreme command.

The *Saheefah* increased the solidarity of the people of Madeenah against the pagan Quraysh of Makkah. The pact stated that all people are equal before the law and that absolute ownership is Allah's Alone. Muslims performed their prayers, paid *zakaat*, enjoined virtue and forbade evil and worshipped Allah alone. They had the Qur'an to recite and learn and follow its teachings.

The Jews had their separate community life. They had their synagogues and rabbis. They had separate religious courts and the corrupt Torah. But all people of Madeenah, Muslims or otherwise, were under the general authority of the Prophet (ﷺ).

The Prophet (ﷺ) made a huge effort to bring various tribes around Madeenah into the fold of this pact. The purpose of the Prophet (ﷺ) behind this pact was to create an atmosphere of peace and order.

The Formation of the Muslim Army

The Makkan period before the *Hijrah* was a period of passive, peaceful resistance on the part of the Muslims. They bore the abuse and persecution of the Quraysh with patience and steadfastness. The Quraysh opposed Islam. They persecuted Muslims and did all in their power to prevent the faith from taking root. This phase lasted for the thirteen years of the Prophet's stay in Makkah. The Muslims never ventured to fight back. They had no permission given by the Qur'an or the Prophet (ﷺ) to fight back even in self-defence.

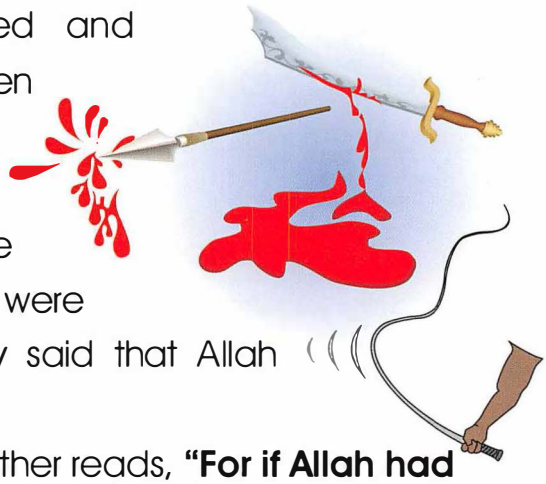
It is important, however, to note that Muslims remained firm and steadfast in their faith. They never failed to assert the Oneness of Allah and that Muhammad (ﷺ) is His Messenger to mankind. They considered idol-worship as senseless. The reason behind the Prophet's peaceful resistance during the Makkan period is not difficult to understand. Muslims were a small minority of men, women and children.

The Prophet (ﷺ) wanted to share Allah's message with the rest. His followers stood for peace and looked for opportunities to spread the message of the Qur'an. They even refused to retaliate against the violence of the Quraysh. They needed time to be better understood. Hence, the permission to fight back in self-defence was not given by the Qur'an. Many Muslims without clan protection were given permission to immigrate to Abyssinia. But this phase of Islam ended with the conclusion of the second Pledge of 'Aqabah.

The Permission to Fight

Shortly afterwards, a little before the *Hijrah*, the permission to fight back in self-defence was revealed:

> **"Permission to fight is given to those against whom war is being wrongfully waged, and truly Allah has indeed the power to give them victory. [They are] those who have been driven from their homes without right for no other reason than their saying, 'Our Lord is Allah.'"**
> (*Surat al Hajj*, 22: 39-41)



Muslims had been wronged, maltreated and unjustly persecuted by the Quraysh over thirteen years. At the end of this period they were forced to leave their homes, families and property in Makkah. This is the clear justification for the permission granted to them to fight back. They were persecuted by the Quraysh only because they said that Allah Alone is their Lord.

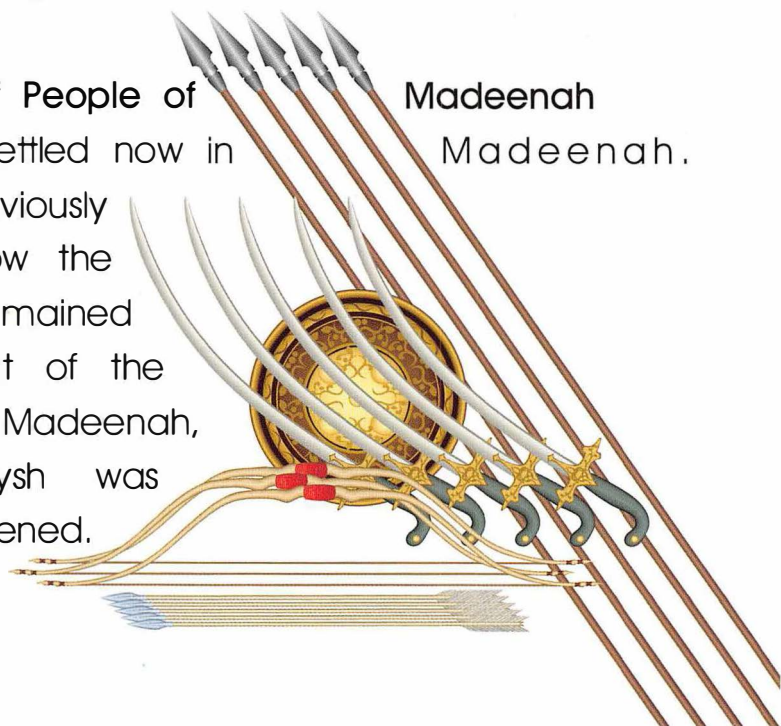
The remainder of verse 40 of *Surat al Hajj* further reads, **"For if Allah had not enabled people to defend themselves against one another, monasteries and churches and synagogues and mosques, in which Allah's Name is plentifully mentioned, would surely have been destroyed. And Allah will most certainly support those who support [His cause]. Indeed, Allah is Powerful and Exalted in Might."**

This verse clearly implies that Allah's help will be extended to Muslims only if they strive vigorously to repel the oppressors and support His cause. Their first priority would then be to observe the prescribed prayers, give *zakaat* and establish justice. In sum, the Qur'an gave permission to fight in self-defence.

In several places in the Qur'an, Allah's Messenger (ﷺ) is reminded that it is not part of his mission as Prophet to compel people to become Muslims. He is repeatedly told that he has no control or authority over the minds and hearts of people. Only Allah has such control and authority. The Prophet's mission is that of a caller to the Truth, not a warrior. Islam strictly forbids offensive wars waged to force people to change their religion.

The Formation of an Army of People of Madeenah

The Prophet (ﷺ) had settled now in Madeenah. The Islamic state had emerged. It obviously created a new situation. Until now the dominance of the Quraysh had remained unchallenged. With the settlement of the Prophet (ﷺ) and the *Muhaajiroon* in Madeenah, the dominance of the Quraysh was undermined. The Quraysh were frightened. Tension also rose inside Madeenah.



The authority of 'Abdullaah ibn Ubayy ibn Abee Salool, the head of hypocrites, was also undermined. 'Abdullaah ibn Ubayy's dream of becoming the king of Madeenah, for which all preparations were made, was shattered.

Tension rose most particularly in Makkah. Indeed, tension rose in the whole of Arabia. The situation further worsened through the actions of the Muslims themselves who were determined to uproot the Quraysh from their place of leadership and dominance.

After the arrival of the Prophet (ﷺ) in Madeenah, the believers became its mightiest power. The peace pact (the Pact of Madeenah) had made all the people of Madeenah recognize the strength and supremacy of Islam. They all had signed it as a token of their acceptance of the authority of the Muslims.

'Abdullaah ibn Ubayy harboured malice against the Prophet (ﷺ) from the day he arrived in Madeenah. The idolaters among the tribes of al-Aws and al-Khazraj were still under the influence of 'Abdullaah ibn Ubayy. When the Quraysh of Makkah found out that the Prophet (ﷺ) and his companions had settled down peacefully in Madeenah, they felt terribly upset. They shot their first arrow at Islam and the Muslims. They wrote a letter to 'Abdullaah ibn Ubayy and the idolaters of Madeenah, warning them against providing shelter to the Prophet (ﷺ) and the *Muhaajiroon*. They asked them to expel Muslims from Madeenah. If they failed to do so, they should remain prepared to face an attack on Madeenah, resulting in the killing of their men and the capture of their women.

A state of war existed between the Quraysh and the Muslims. The pagan Quraysh had seized the properties of the Muslims in Makkah. In fact, they were using their trade benefits for waging a war against the Muslims in Madeenah.

The Prophet (ﷺ) soon decided to put economic pressure on the Makkans whose trade caravans passed through the territory of Madeenah when going to the north or returning from there. The prosperity of the Makkans depended on these trade caravans.

The Army of the People of Madeenah

Since Muslims were few in number in Madeenah, there was no other alternative but to make it obligatory upon each one of them to join the war in defence of the city against the attack of the Quraysh. Thus the Muslims' army was formed. Allah's Messenger (ﷺ) himself took the position of its supreme commander. He personally participated in many campaigns. He personally led as many as nine military expeditions against rebellious Bedouin Arabs. During those expeditions, he endured the hardships of any ordinary soldier. He walked, rode the few camels or horses available and looked after his personal belongings himself. Each warrior bore his own military expenses. There was no question of wages or salaries.

The Muslim soldiers were fighting to establish justice, fight oppression and gain the Pleasure of Allah. They were fighting to earn Paradise in the hereafter. In fact, fighting for the sake of Allah was an honour for them. They fought for religious freedom and to fulfil the commandments of Allah. They never fought for material gains. Indeed, they were perhaps the first people to organize their military efforts in the form of people's army in which everyone participated.





A. Complete the following.

1. Muslims were unjustly persecuted for more than _____ years.
2. All people of Madeenah, Muslims and non-Muslims, came under the authority of _____.
3. The Muslim soldiers never fought for _____; rather they fought for _____.

B. Answer these questions.

1. What is *Saheefat al-Madeenah*? Mention a few of the terms and conditions it contained.

2. Muslims suffered a lot at the hands of the Quraysh pagans. When were they given permission to fight them back?

3. When do you think Allah's help and support is guaranteed?

4. What feelings of 'Abdullaah ibn Ubayy led to tension in Madeenah?

5. What type of people formed the Muslim army?

6. What difficulties did the Prophet (ﷺ) face in his expeditions?

Prophet Muhammad ﷺ (8)



Expeditions and the Battle of Badr

Those Muslims who were forced to immigrate to Madeenah had left all their belongings behind in Makkah. These had been seized by their enemies – the pagan Quraysh.

The Quraysh felt defeated in the wake of the Prophet's safe departure to Madeenah. They were filled with an acute sense of shameful defeat and were thirsty for death and destruction to the Prophet (ﷺ) and his companions. The rage of revenge had taken them by storm. They put aside their petty differences and discord and rose to the occasion as one body—their single purpose was to punish the followers of Islam.

There lay a distance of about 450 kms between Makkah and Madeenah. The Quraysh began to prepare carefully to attack Madeenah. Allah's Messenger (ﷺ) was aware of the situation. He knew well that a state of war existed between Makkah and Madeenah. The idol-worshippers of Makkah wanted to destroy the newly-established Islamic state. Permission for defensive war had already come. The Quraysh levied a tax on all Makkans and invested the money collected in trade and so it had grown into a large sum to fund the fighting.

It was the mission of the Prophet (ﷺ) to spread the message of Islam. The Prophet (ﷺ) and his companions felt that if the Quraysh wanted the freedom to trade in safety, travel to Syria and return to Makkah through trade routes passing through Madeenah, then the Muslims also must have the freedom to believe in Allah, to follow His Messenger and spread His message. It was, therefore, thought that the best and the only way to get the Quraysh understand this was to attack what was most important to them: their trade caravans—their lifeline.

The Prophet's Intelligence Service

The Prophet (ﷺ) developed a disciplined and an elegant intelligence service. He had men bringing him prompt and accurate reports of the movements and plans of the Quraysh and the Bedouin Arabs around Madeenah.

Expeditions and Forays

Shortly after his arrival in Madeenah, the Prophet (ﷺ) began sending out expeditions (organized journeys with a particular aim) and forays (sudden attacks) against the enemies. Their real objective was not to gain booty. They were partially at least, for military surveys, in particular, about the Quraysh and the Bedouins around Madeenah. The Prophet's strategy was not only to assess the enemy, but also to assess his own fighting force.

He attached great importance to the use of intelligence and preparation in warfare. Practically speaking, these expeditions were movements through which Muslims learnt a great deal about their enemies. At the same time, these military efforts enhanced Muslims' fighting capabilities and enriched their knowledge about the surrounding areas. It appears that most of these campaigns were meant to give the Quraysh a hard time and so to compel them to give open battle.

It was in a way an attempt to force the snake to come out of its hole and kill it. The Prophet (ﷺ) understood that the position of the Muslim community in Madeenah could never become secure unless the Quraysh were made to realize, by means of a crushing defeat, that an entirely new period had begun in the history of their country.



Expeditions and Forays before the Battle of Badr

The sequence of the expeditions up to the Battle of Badr was as follows:

1. The first expedition took place barely six months after the Prophet's arrival in Madeenah. It was the expedition of Sayf-ul-Bahr, a place on the seacoast. It took place in *Ramadhaan* 1 AH. Thirty Emigrants

(*Muhaajiroon*) took part in it. Hamzah ibn 'Abd al-Muttalib was the commander. The objective was a large Makkan caravan, led by Abu Jahl. It was accompanied by 300 men, on its way home to Makkah from Syria. Before Muslims were able to attack the caravan, Majdee ibn 'Amr intervened between the two hostile groups and prevented them from fighting. Majdee ibn 'Amr was the chief of the Juhaynah tribe. He had friendly relations with both Muslims and the Quraysh.

2. The expedition led by 'Ubaydah ibn al-Haarith in *Shawwal*, 1 A.H. Sixty *Muhaajiroon* took part in it. They surprised a body of 200 Makkans under the command of Abu Sufyaan. No actual fighting took place; only a few arrow-shots were exchanged.

3. The expedition of Sa'd ibn Abee Waqqaas to Kharraar, which took place in *Dhul Qa'dah*, 1 AH. Kharraar was a place of wells between al-Juhfah and Makkah. A Makkan caravan was due to pass there, and it was the intention of the Muslims to intercept it. Sa'd and his men went on foot, travelling by night and hiding during the day. But when Sa'd reached Kharraar at the head of his twenty men, the caravan had already passed the place. As Sa'd had been ordered by the Prophet (ﷺ) not to go further than Kharraar, he could do nothing but return to Madeenah.

4. The expedition of Abwaa' or Waddaan. This was the first expedition which the Prophet (ﷺ) led in person. He left Madeenah in *Safar*, 2 AH, at the head of seventy men, mostly *Muhaajiroon*. They intended to surprise a caravan of Quraysh between Abwaa' and Waddaan, about three days south of Madeenah on the way to Makkah. There he encountered the hostile tribe of Banu Dhamrah and concluded a treaty with them. According to this treaty, the Banu Dhamrah undertook never again to help any enemy of the Muslims. Again, no fighting between the Muslims and the Quraysh took place this time. The Prophet (ﷺ) returned to Madeenah after an absence of fifteen days.

5. In *Rabee' al-Awwal*, 2 AH, the Prophet (ﷺ) personally led an expedition to Buwaat in the country of the tribe of Juhaynah. The target was a Makkan caravan which was led by Umayyah ibn Khalaf. The caravan consisted of 2500 camels and was accompanied by 100 armed men. But the caravan escaped from the Muslims, and so the Prophet (ﷺ) returned to Madeenah without fighting.

6. In *Rabee' al-Awwal*, 2 AH, the Prophet (ﷺ) led an expedition against the Bedouin chief Karz ibn Jaabir al-Fihree who raided the grazing grounds on the outskirts of Madeenah and robbed some cattle belonging to the Muslims. The Prophet (ﷺ) pursued him at the head of seventy men as far as Safwaan, a valley near Badr. But Karz ibn Jaabir managed to escape. Historians call this chase the first Badr expedition. Shortly afterwards, however, Karz embraced Islam and distinguished himself in several expeditions.
7. The expedition of Dhul-'Ushayrah. This took place in *Jumadaa al-Aakhirah*, 2 AH. The Prophet (ﷺ) himself was in command. He intended to intercept the great caravan under Abu Sufyaan on its way to Syria, but when they reached the place called 'Ushayrah, they were informed that the Quraysh had already passed a few days before. It was the same caravan which became about three months later, on its return journey, the cause of the Battle of Badr.
8. In *Rajab*, 2 AH, the Prophet (ﷺ) sent twelve of the *Muhaajiroon* under the command of 'Abdullaah ibn Jahsh al-Asadee to Nakhlah. The Prophet (ﷺ) gave him a letter with the instructions that he was not to read it until he had journeyed for two days, and then to act according to the instructions contained in it but not to force his companions to follow his orders. They had the order to report the movements of the Quraysh and gather information about their plans, but not to engage in fighting.

On their way they came across a trade caravan belonging to the Quraysh and made a surprise attack on it. They killed one person and captured the rest along with their belongings to Madeenah. They did this at a time when the month of *Rajab* was approaching its end and *Sha'baan* was about to begin. It was, therefore, unsure whether the attack was actually carried out in one of the sacred months[1], that is *Rajab*, or not. But the Quraysh and the Jews who were secretly in league with them, as well as the hypocrites made great play of this incident and used it as a weapon in their propaganda campaign against the

[1]The sacred months during which all fighting is deemed utterly wrong are *Muharram*, *Rajab*, *Dhul-Qa'dah* and *Dhul-Hijjah*.

Muslims. They pointed out the contradiction between the claims of the Muslims to true religion on the one hand, and their not hesitating to shed blood in a sacred month, on the other.

Verse 217 of *Surat al-Baqarah* was revealed to the Prophet (ﷺ) in response to these baseless objections. The essence of what is said in this verse is that fighting during the sacred months is without doubt an evil act. It points out that those people who had continually subjected their kith and kin to untold wrong for thirteen years merely because they believed in Allah had no right whatsoever to make such objections. In fact, it was the disbelievers who had declared war against the Muslims, and not the other way around. They obstructed the spread of Islam, spared no effort to turn people away from the worship of Allah the Almighty, resorted to persecution and oppression and refused to believe in Allah or respect the Sacred Mosque. With this record of mischief and misconduct, it was not for them to raise such an outcry at a minor ambush, and especially the incident had taken place without the approval of the Prophet (ﷺ). The whole incident was the result of an irresponsible act on the part of some members of the Muslim community. The verse clearly stated that the behaviour of the polytheists in the whole process was in fact much more heinous and far serious than the act carried out by some Muslims.

Upon their return to Madeenah with booty and the prisoners, these people went to visit the Prophet (ﷺ), and he expressly pointed out to them that he had not permitted them to fight. He refused to take anything of what they had seized. Muslims, in general, also severely scolded the people responsible for this incident and in fact nobody in Madeenah applauded what they had done. After the revelation of verse 217 of *Surat al-Baqarah*, the Prophet (ﷺ) took possession of the caravan and the two prisoners. Later he released them and paid the blood-money to the guardian of the person who was unintentionally killed.

The smear campaign launched by the Quraysh against the Prophet (ﷺ) and his companions, making use of the fighting that took place in one of the four sacred months, soon died down after the Qur'an had put the whole issue in its proper light!



A. Complete the following.

1. The Prophet's intelligence service brought him news about the plans of _____ and _____.
2. The four sacred months are _____, _____, _____ and _____.
3. Oppression and transgression are worse and more serious in Allah's sight than _____.

B. Answer the following questions.

1. What happened to the belongings Muslims had left behind in Makkah when they immigrated to Madeenah?

2. How did the Quraysh collect funds for the war?

3. What was the Prophet's purpose behind attacking the Quraysh trade caravans?

4. What was the outcome of the expedition of 'Sayf-ul-Bahr'?

5. What was the first Badr expedition?

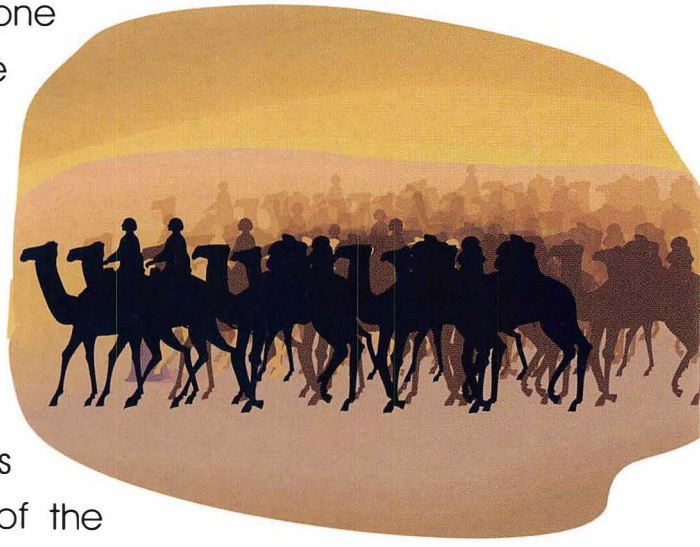
6. Fighting in the sacred months is forbidden. What is the exception?

28 Prophet Muhammad ﷺ (9)

The Decisive Battle of Badr

In the second year of the *Hijrah*, during the month of *Ramadhaan*, the Muslims came up against the hostile Quraysh in the Battle of Badr. This battle proved a turning point in the destiny of Islam, and indeed in the destiny of the entire human race. It was the first major armed conflict between the forces of Islam and the polytheists.

In the month of *Sha'baan* 2 AH, Muslims in Madeenah learnt that a great Makkan trade caravan, which had gone to Syria some months earlier under the leadership of Abu Sufyaan, had started on its return journey and that it would be passing Madeenah a few weeks later. In view of the state of open war between Muslims and the Makkan Quraysh since the emigration of the Muslims to Madeenah, the Prophet (ﷺ) informed his companions that he intended to attack the caravan as soon as it approached Madeenah. Rumours of this plan reached Abu Sufyaan while he and the caravan were still in Syria. The weeks that must elapse before they would reach the area of danger gave Abu Sufyaan an opportunity to send a fast-riding courier to Makkah with an urgent request for help. The caravan consisted of about one thousand camels laden with valuable merchandise. It was, however, accompanied by only about forty armed men.



Upon receiving Abu Sufyaan's message, the Quraysh assembled a powerful army under the leadership of the Prophet's most bitter enemy, Abu Jahl. This army set out northwards to the rescue of the caravan. The caravan had, in the meantime, changed its traditional route. In fact, it suddenly changed its direction towards the coastlands in order to put as much distance as possible between itself and Madeenah.

The Prophet (ﷺ) Made his Plans Known

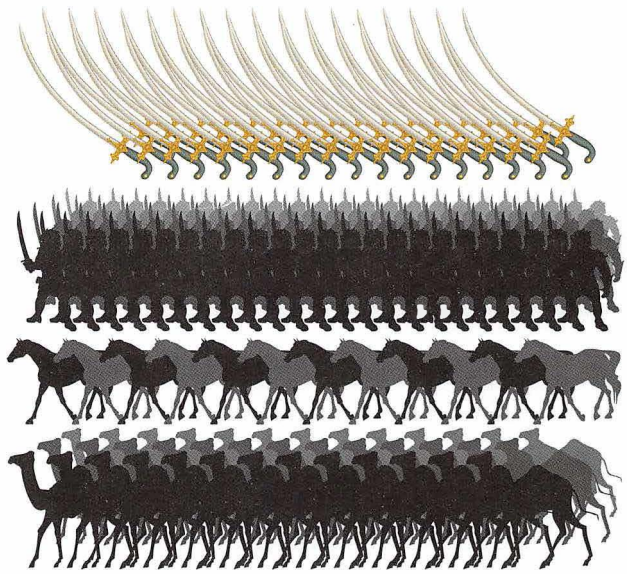
Contrary to his custom, the Prophet (ﷺ) had, on this particular occasion, made his plan known so long in advance. This suggests that the intended attack on the caravan was only a move to deceive the enemy. His real objective from the very outset had been an encounter with the Quraysh army.

As pointed out earlier, a state of war existed between the Quraysh of Makkah and the Muslim Community of Madeenah. So far, however, no decisive encounter had taken place, and the Muslims were living under the constant threat of a Quraysh invasion.

It was necessary to inflict a decisive defeat on the Quraysh in order to secure a measure of safety for the Muslim community of Madeenah. The Prophet's announcement weeks ahead of the impending attack gave Abu Sufyaan time to alert his compatriots in Makkah. This induced the Makkan pagans to dispatch a considerable force towards Madeenah.

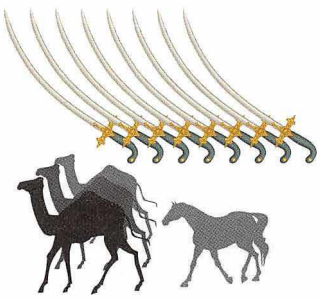
The Makkan Army

The Quraysh army consisted of about one thousand warriors armed to the teeth, seven hundred camels and over one hundred horses. The army arrived at the valley of Badr, approximately one hundred and fifty kilometres southwest of Madeenah. The army expected to meet Abu Sufyaan there, unaware that in the meantime he had taken the coastal route.



The Muslim Warriors

At the same time the Prophet (ﷺ) marched out of Madeenah at the head of about three hundred and thirteen Muslims, all of them very poorly armed. They had only seventy camels and one or two horses between them. The Prophet's companions had been under the trade caravan and its weak escort. But when, on the 17th (or, according to some authorities, 19th or 21st) of *Ramadhaan*, they came face to face with a powerful Quraysh force more than thrice their number, they held a council of war.



The Council of War

The Prophet (ﷺ) gathered his men around him to find out what they wanted to do. First Abu Bakr and 'Umar from among the *Muhaajiroon* stood up and expressed the *Muhaajiroon's* intention to obey the Prophet (ﷺ). Al-Miqdaad ibn 'Amr, one of the *Muhaajiroon*, also stood up and said, "Messenger of Allah! Proceed where Allah directs you to, for we are with you. We will not say as the Children of Israel said to Moosaa, 'Go, you and your Lord, and fight; and we will stay here,' Rather, we will say, 'Go, you and your Lord, and fight; and we will fight with you,'" The Prophet's face lit up with joy upon hearing these words, but he wanted to hear the opinion of the *Ansaar* (the Helpers) because he did not want to force them into doing something they might not want to do.

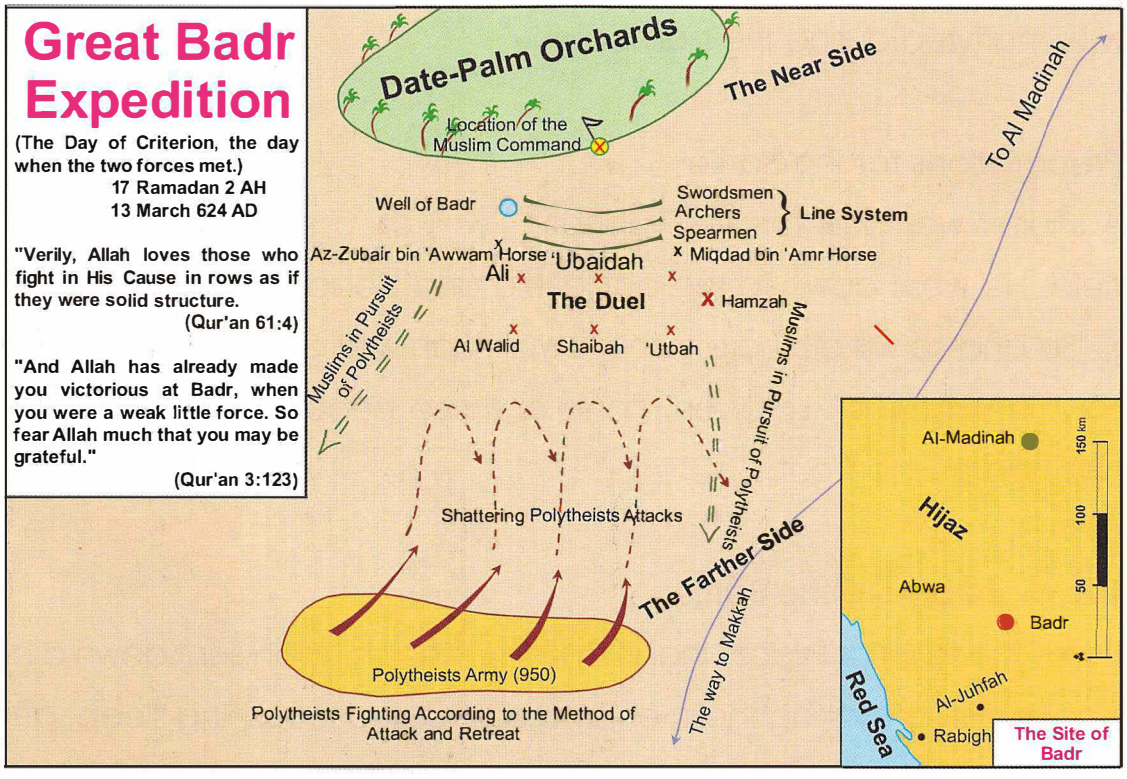
The army of the Quraysh consisted of young and strong men, and all were wearing armours. The Muslims were, on the other hand, weak and tired, and most of them did not even possess simple weapons. Some of them had swords, but no bows or arrows. Others possessed spears but no swords.

The decision to attack the Quraysh army could not be taken without making sure of the opinion of the *Ansaar*. So far no help had been taken from them in military expeditions. This was thus the first occasion when it would be decided as to how far the *Ansaar* would go in order to fulfil the pledge to support Islam which they had made at the time of pledging their loyalty to the Prophet (ﷺ).

Sa'd ibn Mu'aadh (رضي الله عنه), one of the leaders of the *Ansaar* got up and said, "By Allah! I feel you want us (i.e. the *Ansaar*) to speak." When the Prophet (ﷺ) answered in the affirmative, Sa'd then said, "We believe in you and we swear before all men that what you have brought is the truth. We have given you our word and agreement to hear and obey. Messenger of Allah! Do as you wish. By the One Who has sent you with the truth, if you were to take us to the sea and plunge into it, none of us will remain behind. We will not mind if you confront the enemy with us tomorrow. We are experienced in warfare and we are trustworthy in combat. We hope that Allah will show you through our hands those deeds of valour which please your eyes. So lead us to the battlefield in the name of Allah."

Their number hardly exceeded 313. There was an acute shortage of weapons. They were not well-equippeed, nor adequately prepared. They had only two horses belonging to az-Zubayr ibn al-'Awwaam and al-Miqdaad ibn al-Aswad. Thay also only had seventy camels, one for two or three men who took it in turns to ride.

In the meantime, Abu Sufyaan had learnt where the Muslims were camped. He had changed the course of the caravan and had quickly taken it out of their reach. He had sent word to Quraysh telling them that the caravan was safe and that they should return to Makkah, but the leaders of the Quraysh were proud and stubborn men. They refused to return as they had made up their minds to show everyone how powerful they were by destroying the Muslims.



Muslims take up Positions

There was a valley at Badr, and there were wells on the side nearest Madeenah. The Prophet (ﷺ) and his companions reached the water of Badr first. They arrived there at night. It was there that Muslims took up their positions, facing the valley with the wells behind them. The Quraysh meanwhile placed themselves on the other side of the valley. Muslims then dug the ground, filled it with water from one of the wells and made a barrier around it. Then they destroyed all the other wells. In this way, they had enough drinking water for themselves, while the pagan Makkans would have to cross the valley and face the Muslims in order to get water.

Jihaad and Martyrdom

When the Muslims went to Badr, a sixteen-year old boy called 'Umayr ibn Abee Waqqaas came out. He was afraid that the Prophet (ﷺ) would not accept him because he was too young to fight. He avoided being seen but his elder brother Sa'd ibn Abee Waqqaas saw him and asked him, "What are you up to?" "I was afraid that the Prophet (ﷺ) would send me back when I want to go out. It might be that Allah will grant me martyrdom," he replied.

This was indeed the case. The Prophet (ﷺ) wanted to send him back because he was too young to fight. 'Umayr began to cry and his tears moved the heart of the Prophet (ﷺ) and then he allowed him to join the battle. 'Umayr (رضي الله عنه) was martyred during the campaign.

Preparations for the Battle

A shelter was built for the Prophet (ﷺ) on a small hill overlooking the battlefield. He went down to the battlefield and began to point with his hand, saying, "So-and-so will die here tomorrow, if Allah wills. So-and-so will perish here tomorrow, if Allah wills." Later on, none of those people died any further than where he had pointed out.

The Night before the Battle

It was the night of Friday, the 17th *Ramadhaan*. Allah sent down a blessing on the believers by making them enjoy a sound and refreshing sleep, after their long, wearisome march. Allah says, **"[Remember] when He caused slumber to overcome you—as an assurance from Him—and He sent down water from the sky by which to purify you and remove from you the evil [suggestions] of Satan and to make steadfast your hearts and plant firmly thereby your feet."** (*Surat al-Anfaal*, 8:11) The rainfall prevented the disbelievers from advancing. It was a mercy from Allah for the Muslim fighters, for it made the ground smooth and the sand firm. This blessing strengthened their hearts and increased their self-confidence. The rain, however, had been heavier on the side of the Quraysh, making the ground loose and the movement rather difficult.

The Battle of Badr—A Severe Test

In the morning, the Quraysh advanced in their detachments, and the two groups took up positions for the battle. Allah's Messenger (ﷺ) prayed, "O Allah! The conceited and haughty Quraysh are already here defying You and belying Your Messenger. O Allah! I am waiting for Your victory which You have promised me. I beseech You, O Allah, to defeat them."

He then organized the ranks and returned to his shelter and prayed for Allah's help. He called out to his Lord, "O Allah! I appeal to Your covenant and Your promise. O Allah! If you have willed our defeat, You will be worshipped no more." He raised his hands towards the sky until his cloak fell off his shoulders. Abu Bakr (رضي الله عنه) put it back on his shoulders and comforted him saying, "Allah will suffice you. He will surely fulfil what He has promised you."

The Battle of Badr was a severe test for all Muslims. The faith of the *Muhaajiroon* was truly tested in the battle, for they were lined up against their own kith and kin, having to cross swords with their fathers, sons, uncles or brothers if any of them happened to be in the Quraysh army.

The Battle

On the morning of Friday, the 17th *Ramadhaan*, 2 AH, the two armies advanced and drew closer to each other. At first the battle began in single combat. Three of the most important men of the Quraysh then came forward and gave out a challenge for single combat. The Prophet (ﷺ) sent out 'Ali, Hamzah and 'Ubaydah ibn al-Haarith to face them. It was not long before 'Ali and Hamzah killed their opponents. As for 'Ubaydah, he had wounded his enemy but was wounded himself, so his two companions killed the wounded Makkan and carried 'Ubaydah back to the safety of the Muslim ranks. He died a martyr. To 'Ali ibn Abee Taalib belongs the supreme honour of having delivered the first sword stroke in the most momentous battle of Islam when he opened the fight in a single combat with al-Waleed ibn 'Utbah.



The Fighting Breaks out

After this, the two armies attacked each other, and the fighting broke out all around. The sky was filled with arrows. The Muslim army held its ground against the great army of the Quraysh.

Allah's Messenger (ﷺ) recited the verse, **"And be quick for forgiveness from your Lord and for Paradise as wide as the heavens and the earth."** (*Surat Aal 'Imraan*, 3:133) The Muslim soldiers were steadfast and constantly remembered Allah. The Prophet (ﷺ) fought fiercely. In fact, he fought with the enemy closely and no one was braver than him on that decisive day.

The Muslim army won the victory. They routed the Makkan army and killed most of their leaders. Among the leading Makkans who were killed were Abu Jahl and Umayyah ibn Khalaf. When Abu Jahl was killed, Allah's Messenger (ﷺ) said, "This is the Pharaoh of this nation."

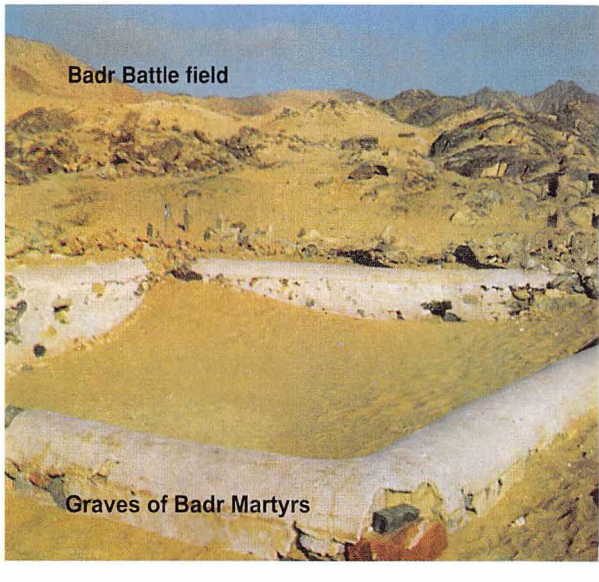
Seeing that their leaders were nearly all slain, the remainder of the Quraysh retreated. The effect of their defeat could never be again erased from their minds. For Muslims the Battle of Badr was a turning point.

A Clear Victory

When the Muslims' victory over the pagans became clear, the Prophet (ﷺ) remarked, "Allah is Supremely Great! Praise belongs to Allah Who is true to His Promise, helped His slave and defeated the parties Alone." He then ordered the Quraysh dead to be thrown into a well. Then he stood over it and said, "O people of the well! Did you find what Allah promised you to be true? I have surely found that what my Lord promised me is true!"

Seventy leaders of the Quraysh were killed and another seventy were taken captives on the Day of Badr. Six Muslims of the *Muhaajiroon* and about eight of the *Ansaar* were martyred.

The Prophet (ﷺ) sent word to Madeenah to give its people the good news of the victory. He then gathered up the spoils of war and divided them equally among the fighters after taking one-fifth of it.



The Prophet (ﷺ) gave orders that the seventy Makkan prisoners should be treated well until their relatives from among the Quraysh came to fetch them.

Captives as Teachers

The Prophet (ﷺ) pardoned the captives and accepted ransom from them. 'Umar ibn al-Khattaab (رضي الله عنه) was of the opinion that the captives should be killed in revenge for their past misdeeds, and in particular for their persecution of the Muslims before their migration to Madeenah.

Abu Bakr (رضي الله عنه), on the other hand, pleaded for forgiveness and a release of the prisoners against ransom. He supported his request with the argument that such an act of mercy might induce some of them to realize the truth of Islam. The Prophet (ﷺ) adopted the course of action advocated by Abu Bakr (رضي الله عنه) and released the captives in return for taking ransom.

Al-'Abbaas ibn 'Abd al-Muttalib, the Prophet's uncle, was also taken prisoner by the Muslims in the Battle of Badr. Some of the *Ansaar* asked the Prophet's permission to forego the ransom due to them from al-'Abbaas. The Prophet (ﷺ) answered, "By Allah! You will not remit a single *dirham* thereof." Thus the Prophet (ﷺ) refused to entertain the idea that his uncle al-'Abbaas should be given a favourable treatment.

The Prophet (ﷺ), however, was gracious to those who had nothing with which to ransom themselves. He allowed them to earn their freedom by teaching the children of the *Ansaar* to read and write. Each prisoner taught ten Muslims. Zayd ibn Thaabit (رضي الله عنه) was one of those who learnt in this way from the prisoners of Badr.

Some of the captives were released without ransom. Among the captives was Abul-'Aas ibn ar-Rabee', the son-in-law of the Messenger of Allah, the husband of his daughter Zaynab. She sent her necklace as a ransom of her husband. The Prophet (ﷺ) observed the necklace and said to his companions, "If you think it proper, then send the necklace back to Zaynab, for it was a gift from her mother Khadeejah." The companions were pleased to accept it. They released Abul-'Aas at once. Then Abul-'Aas returned to Makkah and accepted Islam four years after this event.



A. State if these statements are true (T) or false (F).

1. The Quraysh caravan was led by Abu Jahl. _____
2. The caravan took a detour. _____
3. As soon as the armies met, they attacked each other. _____
4. The Battle of Badr was the first armed conflict between the Muslims and the polytheists. _____
5. The Quraysh war prisoners were ransomed. _____

B. Give reasons

1. The Prophet (ﷺ) wanted to fight a war with the Quraysh.

2. The Quraysh did not retreat even though the caravan was safe.

3. The Prophet (ﷺ) held a council of war.

4. The Muslims slept peacefully on the eve of the battle.

C. Answer the following questions.

1. When did the Battle of Badr take place?

2. Was the Muslim army any match for the Makkan army? Why?

3. Why did the Prophet (ﷺ) pray in the way he did before the battle?

4. How was the Battle of Badr a decisive victory for the Muslims?

5. What became of the Quraysh war prisoners who had no means to ransom themselves?

29 Surat al-Infitaar (The Cleaving Asunder)



The major theme of this *surah* is the Day of Resurrection and the Judgment. Allah's Messenger (ﷺ) is reported to have said, "He who desires to see the Day of Resurrection as though he is seeing it with his own eyes should recite *surat at-Takweer*, *surat al-Infitaar*, and *surat al-Inshiqaaq*." (at-Tirmidhee) In other words, these *surahs* offer a graphic, accurate and a realistic view of what that dreadful day will be like!

This *surah* was revealed in Makkah and consists of nineteen verses. It may be divided into four parts.

1. The first part **(verses 1-5)** is a graphic picture of the major upheavals in the universe and in nature on the Day of Resurrection: when the world as known to us will come to an end and the ultimate reality of the hereafter will begin.

2. The second part **(verses 6-8)** reproaches mankind for turning away from Allah and not showing gratitude towards Him for the countless favours and bounties He has bestowed on them.

3. The third section **(verses 9-12)** addresses those who do not believe in the Last Day and informs mankind in general that Allah the Almighty has set up angels over them who constantly watch and record their words and deeds.

4. The fourth and final section **(verses 13-19)** contrasts the happiness of the righteous in Paradise with the torment of the wicked in Hell-fire. The *surah* ends with the assertion of Allah's Absolute Command on the Day of Judgment.



بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

إِذَا السَّمَاءُ انفَطَرَتْ ﴿١﴾ وَإِذَا الْكَوَاكِبُ انتَثَرَتْ ﴿٢﴾ وَإِذَا الْبِحَارُ
فُجِّرَتْ ﴿٣﴾ وَإِذَا الْقُبُورُ بُعْثِرَتْ ﴿٤﴾ عَلِمَتْ نَفْسٌ مَّا قَدَّمَتْ
وَأَخَّرَتْ ﴿٥﴾ يَا أَيُّهَا الْإِنسَانُ مَا غَرَّكَ بِرَبِّكَ الْكَرِيمِ ﴿٦﴾ الَّذِي
خَلَقَكَ فَسَوَّاكَ فَعَدَلَكَ ﴿٧﴾ فِي أَيِّ صُورَةٍ مَّا شَاءَ رَكَّبَكَ ﴿٨﴾
كَلَّا بَلْ تُكَذِّبُونَ بِالدِّينِ ﴿٩﴾ وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ ﴿١٠﴾ كِرَامًا
كَاتِبِينَ ﴿١١﴾ يَعْلَمُونَ مَا تَفْعَلُونَ ﴿١٢﴾ إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ ﴿١٣﴾ وَإِنَّ
الْفُجَّارَ لَفِي جَحِيمٍ ﴿١٤﴾ يَصْلَوْنَهَا يَوْمَ الدِّينِ ﴿١٥﴾ وَمَا هُمْ عَنْهَا بِغَائِبِينَ
﴿١٦﴾ وَمَا أَدْرَاكَ مَا يَوْمُ الدِّينِ ﴿١٧﴾ ثُمَّ مَا أَدْرَاكَ مَا يَوْمُ الدِّينِ
﴿١٨﴾ يَوْمَ لَا تَمْلِكُ نَفْسٌ لِّنَفْسٍ شَيْئًا ۖ وَالْأَمْرُ يَوْمَئِذٍ لِّلَّهِ ﴿١٩﴾

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

1. When the sky is cleft asunder,
2. And when the stars have fallen and scattered,
3. And when the seas burst forth,
4. And when the graves are overturned, [bringing out their contents],
5. Every human being will then know what he has sent forward and what he has left behind [of good and bad deeds].
6. O mankind! What has lured you away from your Lord, the Most Generous,
7. Who created you and shaped you in perfect proportion,
8. In whatever form He willed He put you together?
9. No, but you deny the Judgment,
10. But, surely, there are ever-watchful guardians over you,
11. Noble, recording [your deeds],
12. Aware of whatever you do!
13. Indeed, the righteous will be in bliss,
14. And the wicked will be in Hell-fire.
15. They will enter it on the Day of Judgment,
16. And they will not be able to evade it.
17. And what will make you know what the Day of Judgment will be?
18. And once again: What will make you know what that the Day of Judgment will be?
19. [It is] the day when no person will be of the least avail to another person, and the Absolute Command on that day will be [wholly] with Allah!



A. Fill in the blanks.

1. Anyone who wishes to 'see' the Judgment Day should recite *surah* _____, *surat* _____ and *surat* _____.

2. Verses 1-5 represent a graphic picture of the major _____ in the universe and in nature on the _____.

3. Verses 13-16 contrast the _____ of the righteous in Paradise with the _____ of the wicked in Hell-fire.

B. Answer the following questions.

1. What does the word *'infitaar'* mean?

_____

_____

_____

2. What is the major theme of this *surah*?

_____

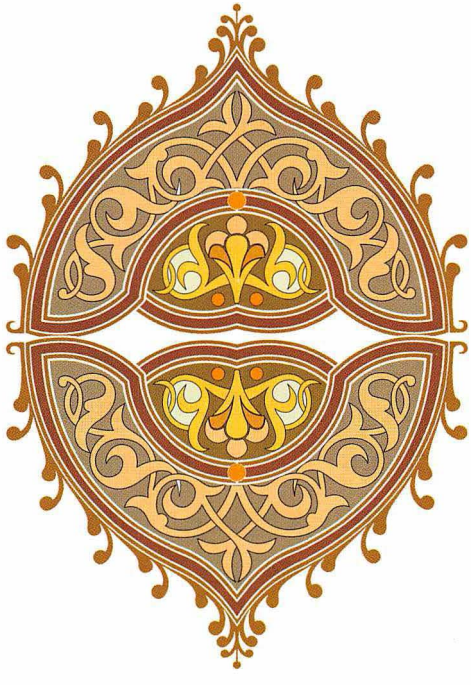
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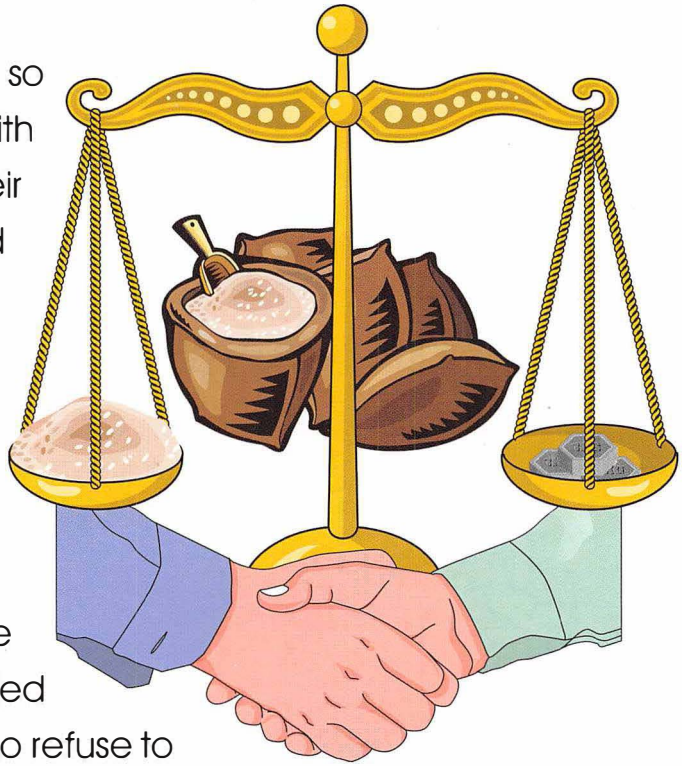
3. What is the duty of the two angels Almighty Allah has set up over each one of us? Which verses talk about this?

C. Memorisation

Learn this *surah* by heart.



30 Playing Fair



The expression 'fair play' contains so much of meaning in it. To play fair with others is to leave their honour, their reputation, and their property in good state. Some people cause others great harm and grief; for example, because they are so careless in the way they talk about others. They are so careless about truthfulness, so indifferent and insensitive to the rights of others. You would feel sick, for instance, if your reputation were at the mercy of their sharp and uncontrolled tongues. Then again, there are people who refuse to play fair with the property rights of others. They refuse to play fair with their responsibilities and obligations. Your name and your possessions, hard-earned and perhaps badly needed, are not safe with such people. Public funds are not safe with them either.

Allah's Messenger (ﷺ) once came upon a stack of food. When he inserted his hand and his fingers reached something moist, he asked its owner, "What is this, O food-merchant?" "It has been affected by the weather, Messenger of Allah," replied the food-merchant. Then the Prophet (ﷺ) said, "Then why don't you put it on top of the stack so that people can see it? He who deceives us is not of us." (al-Bukhaaree)

He also once said, "By Him in Whose Hand my soul is, if we appoint a man to a task with which Allah has charged us and he embezzles anything at all then surely he will bear it on his back on the Day of Resurrection, grunting if it be a camel, lowing if a cow and bleating if a sheep." (Al-Bukhaaree) Then he raised his hands heavenwards and said, "O Allah! Have I spoken aright?" This he repeated twice or thrice.

Do these things happen in our societies? Are there people who do not hesitate to lie? Let us be realistic. There are. This is so because some people are inclined to be greedy, selfish and scornful of other people's rights.

A good Muslim, therefore, must not allow himself to take things even if they are of a low value; otherwise, he may in no time at all develop into an expert thief. If a youngster practises stealing things from the cupboard or holding back change, for instance, he will soon become an expert in breaking windows, pulling down fences, cheating in school and filling his pockets with unpaid merchandise and articles.

When he becomes a man, what will prevent him from robbing a bank, falsifying documents, cheating his employer by wasting time, neglecting work or damaging property? Or if he becomes an employer himself, he may defraud his workers by not paying them a just wage, using false weights and measures, adulterating food and other products for sale and overcharging customers in order to make excessive profits.

Allah's Messenger (ﷺ) said, "He who deceives us is not of us." (al-Bukhaaree)

Indeed, Islam forbids every type of dishonest dealings, such as cheating, unjustly keeping what belongs to others and accepting bribes, to mention but a few examples. The Prophet (ﷺ) once cursed both the bribe-giver and the bribe-taker and even the person who acts as an intermediary between them.

If a Muslim finds lost goods, he must return them to their rightful owners. He must also repair damage he may have unjustly done to the property of others, or at least pay the amount of damage as far as he is able.

If hard times come our way, Allah's help and the example of our Prophet (ﷺ) should be our support and strength to bear trials courageously and patiently. Remember that one of the very best ways to ensure your future happiness is to form a habit of never being idle. Major achievements always result from productive work. Nothing good in life can be produced as a result of laziness and slothfulness. By getting into the habit of working hard and honestly, you will certainly gain much happiness and a promising future. Right now the most important work in your life is schoolwork. Your future depends on your high school record. So concentrate on your studies despite all the fascinating activities going about you. Study hard now and you will not be one of the many unfortunate ones who mourn the years and precious time they have wasted: "If only I had taken heed!"



Answer these questions.

1. What does 'to play fair' mean?

2. From the lesson, mention a few things that unfair people play around with.

3. Why should we be wary of taking things even though they may be of a low value?

4. How can a Muslim ensure his future happiness?

Al-Ma'moom: The Person Following the *Imaam*

If there is only an individual present (one *ma'moom*), the *ma'moom* must station himself to the right of the prayer leader (*imaam*); he must not stand behind him or on his left.



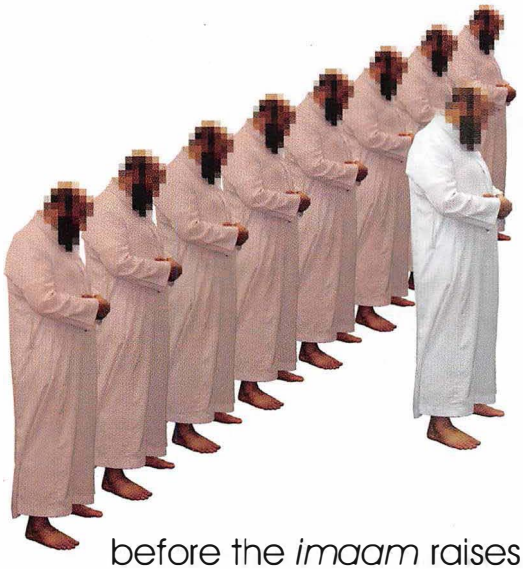
If they are a congregation (*jamaa'ah*), that is to say, if there is more than one *ma'moom*, they should stand behind the *imaam*. Hence, if the male followers are two or more, they stand behind the *imaam*. If the group is made up of men and women, the men stand behind the *imaam* while the women stand behind the men. If there is only one man and one woman, the man stands beside the *imaam* on his right, while the woman stands behind them.

The *ma'moom* is not allowed to pray alone behind a row; otherwise, his prayer will not be valid

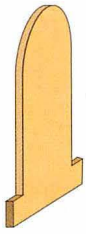
Following the *Imaam*

It is obligatory upon the *ma'moom* to follow the *imaam*. He must spare no effort to ensure that every single action of his in the prayer is subsequent to that of the *imaam*. He is not allowed to precede the *imaam*. It is disliked of him to perform any pillar of the prayer simultaneously with the *imaam*. If he precedes the *imaam* in *takbeerat-ul-Ihraam*, he has to repeat it; otherwise his prayer becomes invalid. His prayer also becomes invalid if he says the *tasleem* before the *imaam*.

Allah's Messenger (ﷺ) said, "The prayer leader (*imaam*) has been appointed for no other purpose than to set an example for the congregation to follow. Do not, therefore, differ with him. So when he pronounces the *takbeer* (the declaration of Allah's Supreme Greatness), you must then pronounce the *takbeer*. When he bows down, you must then bow down. When he says سَمِعَ اللهُ لِمَنْ حَمِدَهُ *sami'allaahu liman hamidah* (Allah hears [and accepts] the praise of those who praise Him), you must then say اَللّٰهُمَّ رَبَّنَا وَلَكَ الْحَمْدُ *Allaahumma Rabbanaa wa lakal-hamd* (O Allah, our Lord, to You is the praise).



When he prostrates himself, you must then prostrate yourselves. And if he performs the prayer in a sitting position, you must all remain seated throughout the prayer." (al-Bukhaaree)



Therefore, the *ma'moom* must not prostrate before the *imaam* prostrates himself or at the same time as the *imaam* does so. When the *imaam* raises his head, he must then raise his head, but he must not raise it before the *imaam* raises his or at the same time as the *imaam* does so.

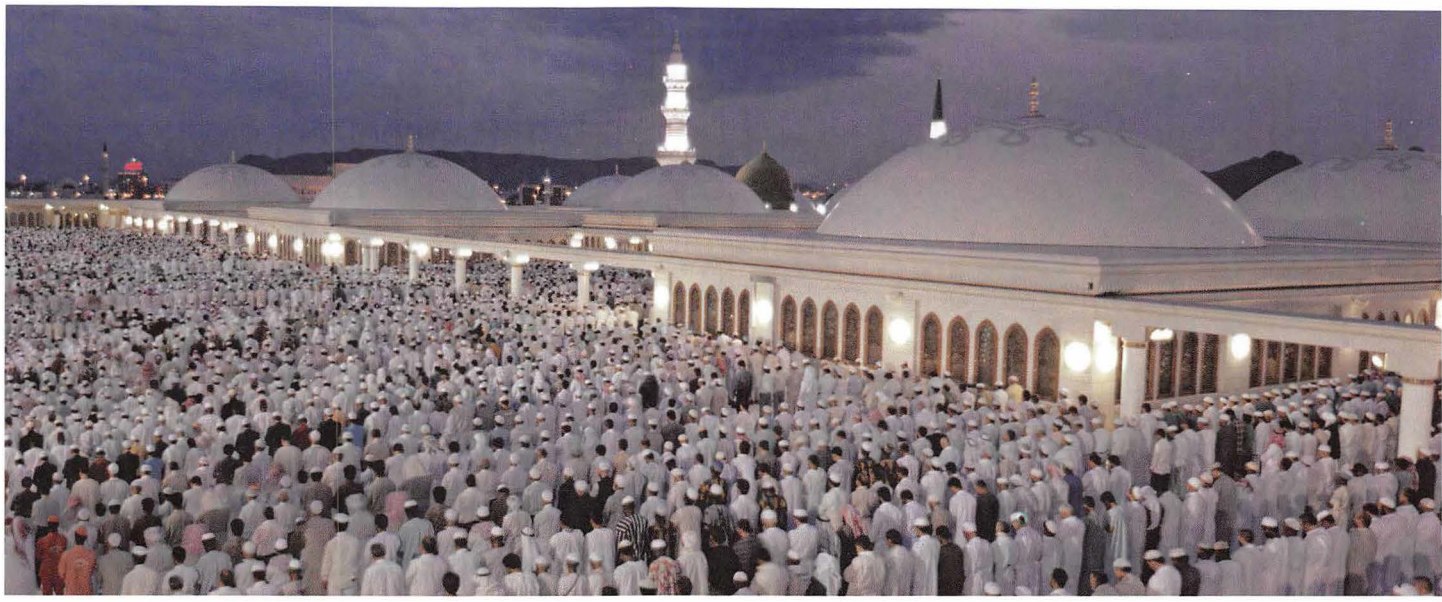
Allah's Messenger (ﷺ) said, "Does any one of you not fear that Allah may turn his head into the head of a donkey, or his body into that of a donkey if he raises his head before the *imaam* does so?" (al-Bukhaaree and Muslim)

All members of the congregation must therefore neither do any act in the prayer before nor at the same time as the *imaam* does so. Rather, they must wait for the *imaam* to say, *'Allaahu Akbar* (Allah is Most Great) and the sound of his voice can no longer be heard. Then, and only then, should they pronounce the *takbeer* (one's saying *'Allaahu Akbar*). The prayer is not a trivial matter. It deserves our serious attention. So it sometimes happens that, as soon as the *imaam* starts to pronounce the *takbeer*, some people behind him say the *takbeer* at the same time as he does, thereby committing a serious mistake. It is not correct for them to start pronouncing the *takbeer* until the *imaam* has finished saying *'Allaahu Akbar'* and the sound of his voice can no longer be heard. The same thing must be done with the rest of the prayer.

Latecomers' Prayer

If someone arrives when the congregation (*jamaa'ah*) has already been established and finds a gap in the row, he should fill it up and complete the row.

If there is no gap in the row, he must station himself together with one of the other worshippers to form a new row. In other words, he should station himself adequately in the row to be counted as a member of the congregation. At that point, he should steady himself, formulate the intention to pray behind the *imaam*, pronounce the *takbeerat-ul-Ihraam* and then join the *imaam* at whatever stage of the prayer he may be.



If he enters the mosque at the stage when the *imaam* is already in the bowing position (*rukoo'*), he should pronounce two *takbeers* (with a brief breath between the two), one of them for the purpose of entering the prayer (*takbeerat-ul-Ihraam*) and the other in connection with the act of bowing (*rukoo'*).

Thus, if he joins a *rak'ah* before the *imaam* rises from *rukoo'*, he should count that *rak'ah* as his first. However, if he joins the *imaam* after he has already risen from *rukoo'* (bowing), then he should not include that *rak'ah* in his counting, but start counting from the next *rak'ah*.

A. Missing the First *Rak'ah* of the *Fajr* Prayer

If the latecomer has missed only the first *rak'ah* of the *Fajr* prayer with the *imaam*, he should not pronounce the *tasleem* (*Assalaamu 'alaykum wa rahmatullaah*) with the *imaam*. Rather, he should rise and perform the *rak'ah* he has missed, reciting *Surat al-Faatihah* and any other *surah*. He should then proceed to complete the *rak'ah*, sit for the *tashahhud* and end the prayer with the *tasleem* as is usual. The *rak'ah* he has caught up with the *imaam* is considered his first.

B. The Person who misses the first and the second *Rak'ahs* of a four-*Rak'ah* Prayer (*Dhuhr*, *'Asr* or *'Ishaa*)

In this situation, the latecomer has offered the third and the fourth *rak'ahs* with the *imaam*. When the *imaam* completes his prayer with the *tasleem*, the latecomer should not pronounce the *tasleem*. He should instead rise, saying

Allaahu Akbar, and then perform the *rak'ahs* he has missed, the first and the second (with *Surat al-Faatihah* and another *surah*), sit in the process for the *tashahhud* and end his prayer with the *tasleem* as is usual. According to some jurists, his last two *rak'ahs* with the *imaam* will be counted as his first and second *rak'ahs*, so there is no need for him to recite any part of the Glorious Qur'an along after *Surat al-Faatihah*.

C. The Person who misses the first three *Rak'ahs* of a four-*Rak'ah* Prayer (*Dhuhr*, *'Asr* or *'Ishaa*)

In this situation, the latecomer has performed only the fourth *rak'ah* with the *imaam*. When the *imaam* completes his prayer with the *tasleem* (*Assalaamu 'alaykum wa rahmatullaah*), the latecomer should not say the *tasleem*. Instead he should rise, pronounce the *takbeer* and perform *rak'ah* number one in which he recites *Surat al-Faatihah* and another *surah*. Since he has now offered two *rak'ahs* (the fourth and the first), he should now sit for the middle *tashahhud*. After that he should rise, saying *Allaahu Akbar* and then perform *rak'ah* number two (with *Surat al-Faatihah* and another *surah*, and then *rak'ah* number three with *Surat al-Faatihah* only). He should then proceed to complete his prayer as is usual.

According to the statement mentioned before, some jurists maintain that in this situation the fourth *rak'ah* of the latecomer offered with the *imaam* would be his first *rak'ah*, and then after the *imaam*'s *tasleem*, he should start his second *rak'ah*. Thus, he does no have to recite any *surah* in his last two *rak'ahs* he performs individually, except for *Surat al-Faatihah*.

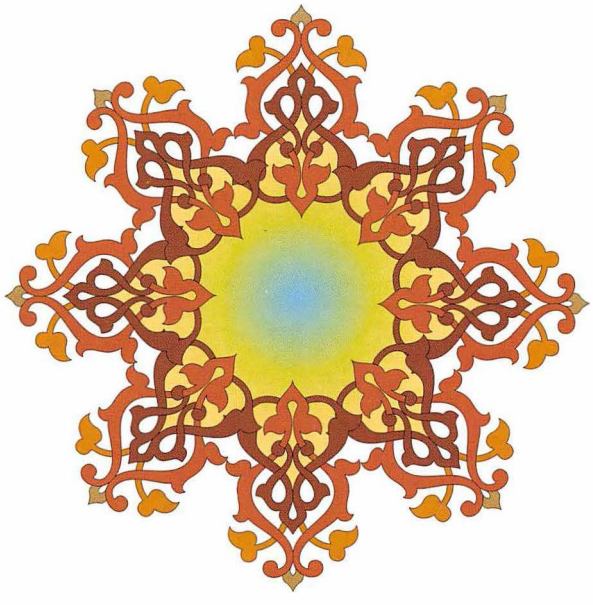
D. Missing the first two *Rak'ahs* of the *Maghrib* Prayer

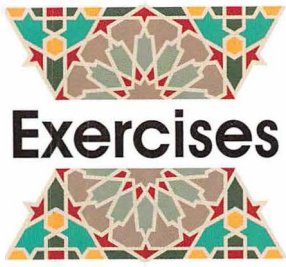
In this situation, the latecomer has performed only one *rak'ah* (the third one) with the *imaam*. He has, therefore, missed the first two *rak'ahs* of the *Maghrib* prayer. When the *imaam* completes the prayer by pronouncing the *tasleem*, the latecomer should instead rise, say the *takbeer* and perform the first *rak'ah* with *Surat al-Faatihah* and another *surah*, and in the process, he should sit for the middle *tashahhud*. He will have now completed two *rak'ahs* of the *Maghrib* prayer. After the *tashahhud*, he should rise and complete the last *rak'ah* with *Surat al-Faatihah* only and end his prayer in the usual manner by pronouncing the *tasleem*.

E. If the latecomer enters the mosque when the *imaam* is already pronouncing the final *tashahhud* – that is to say, when the performance of that particular prayer is within a few moments of being completed

If the late arrival enters the mosque at the stage where the *imaam* is already pronouncing the final *tashahhud*, his recommended course is to formulate the intention and station himself in the row so that he will still be in time to share the merit of the congregation (*jamaa'ah*) prayer. Then when the *imaam* concludes the prayer with the salutations (*tasleem*), the latecomer rises and performs a complete prayer by himself.

Abu Hurayrah (رضي الله عنه) narrated that the Messenger of Allah (ﷺ) said, "Whoever performs ablution perfectly well, and then goes to the mosque, and finds that the people have already finished the prayer [in congregation], Allah will write for him the reward like that for the one who attended and prayed in congregation. The reward of those who have prayed in congregation will not be decreased in the least. (an-Nasaa'ee: *Hadeeth* no. 856).





A. State whether these statements are true (T) or false (F).

1. The *ma'moom* may choose to pray alone behind the row . _____
2. A single *ma'moom* may stand on the left of the *imaam*. _____
3. The *ma'moom* is allowed to say the *takbeer* at the same time as the *imaam* does so. _____
4. A latecomer should fill any gap he sees in the row. _____
5. If a person joins the congregation in *rukoo'*, he should count that unit of prayer as his first *rak'ah*. _____

B. Answer the following question

1. If a person prays behind the *imaam* but wants to complete his missed *rak'ah*, how should he do it? Give a brief and general answer that will serve for all the five daily prayers.

2. What is the meaning of these words?

a. ***tasleem*** : _____

b. ***takbeer*** : _____

c. ***imaam*** : _____

d. ***ma'moom*** : _____

C. Activity

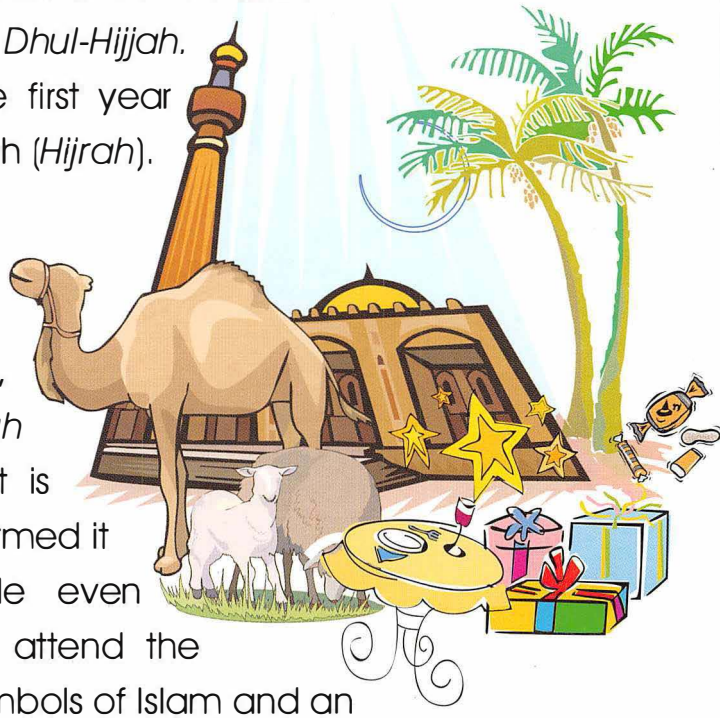
How will a family which consists of a father, a mother one son and two daughters stand behind the *imaam*, given that the *imaam* in this case is the father himself?

32 The Two *'Eed* Prayers (*Salaat-ul-'Eedayn*)

The months in the Islamic calendar are calculated according to the movement of the moon. Therefore, each month has 29 or 30 days, and the Islamic year is shorter than the solar year by eleven days. For this reason, the Muslim festivals come eleven days earlier each year and thus move round the solar calendar.

The Main Islamic Festivals

Islam has two main festivals: *'Eed-ul-Fitr* and *'Eed-ul-Adh-haa*. The two festivals (*al-'eedayn*) are the festival of fast-breaking at the end of the month of *Ramadhaan* (*'Eed-ul-Fitr*), and the Festival of sacrifice (*'Eed-ul-Adh-haa*) on 10th of *Dhul-Hijjah*. *Salaat-ul-'eedayn* was prescribed in the first year after the Prophet's migration to Madeenah (*Hijrah*).



Ruling

The status of the two *'eed* prayers: *'Eed-ul-Fitr* and *'Eed-ul-Adh-haa* are, therefore, a confirmed *Sunnah* (*Sunnah mu'akkadah*) to such a degree that it is necessary. Allah's Messenger (ﷺ) performed it regularly and he commanded it. He even commanded women and children to attend the *'eed* prayers, for they are some of the symbols of Islam and an expression of piety and true belief.

Its Time

Its time begins after sunrise, when the sun rises over the horizon about the height of a spear. It is more virtuous that the *'Eed-ul-Adh-haa* prayer be offered at the first part of its time to enable people to slaughter their sacrifices, and the *'Eed-ul-Fitr* prayer to be performed at its slightly later time to enable people to give *Zakaat-ul-Fitr*, because Allah's Messenger (ﷺ) used to do so.

Required Etiquette

1. Taking a bath and wearing perfume as well as the best clothes.
2. Eating before leaving for the *'Eed-ul-Fitr* prayer, and eating from the liver of the sacrificial animal after the *'Eed-ul-Adh-haa* prayer. This was the practice of the Prophet (ﷺ).
3. Saying the *takbeer*. This begins on the eve of the two *'eeds*. For *'Eed-ul-Adh-haa* it lasts until the time of the *'Asr* prayer on the thirteenth of *Dhul-Hijjah*. These days (i.e. 11th, 12th and 13th of *Dhul-Hijjah*) are called the days of *tashreeq*. As for *'Eed-ul-Fitr*, the recitation of *takbeer* ends when the *imaam* appears for the *'eed* prayer. The wording of the *takbeer* is:

اَللهُ أَكْبَر، اَللهُ أَكْبَر، لاَ إِلَهَ إِلاّ اللهُ وَاَللهُ أَكْبَر، اَللهُ أَكْبَرُ وَلِلهِ الْحَمْد

Allaahu akbar, Allaahu akbar; laa ilaaha illallaahu wallaahu akbar; Allaahu akbaru wa lillaahil-hamd

Allah is Most Great; Allah is Most Great; there is no god worthy of worship except Allah, and Allah is Most Great; Allah is Most Great and all praise belongs to Allah.

4. Going to the place of the *'eed* prayer (*musallaa*) via one route and returning by another route, as was the Prophet's practice.
5. The *'eed* prayer should be performed in an open place outside the city, as long as there is no reason or excuse to do otherwise, like heavy rain, for instance.
6. Congratulating one another by saying, تَقَبَّلَ اللهُ مِنَّا وَمِنْكُمْ

   taqabbal-allaahu minnaa wa minkum

   May Allah accept our [good deeds] and yours
7. There is no harm in ample eating and drinking and entertaining oneself lawfully. Allah's Messenger (ﷺ) said, "The days of *tashreeq* are days of eating, drinking and remembering Allah the Almighty." (Muslim) Anas ibn Maalik (رضي الله عنه) said, "When the Prophet (ﷺ) came to Madeenah and found that [people there] had two special days of celebrations, he said, 'Allah has given you two days better than them: the Day of *Fitr* and the Day of *Adh-haa*.'" (an-Nasaa'ee)

Furthermore, when Abu Bakr (ﷺ) scolded two girls for singing on the day of *'eed*, the Prophet (ﷺ) said to him, "O Abu Bakr! Every people have their *'eed*, and this day is our *'eed*." (Al-Bukhaaree)

How to perform the *'Eed* Prayer

The *imaam* leads the worshippers and performs two *rak'ahs* without *adhaan* or *iqaamah*. In the first *rak'ah* he says the *takbeer* seven times, after the *takbeerat-ul-ihraam*, and the people follow him in that. Then he recites *Surat al-Faatihah* and *Surat-ul-A'laa* (*Surah* 87) in an audible voice. In the second *rak'ah*, he says the *takbeer* five times, after the *takbeer* recited upon standing for the second *rak'ah*.



With each *takbeer*, the *imaam* as well as those praying behind him raise their hands to the lobes of their ears.

Then the *imaam* recites *Surat al-Faatihah* and *Surat al-Ghaashiyah* (*Surah* 88) or *Surat ash-Shams* (*Surah* 91), in an audible voice.

After concluding the *salah* by reciting the *tasleem* on both sides, the *imaam* stands up to deliver the sermon, with a light sitting between the two parts. In the sermon, he admonishes the believers and reminds them, reciting the *takbeer* throughout the sermon. If it is the *Fitr* prayer, he urges the people to adhere to paying *Zakaat-ul-Fitr* and explains its rulings and conditions. If it is the *Adh-haa* prayer, he urges them to slaughter the sacrificial animals and explains to them its details.

If someone misses the *salaat-ul-'eedayn*, he should perform four *rak'ahs* instead. Abdullah ibn Mas'ood (ﷺ) says, "Whoever misses the *'eed* Prayer, let him perform four *rak'ahs*. As for him who catches any part of it, even the last sitting, he should stand after the *imaam* says the *tasleem* and complete the two *rak'ahs*.

Exercises

A. Fill in the blanks.

1. The Islamic or lunar year is _____ days shorter than the solar year.
2. Islam has _____ main festivals.
3. *Salaat-ul-'eedayn* is an expression of _____ and _____.
4. The Prophet (ﷺ) used to eat _____odd number of dates before he went for the *'Eed-ul-Adh-haa* prayer.
5. There is neither *adhaan* nor _____ for *Salaat-ul-'eedayn*.

B. Find the right endings.

	A	B
1	*Salaat-ul-'eedayn* was	Is best performed in the open air.
2	*Sunnah mu'akkadah* means	prescribed in the first year of the *Hijrah*.
3	The *tashreeq* days	*musallaa*
4	*Salaat-ul-'eedayn* is	a confirmed *Sunnah*.
5	*Salaat-ul-'eedayn*	refer to 11th, 12th and 13th days of *Dhul-Hijjah*.
		consists of two *rak'ahs*.

C. Answer the following questions.

1. When is the *Salaat-ul-'eedayn* performed?

2. Write a brief note on the sermon delivered on the *'eed* day.

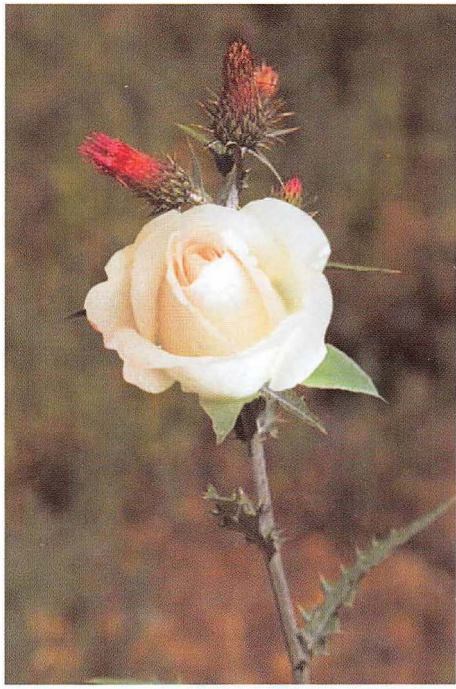
D. Reference to Context

"O Abu Bakr! Every people have their *'eed*, and this day is our *'eed*."

Zaynab (﵂): The Daughter of Allah's Messenger (ﷺ)

Zaynab was the eldest of the daughters of the Prophet (ﷺ). Her mother was Khadeejah (﵂). She was the first of the daughters of the Prophet (ﷺ) to get married. The Prophet (ﷺ) married her off to Abul-'Aas ibn ar-Rabee' before Prophethood. Abul-'Aas's mother was Haalah bint Khuwwaylid, the sister of Khadeejah (﵂). Thus Abul-'Aas was a nephew of Khadeejah. His real name is uncertain. According to scholars, it was most probably Laqeet. Zaynab became Muslim as soon as the Prophet (ﷺ) announced his Prophethood, but Abul-'Aas refused to accept Islam.

According to Islamic teachings, a Muslim woman cannot be married to a non-Muslim man. But such mixed families continued to exist in the early Makkan period of Islam. The Prophet (ﷺ) had no political authority in Makkah before *Hijrah* (migration to Madeenah). He was, in particular, unable to separate women who had accepted Islam from their unbelieving husbands. Hence, Zaynab (﵂) continued to live with her husband Abul-'Aas. Strong bonds of affection bound them.



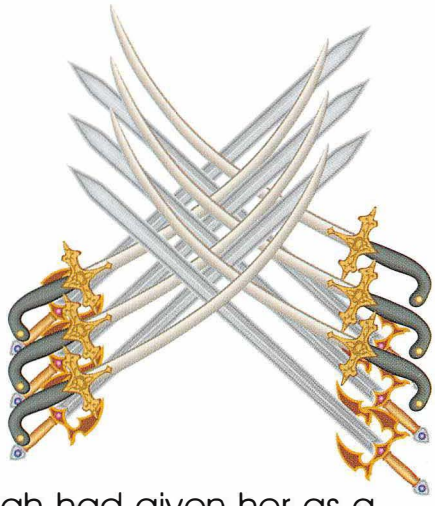
Abul-'Aas was among the few most prominent Makkans who belonged to the clan of 'Abd Shams from his father's side, a clan known for nobility of birth and good upbringing. He was also blessed with almost everything that one could hope for—good looks, wealth and fine manners.

Like her mother Khadeejah, Zaynab was also blessed with a warm character. She possessed a sense of sound, independent judgment. She was a woman of boundless affection and tenderness.

Zaynab's marriage to Abul-'Aas took place before the beginning of revelation. Later, however, after the announcement of the Prophet's mission and the Quraysh were anxious to do everything to hurt the Prophet (ﷺ), they tried to persuade Abul-'Aas to divorce Zaynab. But Abul-'Aas firmly refused to

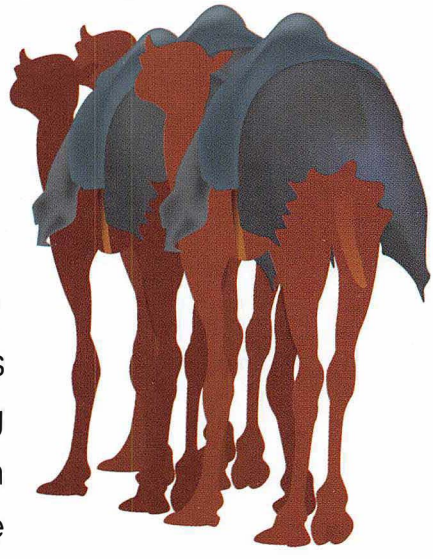
divorce her. The Prophet (ﷺ) was naturally moved and impressed by this manly spirit. This increased his affection for Abul-'Aas. Zaynab and Abul-'Aas had two children: Ali and Umaamah. Ali died when he was still a child, while Umaamah grew up and later married Ali ibn Abee Taalib (﵁) after the death of Faatimah (﵂).

The Battle of Badr and Abul-'Aas



Abul-'Aas participated in the Battle of Badr on the side of the disbelievers. He was taken captive by Abdullaah ibn az-Zubayr. Abdullaah was a prominent companion of the Prophet (ﷺ) who was killed in the Battle of Uhud. When the Makkans sent its delegation to negotiate the ransom of their prisoners, Zaynab, the Prophet's daughter, sent valuables for the ransom for Abul-'Aas. She sent a necklace that her mother Khadeejah had given her as a bridal gift. When the Prophet (ﷺ) saw it, his heart moved towards her a great deal. He said to his companions, "if you think it appropriate to set the prisoner free on her behalf, and also to return to her that which belongs to her, do so." So they set Abul-'Aas free and returned to Zaynab what belonged to her. Zaynab (﵂) was still in Makkah at the time. The Prophet (ﷺ), however, asked Abul-'Aas that he be separated from Zaynab because he was still a disbeliever.

Zaynab's Emigration to Madeenah

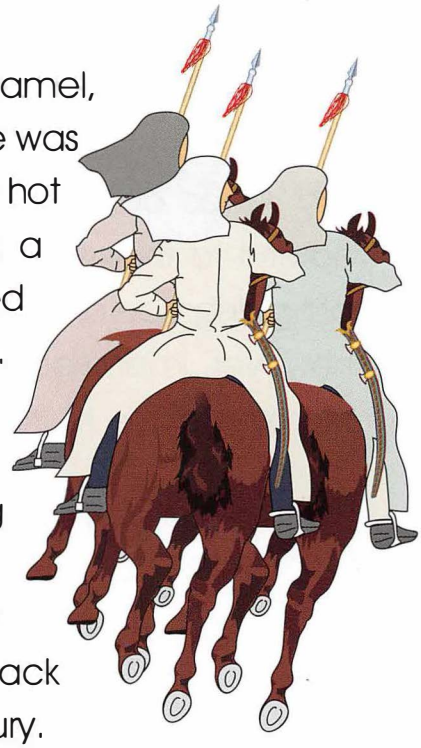


Abul-'Aas, still a disbeliever and hostile to Islam, never hesitated to honour the Prophet's desire.

The journey of Zaynab from Makkah took place roughly a month after the Battle of Badr. Allah's Messenger (ﷺ) sent Zayd ibn Haarithah, his freed slave, and one of his companions from among the *Ansaar* to go out and bring her. They travelled and halted at Ya'laj, some 120 km north of Makkah. Meanwhile, Zaynab began to prepare for the journey in complete secrecy. She was the daughter of the Messenger of Allah. She knew the value of secrecy when a crucial task was being handled. Of course, the Quraysh were watching. The Quraysh were not willing to allow the Prophet (ﷺ) to have the chance of getting reunited with his daughter. Hence, Zaynab had to plan her departure from Makkah very carefully.

The Quraysh Horsemen in Hot Pursuit

When everything was ready, Kinaanah ibn ar-Rabee', Zaynab's brother-in-law, decided it was safe to leave Makkah with her in broad daylight. There was no need to wait until night fell, he thought.



Once Zaynab (﵂) was inside a howdah of a camel, nobody would realize that it was her, he calculated. But he was proven totally wrong. Soon, the Quraysh horsemen were in hot pursuit. They caught up with Zaynab and her guide in a place not far from Makkah. One of the chasers, called Habbaar ibn al-Aswad, threatened Zaynab with a spear. The camel was frightened. It jerked violently and Zaynab, who was pregnant, fell so heavily on the ground that her unborn child was killed. In this way, Zaynab's skilful handling of the situation, all her patient, secret preparations came to nothing due to the thoughtless action of her brother-in-law. Kinaanah, however, managed to push back the attackers and guarded Zaynab against any further injury.

Soon a group of the Quraysh elders arrived on the scene. They rebuked Kinaanah for the way he tried to depart from Makkah. The Quraysh had suffered heavy casualties in the recent Battle at Badr. How could the Quraysh allow him to take her in broad daylight? It would be considered a sign of cowardice on the part of the Quraysh.

Then Abu Sufyaan assured Zaynab and her brother-in-law that they would, after all, be permitted to leave Makkah, but that they had to leave secretly at night. Abu Sufyaan had then been acting as the chief of the Quraysh, after the death of Abu Jahl and other Quraysh leaders. A few days later, when things were quieter and settled, Zaynab was allowed to leave for Madeenah as promised. She arrived safely at Madeenah and was reunited with her father, the Messenger of Allah (ﷺ).

Consequences of this Incident

When the news of the ill-treatment of Zaynab reached Madeenah, the Messenger of Allah (ﷺ) and the Muslims were horrified and enraged. Such an act against a woman is hateful to the Muslim as well as the Arab mind. The Prophet (ﷺ) dispatched a military detachment commanding his men to capture the two attackers, especially Habbaar and put them to death.

The sympathy for Zaynab was far-reaching! Many poets, Muslims as well as non-Mulims, expressed their dislike and hate at the episode. Even Hind bint 'Utbah, wife of Abu Sufyaan, composed a couplet criticizing the offenders of Zaynab and describing them as cowards who had failed to prove their bravery on the battlefield at Badr.

The Arabs consider an assault against women as utter cowardice, entirely hateful to their sense of chivalry. The whole incident, therefore, did much to bring disgrace and shame on the Quraysh in the sight of the Arabs. The incident, however, improved the favourable attitude of Zaynab's husband, Abul-'Aas, in the eyes of the Muslims.

Abul-'Aas Captured again

Abul-'Aas lived in Makkah, separated from his wife Zaynab. Shortly before the conquest of Makkah, in the year 8 AH, he went to Syria to cart merchandise for sale. After he had finished his trade and was on his way back, he came across one of the Prophet's campaigning troops. Abul-'Aas was travelling with the trade caravan on its way back from Syria. The party of the Muslims was under the command of Zayd ibn Haarithah (﵁). They attacked the caravan, seized goods and took some of the caravan's male prisoner, but Abul-'Aas escaped. They could not overtake him.

The party returned to Madeenah with the booty. Abul-'Aas came at night and entered the dwelling of Zaynab (﵂), seeking her protection. She granted him protection as long as he was busy getting back his property. Zaynab (﵂) extended him protection without even taking the Prophet's permission. Nobody objected to her any more, nor even questioned it. The Prophet (ﷺ), however, said to Zaynab, "O daughter! Treat Abul-'Aas well, but do not let him touch you, because you are not lawful for him."

Shortly afterwards, however, Abul-'Aas accepted Islam and was reunited with his wife after many years of agony and separation. According to scholars, Abul-'Aas had to pay the bride-price and marry Zaynab again! Allah Knows best!

Exercises

A. Match.

	A		B
____ 1	Zaynab	**a.**	Uthmaan ibn Affaan (ﷺ).
____ 2	Zaynab's husband	**b.**	Khadeejah bint Khuwwaylid (ﷺ).
____ 3	Zaynab's mother	**c.**	Eldest daughter of the Prophet (ﷺ).
____ 4	Zaynab's children	**d.**	Zaynab's bother-in-law.
____ 5	Kinaanah	**e.**	Abul-'Aas.
		f.	Ali and Umaamah.

B. Answer the following questions.

1. Abul-'Aas was related to Zaynab (ﷺ) in more ways than one. Discuss.

2. Write a brief note on the lineage of Abul-'Aas.

3. When Zaynab sent valuables to ransom her husband, how did the Prophet (ﷺ) react?

4. Who helped Zaynab escape? What mistake did he make?

5. How were Zaynab's offenders punished?

6. When did Abul-'Aas finally accept Islam? What was its result?

Patience (*Sabr*)

Almighty Allah says about patience:

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱصۡبِرُواْ وَصَابِرُواْ وَرَابِطُواْ وَٱتَّقُواْ ٱللَّهَ لَعَلَّكُمۡ تُفۡلِحُونَ ﴿٢٠٠﴾

"O, you who believe! Endure with patience, outdo all others in patient endurance, be ready, and observe your duty to Allah so that you may be successful." (*Surat Aal-'Imraan*, 3:200)

He also says:

وَٱصۡبِرۡ وَمَا صَبۡرُكَ إِلَّا بِٱللَّهِۚ وَلَا تَحۡزَنۡ عَلَيۡهِمۡ وَلَا تَكُ فِي ضَيۡقٖ مِّمَّا يَمۡكُرُونَ ﴿١٢٧﴾

"And endure patiently (O Muhammad (ﷺ); your endurance is only by [the Help of] Allah." (*Surat an-Nahl*, 16:127)

Anas ibn Maalik (رضي الله عنه) narrated that the Prophet (ﷺ) said, "Patience ought to be exercised at the first [stroke] of grief." (al-Bukhaaree and Muslim).

This means that true patience for which Allah rewards is that which is exercised on the occasion of the sharpness or vehemence when a misfortune befalls us.

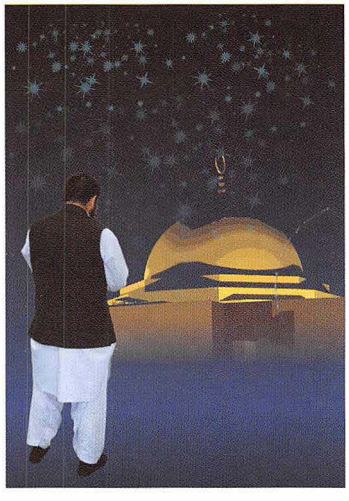
Definition of *Sabr* (Patience)

Sabr is an Arabic word which comes from a root meaning 'to detain, refrain, restrain and stop'. Patience, therefore, means to prevent oneself from despairing and panicking, stopping one's tongue from complaining and one's hands from striking one's face and tearing one's clothes in times of grief.

Patience is a positive psychological attitude by virtue of which we refrain from doing what is not good. The person who has patience is the one who has trained himself to handle difficulties successfully. Patience means to calmly accept the trials Allah sends without complaining about His decree.

Patience means to seek Allah's help and to complain to none but to Allah Alone. Complaining to Allah does not contradict patience. Prophet Ya'qoob (عليه السلام) complained of his grief and anguish to Allah Alone (See *Surat Yoosuf*, 12:86). However, complaining to people, either directly or indirectly is contrary to patience and to the noble teachings of Islam in this regard.

Patience has many other names, according to the situation. If patience has to do with controlling one's passions, it may be called honour. If it involves controlling one's stomach, it may be called self-control. If it involves keeping quiet about what is not fit to disclose, it may be called discretion. If it involves controlling one's anger, then it may be called restraint. If it involves refraining from haste, it may be called gracefulness. If it involves refraining from running away, it may be called courage. If it involves refraining from taking revenge, it may be called forgiveness; and if it involves refraining from being tight-fisted, then it may be called generosity



Three Kinds of Patience

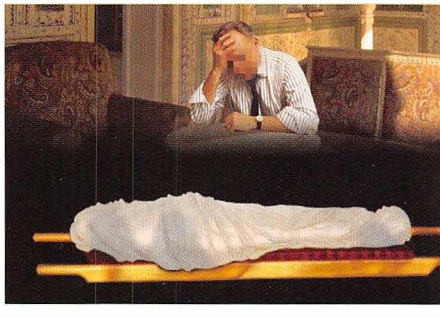
1. **Patience for doing righteous deeds:**

This is the kind of patience that is exercised in the course of carrying out Allah's commandments even though they may look hard to do at times. Examples of this include performing all the obligatory prayers on time under all circumstances, bearing patiently while fasting during the month of Ramadhaan and leaving the nice, warm bed in winter to perform the *fajr* prayer on time.



2. **Patience for avoiding evil deeds:**

This is the kind of patience that is exercised in the course of avoiding all the words and deeds that Allah does not like even though we may like to say or do them. Examples of this include stealing people's property, backbiting them, watching dirty films, taking drugs and telling lies.



3. **Patience for Allah's decrees:**

This is the kind of patience that is exercised while undergoing the effects of His decrees, which cause you to experience all kinds of hardships and adversities, such as losing a beloved one, falling sick and failing an exam.

Patience in the Qur'an

Allah mentions patience in the Qur'an in as many as ninety places. He enjoins it upon the believers and makes it a condition of success and prosperity. In fact, He will reward those who have patience with a threefold reward: blessings, mercy and guidance.

Allah has promised the believers His support and victory in this life and a great reward in the hereafter, and mentions in His Glorious Book that they deserve this because of their patience. Allah has made patience a condition of His love; for indeed He loves those who are firm and remain patient and forbearing.

Patience in the *Hadeeth*

Allah's Messenger (ﷺ) once said, "How wonderful the case of a believer is! Indeed, there is good for him in everything; and this is not the case with anyone except that of a believer: If prosperity attends him, he expresses gratitude [to Allah] and that is good for him; and if adversity befalls him, he endures it patiently and that is [also] good for him." (Muslim)

He also said, "No affliction befalls a Muslim but Allah forgives his wrong actions because of it, even it be no more than a mere thorn." (al-Bukhaaree and Muslim)

Umm Salamah (رضي الله عنها) said, "I heard Allah's Messenger (ﷺ) say, 'There is no servant of Allah who is afflicted with some misfortune and who says

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ، اَللَّهُمَّ أْجُرْنِي فِي مُصِيبَتِي وَأَخْلِفْ لِي خَيْراً مِنْهَا

innaa lillaahi wa innaa ilayhi raaji'oon. Allaahumma 'jurnee fee museebatee, wa akhlif lee khayran minhaa

(Truly we belong to Allah and to Him we will return. O Allah, reward me for patiently enduring this misfortune of mine and replace it with something better) without Allah rewarding him and replacing his loss with something better.'" She said, "When Abu Salamah died, I said as the Messenger of Allah (ﷺ) had ordered me, and Allah gave me someone better than him—Allah's Messenger (ﷺ)." i.e. as a husband.

Allah's Messenger (ﷺ) entered upon a woman and asked her, "Why are you shivering like that?" She said, "It is because of fever," and she began to curse the fever. The Prophet (ﷺ) said, "Do not curse fever because it takes away many wrong actions, just as the blacksmith's bellows remove dross and impurities from iron." (Muslim)

Allah's Messenger (ﷺ) said, "When someone's man dies, Allah asks the angels, 'Did you take the soul of my slaves' child?' They reply, 'Yes.' Thereupon He asks them, 'What did my slave say? They reply, 'He said: إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ To Allah we belong and to Him we will return.' Allah says, 'Build a house for him in Paradise and call it *Bayt al-Hamd* (House of Praise).' " (at-Tirmidhee)

A believer should regard both good fortune and misfortune as a test. Allah tests us to enable us to see for ourselves if we are grateful for His favours or ungrateful. He tests us to enable us to see for ourselves if we are patient when His favours are withdrawn. Therefore, a Muslim should be grateful to Allah if things go well. When things turn wrong, he should keep trying patiently and put his trust in Allah. He should not give up hope. He will pass the test if he remains patient. He will find with Allah a great reward in the hereafter, and Allah will give him success.

Be patient, for patience will open your heart to the present moment even if you do not like it. If you get stuck in a traffic jam, late for an appointment or find long queues at public establishments, becoming more patient will certainly help you relax. It will afford you a good time to breathe and give you an opportunity to remind yourself that, in the bigger scheme of things, being late is not the end of the world. This will make you a peaceful person. You will begin to enjoy many of the moments of life that used to frustrate you.

Patience is a quality of heart. It can be greatly deepened and enhanced through practice. An effective way to deepen our patience is to offer the five obligatory prayers regularly on time. Soon you will find life turning into a classroom, and the curriculum would be *salaah* and patience!

Exercise patience for the sake of Allah, and Almighty Allah will certainly give you the help you need in this world as well as blessings in the afterlife. As Allah says, **"Surely the patient will be paid their wages in full without reckoning."** (*Surat az-Zumar*, 39:10)

Nothing is hidden from Allah, especially not the burden borne by those who suffer for His sake. Be patient with Him for a little while and you will see His grace and favours for years!



A. Fill in the blanks.

1. Patience ought to be exercised at _____.
2. The person who has patience is the one who has trained himself to _____ successfully.
3. No affliction befalls a Muslim but Allah forgives his _____ because of it.
4. The threefold reward for patience is _____, _____ and _____.

B. Answer the following questions.

1. Explain the word *'sabr'*.

_____

_____

_____

_____

2. Does complaining to Allah contradict patience? What does, then?

_____

_____

_____

_____

3. What are the three different kinds of patience?

4. What physical/psychological benefits does patience have on us?

C. Activity

List the various names of patience and discuss, with your teacher, different situations in which they may be exercised.

35 Surat al-Mutaffifeen (Those who Give Less)

This *surah* consists of thirty-six verses and takes its name from the term *al-mutaffifeen*, which occurs in the first verse.



This *surah* may be divided into four sections.

1. It opens up with a severe warning of distress and sorrow to those who deceive others in commercial dealings by giving short measures when they have to give by measure and weight to others and demanding full measure when they have to receive by measure and weight from others. Thus it touches upon every aspect of social, practical and moral relations. It applies to every individual's rights and duties. This *surah* strongly warns those who practise cheating, trickery and other evil methods when dealing with others. The first part of the *surah* condemns those people who try to gain something at the cost of others. They use double standards—one for themselves, the other for everyone else. We observe this wicked practice among shopkeepers, grocers, traders and businessmen, among many others. They evade taxes, use cheap materials, sell outdated medicines, hide defects in their products, use false advertisements and bribe officials in order to amass money. They spend their whole lives cheating and hoarding. They defraud their workers by not paying them a just wage, use false weights and measures, adulterate food and other products for sale, re-write expiry dates, overcharge customers and even deal in usury (the so-called interest) by taking unjust advantage of other people's needs in order to make excessive profits. The Qur'an warns them, "Do they not know that they are bound to be resurrected and called to account on an awesome day, the day when mankind will stand before the Lord of all the worlds?" (**verses 1-6**)



2. The second section **(verses 7-17)** states that the destination of the evildoers will be in *sijjeen*, an eternal prison and a painful torment. They will be sent to Hell-fire, which is the lowest of the low. This will be their punishment for denying the truth of the Qur'an, refusing to believe in the Day of Resurrection, transgressing the limits set by Allah and making fun of Allah's revelations. They will even be deprived of seeing the Lord of the worlds on the Day of Judgment.

3. The third section **(verses 18-28)** states that, in contrast with the evildoers, the righteous people will be in eternal pleasure and gardens with great delights. Almighty Allah then mentions that for the like of this eternal bliss that people should compete with one another. *'Illiyyoon* means Paradise; some scholars have said that it is located at *Sidrat al-Muntahaa*, the lote tree at the utmost boundary of the seventh heaven beyond which no one can pass.



4. The fourth section **(verses 29-36)** marks the end of the *surah*. It paints a picture of mockery directed at the believers by the wicked disbelievers. This description is taken directly from the real life of Makkah at the time of the Prophet (ﷺ). The same thing, however, has been taking place again and again throughout the ages. This presents a contrast of attitude: the evildoers persecute the believers and mock them while the believers stick to their attitude of tolerance and self-respect, worshipping their Lord as much as they can, hopeful of His mercy, forgiveness and great reward in the hereafter. The Qur'an promises the believers that a day will surely come when they will have the last laugh. In the final moment, it will be the mockers who will be mocked and the tormentors will be tormented, but in Hell-fire and for all eternity!



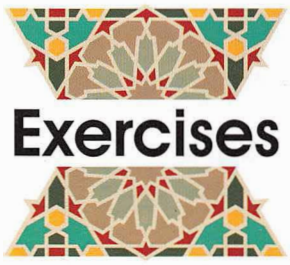
بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

وَيْلٌ لِّلْمُطَفِّفِينَ ﴿١﴾ الَّذِينَ إِذَا اكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ ﴿٢﴾
وَإِذَا كَالُوهُمْ أَو وَّزَنُوهُمْ يُخْسِرُونَ ﴿٣﴾ أَلَا يَظُنُّ أُولَٰئِكَ أَنَّهُم
مَّبْعُوثُونَ ﴿٤﴾ لِيَوْمٍ عَظِيمٍ ﴿٥﴾ يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ ﴿٦﴾
كَلَّا إِنَّ كِتَابَ الْفُجَّارِ لَفِي سِجِّينٍ ﴿٧﴾ وَمَا أَدْرَاكَ مَا سِجِّينٌ ﴿٨﴾ كِتَابٌ
مَّرْقُومٌ ﴿٩﴾ وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿١٠﴾ الَّذِينَ يُكَذِّبُونَ بِيَوْمِ الدِّينِ ﴿١١﴾
وَمَا يُكَذِّبُ بِهِ إِلَّا كُلُّ مُعْتَدٍ أَثِيمٍ ﴿١٢﴾ إِذَا تُتْلَىٰ عَلَيْهِ آيَاتُنَا قَالَ أَسَاطِيرُ
الْأَوَّلِينَ ﴿١٣﴾ كَلَّا ۖ بَلْ ۜ رَانَ عَلَىٰ قُلُوبِهِم مَّا كَانُوا يَكْسِبُونَ ﴿١٤﴾ كَلَّا إِنَّهُمْ
عَن رَّبِّهِمْ يَوْمَئِذٍ لَّمَحْجُوبُونَ ﴿١٥﴾ ثُمَّ إِنَّهُمْ لَصَالُو الْجَحِيمِ ﴿١٦﴾ ثُمَّ يُقَالُ
هَٰذَا الَّذِي كُنتُم بِهِ تُكَذِّبُونَ ﴿١٧﴾ كَلَّا إِنَّ كِتَابَ الْأَبْرَارِ لَفِي عِلِّيِّينَ
﴿١٨﴾ وَمَا أَدْرَاكَ مَا عِلِّيُّونَ ﴿١٩﴾ كِتَابٌ مَّرْقُومٌ ﴿٢٠﴾ يَشْهَدُهُ الْمُقَرَّبُونَ
﴿٢١﴾ إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ ﴿٢٢﴾ عَلَى الْأَرَائِكِ يَنظُرُونَ ﴿٢٣﴾ تَعْرِفُ فِي
وُجُوهِهِمْ نَضْرَةَ النَّعِيمِ ﴿٢٤﴾ يُسْقَوْنَ مِن رَّحِيقٍ مَّخْتُومٍ ﴿٢٥﴾
خِتَامُهُ مِسْكٌ ۚ وَفِي ذَٰلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُونَ ﴿٢٦﴾ وَمِزَاجُهُ
مِن تَسْنِيمٍ ﴿٢٧﴾ عَيْنًا يَشْرَبُ بِهَا الْمُقَرَّبُونَ ﴿٢٨﴾ إِنَّ الَّذِينَ
أَجْرَمُوا كَانُوا مِنَ الَّذِينَ آمَنُوا يَضْحَكُونَ ﴿٢٩﴾ وَإِذَا مَرُّوا بِهِمْ
يَتَغَامَزُونَ ﴿٣٠﴾ وَإِذَا انقَلَبُوا إِلَىٰ أَهْلِهِمُ انقَلَبُوا فَكِهِينَ ﴿٣١﴾
وَإِذَا رَأَوْهُمْ قَالُوا إِنَّ هَٰؤُلَاءِ لَضَالُّونَ ﴿٣٢﴾ وَمَا أُرْسِلُوا عَلَيْهِمْ
حَافِظِينَ ﴿٣٣﴾ فَالْيَوْمَ الَّذِينَ آمَنُوا مِنَ الْكُفَّارِ يَضْحَكُونَ ﴿٣٤﴾
عَلَى الْأَرَائِكِ يَنظُرُونَ ﴿٣٥﴾ هَلْ ثُوِّبَ الْكُفَّارُ مَا كَانُوا يَفْعَلُونَ ﴿٣٦﴾

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

1. Woe to those who give less [than due],
2. Who, when they are to receive their due from other people, demand that it be given in full,
3. But when they have to measure or weigh for others, give less than what is due.
4. Do they not know that they are bound to be resurrected,
5. [And called to account] on an awesome day,
6. The day when mankind will stand before the Lord of all the worlds?
7. No! Indeed, the record of the wicked is in *sijjeen*,
8. And what can make you understand what *sijjeen* is?
9. A book written clearly.
10. Woe, that day, to the deniers,
11. Who deny the Day of Reckoning!
12. And no one denies it except every sinful transgressor.
13. When our verses are recited to him, he says, 'Fables of ancient times!'
14. No! Rather the stain has covered their hearts of that which they were earning (i.e. sins).

15. No! Indeed, they will be veiled from seeing their Lord on that day.
16. Then, surely, they will enter the blazing fire,
17. Then it will be said to them, 'This is the very thing which you used to deny!'
18. No! Indeed, the record of the righteous ones is in *'Illiyyoon*.
19. And what can make you understand what *'Illiyyoon* is?
20. A book written clearly,
21. Which is witnessed by those brought near [to Allah].
22. Indeed, the righteous will be in great happiness;
23. On adorned couches, gazing [pleasurably];
24. You will recognise in their faces the radiance of pleasure.
25. They will be given a sealed drink of pure wine;
26. Sealed with musk; so for that let the competitors compete.
27. And its mixture is of Tasneem;
28. A spring from which those near [to Allah] will drink.
29. Indeed, those who did evil used to laugh at those who believed.
30. And when they passed by them, they would wink at one to another [in mockery].
31. And when they returned to their own people, they would return jesting.
32. And when they saw them, they would say, 'These people have indeed gone astray.'
33. But they had not been sent as guardians over them.
34. So this day those who believed will laugh at the disbelievers,
35. On adorned couches, observing.
36. Have the disbelievers [not] been rewarded [this day] for what they used to do?



A. Answer the following questions.

1. Write the different ways in which people take advantage of others through wrongdoing?

2. Where will the records of the righteous and the wicked be?

3. What blessings will the believers enjoy in Paradise? (Refer to verses 22-28)

4. Explain in your own words how the righteous will have the last laugh?

B. Memorisation

Learn this *surah* by heart.

36 Ruqayyah (ﷺ): The Daughter of Allah's Messenger (ﷺ)



Ruqayyah's mother was Khadeejah (ﷺ), and she had been married to Utbah ibn Abee Lahab before the Prophet (ﷺ) received revelation. However, after the Prophet (ﷺ) had declared his mission after receiving revelation and when *Surat al-Masad* was revealed, Utbah's father said to him, "Divorce Muhammad's daughter, or else all ties of relationship between us will be broken." So Utbah divorced Ruqayyah (ﷺ) without even having consummated the marriage.

Ruqayyah (ﷺ) embraced Islam when her mother Khadeejah (ﷺ) did and swore allegiance to the Prophet (ﷺ), together with other women.

Uthmaan ibn Affaan (ﷺ) married her, and she immigrated twice to Abyssinia with him. On her first migration she miscarried the child she had from Uthmaan, but later she bore him a son whom he named Abdullah. When the Prophet (ﷺ) migrated to Madeenah, she also migrated to Madeenah after her husband. When the child Abdullah turned six years, a cock pecked his face so severely that his face became swollen and he died. She did not bear any more children.

Ruqayyah (ﷺ) fell ill when the Prophet (ﷺ) was preparing to set out for the Battle of Badr, so he left Uthmaan to look after her.

She died in Ramadhaan, seventeen months after the Prophet's emigration, while the Prophet (ﷺ) was at Badr. Zayd ibn Haarithah (ﷺ) came from Badr with the good news of the victory, and when he entered Madeenah the people were levelling the earth over her grave.

The Prophet (ﷺ) went to her grave after he came back to Madeenah. Faatimah (ﷺ) sat on the edge of the grave of her sister, beside the Prophet (ﷺ), and began to weep. The Prophet (ﷺ) wiped the tears from her eyes with the end of his garment.

Exercises

1. Why had Utbah divorced Ruqayyah (رضي الله عنها)?

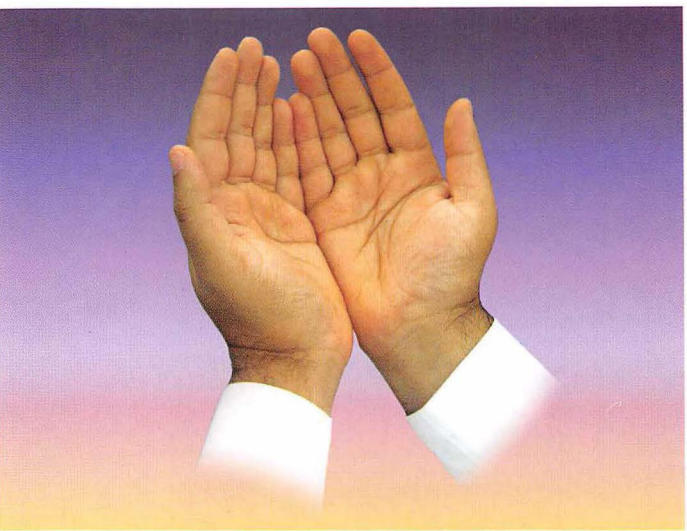
2. When did Ruqayyah (رضي الله عنها) accept Islam?

3. When did she die?

3. Who was Ruqayyah's mother?

4. What is the number of *Surat al-Masad* in the Qur'an, and what is it all about?

Du'aa' (Supplication)



Making *du'aa'* is one of the greatest bounties Almighty Allah has given us. Through it we may get anything we desire by sincerely asking Allah for it. Of course, there are certain conditions that need to be fulfilled for *du'aa'* to be accepted. But *du'aa'* is an act of worship in itself that is simple, easy and available at any time we feel like it because Allah is *al-Hayy* and *al-Qayyoom*: always there to listen to our *du'aa'* and respond to it.

None of us, therefore, should ever despair and say, "I don't think Allah will answer my supplication". Rather, we should be hopeful and frequently pray to Him to grant us what we want in this life and in the hereafter.

Part of the conduct proper to supplication is the presence of the heart: you must be attentive while you supplicate.

Another condition of supplication is that your food should be lawful. Allah's Messenger (ﷺ) is reported to have said, "Earn your livelihood lawfully so that your supplication will be answered. Nothing is dearer to Allah than supplication." (at-Tirmidhee)

Etiquette of Supplication

1. Choose a noble time for supplication, such as the Day of *'Arafaat* from the year, Ramadhaan from the months, Friday from days of the week, and the last third of the night.

Allah's Messenger (ﷺ) said, "Our Lord descends each night to the earth's heaven when there remains the final third of the night and He says, 'Who supplicates to Me so that I may answer it? Who is asking something of Me so that I may give it to him? Who is asking forgiveness of Me so that I may forgive him?'" (Muslim and at-Tirmidhee)

The Prophet (ﷺ) also said, "The Lord is at His Most near to the servant in the middle of the final part of the night. So if you are able to be among those who are remembering Allah at that time, then, be so." (Muslim)

He also said, "Truly in the night there is a period of time when no Muslim man comes upon and wherein He asks Allah for something good from the things of this world and the hereafter without his being given it, and this is so every night." (Muslim)

2. Take your noble state as an opportunity for supplication.

Allah's Messenger (ﷺ) said, "Supplication made between *adhaan* and the *iqaamah* is never rejected." (at-Tirmidhee)

He also said, "The supplication of a fasting person is never rejected." (at-Tirmidhee)

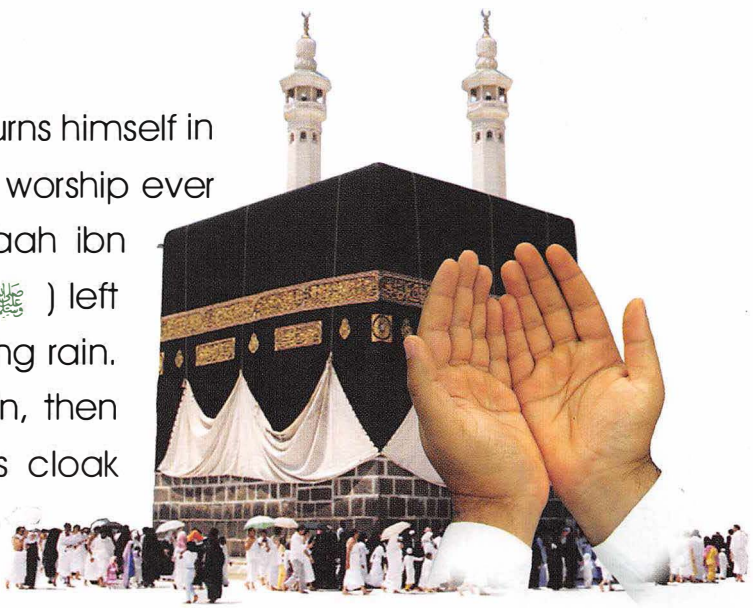
The prostration position (*sujood*) must also be especially appropriate to receive the divine response. The Prophet (ﷺ) said, "The slave is nearest to Allah when he prostrates, so make plentiful supplications at that time." (Muslim)



The Prophet (ﷺ) also said, "Truly, I have been forbidden to recite the Qur'an while bowing and prostrating. As for bowing, glorify the Lord in it; and as for prostrating, make supplications earnestly in it, so that your supplications may be answered." (Muslim)

3. Face the *qiblah*.

By facing the *qiblah*, a Muslim turns himself in the direction of the very first place of worship ever built on earth – the *Ka'bah*. 'Abdullaah ibn Zayd (رضي الله عنه) narrated, "The Prophet (ﷺ) left Madeenah to this prayer-place seeking rain. He made a *du'aa'* and asked for rain, then he faced the *qiblah* and turned his cloak inside out." (al-Bukhaaree: 6343; Muslim: 894)



The turning of the cloak is a unique *Sunnah*. It is performed at the end of the rain-seeking prayer. It signifies hope and optimism that the situation will soon change from draught to rain. *Imaam* al-Bukhaaree placed this *hadeeth* in a chapter titled 'Making *du'aa'* while facing the *qiblah*', showing that it forms the etiquette of *du'aa'*. So a person is encouraged to turn towards the *qiblah* when he wishes to make *du'aa'*.

4. Raise your hands.

Abu Moosaa al-Ash'aree (ﷺ) narrated, "The Prophet (ﷺ) made a *du'aa'*, and I saw him raise his hands until I could see the whiteness of his armpits." (al-Bukhaaree)



Maalik ibn Yaasir (ﷺ) narrated that the Prophet (ﷺ) said, "If you ask Allah, then ask Him with the palms of your hands outwards, and not with the outward position of the hands (i.e. with the palms facing down)." (Abu Daawood)

5. Supplicate directly and unconditionally; believe firmly in the response and hope in it sincerely.

Supplication should be made with humbleness, submissiveness, longing and fear. Allah's Messenger (ﷺ) said, "Let not any of you say in supplication, 'O Allah! Forgive me if you will! Have mercy on me if you will!'" He also said, "Supplicate to Allah with firm conviction of His response. Know that Allah never answers the supplication of someone whose heart is heedless!" (al-Bukhaaree and at-Tirmidhee)

6. Supplicate earnestly and repeat the supplication three times.

When the Prophet (ﷺ) supplicated, he would do so three times, and when he asked Allah for something, he would do so three times. (Muslim)

One should not become impatient for the response. Allah's Messenger (ﷺ) said, "[The supplication of] anyone of you will be answered so long as he is not so anxious as to complain saying, 'I have supplicated, but my supplication has not been answered.'" (al-Bukhaaree)

That is, not to be irritated and impatient about the delay of the answer, as though one had the right to be answered. There may be a certain interest and advantage in delay; furthermore, supplication is an act of worship and submission, and impatience and irritation are contrary to them. Allah knows what profits His servants better than they do.

7. Begin your supplication by praising Allah.

This is because the person who makes the *du'aa'* is asking for forgiveness, mercy and sustenance from his Creator. So it is proper for the supplicant to start his *du'aa'* with the praise and glorification of Allah Most High.

Three Wonderful Supplications

Anas (ﷺ) said, "The supplication the Prophet (ﷺ) most often recited was,"

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

Allaahumma aatinaa fid-dunyaa hasanatan, wa fil-aakhirati hasanatan, wa qinaa 'adhaaban-naar (O Allah, give us in this world that which is good and in the hereafter that which is good and protect us from the punishment of the Fire)." (Al-Bukhaaree and Muslim)

'Aai'shah (ﷺ) said, "Allah's Messenger (ﷺ) used to supplicate [in these words],

اَللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ مَا عَمِلْتُ، وَمِنْ شَرِّ مَا لَمْ أَعْمَلْ

Allaahumma innee a'oodhu bika min sharri maa 'amiltu, wa min sharri maa lam a'mal (O Allah, I seek refuge in you from the evil [deeds] I have done, and I seek refuge in You from the evil [deeds] which I have not done.)" (Muslim)

'Alee ibn abee Taalib (ﷺ) narrated, " Allah's Messenger (ﷺ) said to me, 'Recite

اللَّهُمَّ اهْدِنِي وَسَدِّدْنِي

Allaahummah-dinee wa saddidnee (O Allah, guide me and help me do things rightly)." (Muslim)

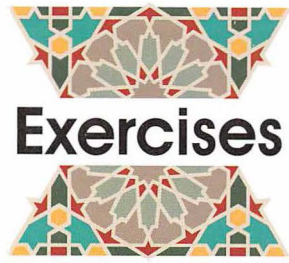
The Prophet (ﷺ) once mentioned that when someone supplicates Almighty Allah, one of the following will happen:

(1) Allah will answer the supplicant's supplication and give him what he has asked for;

(2) He will prevent the supplicant from being harmed, or

(3) He will reward the supplicant with good rewards which will be kept for him on the Day of Judgement. Therefore, it's a win-win situation for a believer all around.





A. Fill in the blanks.

1. _____ is the greatest bounties given to us by Allah.
2. It is important to have the presence of the _____ while you supplicate.
3. Allah is the nearest to His servant in the _____ of the night.
4. Supplication is to be direct and _____
5. A Muslim should not become impatient to have his _____ answered.

B. Answer the following questions.

1. *Du'aa'* never goes unanswered. What happens instead?

_____

_____

_____

_____

2. What Acts are the noble times for supplications?

_____

_____

_____

_____

3. What do you know about *du'aa'* in *sujood*?

C. Briefly mention some conditions of *du'aa'*.

D. Learn the three beautiful *du'aas* and use them in your everyday life.

At-Tayammum – The Symbolic Ablution
(Using Earth for Purification)

The Word '*Tayammum*'

Tayammum is an Arabic word which means 'to turn to, to aim at, to head for, to intend'. The relevance of the term in the Islamic Law (*sharee'ah*) is that when water is either not available or when its use is likely to cause harm one should 'turn to' clean earth with the intention of offering *salaah* and other acts of worship which require *wudhoo*. *Tayammum* is, therefore, a symbolic ablution. It is a way of obtaining purification when water is not available.

Permission to Perform *Tayammum*

Allah the Almighty says, **"And if you are ill or on a journey or one of you comes after answering the call of nature, or you have been in contact with women and you find no water, perform *tayammum* with clean earth and wipe over your faces and hands [with it]."** (*Surat an-Nisaa'*, 4:43)

The Prophet (ﷺ) also said, "Pure earth is fit for purification for a Muslim even if he does not find water for ten years." (Authentic *hadeeth* reported by an-Nasaa'ee and Ibn Hibbaan)

When does Tayammum become Lawful?

1. When there is no water after one searches for it;
2. When there is danger or one is unable to reach the place of water, and one cannot find anyone to help one bring it;
3. When one is unable to use it due to illness; and
4. When one fears using water will make the illness worse or prolong it.

What Acts can we do with *Tayammum*?

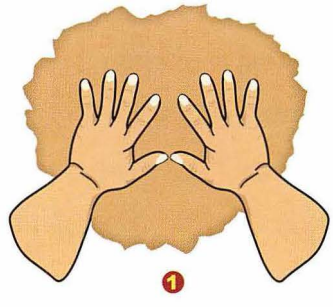
We use *tayammum* instead of doing *wudhoo'* or taking *ghusl* (complete ritual bath), for the same reasons of doing *wudhoo'* or taking *ghusl*.

With *tayammum*, we can perform the prayers, do the *tawaaf* around the Ka'bah and do anything else that needs to be done with *wudhoo'*.

Things that Make *Tayammum* Invalid

Anything that makes *wudhoo'* invalid also makes *tayammum* invalid. For example, the breaking of wind, defecation, urination, deep sleep, insanity or losing consciousness, and touching the private parts with bare hands.

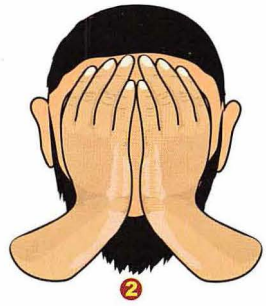
Tayammum also becomes invalid when water becomes available. If someone has performed *tayammum* as a result of not finding water, for example, this *tayammum* becomes invalid as soon as water becomes available. However, if one has completed his prayer with *tayammum* and then one discovers water, one's prayer is valid and is not required to repeat his prayer.



How to Perform *Tayammum*

1. Intend to perform *Tayammum* without expressing this intention.
2. Say بِسْمِ اللّٰه '*bismillaah*', which means "In the name of Allah".
3. Strike the clean earth (sand, dusty stones, etc.) gently with the palms of you hands. You can blow on the hands slightly to blow off any excess dust on your palms.
4. Pass the palms of your hands over the face once.
5. Then wipe over the hands up to the wrists once by passing the palm of your left hand on the back of your right hand and then the palm of your right hand on the back of your left hand.









As scholars have different opinions regarding whether or not one can use *tayammum* to offer more than one prayer as long as one does not break it, it is recommended to perform *tayammum* for every prayer.

Exercises

A. Fill in the blanks

1. When there is no water, a Muslim uses _____ to purify himself.
2. *Tayammum* is a substitute for _____.
3. A Muslim always intends to perform *tayammum* without expressing this _____.
4. The Prophet (ﷺ) said, "Pure earth is fit for _____ for a Muslim even if he does not find water for ten years."

B. Answer these questions

1. What is *tayammum* and what does it do?

_____

_____

_____

_____

2. What things are included in 'earth'?

_____

_____

_____

_____

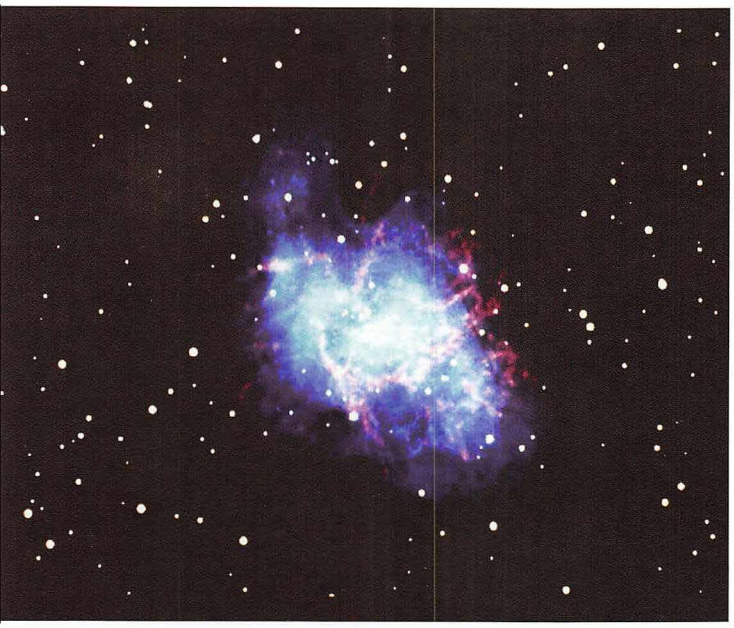
3. If a person's *wudhoo'* is intact, he need not perform it again for the next prayer. But what is the ruling about *tayammum*?

C. Think-up

1. We know that *tayammum* does not physically purify us, what purpose does it serve then?

2. *Tayammum* is an example of the easiness of Islam. How?

Surat al-Burooj (The Great Stars)



Surat al-Burooj was revealed in Makkah and consists of twenty-two verses. This *surah* may be divided into six parts.

1. In the first part **(verses 1-3)**, Almighty Allah swears by the sky and the great stars; the Day of Resurrection; the witness, which is Friday and the witnessed, which is the Day of 'Arafah.

2. The second section **(verses 4-9)** refers to the story of the People of the Ditch. It provides information about a group of people who were among the disbelievers. They went after those among them who believed in Allah and they attempted to force them to give up their religion. However, the believers refused to recant, so the disbelievers dug a ditch for them in the ground. Then they lit a great fire in it and prepared some fuel for it in order to keep it ablaze. Then they tried to convince the believers to leave their religion again, but they still refused to do so, so they threw them into the blazing fire.

In fact, it was the king of the city of Najraan in Yemen, Dhu Nuwaas, who had thrown thousands of sincere and true believers in his city into a large ditch filled with a blazing fire, burning them alive, in an effort to force those who refused to give up their religion to change their minds.

This story is said to have happened in the year 523 AD, some forty-eight years before the birth of Prophet Muhammad (ﷺ).

These verses conclude by mentioning that Almighty Allah has the dominion of the heavens and the earth and that nothing is concealed from Him.

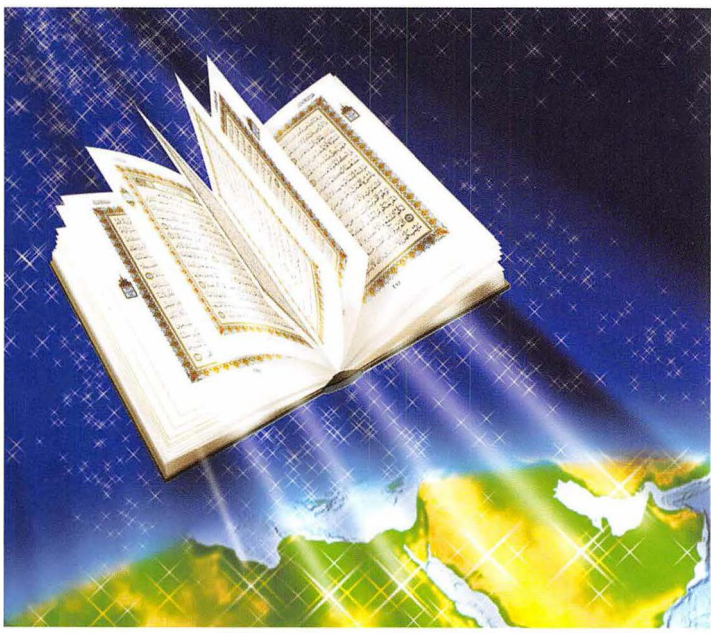
3. The third section consists of two verses **(verses 10-11)**. The Qur'an warns that those who cause harm to the believers and arrogantly refuse to admit their wrong and atone for it will, on the Day of Judgment, face a severe punishment in Hell-fire. Verse 11 inspires the believers not to be discouraged by the hardships and sufferings they undergo, for they are destined for ultimate success. Compared to their everlasting reward, their worldly plight is insignificant.

4. The fourth section **(verses 12-16)** continues to stress Allah's greatness, absolute Command and perfect strength and power to begin the creation and repeat it without opposition or resistance and the ability to do whatever He wills in His Kingdom. It also promises Allah's love and mercy for those who believe and do righteous deeds!

5. The fifth section **(verses 17-20)** provides two well-known illustrations of human foolishness and arrogance, as represented by the Pharaoh of Egypt who rejected the truth with which Allah sent Prophet Moosaa (عليه السلام) and the ancient tribe of Thamood who rejected the truth with which Allah sent Prophet Saalih (عليه السلام).

Pharaoh and the tribe of Thamood did not realize, in their denial of Allah, that Allah is ever Present and surrounding them in their denial. The arrogance of power made them think that their power was invulnerable—the power which cannot be harmed or damaged. Yet their power passed away.

6. The *surah* ends **(verses 21-22)** with the assertion that the Qur'an is a glorious revelation preserved upon a well-guarded Tablet. This relates to Allah's Promise that the Qur'an will never be corrupted and will remain free of all additions, deletions and textual changes.



سُورَةُ الْبُرُوجِ (٨٥)
ترتيبها ٨٥ آياتها ٢٢

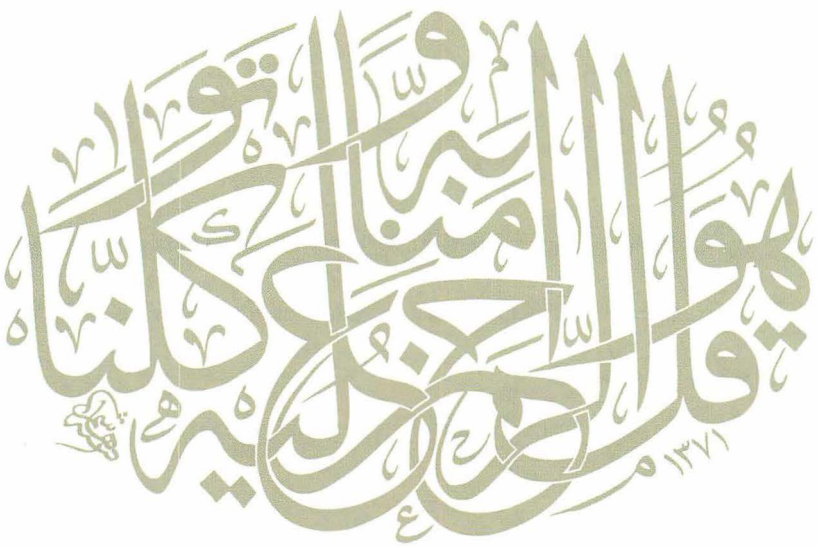
بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

وَالسَّمَاءِ ذَاتِ الْبُرُوجِ ﴿١﴾ وَالْيَوْمِ الْمَوْعُودِ ﴿٢﴾ وَشَاهِدٍ وَمَشْهُودٍ ﴿٣﴾ قُتِلَ أَصْحَابُ الْأُخْدُودِ ﴿٤﴾ النَّارِ ذَاتِ الْوَقُودِ ﴿٥﴾ إِذْ هُمْ عَلَيْهَا قُعُودٌ ﴿٦﴾ وَهُمْ عَلَىٰ مَا يَفْعَلُونَ بِالْمُؤْمِنِينَ شُهُودٌ ﴿٧﴾ وَمَا نَقَمُوا مِنْهُمْ إِلَّا أَنْ يُؤْمِنُوا بِاللَّهِ الْعَزِيزِ الْحَمِيدِ ﴿٨﴾ الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۚ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ﴿٩﴾ إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ثُمَّ لَمْ يَتُوبُوا فَلَهُمْ عَذَابُ جَهَنَّمَ وَلَهُمْ عَذَابُ الْحَرِيقِ ﴿١٠﴾ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ جَنَّاتٌ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ ۚ ذَٰلِكَ الْفَوْزُ الْكَبِيرُ ﴿١١﴾ إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ ﴿١٢﴾ إِنَّهُ هُوَ يُبْدِئُ وَيُعِيدُ ﴿١٣﴾ وَهُوَ الْغَفُورُ الْوَدُودُ ﴿١٤﴾ ذُو الْعَرْشِ الْمَجِيدُ ﴿١٥﴾ فَعَّالٌ لِّمَا يُرِيدُ ﴿١٦﴾ هَلْ أَتَاكَ حَدِيثُ الْجُنُودِ ﴿١٧﴾ فِرْعَوْنَ وَثَمُودَ ﴿١٨﴾ بَلِ الَّذِينَ كَفَرُوا فِي تَكْذِيبٍ ﴿١٩﴾ وَاللَّهُ مِن وَرَائِهِم مُّحِيطٌ ﴿٢٠﴾ بَلْ هُوَ قُرْآنٌ مَّجِيدٌ ﴿٢١﴾ فِي لَوْحٍ مَّحْفُوظٍ ﴿٢٢﴾

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

1. By the sky holding great stars;
2. And by the promised Day;
3. And by the witness and the witnessed;
4. Cursed were the People of the Ditch,
5. [Containing] a fire fiercely burning,
6. When they sat by it,
7. And they witnessed for themselves what they were doing to the believers;
8. And they persecuted them only because they believed in Allah, the Mighty, worthy of all praise.
9. To Whom belongs the dominion of the heavens and the earth; and Allah is Witness over everything
10. Indeed, those who persecute believing men and believing women and then do not repent will have the torment of Hell and will have the punishment of the burning Fire.
11. Surely, those who believe and do righteous deeds will have gardens beneath which rivers flow. That is the great success.
12. Truly, the seizure (i.e. punishment) of your Lord is severe and painful.
13. Indeed, it is He Who originates [creation] and brings [it] again [to life],
14. And He is all-Forgiving, full of love,

15. Honourable Owner of the Throne,
16. Doer of whatever He Wills.
17. Have you heard the story of the forces,
18. [Those of] Pharaoh and Thamood?
19. Nay, but the disbelievers still deny [the truth],
20. And Allah is behind them, surrounding them;
21. Nay, but it is a Glorious Qur'an,
22. [Inscribed] in a preserved Tablet.





A. Fill in the blanks.

1. Dhu Nuwaas was the king of _____.
2. The incident of the ditch took place _____ years before the birth of the Prophet (ﷺ).
3. The people who persecute the believers and do not repent face _____.
4. In verses 17-20, Allah talks about two disobedient forces. They are _____ and _____.

B. Answer the following questions.

1. Where does the *surah* get its name?

_____

_____

2. What three things by which Almighty Allah swears in the first three verses?

_____

_____

_____

3. To whom do the verses 4-9 refer?

_____

_____

_____

_____

4. Why did Dhu Nuwaas kill the true believers?

5. What qualities of Almighty Allah are mentioned in verses 12-16?

6. What does Allah want to show by saying that the Qur'an is in a well-guarded Tablet?

C. Think-up

What do you know about the Day of 'Arafah?

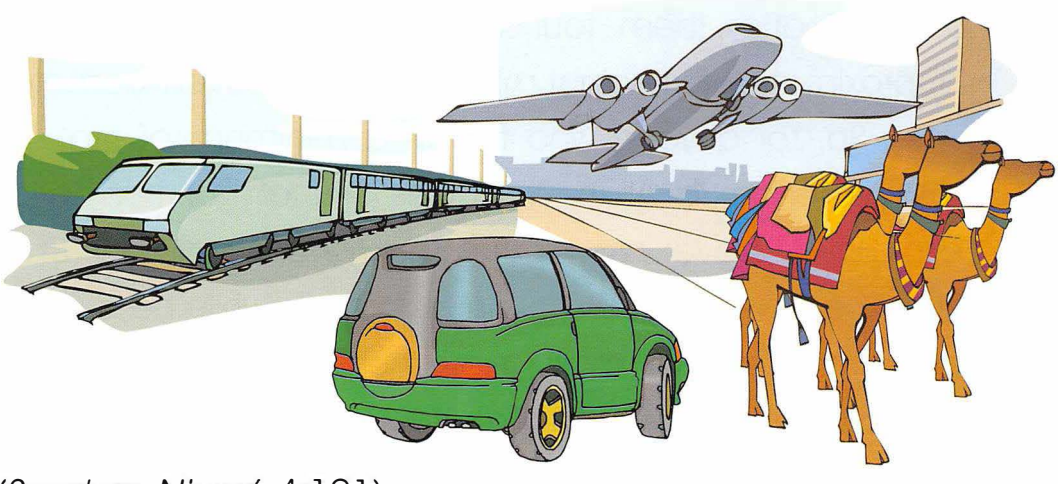
D. Memorisation

Learn *Surat al-Burooj* by heart.

Al-Qasr: Shortening the Prayers

Definition

Shortening the obligatory prayers (*Qasr-us-Salaat*) means to perform two *rak'ahs* instead of four *rak'ah* for the noon prayer (*salaat-udh-Dhuhr*), the afternoon prayer (*salaat-ul-'Asr*) and the late evening prayer (*salaat-ul-'Ishaa'*), reciting *Surat al-Faatihah* in addition to another *surah* of the Qur'an. There is no shortened form of the dawn prayer (*salaat-ul-Fajr*), which always consists of two *rak'ahs*, nor of the sunset prayer (*salaat-ul-Maghrib*), which invariably consists of three *rak'ahs*.



Ruling

Al-Qasr has been instituted by Allah's saying, **"And when you travel in the land, there is no sin on you if you shorten the prayer."** (*Surat an-Nisaa'*, 4:101)

Also, when the Prophet (ﷺ) was asked about shortening the prayer, he said, "It is a charitable gift that Allah has given you, so accept His charitable gift." (al-Bukhaaree and Muslim)

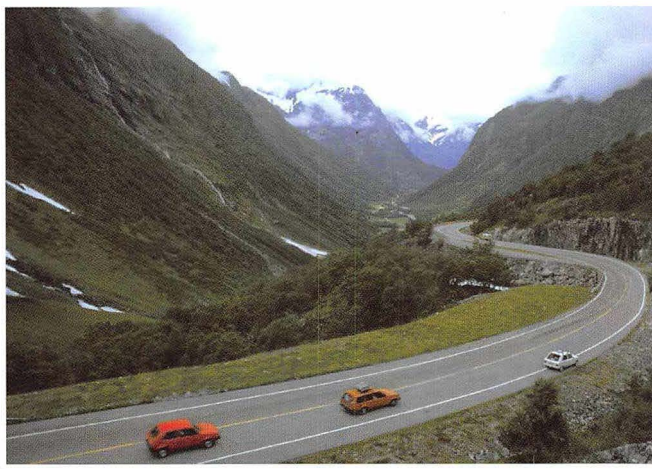
Indeed, it was the Prophet's regular practice to shorten the prayers whenever the need arose. He would do so whenever he travelled and his companions would do the same

It is worth mentioning that when he travelled, he would start his journey in the early morning; he used to like travelling on Thursdays. (al-Bukhaaree) He would also order a group of three or more travelling men to appoint one of them as their *ameer* (leader) during the journey.

When the Prophet (ﷺ) and his companions ascended a hill while travelling, they would recite *takbeer* (saying: *Allaahu Akbar* – Allah is Supremely

Great), and when they went down a valley, they would glorify Allah (saying *subhaan-Allaah* – Exalted is Allah and far above is He from any imperfection!)

The Distance in which it is *Sunnah* to shorten the Prayers



An important question regarding *qasr* is: what is the minimum travelling distance in which the four-*rak'ah* prayer may be shortened? In fact, the Prophet (ﷺ) did not limit the distance required for shortening the prayers; however, after examining the distances at which the Prophet (ﷺ) shortened his prayers, the majority of the companions and leading Muslim scholars after them found that it was approximately forty *'bard'*, totalling approximately forty-eight miles or seventy-seven kilometres.

So, for anyone who travels a minimum of that distance, in other than disobedience to Allah, then it is *Sunnah* for him to shorten his prayers as explained above: praying the four-*rak'ahs* prayers – *Dhuhr, 'Asr* and *Ishaa'* as two. The traveller may shorten his prayers while he is on the road, whether he is outward bound or making the homeward journey. (See Abu Bakr Jaabir Al Jazaa'iree, *Minhaaj al-Muslim*, Vol. 1, p. 458)

When to Begin and when to End *al- Qasr*

The traveller begins shortening his prayers once he has passed beyond the boundaries of his own town or village. No matter how far he travels, he continues to shorten his prayers until he returns to his dwelling place. If he enters a town or village along the way and intends to stay there for four or more days, he must perform the prayers in full, since his stay will then be the same as that of a local resident. If he intends to stay there for less than four days, he may shorten his prayers. If he breaks his journey in a town, without knowing when he is going to



move on – if he has no specific intention, but says: "I may leave today, or I may leave tomorrow," he may shorten his prayers – except when he prays behind a resident *imaam*, in which case he should follow the *imaam*'s prayer. When he prays by himself, he should shorten his prayers. (*Minhaaj al-Muslim*, Vol. 1, p. 460)

During the Conquest of Makkah, the obligatory prayers the Messenger of Allah (ﷺ) performed were all of two *rak'ahs* only (*al-qasr*), but then he said to the inhabitants of the city, "Unlike us, you must perform four *rak'ahs* of the four-*rak'ah* prayers, for we are travellers."

On another occasion, when the Prophet (ﷺ) spent twenty days at Tabook, he likewise shortened his prayers, as did his companions (May Allah be pleased with them all).

In another report, 'Abdullaah ibn 'Umar (رضي الله عنه) once stayed for six months in Azerbaijan and the obligatory four-*rak'ah* prayers he performed there were all of two *rak'ahs* only. This is because he stayed in Azerbaijan without knowing when he was going to move on.

The Voluntary Prayers while Travelling

When a Muslim is on a journey, he may stop praying all the voluntary prayers, except for the two-*rak'ahs Sunnah* before the obligatory *Fajr* prayer and *al-witr*. There is no good in giving them up although they are not obligatory.

He may, however, perform whatever voluntary prayers he likes while travelling, and there is nothing wrong in doing so, for the Prophet (ﷺ) prayed *salaat-udh-dhuhaa* (the forenoon prayer) while he was travelling. He would perform the optional prayers while riding on his mount during his journeys.

This shows that the Prophet (ﷺ) did perform the voluntary prayers whenever he had the chance to do so, sometimes even while he was on his mount. Hence the majority of scholars consider offering and leaving these prayers as equally permissible, leaving the matter entirely to the individual. He should perform them as circumstances permit. It is preferable for a traveller who is actually on the move to omit the *Sunnah* prayers, but when he comes to a halt and is at his ease, then it is preferable to perform them. Generally speaking, it is better for a Muslim to follow the *Sunnah* of the Prophet (ﷺ) in every single act of *'ibaadah*.

The Tremendous Importance of the *Salaah*

Prayers should, therefore, be performed at their stated times. Under no circumstances – except for loss of consciousness – is one excused from performing the obligatory prayers at their proper times, even if one can only perform them sitting, lying down or by motioning with one's hands and head. Men should pray in congregation if possible; otherwise individually. If it is not possible to face the *qiblah*, one may keep the direction in which one happens to be facing. One may even pray while seated either on the back of an animal or on a vehicle or in a plane. If actual bowing and prostration are not possible, they may be performed by hand signals.





A. Fill in the blanks.

1. A four-*rak'ahs* prayer may be shortened to _____ *rak'ahs*.
2. *Al-qasr* is a _____ from Allah.
3. The Prophet (ﷺ) would begin his journeys in _____.
4. He liked travelling on _____.
5. A group of three or more travellers had to appoint an _____.
6. If a traveller resides in a town for _____ or more days, he may not shorten his prayers.

B. Reference to Context

"It is a charitable gift that Allah has given you, so accept His charitable gift."

_____

C. Answer the following questions.

1. What is the minimum distance after which the traveller may shorten his prayers?

_____

_____

2. Who is a resident *imaam*? How should a traveller pray behind him?

_____

_____

_____

3. What should a traveller do when he does not know for how long he is going to stay in a town?

4. What are the two voluntary prayers that one must not give up?

5. What are the various positions in which one can pray while travelling?

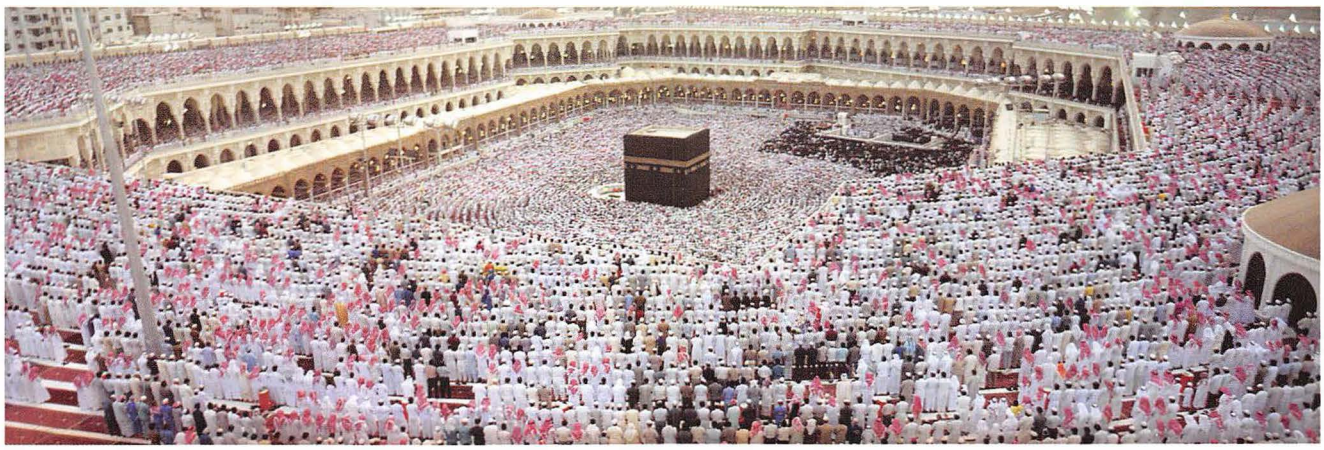
Salaat-ul Jumu'ah (The Friday Prayer)

The Friday Prayer is an Obligation upon Men

The Friday congregation prayer (*Salaat-ul-Jumu'ah*) is compulsory for men, as Almighty Allah says,

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا نُودِىَ لِلصَّلَوٰةِ مِن يَوْمِ ٱلْجُمُعَةِ فَٱسْعَوْاْ
إِلَىٰ ذِكْرِ ٱللَّهِ وَذَرُواْ ٱلْبَيْعَ ۚ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ﴿٩﴾

"O you who believe! When the call is proclaimed for the prayer on Friday, hasten to the remembrance of Allah and leave trading aside. That is better for you, if you did but know." (*Surat al- Jumu'ah*, 62:9)



The Prophet (ﷺ) also said, "Let some people stop avoiding attending the Friday prayer, or Allah will stamp a seal on their hearts. Then they will become of those who are heedless." (Muslim)

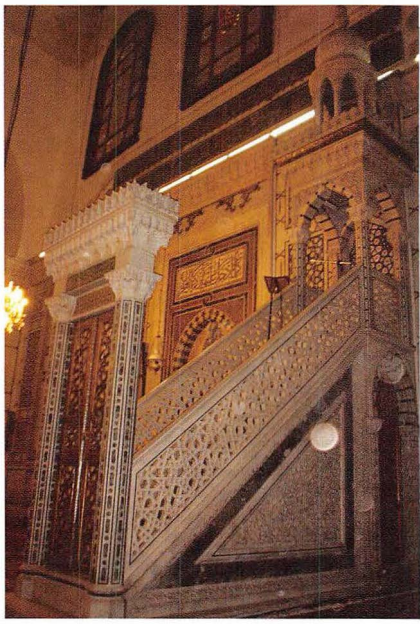
He also said, "The Friday prayer in congregation is an obligatory duty upon every Muslim except four: a slave, a woman, a child and a sick person." (Abu Daawood and al-Haakim)

Therefore, every man who is free, not sick, not travelling and does not live far from urban areas must attend the Friday congregational prayer. He can only absent himself from it if he has a valid excuse.

The Wisdom behind its Institution

Some of the reasons behind the institution of the Friday prayer are as follows:

1. It brings together Muslims of a locality on the first day of each week in one definite place. This increases the spirit of Islamic brotherhood.
2. The *khutbah* (sermon) is a weekly reminder about their duties and responsibilities of the believers. In fact, it warns them against evil and encourages them to do good and do their best to improve their worldly as well as religious affairs.
3. It is above all an act of obedience to Allah's command. The *khutbah* is delivered in two parts, the *khateeb* (the one who delivers the *khutbah*) takes a little rest by assuming a sitting posture in the middle of the sermon and then resumes it. Any issue relating to the welfare of the community may be dealt with in the *khutbah*.



4. The *khutbah* is, therefore, for the education of the masses: to awaken them to a general sense of duty; to lead them into the ways of their welfare and prosperity. It is to warn them against that which is a source of loss or ruin to them.
5. In fact, the Friday sermon is the best means of education for the masses and for maintaining the vitality of the Muslim community as a whole. By the way, the Prophet's sermons were neither too long, nor too short, nor tiresome. They were to the point, full of vitality and appealing. The *salaah* of the Prophet (ﷺ) was moderate, and so was his sermon.

Virtues of Friday

There are many Prophetic traditions concerning the special qualities of Friday, the day of congregation (*yawm-ul-jumu'ah*). According to one of these reports, Allah's Messenger (ﷺ) once said, "The sun has never risen, nor has it ever set, on a day more excellent than Friday, the day of congregation. On that day, two angels are stationed at every gate of the mosque (*masjid*). They are busy recording the names of people one by one, in order of arrival. They make records that read:

- The first arrival is like a man who has sacrificed a she-camel.
- The second arrival is like a man who has sacrificed a cow.
- The third arrival is like a man who has sacrificed a sheep.
- The fourth arrival is like a man who has sacrificed a hen.
- The fifth arrival is like a man who has sacrificed an egg.
- Then, when the prayer leader (*imaam*) stands ready, the record sheets are folded up." (al-Bukhaaree and Muslim)

Allah's Messenger (ﷺ) once said, "The best day on which the sun has ever risen is Friday. On it Aadam (عليه السلام) was created; on it he was admitted into Paradise, and on it he was expelled from it; and the Hour (*as-Saa'ah*) will not be established except on Friday." (Muslim)

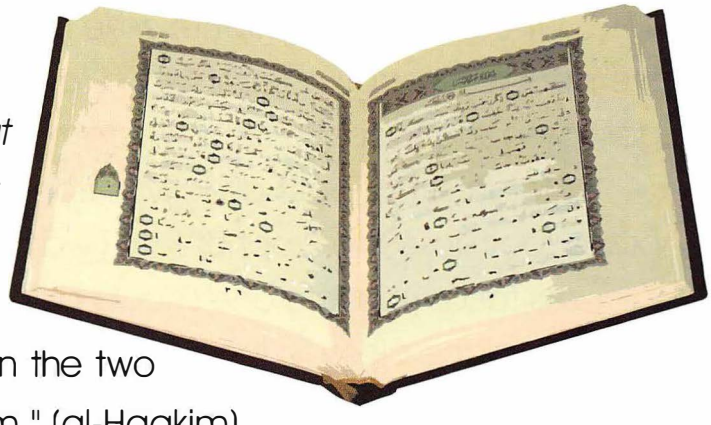
Abdullah ibn Salaam (رضي الله عنه) used to say, "I have identified the hour. It is the last hour of the daytime." – i.e. between the 'Asr and the *Maghrib* prayers. It is also narrated that it is the time between when the *imaam* appears to deliver the sermon until the prayer is finished.

Therefore, it is necessary to honour it, as Almighty Allah has honoured it, by doing as many good deeds as possible and avoiding evil deeds.

Etiquette and Duties on Friday

1. Wearing clean clothes and perfume

The Prophet (ﷺ) said, "Each Muslim male must take a bath on Friday and wear his best clothes; and if he has any fragrance, let him wear it." (Ahmad and Abu Daawood)



2. Reciting *Surat al-Kahf*

It is recommended to recite *Surat al-Kahf* on the preceding night or during the day of Friday. Allah's Messenger (ﷺ) said, "Whoever recites *Surat al-Kahf* on Friday, what is between the two Fridays will be illuminated by light for him." (al-Haakim)



3. Invoking Allah's peace and blessings upon the Prophet (ﷺ)

It is recommended to invoke Allah's peace and blessings upon the Prophet (ﷺ) during the night before Friday and during the day of *Jumu'ah*, as the Prophet (ﷺ) said, "Invoke Allah's blessings upon me, many times over, on Friday and the night [preceding it]; for whoever does so, I will be a witness and intercessor for him on the Day of Judgment." (al-Bayhaqee)

4. Increasing one's supplications on Friday

One should increase one's supplications to Allah on Friday because there is a time on this day during which Almighty Allah responds and gives whatever good He is asked for. The Prophet (ﷺ) said, "There is an hour on Friday in which no Muslim asks during it except that Allah grants him whatever he asks for." (Muslim)

5. Leaving home early to arrive before its time

Allah's Messenger (ﷺ) said, "Whoever takes a bath like that taken to purify oneself from sexual impurity on Friday, then he leaves at the earlier time, then he is like one who offers a camel; the one who comes after that is like one who offers a horned ram; the one who comes after that is like one who offers a cow; the one who comes after that is like one who offers a horned ram; the one who comes after that is like one who offers a chicken; and the one who comes after that is like one who offers an egg. When the *imaam* arrives, the angels are present to listen to the remembrance (i.e. the *khutbah*)." (Maalik)

When a latecomer enters the mosque, he must not step over the necks of the people already assembled in rows, nor separate between two people, nor get someone to move from where he is sitting and then sit in his place.

He must not pass directly in front of someone who is already engaged in prayer because the Prophet (ﷺ) warned against this.

As far as possible one should arrive in time and one should make an effort to find a place close to the prayer leader and preacher (the *imaam*), then listen to the sermon attentively, without speaking to anyone. If a person speaks, he is guilty of the sin of engaging himself in vain talk.

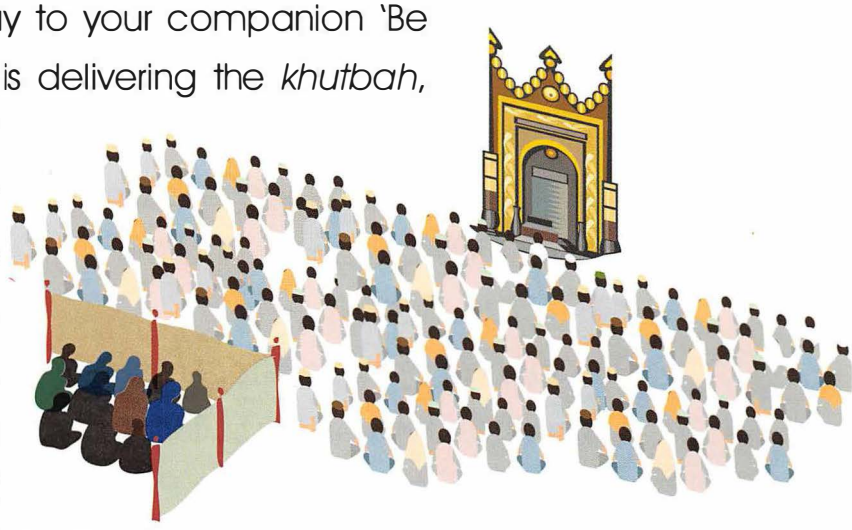
6. **Offering two *rak'ahs* upon entering the mosque and before sitting down**

A Muslim must perform two *rak'ahs* before he sits down. However, if he enters the mosque while the *imaam* is delivering his sermon, he should offer two *rak'ahs* briefly. The Prophet (ﷺ) said, "If anyone of you enters the mosque on Friday while the *imaam* is delivering the sermon, let him perform two *rak'ahs* and be brief in doing so." (Muslim)

It is recommended to perform additional *rak'ahs* of prayer before the start of the sermon. The Prophet (ﷺ) said, "There is not a man who takes a bath on Friday, using whatever is available for purification, then applies some oil or wears some fragrance from his home, then he goes to the mosque, not separating between two people, then he prays what is written for him to pray, then he listens attentively to the *imaam* when he speaks, except that all the sins he has committed since the preceding Friday are forgiven as long as he has not committed a major sin." (al-Bukhaaree)

7. **Being quiet when the *imaam* comes**

The Prophet (ﷺ) said, "If you say to your companion 'Be quiet' on Friday while the *imaam* is delivering the *khutbah*, then you have uttered nonsense." (Muslim) He also said, "Whoever touches the gravel [while the *imaam* is delivering the Friday sermon] has uttered nonsense, and whoever utters nonsense is considered as if he has not attended the Friday prayer." (Abu Daawood)



Once, while the *Khateeb* was giving the *khutbah* on the day of *Jumu'ah*, a man sneezed and said *al-hamdulillaah* (All praise be to Allah). The man sitting by his side said to him *yarhamuk-Allaah* (May Allah have mercy on you). When Sa'eed ibn al-Musayyib was asked about this incident, he told the man that he should not have said that and said to him, "Don't do it again." (*Muwatta' Imaam Maalik*)

8. **Not engaging in buying and selling once the call to the Friday prayer has been announced**

Almighty Allah says, **"When the call is proclaimed for the prayer on Friday, hasten to the remembrance of Allah and leave trading aside."** (*Surat al- Jumu'ah*, 62:9)

The Friday prayer (*salaat-ul-Jumu'ah*) consists of two *rak'ahs*. They are performed immediately after the sermon behind the prayer leader. If someone misses it, he must perform the noon prayer (*Dhuhr*) instead.

The regular noon prayer (*salaat-udh-Dhuhr*), which is one of the five prayers, on the other days of the week, is replaced by the *salaat-ul-Jumu'ah* consisting of two *rak'ahs*.

In the course of its performance, it is *Sunnah* of the Prophet (ﷺ) to recite the Qur'an in an audible voice.

Catching a Rak'ah or Part of it

If someone comes late for the Friday prayer and catches one *rak'ah* of *salaat-ul-Jumu'ah*, he should add the *rak'ah* he has missed after the *imaam* recites the *tasleem*, and he is of course liable for the reward of the prayer. Allah's Messenger (ﷺ) said, "Whoever catches a *rak'ah*, he has actually caught the whole prayer." (al-Bukhaaree and Muslim)

The *Sunnah* prayers after *Salaat-ul-Jumu'ah*

It was the Prophet's practice to pray two *rak'ahs* in his house and four *rak'ahs* in the mosque after performing *salaat-ul-Jumu'ah*.



A. State whether these statements are true (T) or false (F).

1. Friday has a large number of virtues. _____
2. The Friday prayer is an obligatory duty on women. _____
3. Invoking Allah's peace and blessings upon the Prophet (ﷺ) on Friday entails his intercession. _____
4. One should increase one's supplications on Friday. _____
5. It is permissible to step over people's necks carefully to reach an empty spot. _____
6. We must never pass directly in front of someone who is engaged in prayer. _____
7. It is okay to leave off the two-*rak'ahs* of *tahiyyat-ul-masjid* if the sermon has already begun. _____

B. Answer the following questions.

1. Who are exempted from the obligation of the Friday prayer?

_____

_____

2. What do you know about *du'aa* being accepted on Friday?

_____

_____

_____

3. According to the Prophet (ﷺ), what are the five distinctive features of Friday?

4. Why is cleanliness on Fridays stressed?

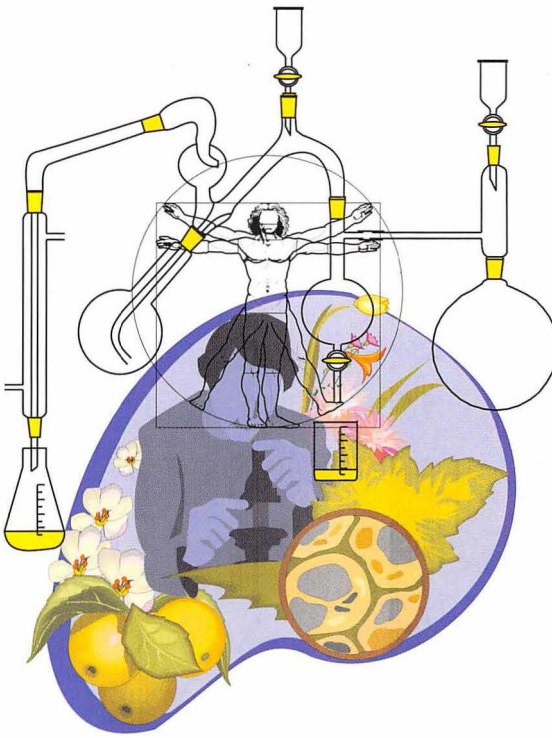
5. One must not engage in vain talk during the *khutbah*. Explain.

6. How many *rak'ahs* does the Friday prayer consist of? What about the one who misses the Friday prayer in congregation?

C. Think-up

One can only absent oneself from attending the Friday prayer if one has a valid excuse. Find out about some of these valid excuses.

Islam and the World of Sciences



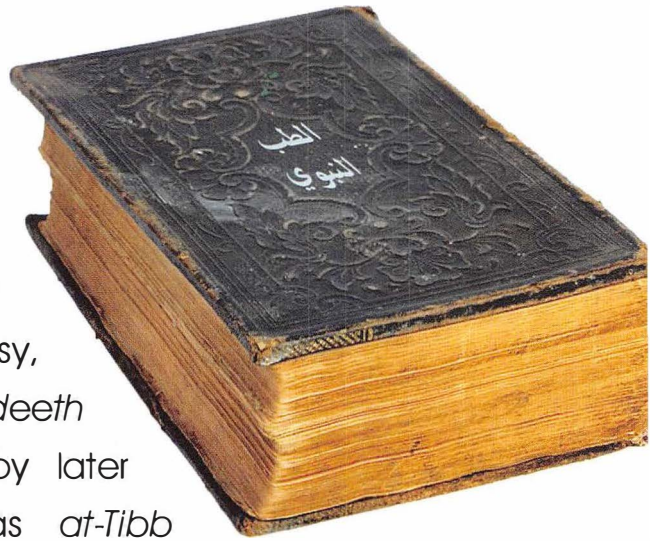
Muslims' Contributions to the Advancement of Medical Sciences

The story of Islam would remain incomplete without looking at all that it has brought to the world, both in the past and today, in the fields of the arts, sciences, mathematics and medicine. Arab scholars translated scores of learned works from Greek and Latin into Arabic. In this way the works of such thinkers as Aristotle, Plato and Euclid, among many others, had been preserved. The world's early physicians, Galen and Hippocrates, were studied by Arab doctors who brought to medical science their own knowledge of drugs and medicines.

It is through these Arabic versions that European scholars first learnt much about the scientific knowledge of the ancient world. In fact, Arabs not only rendered scientific works into Arabic but also made huge contributions to them. Many modern scientific terms, such as chemistry, zero, and rocket, among many others, came from Arabic. What we call Arabic numerals today (1, 2, 3, and so on), were actually invented in India, but it was Muslim scholars who worked out the full system of decimal calculation and passed it on to Europe.

Medical Research

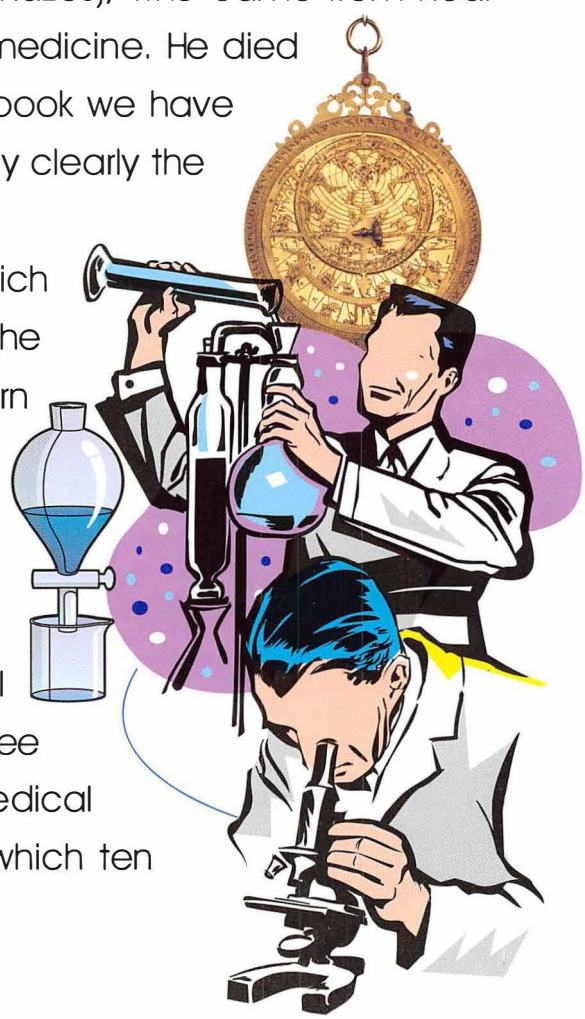
In the field of medicine, Muslim physicians concentrated on the use of drugs and herbs. They knew about the importance of dieting, the climate and mental strain affecting the health of patients. Muslim doctors became experts in treating eye diseases. Muslims also set up public hospitals with highly trained, permanent staff, where young doctors could study and do research.



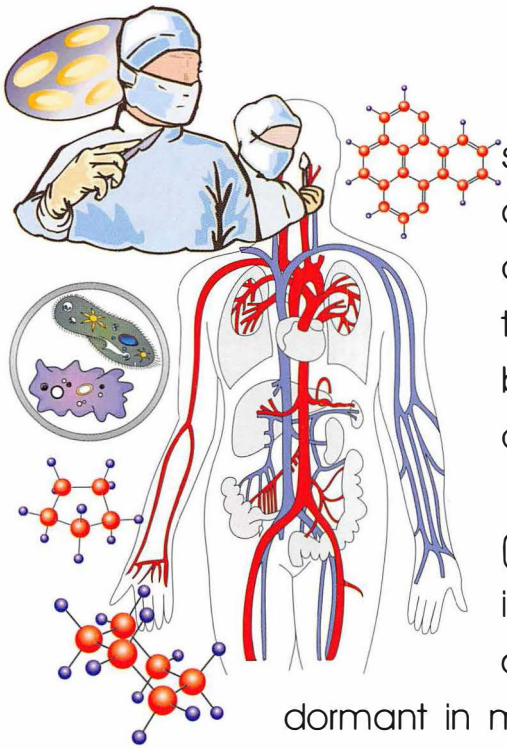
There are several verses of the Qur'an in which medical questions of general order are discussed. There are also many sayings of the Prophet (ﷺ) dealing with health, sickness, hygiene and problems pertaining to the field of medicine. Diseases such as leprosy, ophthalmia are mentioned. This body of *hadeeth* on medical questions was systematized by later Muslim scholars and became known as *at-Tibb an-Nabawee*, or Medicine of the Prophet (ﷺ). The Prophet (ﷺ) once said, "There is a remedy for every disease, and when the remedy is applied to the disease it is cured with the permission of Allah, the Exalted and Glorious." (Muslim)

Western Europe trusted the medical knowledge of the Muslim World. In the Middle Ages, France sold a very popular ointment called Blanc de Razes. It was named after a very famous doctor and scholar called ar-Raazee.

Abu Bakr ar-Raazee (known in the West as Razes), who came from near Tehran in Iran, wrote on almost every aspect of medicine. He died in 313 AH/925 AD. Ar-Raazee wrote the earliest book we have about infectious diseases in which he set out very clearly the differences between measles and smallpox.



Ar-Raazee also wrote two other books, which had been translated into Latin and became the main textbooks for medical students in Western Europe in the Middle Ages. Altogether ar-Raazee had written 175 books. Besides his medical works and the books on mathematics and philosophy, he experimented and wrote on chemistry and many other sciences. Among numerous medical works, ar-Raazee's most important was *Al-Haawee* (*The Comprehensive Book*), an enormous medical encyclopaedia originally in twenty volumes, of which ten have survived.



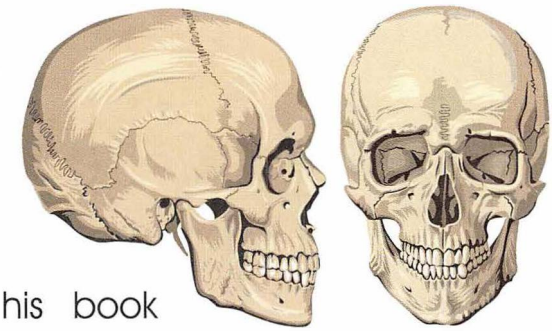
Al-Birunee also wrote on a wide variety of scientific subjects. His most important contributions as a scientist were his keen observations of natural phenomena, rather than theories. Sometimes called "the master," he became one of the best-known Muslim scientists of his time.

The Qur'an and the *Sunnah* of the Prophet (ﷺ) have rendered a very significant contribution in the development of medical sciences. There are tomes of Arabic medical literature lying dormant in museums and libraries which contain ideas and knowledge on every conceivable field of medicine; from bacteriology, surgery, physiology, gynaecology, immunology, psychology, psychiatry and ophthalmology, which are not only valid today but in some cases far in advance of contemporary concepts held in the west.

The Arabs played a vital and dynamic role in medical history. Their discoveries covered such fields as surgery where the principles of suturing (stitches made in sewing up a wound) and wound treatment are still valid today. They were the first to establish hospitals, as we know them today, with separate wards for different diseases.

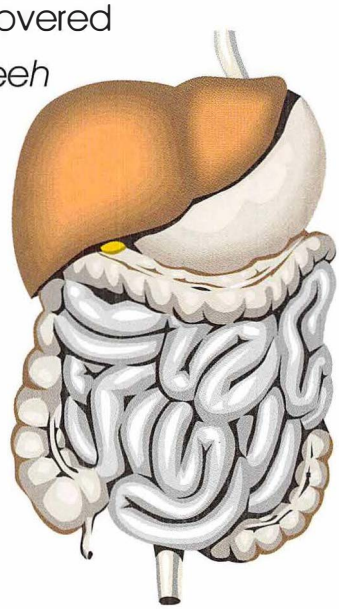
It is interesting to note that the scientists in Cordova with their seventeen libraries, one of which contained more than four hundred thousand volumes, enjoyed luxurious baths at a time when washing the body was considered a dangerous custom at the University of Oxford. In fact, free inquiry was considered a sin in Europe.

Consequently, great scientists were burnt alive. These include Bruno who believed in the revolution of the earth (a theory of Copernicus), and Galileo for their scientific beliefs. On the other hand, in Baghdad in 1168 AD, there were about sixty well-organized medical institutions and the Mustansiriyyah Medical College. The College had a magnificent building, excellent furniture, a library with rare scientific books and a vast dining hall to serve food to the students. The hospitals had both outdoor and indoor departments. Female nurses served the patients.



Muslim anatomists carried out dissections of human bodies. They held that human skull consisted of eight bones while Galen had thought there were only seven bones.

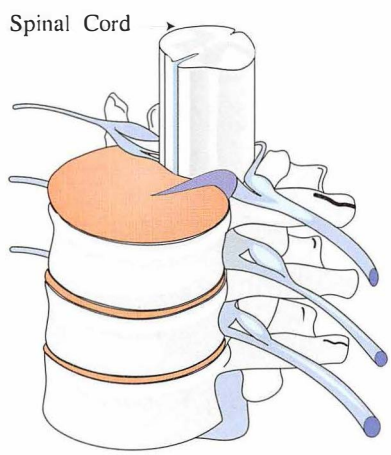
The scholar Burhaanuddeen wrote in his book *Shart-ul-Asbaab* that blood contains sugar. Ar-Raazee discovered a sour matter, acid, in the stomach. In his book *Sharh Tashreeh al-Qaanoon*, Ibn an-Nafees described pulmonary circulation centuries before the noted English physician William Harvey described the circulation of blood in 1628. His voluminous book on the art of medicine, titled *al-Kitaab ash-Shaamil*, featured sections on surgical techniques and the obligations of surgeons to their patients.



Ibn Seenaa (best known in the West as Avicenna) explained the digestive system and he discovered that the secretions in the mouth mixed with food and helped its digestion long before this was known in the west. He also excelled in bacteriology: the basis of modern medical science, which is a product of research on germs.

Measles and smallpox were regarded by ar-Raazee as two distinct diseases. He wrote a book on the subject. Muslims in Turkey treated smallpox through vaccination in 1679. The system reached Europe in the eighteenth century through Lady Montague, wife of the British ambassador in Turkey.

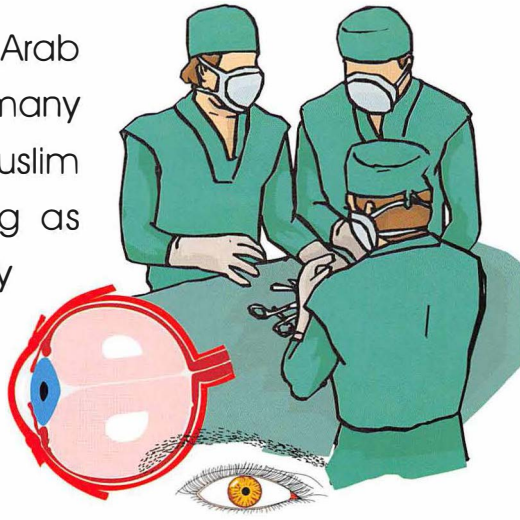
Abul-Qasim az-Zakraawee discovered the cause of paralysis due to injury to the spinal cord. Hay fever was first described by Bahaa-ud-Dawlah in 1507, which was discovered by the Europeans centuries later.



Tuberculosis was defined for the first time by Abul Hasan at-Tabaree as an inflammation that not only affects the lungs but also other parts of the body. He was the first physician who acquainted the world with scabies, a skin disease that makes one itch a lot.

Najid-ud-deen as-Samarqandee discovered nephritis, an acute inflammation of the kidneys, which is named for Richard Bright, centuries before

he claimed he discovered it. As-Samarqandee also described albumen, which causes the body to swell if it passes through urine.



The skill of surgery reached its zenith with Arab surgeons. Abul Qaasim az-Zahraawee invented many surgical instruments. Anaesthesia was applied by Muslim physicians to keep the patient unconscious as long as seven days while conducting operations. Most highly developed was the surgery of the eye.

According to al-Bukhaaree and Muslim, Allah's Messenger (ﷺ) approved of *hijaamah* (cupping) treatment, which is a method whereby polluted blood is drained from the body. The Prophet (ﷺ), however, advised not to resort to *hijaamah* (cupping) without proper medical advice.

The list of Muslim contributions to the world of sciences is long and very interesting indeed! You will, *inshaa Allaah*, learn more about this in the years to come.





A. Answer the following questions.

1. What is the story behind the present-day Arabic numerals?

2. What is *at-Tibb an-Nabawee*?

3. Why do you think Muslims were so advanced in sciences?

B. Write a brief note on ar-Raazee's contributions to various sciences.

Surat at-Taariq (The Night Comer)

This *surah* was revealed in Makkah and takes its name from the noun *at-Taariq* which occurs in the first verse. The *surah* consists of seventeen verses and may be divided into three sections, for the purpose of study.



1. The *surah* opens up with an oath by the sky and the piercing stars. It then asserts that every soul has a watching angel set over it. **(verses 1-4)**
   Some scholars hold that the star has been described as *at-taaqib* (piercing) because it is only seen at night and is hidden during the day.
   Every human being has a guardian over him or her. The watchful guardian records all one's motives and actions. Thus people are not left to do as they wish without having guardians over them who watch and record everything they say and do. An accurate record is kept for every human being! On the Day of Resurrection, all human secrets will be revealed.

2. The second section **(verses 5-10)** is a reminder to man of his origin and a warning that on the Day of Resurrection he will stand before his Lord for judgment when no one will be able to help him.

3. The third section **(verses 11-17)** follows with an oath that Allah has not sent the Qur'an as a joke or amusement but that it is a decisive word. It is a word of distinction between the truth and falsehood. The *surah* ends on a warning to those who reject Allah's guidance and refuse to accept the truth of the Qur'an and devise artful schemes to disprove the truth. Allah is All-Powerful. He devises a yet subtler scheme to bring their artful schemes to nothing.



بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

وَالسَّمَاءِ وَالطَّارِقِ ﴿١﴾ وَمَا أَدْرَاكَ مَا الطَّارِقُ ﴿٢﴾ النَّجْمُ الثَّاقِبُ ﴿٣﴾ إِن كُلُّ
نَفْسٍ لَّمَّا عَلَيْهَا حَافِظٌ ﴿٤﴾ فَلْيَنظُرِ الْإِنسَانُ مِمَّ خُلِقَ ﴿٥﴾ خُلِقَ مِن مَّاءٍ
دَافِقٍ ﴿٦﴾ يَخْرُجُ مِن بَيْنِ الصُّلْبِ وَالتَّرَائِبِ ﴿٧﴾ إِنَّهُ عَلَىٰ رَجْعِهِ لَقَادِرٌ ﴿٨﴾
يَوْمَ تُبْلَى السَّرَائِرُ ﴿٩﴾ فَمَا لَهُ مِن قُوَّةٍ وَلَا نَاصِرٍ ﴿١٠﴾ وَالسَّمَاءِ ذَاتِ الرَّجْعِ ﴿١١﴾
وَالْأَرْضِ ذَاتِ الصَّدْعِ ﴿١٢﴾ إِنَّهُ لَقَوْلٌ فَصْلٌ ﴿١٣﴾ وَمَا هُوَ بِالْهَزْلِ ﴿١٤﴾ إِنَّهُمْ
يَكِيدُونَ كَيْدًا ﴿١٥﴾ وَأَكِيدُ كَيْدًا ﴿١٦﴾ فَمَهِّلِ الْكَافِرِينَ أَمْهِلْهُمْ رُوَيْدًا ﴿١٧﴾

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

1. By the sky and the night comer!
2. And what will make you understand what the night comer is?
3. It is the piercing star [whose light pierces through the night],
4. There is no human being without a guardian over him or her.
5. So let man, then, look at that from which he was created.
6. He was created from a fluid, ejected.
7. Which emerges from between the backbone and the ribs.
8. Indeed, He (i.e. Allah) is well able to return him [to life].
9. On the Day when all secrets will be laid bare,
10. And man will have neither strength nor helper!
11. By the sky which returns [rain],
12. And by the earth which cracks open [with the growth of plants],
13. Surely it (i.e. the Qur'an) is a decisive statement,
14. And it is no idle tale.
15. Indeed, they are devising an artful scheme,
16. And I am also devising a yet more subtle scheme.
17. So give the disbelievers a break; leave them awhile.



A. Fill in the blanks with suitable words.

1. In the beginning of the *surah*, Allah takes an oath by the _____ and its _____.

2. Allah says the Qur'an is no _____.

B. Answer these questions.

1. Where does this *surah* get its name?

_____

_____

2. What does the noun *at-Taariq* mean?

_____

_____

_____

3. Explain the verse **"There is no human being without a guardian over him or her"**.

_____

_____

_____

_____

C. Think-up

Why does Almighty Allah order the Prophet (ﷺ) as well as his followers to allow time for the disbelievers and leave them awhile?

D. Memorisation

Learn *Surat at-Taariq* by heart.

Gheebah (Backbiting)

Definition of Gheebah

Allah's Messenger (ﷺ) defined backbiting in very clear terms. He once asked his companions, "Do you know what *gheebah* (backbiting) is?" They replied, "Allan and His Messenger know best." Then he said, "It is talking about your [Muslim] brother in a manner which he dislikes." Someone asked him, "What if my brother is as I say?" The Prophet (ﷺ) replied, "If he is as you say, you have indulged in backbiting him; and if he is not as you say, you have slandered him." (Muslim)

Backbiting in the Qur'an

﴿وَلَا تَجَسَّسُوا وَلَا يَغْتَب بَّعْضُكُم بَعْضًا ۚ أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ ۚ﴾

Almighty Allah says, **"And do not spy, nor backbite one another. Would anyone of you like to eat the flesh of his dead brother? Surely, you would loathe it."** (*Surat al-Hujuraat*, 49:12)

Certainly, no one would like to think of such a thing as eating the flesh of one's Muslim brother. But when this brother is dead, and his flesh is in a decaying state, disgust is added to disgust. A Muslim is commanded to refrain from hurting people's feelings in their presence, and he is all the more commanded to avoid saying unpleasant things about them or mimicking them in their absence.

Backbiting, therefore, is a horrible act. Indeed, it is as disgusting as eating one's dead brother's flesh. The idea underlying this simile is that by engaging in backbiting, a Muslim consumes the honour of another Muslim brother who is not present on the occasion to protest or defend himself. Therefore, a Muslim is expected to abhor *gheebah* in the same way as he shudders at the thought of eating carrion.

The general intention behind talking about someone in unkind terms in their absence is to belittle him in the eyes of others. Islam, therefore, prohibits Muslims from backbiting altogether.

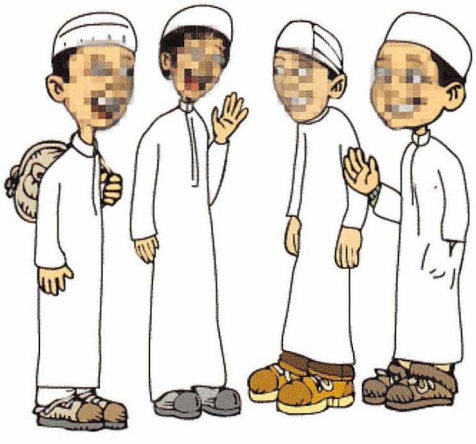
Backbiting in the *Hadeeth*

The *hadeeth* related to the Prophet's *mi'raaj* (the ascension through the seven heavens) records a severe punishment for those who indulge in backbiting. The relevant portion of the *hadeeth* reads, "During the *mi'raaj* (ascension), I saw a group of people with nails of copper who were scratching their faces and chests. I asked Jibreel, 'Who are these people, Jibreel?' He replied, 'These are the people who are given to backbiting and disparage people's honour.'" (Abu Daawood)

Abdullah ibn Mas'ood (ﷺ) had thin, weak legs. Upon seeing his legs uncovered once, some people laughed, and the Prophet (ﷺ) retorted, "By Him in Whose Hands my soul is, they are mightier than Mount Uhud in the sight of Allah." (Ahmad)

Therefore, we should always avoid making unkind remarks about others, which only causes distrust and enmity.

Kind people carefully avoid insulting others; that is, unjustly dishonouring them in their presence or showing contempt for them in their absence.



We should be fair and genuine with everyone. We should also avoid rash judgment which consists in considering it certain and definite that someone has done wrong, without having a basis for such a judgment. We should also shun rash suspicion, which is an unfounded belief that someone has done wrong.

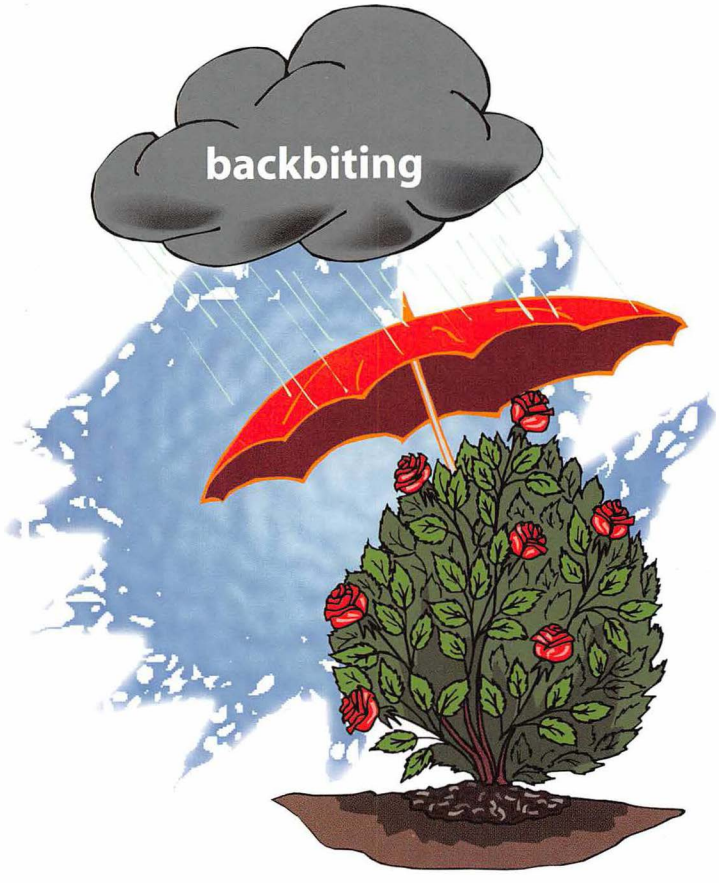
The general welfare of all members of society at large and the peaceful function of society depend in large measure on whether or not members of society speak the truth and respect one another.

Indeed, there is nothing wrong with talking about others as long as one says only kind things about them. Complaining about your friend's faults – to their face or behind their backs – or broadcasting their private matters to the world will crush your friends' affection for you in no time. Remember that evil spreads fast, even faster and much more easily than good, and that not only the backbiter is guilty but also all those who relish his speech. Therefore, if, someone is being backbitten in a group, listeners must protest and defend the person being backbitten and, if necessary, leave the place.

There are, however, certain situations, which may look like backbiting, but they do not come under the category of *gheebah*. These include criticising those who openly commit acts of disobedience, such as drinking alcohol and engaging in immoral acts; seeking the help of a judge or someone in a similar position or authority to have one's rights established by telling him 'So-and-so has wronged me and has done such-and-such to me'; and seeking the assistance of those who are able to forbid evil and help change someone's immoral conduct.

News Travels Fast

Remember when you sit down with someone and talk about a juicy gossip, within minutes or hours some or all of what you have said will be said again and again. Words travel in geometric progression. Like ripples in a quiet lake, news travels fast. Remember, what you say will be said again in different forms. If you say something negative, it will be far more negative after having been said a number of times. However, if you say something positive, it will grow more positive; in fact, it will grow more positive through repetition. Hence, always speak with discretion.





A. Complete the following questions.

1. Backbiting is like eating the _____ of another Muslim brother.
2. Backbiting is far more disgusting than eating _____.
3. If, in an assembly, a Muslim brother or sister is being backbitten, you should either _____ or _____.
4. We must always speak with _____.

B. Answer the following questions.

1. What is the difference between backbiting and slandering?

2. Define backbiting.

3. What, in your opinion, is the general intention behind backbiting?

4. What similes did the Prophet (ﷺ) use to explain the disgusting nature of backbiting?

5. What punishment is in store for those who engage in backbiting?

6. Mention some situations where talking about others does not amount to backbiting?

C. Think-up

1. Mariam's pen got stolen and she informed the teacher that her partner had done it even though she had not seen her. Was what Mariam did right? Why?

2. Do you know the funny game 'Chinese Whispers'? Can backbiting be compared to it? How?