



Majlis Atfalul
Ahmadiyya
Canada

Syllabus

Atfal Weekly Classes

Department of Talim



Revisions

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- Updated section on the story of Hazrat Maryam (AS) and Prophet Isa (AS)



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Salat

Syllabus Section



Introduction of Salat

Salat is a special way for Muslims to speak to Allah. The Holy Prophet Muhammad (peace and blessings of Allah be upon him) taught us how to perform Salat with proper actions and manners.

The Five Daily Prayers

Allah has commanded Muslims to offer Salat **five times a day**. The names of the five daily prayers are:

1. **Fajr**
2. **Zuhr**
3. **Asr**
4. **Maghrib**
5. **Isha**

The Purpose and Benefits of Salat

Salat provides Muslims with the power and strength to stay away from things that Allah does not like. It is a way to grow closer to Allah.

- **In Salat, we:**
 - Ask Allah for what we need.
 - Thank Allah for His countless blessings.
 - Seek forgiveness for our mistakes.
 - Pray for those we love.
 - Share all our worries and hopes with Allah.
-

Raka'at and Timings

What is a Rak'ah?

A *rak'ah* is a complete unit of prayer, consisting of a series of postures beginning with standing (*Qiyam*) and ending with prostration (*Sujood*).

- If we stand and complete this sequence twice, it means we have offered two raka'at.
- For prayers with three or four raka'at, we must sit after two raka'at, recite *At-Tashah-hud*, and then stand up to complete the remaining raka'at without ending the prayer.

Table of Raka'at and Timings for Daily Prayers



Salat	Timing	Sunnah	Fard	Sunnah	Witr
Fajr	Morning before sunrise	2	2	-	-
Zuhr	Early afternoon	4	4	2	-
Asr	Late afternoon	-	4	-	-
Maghrib	Just after sunset	-	3	2	-
Isha	After nightfall*	-	4	2	3

* Isha Prayer can be offered until shortly before dawn, but it is better to offer it before midnight.

Adhan – Practice and Translation

What is the Adhan?

The Adhan is the call to prayer in Islam. It is a beautiful way of reminding Muslims that it is time to pray. The Adhan is called out loudly by a person called the Mu'adhin. You may have heard it in the mosque or even on TV. The Adhan is said in a very melodious voice so that everyone hears it and remembers Allah.

What Does the Adhan Mean?

اَللّٰهُ اَكْبَرُ - اَللّٰهُ اَكْبَرُ - اَللّٰهُ اَكْبَرُ - اَللّٰهُ اَكْبَرُ

allāhu akbar – allāhu akbar – allāhu akbar – allāhu akbar

Allah is the Greatest. Allah is the Greatest. Allah is the Greatest. Allah is the Greatest.

اَشْهَدُ اَنْ لَا اِلَهَ اِلَّا اللهُ - اَشْهَدُ اَنْ لَا اِلَهَ اِلَّا اللهُ

ash-hadu allā ilāha illallāh – ash-hadu allā ilāha illallāh

I bear witness that there is none worthy of worship except Allah. I bear witness that there is none worthy of worship except Allah.



أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ - أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ

ash-hadu anna muhammadarrasülulläh – ash-hadu anna muhammadarrasülulläh.

I bear witness that Muhammad is the Messenger of Allah. I bear witness that
Muhammad is the Messenger of Allah.

حَيَّ عَلَى الصَّلَاةِ - حَيَّ عَلَى الصَّلَاةِ

hayya `alassalä – hayya `alassalä

Come to Prayer. Come to Prayer.

حَيَّ عَلَى الْفَلَاحِ - حَيَّ عَلَى الْفَلَاحِ

hayya `alal-faläh – hayya `alal-faläh

Come to prosperity. Come to prosperity.

الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ - الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ

assalätu khairum-minannaum. assalätu khairum-minannaum.

(This line is recited during Adhän for Fajr only, and is skipped while making a call
for other four Prayers.)

Salät is better than sleep. Salät is better than sleep.

اللَّهُ أَكْبَرُ - اللَّهُ أَكْبَرُ

allähu akbar allähu akbar

Allah is the Greatest. Allah is the Greatest.

لَا إِلَهَ إِلَّا اللَّهُ

lä iläha illalläh.

There is none worthy of worship except Allah.

Why Do We Have the Adhan?



The Adhan is a special reminder from Allah that helps us keep track of prayer times during the day. It is like an alarm clock but much more meaningful. When we hear the Adhan, we know it's time to stop what we're doing and pray.

Types of Prayers

1. Fard Prayers

- **Meaning:**
The Arabic word *Fard* means obligatory. Anything that must be done is called obligatory.
- **Description:**
Fard Prayers are performed in congregation behind an Imam, preferably in a mosque.
 - Congregational Prayers mean praying together in a group.
 - If praying in the mosque or in congregation is not possible, Fard Prayers can be offered at home with family or individually.
- **Obligation:**
There are five daily Fard Prayers that Allah has commanded us to perform. Missing them intentionally is a serious sin.
 - If missed unintentionally, they should be made up as soon as possible, even after the prayer time has passed.

2. Sunnah Prayers

- **Meaning:**
These are prayers performed according to the practice of the Holy Prophet Muhammad (peace and blessings of Allah be upon him).
- **Description:**
Sunnah Prayers are additional prayers offered before and after the Fard Prayers.
- **Reward:**
Performing these prayers is highly rewarding, and missing them intentionally disappoints Allah.

3. Waajib Prayers

- **Meaning:**
Waajib means necessary.
- **Examples:**
 - Three raka'at of **Witr** at the end of Isha Prayers.
 - **Eid-ul-Fitr** and **Eid-ul-Adha** Prayers.
- **Obligation:**
 - Waajib Prayers should not be intentionally missed.
 - If missed by mistake, they do not need to be offered after their prescribed time.



4. Nafil Prayers

- **Meaning:**
Nafil Prayers are voluntary and optional.
 - **Description:**
 - These prayers are usually performed individually.
 - There is no fixed number of Nafil Prayers. They are offered two raka'at at a time, in any number a person chooses.
 - **Benefits:**
 - By offering Nafil Prayers, one gains additional blessings from Allah.
 - Sunnah and Nawaafil (plural of Nafil) Prayers help compensate for any mistakes made during Fard Prayers.
 - **Special Nafil Prayer:**
 - **Tahajjud Prayer:**
 - Offered in the middle of the night, before the Fajr Prayer.
 - It is reported that the Holy Prophet (peace be upon him) frequently offered Tahajjud and other Nawaafil.
-

Wudu: Ablution Before Salat

Having a clean body and mind is an essential part of our Salat. Before we stand up to pray, we remove all bad thoughts and feelings and perform ablution, or **wudu**.

The Holy Prophet Muhammad (peace and blessings of Allah be upon him) once asked his companions:

"If someone took a bath five times a day in a stream, would they still be dirty?"

The companions replied, "No!" The Prophet (peace be upon him) explained that in the same way, a person who performs their prayers five times a day will be pure and clean—inside their heart and outwardly.

Wudu also prepares us for Salat because we start to think that we are about to talk to Allah. It helps us focus during prayer and ensures that we do not bother others praying nearby with unpleasant odors, such as from breath or feet.

Prayer Before Ablution

Arabic:



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①

Bismillah-ir-Rahman-ir-Rahim

Translation:

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

Steps of Ablution

1. Wash Hands:



Wash your hands three times up to the wrist. Start with the right hand, then the left.

2. Rinse Mouth:



Use your right hand to rinse your mouth with water three times.

3. **Clean Nostrils:**



Use your left hand to rinse your nostrils three times.

4. **Wash Face:**



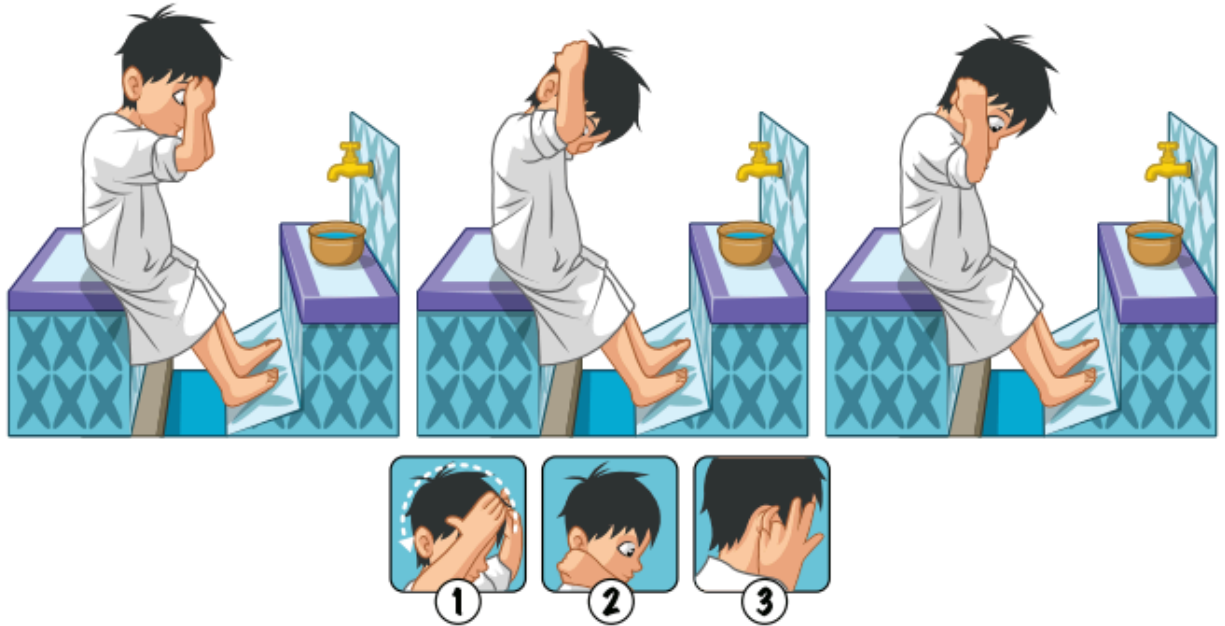
Wash your face three times with both hands.

5. Wash Forearms:



Wash your forearms up to the elbows three times, starting with the right arm, then the left.

6. Wipe Head and Ears:



Wet your hands with water and, using your pinky, ring, and middle fingers, pass them over your head.

- Use your clean index finger to wipe inside your ears.
- Use your thumbs to clean behind your ears.
- Wipe the back of your neck using the backs of your hands.

7. **Wash Feet:**



Wash your feet three times up to the ankles, starting with the right foot, then the left.

Prayer After Ablution

Arabic:

اَللّٰهُمَّ اجْعَلْنِيْ مِنَ التَّوَّابِيْنَ
وَاجْعَلْنِيْ مِنَ الْمُتَطَهِّرِيْنَ-

Al-la-hum-maj-'al-nee minattawwaabeena waj'alnee minal mutatah-hireen

Translation:

O Allah! Make me from among those who repent of their sins and from among those who keep themselves pure and clean.

Identification of Salat Postures

Niyyat (Intention) for Salat

Niyyat is the expression of intention made before starting Salat. It is an essential part of prayer preparation, ensuring that one's mind and heart are focused on worshipping Allah.

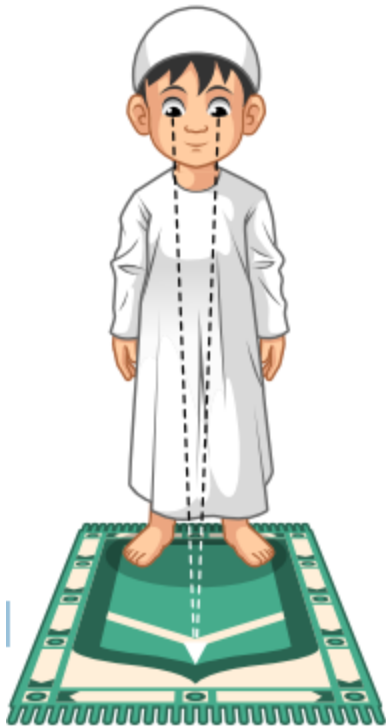
Steps to Recite the Niyyat:

1. Face the Qibla (Kaaba): Stand with full focus and reverence.
2. Recite the Niyyat:

Arabic:

وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا
مِنَ الْمُشْرِكِيْنَ

Wajjahtu wajhiya lillazi fatarassamawati wal arda hanifan wama ana minal mushrikeen



Translation:

"I have turned my full attention towards Him Who has created the heavens and the earth, being ever-inclined to Him, and I am not one of those who associate partners with Allah."

Rafa Yadain (Raising Hands)



How to Perform Rafa Yadain:

1. **Raise Hands:** Lift both hands to the level of your ears with palms facing forward.
2. **Recite:**

Arabic:

الله أكبر

Transliteration:

Allahu Akbar

Translation:

"Allah is the Greatest."

Qiyaam (Standing Position)

How to Perform Qiyaam:

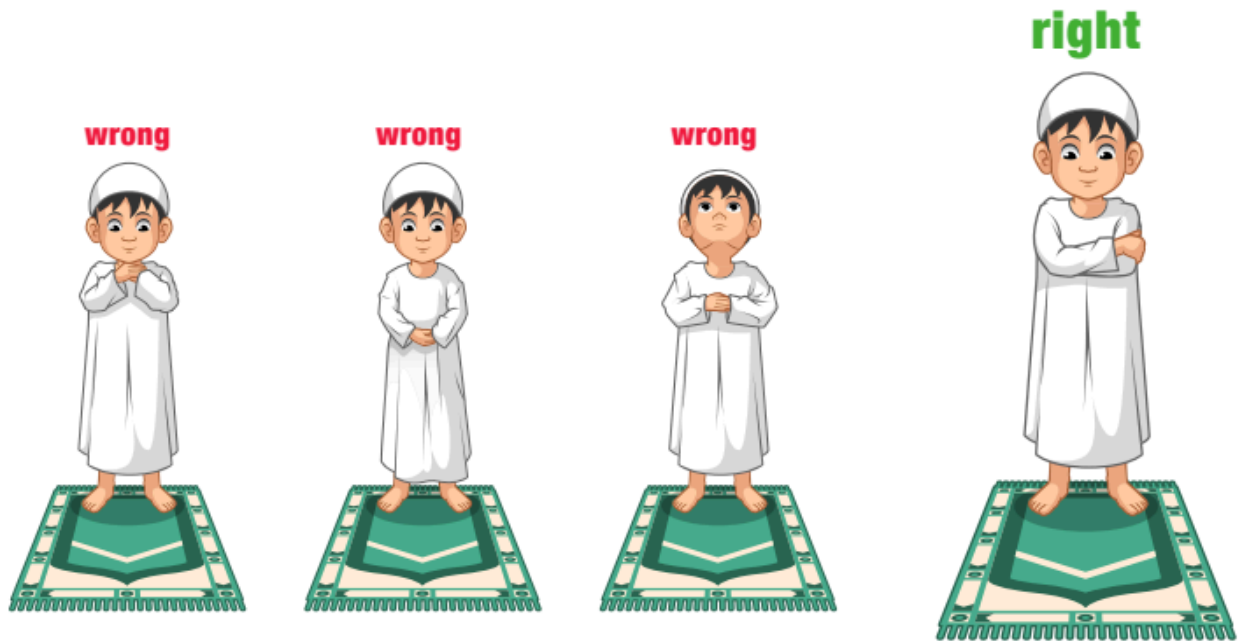
1. **Folding Hands:**



- The right hand should be on top of the left hand. This is called Qiyaam. Sanaa, Al-Faatiha and another portion of the Holy Quran is recited in this part.

2. **Posture:**

- Stand upright with focus and humility.



Sanaa

Arabic:

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ

Transliteration:

Subhanakallah humma wabi hamdika wata barakasmuka wata ala jadduka wa laa ilaha ghairuk

Translation:

"Glory to You, O Allah, the Praiseworthy, and blessed is Your name, and exalted is Your majesty, and there is none to be worshiped besides You."

Ta-Awwuz

Arabic:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

Transliteration:

Auzu billahi minash shaitanir rajeem

Translation:

"I seek refuge with Allah from Satan the rejected."

Surah Al-Faatiha

Arabic:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۝ الرَّحْمَنِ
الرَّحِيمِ ۝ مَلِكِ يَوْمِ الدِّينِ ۝ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ۝ اهْدِنَا
الصِّرَاطَ الْمُسْتَقِيمَ ۝ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ۝ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَ
الضَّالِّينَ ۝

Transliteration:

Bismillahir rahmaanir raheem.

Alhamdulillahi rabbil alameen.

Arrahmaa nir raheem.



**Maaliki yaumiddeen.
Iyyaaka nabudu wa iyyaaka nastaeen.
Ihdinas siraatal mustaqeem.
Siratal lazeena an amta alaihim,
ghairil maghdoobi alaihim wa laddaal leen. Ameen.**

Translation:

*"In the name of Allah, the Gracious, the Merciful.
All praise belongs to Allah, Lord of all the worlds.
The Gracious, the Merciful.
Master of the Day of Judgment.
Thee alone do we worship and Thee alone do we beseech for help.
Guide us to the right path.
The path of those upon whom Thou hast bestowed Thy blessings,
but not those who have incurred Thy displeasure,
nor of those who have gone astray."*

Surah Al-Ikhlaas (The Purity)

Arabic:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝ قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝ لَمْ يَلِدْ ۝ وَ
لَمْ يُولَدْ ۝ لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ۝

Transliteration:

**Bismillahir rahmaanir raheem.
Qul hu wallahu ahad.
Alla hus samad.
Lam yalid, wa lam yoolad.
Wa lam yakullahu kufuwan ahad.**

Translation:

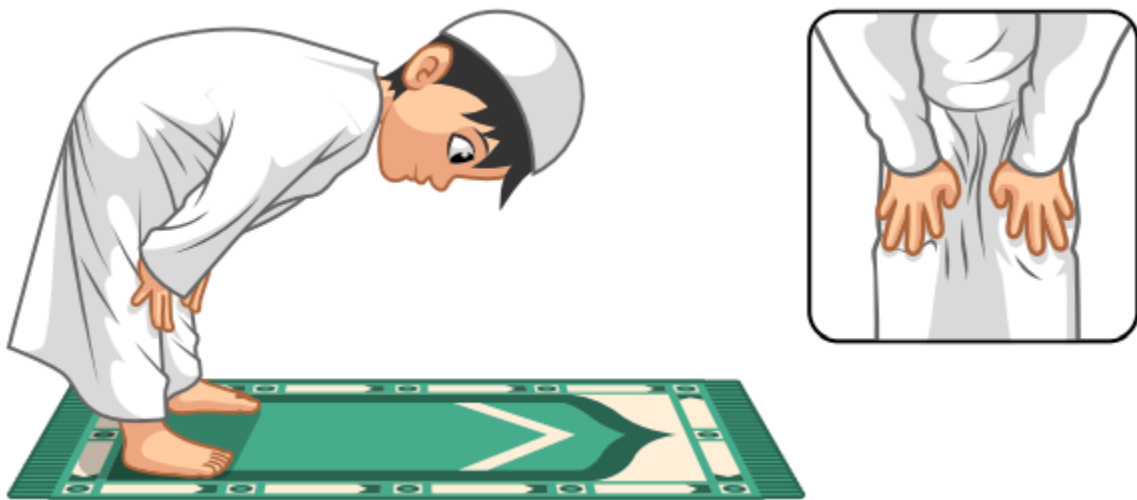
*"In the name of Allah, the Gracious, the Merciful.
Say, He is Allah, the One.
Allah, the Independent and Besought of all.*

*He begets not, nor is He begotten,
and there is none like unto Him."*

Rukoo

Steps to Perform Rukoo:

1. After reciting verses from the Holy Quran in Qiyaam, bow down by saying **Allahu Akbar** (الله أكبر).
2. Place your hands on your knees with your back and head aligned in a straight line.



3. While in this position, recite the following **three times silently**:

Arabic:

سُبْحَانَ رَبِّيَ الْعَظِيمِ

Transliteration:

Subhaana rabbi yal azeem

Translation:

"Holy is my Lord, the Most Great."

Returning to Standing Posture (After Rukoo)

Steps:

1. After completing Rukoo, return to the standing posture (Qiyaam) while raising your hands to shoulder level.



2. While doing so, recite the following:

Arabic:

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ

Transliteration:

Sami allahu liman hamidah

Translation:

"Allah hears him who praises Him."

Tahmeed (Praise)

Steps:

1. After saying **Sami allahu liman hamidah** and returning to the standing position (Qiyaam), recite Tahmeed.
2. Say the following while standing calmly with focus:

Arabic:

رَبَّنَا وَلَكَ الْحَمْدُ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ

Transliteration:

Rabbanaa wa lakal hamd, hamdan kaseeran tayyiban mubarakan fihi

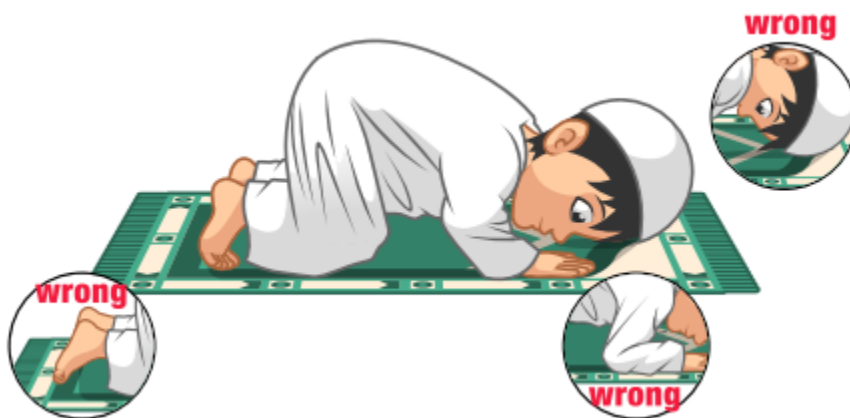
Translation:

"Our Lord, Yours is the praise - praise that is abundant, pure, and full of blessings."

Sajdah (Prostration)

Steps:

1. After reciting **Tahmeed** in the standing position, say **Allahu Akbar** (الله أكبر) and move down into Sajdah.
2. Ensure the following points while in Sajdah:
 - Your **forehead, nose, both palms, knees, and toes** are touching the ground.
 - Do not let your elbows rest on the ground; keep them lifted.



3. While in Sajdah, recite the following **three times silently**:

Arabic:

سُبْحَانَ رَبِّيَ الْأَعْلَى

Transliteration:

Subhaana rabbi yal a'la

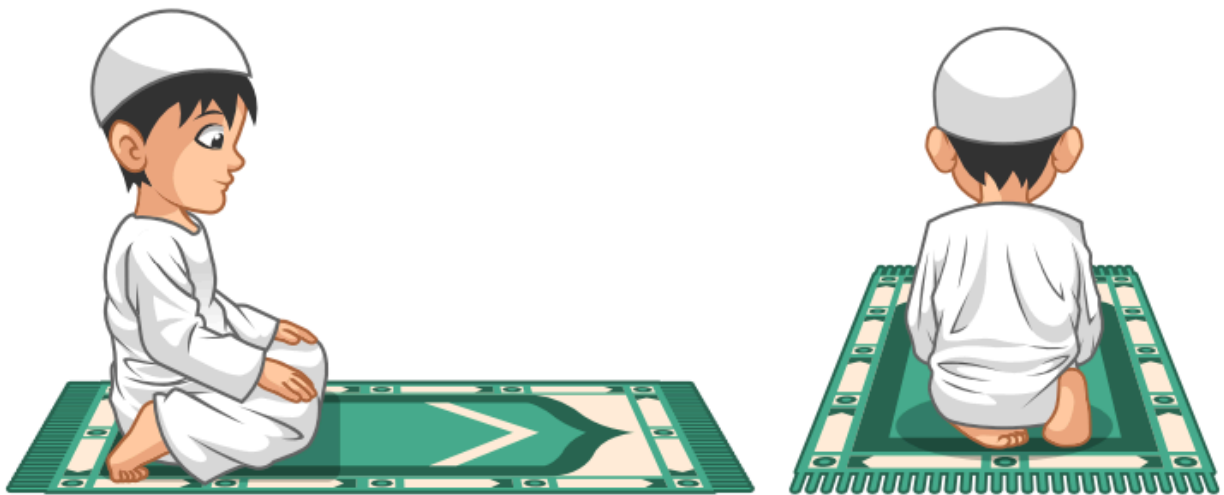
Translation:

"Glory to my Lord, the Most High."

Jalsah (Sitting Position Between Two Sajdahs)

Steps:

1. After completing the first Sajdah, say **Allahu Akbar** (الله أكبر) and sit down in the Jalsah position.
2. Sit on your **left foot** while keeping the **toes of your right foot upright** and touching the ground.
3. Place your hands on your knees.



4. Recite the following supplication while seated:

Arabic:

رَبِّ اغْفِرْ لِي وَارْحَمْنِي وَاهْدِنِي وَعَافِنِي وَاجْبُرْنِي وَارْزُقْنِي وَارْفَعْنِي

Transliteration:

Rabigh firli warhamni wahdini wa aafini wajburni warzuqni warfani

Translation:

"O Allah, forgive me and have mercy on me, and guide me and keep me in good health, and raise me up, and make good my shortcomings."

After Jalsah:

1. Perform another Sajdah as described earlier, reciting **Subhaana rabbi yal a'la** three times.
2. After completing the second Sajdah, say **Allahu Akbar** (الله أكبر) and stand up for the second rak'ah.
3. Complete the second rak'ah in the same way as the first one.

Tashah-hud (Sitting and Reciting the Declaration of Faith)

Steps:

1. After the second Sajdah, say **Allahu Akbar** (الله أكبر) and sit down in the same position as Jalsah (on the left foot, with the toes of the right foot upright and touching the ground).
2. Place your hands on your knees and recite the **Tashah-hud** silently.

Arabic:

التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ
وَبَرَكَاتُهُ السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ

Transliteration:

Attahiyyatu lillahi was salawatu wat tayyibatu.

Assalamu alaika ayyuhan nabiyyu wa rahmatullahi wa barakatuhu.

Assalamu alaina wa ala ibaadilla his saliheen.

Ash hadu alla ilaha illallahu, wa ash hadu anna Muhammadan abduhu wa rasooluh.

Translation:

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

Peace be on us and the righteous servants of Allah.

I bear witness that there is no god but Allah, and I bear witness that Muhammad is His Servant and Messenger."

Instructions:

1. At this point, Raise your **index finger** as a gesture of faith while reciting **Ash hadu alla ilaha illallahu.**,

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

"I bear witness that there is no god but Allah."



2. Lower your finger as you continue with **wa ash hadu anna Muhammadan abduhu wa rasooluh**

وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

("...and I bear witness that Muhammad is His Servant and Messenger.").

3. If this is the **last rak'ah** of the prayer:
 - Continue with the **additional supplications** (to be mentioned next).
4. If there are more rak'ahs to perform:
 - Say **Allahu Akbar** (الله أكبر) and stand up to continue with the next rak'ah, starting with **Surah Al-Fatiha**.

Durood (Salutation and Prayer for Blessings)

Steps:

1. After completing the **Tashah-hud**, recite the following **Durood** to send blessings upon the Prophet Muhammad (ﷺ) and his people.

Arabic:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ
وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ
اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ
وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

Transliteration:

**Allahumma salli ala Muhammadin wa ala aali Muhammadin,
kama sallaita ala Ibraheema wa ala aali Ibraheema
innaka Hameedum Majeed.**

**Allahumma barik ala Muhammadin wa ala aali Muhammadin,
kama barakta ala Ibraheema wa ala aali Ibraheema
innaka Hameedum Majeed.**

Translation:

*"O Allah, bless Muhammad (ﷺ) and his people,
as Thou didst bless Abraham and his people –
Thou art indeed the Praiseworthy, the Exalted.
O Allah, prosper Muhammad (ﷺ) and his people,
as Thou didst prosper Abraham and his people –
Thou art indeed the Praiseworthy, the Exalted."*

Instructions:

1. Recite this Durood with focus and sincerity.
2. This salutation is a means of sending blessings and prayers upon the Prophet Muhammad (ﷺ) and his people, following the tradition of honoring Allah's Prophets.

Concluding Prayers & Salam

Steps:

1. After completing the **Durood**, recite the following **Concluding Prayers (Duas)** with sincerity.
2. End the Salat with **Salam** by turning your head first to the right and then to the left.

1. Concluding Prayers (Duas)

Arabic:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ
 رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَايَ
 رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ

Transliteration:

Rabbana aatinaa fiddunyaa hasanatan wa fil aakhirati hasanatan wa qina azaban naar.
Rabbij alni muqeemas salati wa min zurriyati. Rabbanaa wa taqabbal dua.
Rabbanagh firli wa li waali dayya wa lil mumineena yauma yaqoomul hisaab.

Translation:

"Our Lord, grant us good in this world, as well as good in the world to come, and protect us from the torment of the Fire.

My Lord, make me observe Prayer, and make my children too.

Our Lord! Bestow Thy grace on me, and accept my prayer.

Our Lord, grant forgiveness to me, and to my parents, and to the believers on the day when the reckoning will take place."

2. Salam (Ending Salat)

Arabic:



السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ

Transliteration:

Assalamu Alaikum wa Rahmatullah

Translation:

"Peace be on you and the blessings of Allah."

Steps for Salam:

1. Turn your face to the **right** and say:
Assalamu Alaikum wa Rahmatullah



2. Then turn your face to the **left** and say:
Assalamu Alaikum wa Rahmatullah

Dua-e-Qunoot

Steps to Recite Dua-e-Qunoot in Witr Prayer:

1. **Pray Witr in three raka'at:**
 - In the **third rak'ah**, after completing the recitation of Surah Al-Faatiha and another Surah, proceed to **Rukoo (bowing)**.
2. After returning to the **standing position (Qiyaam)** from **Rukoo**, recite **Dua-e-Qunoot silently** while standing.
3. Continue with the rest of the prayer as usual.

Dua-e-Qunoot

Arabic:

اللَّهُمَّ إِنَّا نَسْتَغْفِرُكَ وَنَسْتَغْفِرُكَ وَنُؤْمِنُ بِكَ وَتَتَوَكَّلُ عَلَيْكَ وَتُثْنِي عَلَيْكَ
 الْخَيْرَ وَنُشْكُرُكَ وَلَا نَكْفُرُكَ وَنَخْذَعُ وَنَتَرَكُ مَنْ يَفْجُرُكَ، اللَّهُمَّ إِنَّا نَعْبُدُ
 وَلَكَ نُصَلِّي وَنَسْجُدُ وَإِلَيْكَ نَسْعَى وَنَحْفِدُ، وَنَرْجُو رَحْمَتَكَ وَنَخْشَى عَذَابَكَ،
 إِنَّ عَذَابَكَ بِالْكَفَّارِ مُلْحِقٌ

Transliteration:

Allahumma inna nastaeenuka wa nastaghfiruka wa numinu bika wa natawakkalu
 alaika

wa nuthni alaikal khaira, nashkuruka wa laa nakfuruka wa nakhla'u wa natruku
 manyafjuruk.

Allahumma iyyaaka nabudu wa laka nusalli wa nasjudu
 wa ilaika nas'aa wa nahfidu wa narjoo rahmataka wa nakhsha azaabaka,
 inna azaabaka bil kuffaari mulhiq.

Translation:

"O Allah! We beseech Your help and ask Your forgiveness, and believe in You and trust in
 You and praise You in the best manner.

We thank You and are not ungrateful to You, and we cast off and forsake him who disobeys
 You.

O Allah! You alone do we serve, and to You alone do we pray and we prostrate ourselves.

To You alone do we rush, and we hope for Your mercy and fear Your chastisement.

Indeed, Your chastisement overtakes the disbelievers."

Salat-al-Janaza

Steps to Perform the Funeral Prayer (Salat-al-Janaza):

1. Stand in Congregation:

- The Imam leads the prayer.
- The deceased body is placed in front of the congregation.

2. **Intention (Niyyat):**

- Make the intention of offering the funeral prayer for the deceased (male or female).

3. **Takbeerat:**

- The funeral prayer consists of **four Takbeerat:**

4. **1. First Takbeer:**

- Raise your hands and say **Allahu Akbar**.
- Recite **Surah Al-Faatiha** silently.

5. **2. Second Takbeer:**

- Say **Allahu Akbar** but don't raise your hands
- Recite **Durood-e-Ibraheemi** silently.

6. **3. Third Takbeer:**

- Say **Allahu Akbar** but don't raise your hands
- Recite the **Dua-e-Janazah**:

Dua-e-Janazah:

Arabic:

اللَّهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا وَشَاهِدِنَا وَغَائِبِنَا وَصَغِيرِنَا وَكَبِيرِنَا وَذَكَرِنَا
وَأُنْثَانَا، اللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا فَأَحْيِهِ عَلَى الْإِسْلَامِ وَمَنْ تَوَفَّيْتَهُ مِنَّا
فَتَوَفَّهُ عَلَى الْإِيمَانِ، اللَّهُمَّ لَا تَحْرِمْنَا أَجْرَهُ وَلَا تَفْتِنْنَا بَعْدَهُ

Transliteration:

**Allahummaghfir lihayyinaa wa mayyitinaa wa shahidinaa wa ghaibinaa
wa sagheerinaa wa kabeerinaa wa zakarinaa wa unsaanaa.**

**Allahumma man ahyaitahu minna fa ahyihi alal Islam,
wa man tawaffaitahu minna fatawaffahu alal Iman.**

Allahumma la tahrinna ajrahu wa la taftinna ba'dahu.

Translation:

"O Allah! Forgive our living ones and our deceased ones; and those of us who are present and our absent ones; and our young ones and our old ones; and our males and our females. O Allah! Those of us whom You grant life, keep them firm on Islam; and those of us whom You cause to die, cause them to die in the faith.

Deprive us not, O Allah, of the benefits relating to him (the deceased) and subject us not to trial after him."

Note: If the deceased is a **female**, read **ajraha** and **ba'daha** instead of **ajrahu** and **ba'dahu**.

4. Fourth Takbeer:

- Say **Allahu Akbar** but don't raise your hands.
 - Conclude the prayer with **Salam**:
 - Turn your head to the **right** and say:
Assalamu Alaikum wa Rahmatullah
 - Then turn your head to the **left** and say:
Assalamu Alaikum wa Rahmatullah
-

Combining Salat

The Holy Qur'an instructs Muslims to offer prayers at "**fixed hours**" (4:104). The Sunnah of the Holy Prophet Muhammad (peace and blessings of Allah be upon him) emphasizes observing daily prayers at five separate times. However, Islam permits combining prayers under special circumstances, such as:

- **Travel**
- **Jalsas** (gatherings for religious purposes)
- **Inclement weather**

Permitted Combinations of Salat

1. Zuhr and Asr

- When combining these prayers:
 - Offer **4 Fard** for Zuhr.
 - Offer **4 Fard** for Asr.

2. Maghrib and Isha

- When combining these prayers:
 - Offer **3 Fard** for Maghrib.
 - Offer **4 Fard** for Isha.
 - Offer **3 Witr** for Isha.
-

Salat During Travel

When traveling, Islam provides several concessions to make offering prayers more manageable:

- If unable to stand for *Qiyam*, prayers can be offered while **sitting**.



- It is not necessary to face the **Qibla (Ka'bah)** when praying in a car, plane, train, or boat.
- **Shortened Prayers (Qasr):**
 - The number of raka'at for certain prayers is reduced.
 - Sunnah raka'at are only offered during **Fajr** Prayers while traveling.

Table of Raka'at During Travel

Salat	Travel Raka'at			
	Sun nah	F a r d	Sun nah	W it r
Fajr	2	2	-	-
Zuhr	-	2	-	-
Asr	-	2	-	-
Mag hrib	-	3	-	-
Isha	-	2	-	3

Etiquette of Salat

Observing proper etiquette enhances the spiritual quality of Salat and reflects respect for Allah. Below are some important guidelines to follow:

Preparation for Salat

- **Perform Wudu (Ablution):** Prepare yourself and reach the place of worship gracefully, without rushing, even if you are late.
- **Contemplate:** Reflect on your good deeds to present to Allah and on your sins for which you seek forgiveness.
- **Physical Readiness:** If you need to use the washroom, do so before Salat to ensure full attention.

Etiquette in Congregation

- **Align Rows:** Ensure rows are straight, and stand shoulder to shoulder with no gaps between individuals.
- **Fill Gaps:** Move forward to fill empty spaces in the rows ahead of you.



- **Recite Niyyat:** Before beginning Salat, recite the Niyyat (intention) with focus.

During Salat

- **Maintain Composure:** Offer Salat with poise, dignity, and without rushing.
- **Concentration:** Recite prescribed prayers attentively, giving deliberate attention to their meaning to avoid distractions.
- **Prohibited Actions:**
 - Avoid looking around, pointing, talking, or listening to others during Salat.
 - Do not indulge in unnecessary movements or lean against support.
 - Refrain from shifting your weight to one leg.
- **Enthusiasm:** Perform Salat with zeal and devotion, not as a burden.
- **Congregational Prayer Rules:**
 - Do not walk in front of the Imam during congregational prayers.

After Salat

- **Remain Seated:** Stay in your place for a few moments to engage in the remembrance of Allah before leaving.
- **Avoid Disturbances:** Do not talk loudly or cause disruptions near those still praying.

Additional Guidelines

- **Timeliness:** Offer Salat at its appointed time.
 - **Friday Prayers:**
 - Listen attentively to the *khutbah* (sermon).
 - If needed, silence others with polite gestures, avoiding speech.
 - Do not play with phones or other distractions during the *khutbah*, as it is part of Salat.
-



General Knowledge

Syllabus Section

Age Group (7-9) Mayar-e-Saghir Group 1

Quarter 1:

Who is Allah, and why do we worship Him?

Answer: Allah is our Creator. He made everything in the universe—the stars, the trees, animals, and us! He gave us life, food to eat, and water to drink. He loves us and takes care of us every day.

Why worship Allah? Because He is the only One who can help us, forgive us, and guide us. When we worship Allah, we show that we are thankful to Him for all the blessings He has given us.

Example:

Imagine you have a kind teacher who helps you learn, gives you pencils, and always supports you. Wouldn't you want to say "thank you" to them? Worshipping Allah is our way of saying "thank you" to Him for everything He does for us.

How does the heart pump blood? (Relating it to Allah's creation)

Answer: The heart is a special gift from Allah. It works like a tiny pump inside our body. It pushes blood to every part of our body so we can move, breathe, and grow. Blood carries food and oxygen to keep us healthy and strong.

Allah's Creation: Allah made our hearts so perfectly that they keep working even while we sleep. No machine can do this as beautifully as Allah's creation.

Example:

Think of the heart as a water pump. Just like a pump moves water through pipes, your heart moves blood through your veins and arteries. But unlike a water pump, the heart never needs to be plugged in—it's powered by Allah's amazing design!

What is the Qur'an, and why is it special?

Answer: The Qur'an is Allah's message to us. It is a holy book that teaches us how to live a good life, be kind to others, and worship Allah. The Holy Qur'an was revealed to Prophet Muhammad (s.a.w). Every word in the Qur'an is from Allah, and it is written in Arabic.

Why is it special? It's not just a book; it's a guide that helps us know right from wrong. The Qur'an has stories of Prophets, lessons for life, and even scientific facts.

Example:



Imagine you're on a treasure hunt, and someone gives you a map to find the treasure. The Qur'an is like that map—it helps us find the greatest treasure of all: Jannah (Paradise)!

What are the Five Pillars of Islam? (Interactive: draw pillars!)

Answer: The Five Pillars are the basic rules all Muslims follow to stay close to Allah. They are:

Shahadah: Believing in Allah and His Prophet Muhammad (PBUH).

Salah: Praying five times a day to thank Allah.

Zakat: Giving to the poor to help them.

Sawm: Fasting in Ramadan to feel grateful for what we have.

Hajj: Visiting the Kaaba once in a lifetime if we can.

Example:

Imagine building a house. If one of the pillars holding the roof is missing, the house will fall. Similarly, the Five Pillars are what keep our faith strong!

Why do Muslims pray Salah?

Answer: Muslims pray Salah to remember Allah and thank Him for everything He has given us. It is also a way to ask for His help and guidance. Salah keeps our hearts clean and our minds peaceful.

Example:

Think of Salah is a way to talk to Allah, just like you talk to your parents when you need help or want to share something. It's also like charging a battery—prayer fills our hearts with energy and helps us stay connected to Allah throughout the day.

Quarter 2:

What is kindness to parents, and how can we show it?

Answer: Kindness to parents means being loving, respectful, and helpful to them. Allah commands us to care for our parents because they raised us, took care of us when we were little, and love us so much.

How to show kindness?



Listen to them when they talk.

Help them with chores, like cleaning your room or setting the table.

Say kind words like “thank you” or “I love you.”

Make Dua for them every day.

Example:

Imagine your parents as a tree giving shade. Just like we take care of a tree by watering it, we should take care of our parents with our love and good behavior.

Why do birds fly? (Teach about wings and Allah’s creation)

Answer: Birds can fly because Allah gave them special wings and lightweight bodies. Their wings are strong, and their bones are hollow, making it easier for them to float in the air. Allah also taught them how to flap their wings and glide.

Allah’s creation: Birds are a sign of Allah’s power. Every bird knows where to go and how to find food because Allah guides them.

Example:

Think of an airplane. It needs wings and a lot of effort to fly. But birds fly naturally, and they don’t even need fuel! This shows how amazing Allah’s creation is.

3. Who was Hazrat Adam (AS), the first Prophet?

Answer: Hazrat Adam (AS) was the first human and the first Prophet. Allah created him from clay and gave him knowledge and wisdom. Allah also taught him the names of all things. Hazrat Adam (AS) was sent to Earth to teach people about Allah and how to live good lives.

Example:

Imagine being in a new school. You would need someone to guide you and teach you the rules. Hazrat Adam (AS) was like a guide for the first people on Earth, teaching them how to worship Allah and live together.

How does Wudu (ablution) prepare us for prayer?

Answer: Wudu is a way to clean ourselves before we pray. It washes away dirt and small mistakes, making us pure and ready to stand before Allah. Wudu also helps us focus and feel fresh when we pray.

Steps of Wudu:



Wash your hands.

Rinse your mouth and nose.

Wash your face and arms.

Wipe your head and ears.

Wash your feet.

Example:

Think of Wudu as cleaning your favorite toy before playing with it. Just like you take care of your toy, we clean ourselves before going in front of Allah in Salah.

Who built the Kaaba, and why is it sacred?

Answer: The Kaaba was built by Hazrat Ibrahim (AS) and his son Hazrat Ismail (AS). They built it to worship Allah and invite people to pray to Him alone. The Kaaba is sacred because it is the first house built for worshipping Allah. Muslims all over the world face the Kaaba when they pray.

Example:

Think of the Kaaba as a central point that connects all Muslims. Just like all rivers flow into the ocean, our prayers flow toward the Kaaba as a sign of unity and love for Allah.

Quarter 3:

What is the story of Prophet Nuh (AS) and the Ark?

Answer: Prophet Nuh (AS) was sent by Allah to guide his people, but most of them didn't listen to him. Allah told Nuh (AS) to build a big ark (boat) to save the believers and animals from a great flood. When the flood came, only those on the ark were safe. After the flood, the ark rested on a mountain, and life started again.

Lesson: *Always listen to Allah's messengers and trust His plans.*

Example:

Imagine your teacher asks you to do something important, like finish homework, but you ignore it. Later, when the class reviews the homework, only those who listened are prepared. Prophet Nuh (AS)'s people ignored his message, and they weren't prepared for the flood.



How do plants grow?

Answer: Plants grow from seeds. Allah created seeds with everything they need to start growing. When we plant them in soil and water them, they grow roots underground and stems above. With sunlight, water, and air, they grow leaves, flowers, and fruits. This shows Allah's power in giving life.

Example:

Think of a seed as a tiny treasure chest. When you water it and give it sunlight, it opens up and grows into a beautiful plant or tree, just as Allah planned.

How was the Qur'an revealed to the Holy Prophet (SA)?

Answer: The Qur'an was revealed to the Holy Prophet Muhammad (SA) by Allah through Angel Jibreel (Gabriel). It didn't come all at once but in small parts over 23 years. These revelations guided the Prophet (SA) and his followers on how to live good lives.

Example:

Imagine learning a long story one chapter at a time. The Qur'an was revealed in parts to make it easier to understand and practice.

What are magnets, and how do they work?

Answer: Magnets are special objects that can pull certain things, like iron or steel, without touching them. They have an invisible force called magnetism, which Allah has created. Magnets can attract or repel, depending on how they are placed.

Example:

Imagine a magnet as a little helper that pulls things like paperclips or nails toward it. Allah gave magnets this special power, just like He gave birds the power to fly.

Who was Hazrat Bilal (RA), and why was he brave?

Answer: Hazrat Bilal (RA) was one of the closest companions of the Holy Prophet (SA). He was a slave (in a few words explain what a slave is) before becoming a Muslim and faced terrible punishments for believing in Allah. But he stayed strong and kept saying "Ahad, Ahad" (Allah is One). Later, he became the first person to call the Adhan (call to prayer).

Why brave? Because he never gave up his faith, even when people hurt him.

Example:



Imagine being asked to give up your favorite toy, but you refuse because it's so special to you. Hazrat Bilal (RA) didn't give up his faith because it was more precious than anything else.

Quarter 4:

How do Muslims memorize the Qur'an?

1.Answer: Muslims memorize the Qur'an by learning small parts of it every day. They repeat the verses many times until they remember them. Some children and adults attend special classes, called Madrasah, where they practice with teachers. This process is called becoming a Hafiz.

1.Why memorize? It's a way to keep Allah's words in our hearts forever and to recite them during Salah.

1.Example:

1.Think of it like learning the lyrics to your favorite song. When you hear it and practice singing it every day, you remember it. Muslims practice the Qur'an daily to memorize it just like that, with love for Allah.

How do birds build nests?

1.Answer: Birds collect twigs, leaves, and soft materials like feathers to build their nests. Allah has given them special knowledge to find safe places, like trees, where they can protect their eggs and baby birds. They work hard and carefully weave everything together to make a cozy home.

1.Example:

1.It's like when you build a pillow fort at home. You gather all the cushions and blankets and arrange them to make a safe and comfy place, just like birds build nests for their families.

1.

What is kindness to animals, and why did the Prophet (SA) love animals?

1.Answer: Kindness to animals means treating them gently, giving them food and water, and never hurting them. The Prophet Muhammad (SA) loved animals and taught us to care for them. He said that giving water to a thirsty animal is a good deed that pleases Allah.



Example:

The Prophet (SA) once saw a thirsty dog, and a kind man gave it water. Allah forgave the man's sins because of his kindness. This teaches us to treat animals with care.

Activity Idea:

Ask the kids to draw their favorite animal and share one way they can show kindness to it.

4. How do Muslims celebrate Eid-ul-Adha?

Answer: Muslims celebrate Eid-ul-Adha to remember Prophet Ibrahim (AS)'s sacrifice for Allah. On this day, they:

Pray the special Eid Salah in the morning.

Sacrifice an animal, like a goat or sheep, to share meat with family, friends, and the poor.

Spend time with loved ones.

Example:

It's like a family celebration where everyone shares food, spends time together, and helps those in need. Eid-ul-Adha teaches us to be grateful and generous.

What is the meaning of Surah Al-Fatiha?

Answer: Surah Al-Fatiha is the opening chapter of the Qur'an, and it is a prayer to Allah. It has seven beautiful verses that teach us:

Allah is kind and merciful.

He is the Master of the Day of Judgment.

We ask Him for guidance and to keep us on the right path.

Example:

Imagine asking your parents for help when you're lost or confused. Surah Al-Fatiha is like asking Allah to help us find the best way to live our lives.



Age Group (10-12) Mayar-e-Sagheer Group 2

Quarter 1:

How does the Qur'an guide us in daily life?

Answer: The Qur'an is like a manual from Allah that shows us how to live a meaningful life. It teaches us to be kind, honest, and respectful, and it explains how to worship Allah through prayer, fasting, and helping others. It also tells us stories of Prophets and their challenges, so we can learn from their lives.

Example:

Think of the Qur'an as a GPS. When we follow its directions, it leads us to Jannah (Paradise). If we ignore it, we might get lost and make wrong choices.

What are the responsibilities of a Khalifa?

Answer: A Khalifa is a leader chosen to guide the Muslim community. Their job is to remind people about Allah's teachings, encourage good deeds, and ensure everyone is treated fairly. A Khalifa also prays for the community and works to keep everyone united.

Example:

Khalifa is like a team captain in sports. They guide the players, make plans, and ensure everyone works together to win. The Khalifa does this for the community, helping us succeed in Allah's eyes.

How does gravity work?

Answer: Gravity is a force that pulls everything toward the center of the Earth. It's the reason things fall when you drop them and why you stay on the ground instead of floating. Allah created gravity to keep everything in balance.

Example:

Think of the Earth as a giant magnet that pulls objects toward it. Without gravity, your ball, books, and even you would float away like astronauts in space!



Activity Idea:

You can demonstrate gravity by dropping two objects of different sizes (e.g., a ball and a pen) to show how both fall to the ground.

What is the story of Hazrat Yusuf (AS) and his dreams?

Answer: Hazrat Yusuf (AS) was blessed with the ability to understand dreams. As a child, he had a dream about stars, the sun, and the moon bowing to him, which showed that Allah had great plans for him. However, his brothers became jealous and threw him into a well. Yusuf (AS) faced many challenges but remained patient and trusted Allah.

Later, he became a respected leader in Egypt and helped many people during a famine. His dream came true when his family reunited and showed him love and respect.

Lesson: Hazrat Yusuf (AS)'s story teaches us to trust Allah, even when life seems unfair or difficult.

Example:

It's like going through a rough time at school, like failing a test. If you stay patient and work hard, things can get better, just like they did for Yusuf (AS).

Who were the ten promised companions of Paradise?

1.Answer: These were ten close companions of the Holy Prophet Muhammad (SA) who were promised Paradise because of their strong faith, sacrifices, and good deeds. Their names are:

1.Hazrat Abu Bakr (RA)

1.Hazrat Umar (RA)

1.Hazrat Uthman (RA)

1.Hazrat Ali (RA)

Hazrat Talha (RA)



Hazrat Zubair (RA)

Hazrat Abdur-Rahman bin Awf (RA)

Hazrat Sa'd bin Abi Waqqas (RA)

Hazrat Sa'id bin Zayd (RA)

Hazrat Abu Ubaidah bin Al-Jarrah (RA)

Example:

These companions were like star players on a team. They worked hard, supported the Prophet (SA), and obeyed Allah in everything they did, earning the greatest reward—Paradise.

Introduction to Surah Al-Kahf

What is Surah Al-Kahf?

Surah Al-Kahf is the 18th chapter of the Qur'an, which contains lessons that are especially helpful for living a good life and protecting our faith.

This Surah is seen as a shield against trials and difficulties in life, especially the spiritual trials like the false ideologies of the Dajjal (the Antichrist). Hazrat Mirza Ghulam Ahmad (AS) explained that reciting it protects us from confusion and helps strengthen our faith in the right path.

Lessons from the Four Stories:

The People of the Cave: They were young believers who stood firm in their faith despite being pressured by society. This teaches us to stay strong in our beliefs even when faced with challenges.

The Two Men and the Gardens: This story is a reminder that we should not be proud of our wealth and success. We should recognize that everything we have comes from Allah and be humble and generous.

Moses (AS) and Khidr (AS): This story teaches us patience and trust in Allah's wisdom. Even when we don't understand why something happens, we must trust that Allah knows what is best for us.

Dhul-Qarnayn: He was a powerful ruler who used his strength to protect people and spread justice. This teaches us to use our abilities and resources responsibly for the good of others.

Key Teachings from Surah Al-Kahf



Faith and Patience: The Surah reminds us that we need to be patient when we face difficult times. The People of the Cave waited for years in a dark cave, but their faith in Allah remained strong.

Humility and Generosity: The story of the two men teaches us that we should not be arrogant about what we have. We should remember that Allah gives us everything, and we should share with others.

Trusting Allah's Plan: Even when things are tough, like the story of Prophet Musa (AS) and Khidr (AS), we learn to trust that Allah has a plan for us, and sometimes we don't know the full picture.

Using Power for Good: Dhul-Qarnayn's story shows us how to use any power or influence we have to help others and make the world a better place.

4. Why Read Surah Al-Kahf on Fridays?

Protection from Trials:

The Prophet Muhammad (SA) advised Muslims to recite Surah Al-Kahf on Fridays. It is said to bring blessings and protection, particularly from the dangers of the Dajjal (falsehood and materialism).

This is not just a practice but a way to strengthen our connection with Allah and protect ourselves from distractions in the modern world.

How does Surah Al-Kahf guide us today?

Facing Modern Challenges:

In today's world, we face many challenges like peer pressure, materialism, and confusion. The stories and lessons from Surah Al-Kahf help us stay firm in our faith, humble in our success, patient in our struggles, and responsible in our actions.

Keeping Faith Strong:

Surah Al-Kahf is like a spiritual guidebook, helping us stay true to our faith even in tough situations, just like the companions of the cave remained true to their beliefs.

Discussion:

Ask them how they would act if they were in the shoes of the people in the stories. What would they do if they were faced with a difficult choice, or someone tried to change their beliefs?

Summary



Surah Al-Kahf is not just a chapter to read—it's a guide for how to live a strong, faithful life. For Ahmadiis, it's a tool to stay protected from the harmful influences of the world and a way to deepen our relationship with Allah by learning from the lessons of the past.

How do airplanes fly?

Answer: Airplanes fly because of a special force called lift, which happens when the wings move through the air. The engines push the airplane forward, and the shape of the wings helps air move faster above them and slower below them. This creates lift, which keeps the plane in the sky.

Example:

Imagine sticking your hand out of a car window and feeling the air push your hand up when it's tilted. That's similar to how airplane wings work to lift the plane.

How does the Qur'an describe Heaven and Hell?

Answer: The Qur'an describes Heaven (Jannah) as a beautiful place filled with peace, happiness, and everything a person loves. It has rivers of milk, honey, and pure water, gardens with trees, and rewards for those who did good deeds and obeyed Allah.

Hell (Jahannam) is described as a place of suffering for people who rejected Allah and did wrong. It's a warning to remind us to stay on the right path and make good choices.

Example:

Think of Jannah as the best reward after working hard, like winning a big prize. Jahannam is like a punishment for breaking the rules, reminding us to be careful and do good.

Who was Hazrat Aisha (RA), and what did she teach us?

Answer: Hazrat Aisha (RA) was one of the wives of the Holy Prophet Muhammad (SA) and a very knowledgeable and brave woman. She was an expert in Islamic teachings and shared many Hadiths (sayings of the Prophet). She taught us about the Prophet's life and how to live according to Islam.

Why is she important?

Hazrat Aisha (RA) showed that women can be leaders in learning and teaching. Her wisdom and knowledge continue to guide Muslims today.



Example:

She was like a teacher who helps others understand their religion better. Her life inspires us to seek knowledge and share it with others.

What is Zakat, and how is it calculated?

Answer: Zakat is one of the Five Pillars of Islam. It's a special kind of charity that Muslims give every year to help the poor and needy. Zakat is usually 2.5% of a person's savings and wealth that they've had for one year.

Why do we give Zakat?

It purifies our money (**explain this in a few words**), helps those in need, and reminds us to be generous and grateful.

Example:

If you have \$1,000 saved, you will give \$25 as Zakat. It's like sharing a small part of your blessings to make a big difference for others.

QUARTER 3:**What is the meaning of Durood Sharif?**

Answer: Durood Sharif is a special prayer where we ask Allah to bless and send peace upon the Prophet Muhammad (SA) and his family. In Ahmadiyya belief, sending Durood Sharif is a way to show our love and respect for the Prophet (SA) and to strengthen our connection with him. Hazrat Mirza Ghulam Ahmad (AS), the Promised Messiah, emphasized the importance of sending blessings upon the Prophet Muhammad (SA), as it brings peace to the heart and opens the door to Allah's mercy.

Example:

Think of Durood Sharif like saying "thank you" to the Prophet (SA) for guiding us to the right path. When we say it, we ask Allah to send blessings on the Prophet and his family, which helps us feel closer to them.

How does prayer bring peace to the heart?

Answer: In Ahmadiyya belief, prayer (Salah) is a way to directly connect with Allah. When we pray, we turn to Allah, express our gratitude, ask for forgiveness, and seek guidance. Hazrat Mirza Ghulam Ahmad (AS) explained that Salah is not just an act of worship but a spiritual experience that purifies the heart. By praying, we can calm our minds, find peace, and feel the presence of Allah's mercy.

Example:

Imagine when you're feeling sad or worried, you talk to a close friend who listens and helps you feel better. In the same way, prayer helps you talk to Allah, and it brings peace and comfort to your heart, making you feel lighter and more focused.

What is the story of the Treaty of Hudaibiyyah?

Answer: The Treaty of Hudaibiyyah was a peace agreement between the Muslims and the Quraysh tribe of Makkah. The Muslims, led by the Prophet Muhammad (SA), went to perform Umrah (pilgrimage), but the Quraysh tried to stop them. Instead of fighting, the Prophet (SA) showed wisdom and agreed to a treaty that was not in the Muslims' favor at first. This treaty later opened the door for many people to accept Islam.

Why is this important in the Ahmadiyya belief?

Hazrat Mirza Ghulam Ahmad (AS) taught that the Treaty of Hudaibiyyah is a powerful example of patience, wisdom, and the importance of peace. It shows that, sometimes, patience and peaceful solutions can lead to greater victories. It also teaches us that Islam is a religion of peace and reconciliation.

Example:

Imagine you and a friend disagree on something. Instead of arguing, you both agree to talk and solve the problem calmly. In the same way, the Prophet (SA) chose peace, and that led to success for Islam.

How do Muslims respect parents, as taught in the Qur'an?

Answer: The Qur'an teaches that respecting and caring for parents is one of the most important duties in Islam. In Surah Al-Isra (17:23), Allah says, "And lower to them the wing of humility out of mercy and say, 'My Lord, have mercy upon them as they brought me up [when I was] small.'" Hazrat Mirza Ghulam Ahmad (AS) emphasized that showing kindness to parents is not just a good deed, but a way of gaining Allah's pleasure.

Example:



When you take care of your parents, listen to their advice, and help them when they need it, you're not just doing something kind, you're fulfilling a commandment of Allah. Think of it as a way to honor them for all their sacrifices in raising you.

What is the water cycle?

Answer: The water cycle is the process by which water moves around the Earth. Allah created this cycle as a way to ensure that water is always available for all life. The water evaporates from rivers, oceans, and lakes, forms clouds, and then falls as rain. This rain nourishes the earth, and the cycle starts again. Hazrat Mirza Ghulam Ahmad (AS) taught that the natural world, like the water cycle, is a sign of Allah's power and wisdom.

Example:

The water cycle is like a big, continuous process that keeps the Earth's water moving and clean. Just like how you can't live without water, this cycle shows how Allah has created everything to work in harmony. It's a reminder that everything in nature has a purpose and is part of Allah's plan.

QUARTER 4:

What are the ten conditions of Bai'at?

Answer: The ten conditions of Bai'at are promises made by a person when they join the Ahmadiyya Muslim Community. These conditions help a person grow spiritually and stay on the right path. The Bai'at is a pledge of loyalty to the Promised Messiah, Hazrat Mirza Ghulam Ahmad (AS), and is a commitment to follow the teachings of Islam in a true and sincere way.

The ten conditions include:

Belief in the Oneness of Allah and that Muhammad (SA) is His last Prophet.

Obedying the teachings of Islam as taught by the Promised Messiah (AS).

Seeking knowledge and spreading it.

Being kind and truthful in all dealings.

Purifying the heart and mind to achieve closeness to Allah.

Observing regular prayers and fulfilling religious duties.

Avoiding sins and wrong actions.



Loving the Holy Prophet Muhammad (SA) and his teachings.

Striving for peace and promoting goodwill.

Sacrificing one's life, wealth, and time for the cause of Islam.

Example:

When you make a promise to someone, you make sure you keep it. Similarly, the ten conditions of Bai'at are promises to follow the path of Islam in all areas of life, helping us stay close to Allah.

How does Tabligh spread the message of Islam?

Answer: Tabligh means "to convey" or "to spread." In the Ahmadiyya Muslim Community, Tabligh is the work of sharing the true message of Islam with others. This is done through speeches, books, leaflets, social media, and personal conversations. The goal is to tell people about the teachings of Islam, especially the message of peace, kindness, and unity, as taught by the Holy Prophet Muhammad (SA) and the Promised Messiah (AS).

Example:

Imagine if you have a really good idea or a helpful tip to share with your friends. You tell them so they can benefit from it too. Tabligh is like that—it's about sharing the beautiful message of Islam so that others can learn about it and make their lives better.

What is the meaning of Khatam-an-Nabiyyin?

Answer: Khatam-an-Nabiyyin means "Seal of the Prophets." It refers to the Holy Prophet Muhammad (SA) being the last Prophet sent by Allah. In Ahmadiyya belief, this doesn't mean that no one can be a prophet after him, but rather that no one will bring a new law or religion. However, Allah may send a reformer or prophet-like figure to guide people, and Hazrat Mirza Ghulam Ahmad (AS) is believed to be this Promised Reformer who came in the time of the Holy Prophet Muhammad (SA).

Example:

Think of the Prophet Muhammad (SA) as the final captain of a sports team. There may be future coaches or leaders, but there will never be another captain after him. Similarly, the Holy Prophet Muhammad (SA) is the final Prophet who completed the teachings of Islam.



Who was Hazrat Khalid bin Walid (RA), and why was he called the Sword of Allah?

Answer: Hazrat Khalid bin Walid (RA) was a companion of the Holy Prophet Muhammad (SA) and one of the greatest military leaders in Islamic history. He was called the "Sword of Allah" because of his bravery and skills in battle. He led many successful campaigns to defend Islam and was always known for his courage and devotion to the Prophet (SA) and Allah. His actions were so powerful that even his enemies respected him.

Example:

Imagine someone who is really good at playing a sport and helps the team win many games. Hazrat Khalid (RA) was like that for Islam—he fought fearlessly to protect and spread Islam, which earned him the title “Sword of Allah.”

How does the Qur'an describe the Day of Judgment?

Answer: The Qur'an describes the Day of Judgment as a day when all people will be held accountable for their actions. On that day, Allah will judge everyone fairly, and those who have lived righteous lives will be rewarded with eternal happiness in Paradise. On the other hand, those who have chosen wrongdoings will face punishment. The Qur'an describes the Day of Judgment in great detail, mentioning how the earth will shake, the sky will split, and everyone will be gathered for their final reckoning.

Example:

It's like at the end of a big game when the coach looks at the players and gives rewards or points based on their performance. The Day of Judgment is when Allah will evaluate everyone's life, and based on their actions, they will either be rewarded with Paradise or face consequences.

Age Group (7-9) Mayar-e-Kabeer

QUARTER 1:

How was the Qur'an compiled into a book?

Answer: The Qur'an was revealed to the Prophet Muhammad (SA) over 23 years. The Prophet (SA) would recite the revealed verses, and his companions would memorize them or write them down on different materials like leaves, bones, and parchment. After the death of the Prophet (SA), the first Caliph, Hazrat Abu Bakr (RA), recognized the need to preserve the Qur'an in one complete book form. He

appointed a committee of companions to collect and compile all the verses. Later, the third Caliph, Hazrat Uthman (RA), made copies of the Qur'an and sent them to different parts of the Islamic world, ensuring its preservation.

In Ahmadiyya belief, it is important to note that the Qur'an has remained unchanged and preserved in its original form, as Allah promised in Surah Al-Hijr (15:9), "Indeed, it is We who have sent down the Qur'an and indeed, We will be its guardian."

Example:

Imagine you're creating a school yearbook, and each student has written something, but you need to organize it into one book. The companions of the Prophet Muhammad (SA) worked together, just like that, to compile all the verses into the Qur'an we have today.

How does the Qur'an describe the creation of the universe?

Answer: The Qur'an describes the creation of the universe as a magnificent act of divine power. In Surah Al-Anbiya (21:30), Allah says, "Do not those who disbelieve see that the heavens and the earth were a closed-up mass, then We opened them out?" This verse is interpreted in Ahmadiyya belief to reflect the scientific idea of the Big Bang, where everything in the universe began as one mass and then expanded. The Qur'an teaches that Allah created everything with purpose, from the stars to the earth, and it all serves a greater purpose in His plan.

Example:

Think of when you blow up a balloon—the air inside starts as one small amount, but as you fill it, it expands and fills the whole balloon. Similarly, the universe started from one point and then expanded into what we see today. The Qur'an describes this powerful creation by Allah.

What is the history of Islam in Spain?

Answer: The history of Islam in Spain, also known as Al-Andalus, began in 711 CE when the Muslim general Tariq bin Ziyad crossed the Strait of Gibraltar and defeated the Visigothic king Roderic. This led to nearly 800 years of Muslim rule in Spain, during which time Islamic civilization flourished. Muslims, Jews, and Christians coexisted peacefully, contributing to advances in science, medicine, art, and architecture. The city of Cordoba, under Muslim rule, became a center of knowledge, where scholars from different backgrounds collaborated. However, in 1492, after the

Reconquista, the last Muslim kingdom, Granada, fell, and Muslims were expelled from Spain.

1. In Ahmadiyya belief, this period is seen as a time when Islam's light spread across Europe, bringing great advancements in knowledge. The lessons of peace, tolerance, and cooperation between faiths are important teachings from this history.

Example:

Imagine a school where students from different backgrounds work together to create something amazing. In Spain, Muslims, Christians, and Jews worked together, and many important ideas were developed during that time.

What is the Promised Messiah's (AS) view on Jihad?

Answer: The Promised Messiah, Hazrat Mirza Ghulam Ahmad (AS), taught that Jihad in its true sense is not about fighting with weapons, but about striving for self-improvement and spreading peace. He emphasized that the Jihad of the soul—striving to purify one's heart and overcome personal weaknesses—is the most important form of Jihad. Ahmadiyya Muslims believe that physical Jihad, or fighting, is only permissible in self-defence, and only under the leadership of a rightful authority. Hazrat Mirza Ghulam Ahmad (AS) clarified that the true Jihad is peaceful and aims to spread Islam through knowledge, wisdom, and good conduct.

Example:

Think of Jihad like a race. The real race is against your own bad habits—like laziness, anger, or greed. Jihad is about improving yourself and helping others do the same, not hurting anyone.

What is the meaning of Surah Al-Fath?

Answer: Surah Al-Fath (The Victory) is the 48th chapter of the Qur'an, and it was revealed after the Treaty of Hudaibiyyah. The Surah speaks of the victory granted by Allah to the Muslims, even though the treaty at first seemed unfavorable. Allah promised that this peace agreement would lead to greater success, which happened when many people began to accept Islam as a result. Hazrat Mirza Ghulam Ahmad (AS) explained that Surah Al-Fath teaches us that even when things seem difficult or unfair, Allah's plan is always better and leads to ultimate success.

In Ahmadiyya belief, Surah Al-Fath also represents the victory of truth over falsehood and is a message of hope for those who follow the right path with patience and faith.

Example:



Imagine being part of a sports team where the coach makes a tough decision that doesn't seem to help at first, but later it leads to a huge victory. Surah Al-Fath shows that even when things don't go as expected, Allah's plan will lead to success and victory.

Quarter 2:

How does the Qur'an guide Muslims in business ethics?

Answer: The Qur'an provides important guidance on business ethics, emphasizing honesty, fairness, and the importance of trust in all dealings. In Surah Al-Baqarah (2:282), it encourages Muslims to write contracts and keep clear records in business transactions to avoid any misunderstandings. The Qur'an also warns against fraud, cheating, and unfair trading, as seen in Surah Al-Mutaffifin (83:1-3), which condemns those who cheat others in business. The general principle is that business should be conducted with integrity and should not harm others. Hazrat Mirza Ghulam Ahmad (AS) taught that honesty in business is a form of spirituality, as it pleases Allah and ensures a just society.

1. Imagine you're trading with a friend. If you were honest and didn't cheat in any way, everyone would be happy, and your friendship would remain strong. The Qur'an teaches us to treat others fairly in business, just like you would want to be treated.

How does the Qur'an describe social justice?

Answer: The Qur'an places a strong emphasis on social justice. It teaches that all people are equal in the eyes of Allah, and every person's rights must be respected. In Surah An-Nisa (4:32), it emphasizes justice in inheritance and the protection of individual rights. The Qur'an commands Muslims to stand up for justice, even if it's against themselves or their loved ones (Surah An-Nisa 4:135). It also urges Muslims to give charity (Zakat) to help those who are less fortunate, ensuring a fairer and more equal society. Hazrat Mirza Ghulam Ahmad (AS) explained that true social justice can only be achieved when people follow the guidance of Islam and treat each other with fairness, kindness, and compassion.

Example:

Think of a classroom where everyone gets a chance to speak and share ideas. No one is left out, and everyone's opinions matter. Similarly, social justice means ensuring that everyone has equal rights, regardless of their background, and no one is treated unfairly.

What is the story of Hazrat Maryam (AS) and Prophet Isa (AS)?

2.Answer: The story of Hazrat Maryam (AS) (Mary) and Prophet Isa (AS) (Jesus) is one of great significance in the Qur'an. Hazrat Maryam (AS) was a virtuous woman chosen by Allah to be the mother of Prophet Isa (AS). When she was told by the angel that she would give birth to a son, she was amazed, as she was not married. However, Allah told her that it would happen miraculously. Prophet Isa (AS) was born without a father, and he grew up to be a great prophet, performing miracles by Allah's command. He called people to worship Allah alone and to live righteous lives. The Ahmadiyya belief teaches that Hazrat Isa (AS) survived crucifixion and travelled towards India to continue his ministry among the Lost Tribes of Israel, where he later died a natural death and is buried in Kashmir.

2.Example:

2.Imagine if someone you knew performed amazing acts of kindness and wisdom—Prophet Isa (AS) was known for his miracles, and his mother, Hazrat Maryam (AS), was known for her devotion and trust in Allah.

What is Tahrik-e-Jadid, and how does it fund missionary work?

2.Answer: Tahrik-e-Jadid is a campaign initiated by Hazrat Khalifatul Masih II (RA) in 1934 to spread the message of Islam worldwide. It is an ongoing movement that encourages Ahmadi Muslims to contribute financially for the mission of spreading the teachings of the Promised Messiah (AS). The funds raised through Tahrik-e-Jadid are used to establish new missionary centers, support educational programs, and send missionaries to various parts of the world. The idea is that by contributing, Ahmadi Muslims are helping to spread the message of peace, love, and tolerance that Islam stands for. The movement also includes training future leaders and missionaries.

2.

Example:

Think of a fundraising campaign for a community project. When people contribute, the funds are used to create something positive, like building a school or a library. Similarly, Tahrik-e-Jadid is a way for Ahmadi Muslims to support the spreading of Islam and to help build new centers for learning and worship.

What are the prophecies about the Promised Messiah (AS)?

Answer: The Promised Messiah (AS), Hazrat Mirza Ghulam Ahmad (AS), was foretold in both the Hadith (sayings of the Prophet Muhammad SA) and in the Qur'an. The Prophet Muhammad (SA) prophesied that in the latter days, a reformer would come to revive Islam and guide the world back to the true teachings of Islam. Hazrat Mirza Ghulam Ahmad (AS) is believed by Ahmadi Muslims to be the

fulfillment of this prophecy. He was sent to end religious divisions, restore the true teachings of Islam, and challenge misconceptions about the faith. The Promised Messiah (AS) fulfilled many prophecies, such as the return of Isa (AS) in spirit, and worked to bring people closer to Allah through peace and service to humanity.

Example:

Think of a teacher who is predicted to arrive and solve problems that no one else could solve. Hazrat Mirza Ghulam Ahmad (AS) is seen as the fulfillment of that prophecy, coming to solve the spiritual problems of the world and bring people back to the true path of Islam.

QUARTER 3:

What are the different types of Jihad in Islam?

Answer: Jihad in Islam means “striving” or “struggling” in the way of Allah. It is often misunderstood, but the Qur’an teaches that Jihad can be peaceful and internal, not just about physical fighting. There are several types of Jihad:

Jihad of the soul (greater Jihad): This is the most important form of Jihad. It refers to the inner struggle to purify oneself, overcome bad habits, and become a better person. The Prophet Muhammad (SA) said the greatest Jihad is to fight against one’s own desires and weaknesses.

Jihad of the tongue (spreading knowledge): This involves using speech to spread the message of Islam and call people to good behavior. It’s about promoting truth and goodness with wisdom and patience.

Jihad of the hand (helping others): This means helping those in need, providing charity, and working for justice in society.

Jihad of the sword (only in self-defense): This refers to fighting in defense of Islam when it is attacked. However, it must be done only as a last resort, and only for protecting oneself, family, and faith, never for aggression or spreading violence.

In Ahmadiyya Islam, Jihad is mainly seen as peaceful and spiritual, focusing on self-improvement and spreading peace and understanding.

Example:



Think of Jihad like a race to become a better person. You compete against your own bad habits, like laziness or impatience, to be more kind, patient, and loving.

How did the Holy Prophet (SA) establish peace treaties?

Answer: The Holy Prophet Muhammad (SA) was a great peacemaker who valued peace and harmony. He established several peace treaties to prevent conflict and allow people to live peacefully. The Treaty of Hudaibiyyah is one of the most famous examples. It was a peace agreement between the Muslims and the Quraysh tribe of Makkah, which was meant to end hostilities and allow both sides to focus on peaceful coexistence. The treaty was initially seen as unfavorable by some of the Prophet's companions, but in the long run, it allowed more people to embrace Islam peacefully, as it created a period of peace and trust between the two groups.

In Ahmadiyya Islam, the example of the Prophet (SA) in establishing peace through dialogue and mutual understanding is a key lesson for Muslims today, especially in promoting interfaith harmony and peaceful coexistence.

Example:

1. Imagine two school teams fighting over something. Instead of fighting, the teacher helps both teams make a peace agreement so that they can work together on something more important, like helping the community. The Prophet (SA) did something similar with the treaty, allowing people to live together peacefully.

How do Muslims spread the message of "Love for All, Hatred for None"?

Answer: The phrase "Love for All, Hatred for None" reflects the core values of Ahmadiyya Islam: love, peace, and tolerance. Muslims spread this message by showing kindness and respect to everyone, regardless of their faith, background, or beliefs. The Ahmadiyya Muslim Community believes in spreading Islam through peaceful means, such as education, dialogue, and service to humanity. For example, they organize interfaith events, charity work, and humanitarian projects to demonstrate that love and peace are at the heart of Islam. The Ahmadiyya belief teaches that we should treat everyone with compassion and work towards the welfare of all people.

Example:

Think of a group project where everyone contributes to make something good for the whole school. Even if the people in the group are from different backgrounds, the



goal is to make something positive together. Similarly, spreading love for all and hatred for none means helping everyone, no matter who they are.

What is the meaning of "Tawakkul" (trust in Allah)?

Answer: Tawakkul means trusting in Allah and relying on Him, while also putting in our own effort. It's the belief that after doing everything we can, we leave the results to Allah, knowing He has the best plan for us. In Surah At-Tawba (9:51), Allah says, "Say, 'Nothing will happen to us except what Allah has decreed for us; He is our protector.'" This teaches that while we should work hard and strive for success, the ultimate outcome is in Allah's hands. In Ahmadiyya Islam, Tawakkul also means having patience and faith in difficult times, trusting that Allah will guide us through.

Example:

Imagine you're studying hard for an exam. You do your best, but you trust that whatever happens, it is part of Allah's plan, and He will guide you to the right outcome. You do the work, but leave the rest to Him.

How does Islam emphasize honesty in trade?

Answer: Islam teaches that honesty and fairness in trade are essential values. The Qur'an warns against cheating and deceit in business. In Surah Al-Baqarah (2:188), Allah says, "Do not consume one another's wealth unjustly or send it to the rulers to aid you in wronging others..." Muslims are encouraged to be truthful, transparent, and just in all their transactions. The Holy Prophet Muhammad (SA) also said, "The honest merchant will be with the Prophets on the Day of Judgment." In Ahmadiyya Islam, this means that business should be conducted with integrity, where both parties are treated fairly, and no one is exploited. Allah rewards those who conduct business in a righteous manner.

Example:

Imagine you're selling something, and you're honest about the quality and price. You wouldn't try to trick the buyer into paying more than what something is worth. Being honest in business is what Islam encourages to build trust and fairness.

QUARTER 4:

How does prayer benefit mental health?

Answer: Prayer, or Salah, in Islam has many benefits for mental health. When Muslims pray five times a day, they take time to pause, reflect, and connect with Allah. This time of calm and focus can reduce stress, anxiety, and negative emotions. The physical actions in prayer, like bowing and prostration, also help release tension in the body, making it both a mental and physical practice. The act of

Tawakkul (trusting Allah) during prayer helps Muslims to feel less overwhelmed by life's challenges. The regular routine of prayer gives Muslims a sense of peace, purpose, and inner strength, which can improve overall mental health.

Example:

Imagine you're feeling stressed about something, like a big test or a problem with a friend. When you pray, you pause for a moment to clear your mind, focus, and ask Allah for help. It helps you feel more relaxed and ready to face the challenges with confidence. (Sometimes our prayers are accepted immediately and other times we have to pray longer to feel relaxed and have the prayer accepted)

How does the Ahmadiyya Muslim Community serve humanity?

Answer: The Ahmadiyya Muslim Community serves humanity by following the teachings of peace, kindness, and service to others. They believe that Islam's true message is about caring for others and making the world a better place. The community is involved in many charitable efforts like providing food, medical aid, and education to those in need. Ahmadi Muslims also support the building of schools, hospitals, and water wells in areas where these resources are scarce. The Ahmadiyya Muslim Community also emphasizes interfaith dialogue, where they meet with people of other faiths to promote understanding and unity. This service to humanity is a way of spreading Islam's message of love for all, hatred for none.

Example:

Think of a group of students organizing a charity event to collect food or clothes for those who don't have enough. That's how the Ahmadiyya Muslim Community works—helping others without expecting anything in return.

What is the significance of Jalsa Salana?

Answer: Jalsa Salana is the annual convention held by the Ahmadiyya Muslim Community. It is a special time where Muslims from all over the world come together to pray, listen to speeches, and strengthen their faith. The convention also includes discussions on how to improve personal lives and contribute to society. It's a time of unity, where members gather to renew their commitment to serving Allah and humanity. Jalsa Salana helps the community come closer to the teachings of Islam and learn from each other's experiences. The Ahmadiyya belief emphasizes that such gatherings are important for spiritual growth and the spreading of peace and knowledge.

Example:

Imagine a huge school event where students from all around the world gather to learn, share ideas, and bond over common goals. That's like Jalsa Salana—everyone comes together to grow spiritually and help others.



How does the Qur'an encourage lifelong learning?

Answer: The Qur'an encourages lifelong learning by constantly urging Muslims to seek knowledge and wisdom. In Surah Al-Alaq (96:1-5), the first revelation to the Prophet Muhammad (SA), Allah commands: "Read in the name of your Lord who created..." This shows that learning, especially learning about the world and about Allah, is one of the most important things a Muslim can do. Islam teaches that seeking knowledge is not only important for personal development but also for serving humanity. The Prophet Muhammad (SA) said, "Seeking knowledge is an obligation upon every Muslim." This means that education is encouraged at all stages of life, and it helps Muslims to be better individuals and better members of society.

Example:

Think of it like going to school every day to learn new things. The Qur'an teaches that seeking knowledge and understanding—whether it's about science, history, or the faith—is a lifelong journey that brings us closer to Allah.

How do Muslims maintain unity in faith?

Answer: Muslims maintain unity in faith by following the teachings of the Qur'an and the Hadith (sayings of the Prophet Muhammad (SA)). One of the keyways to maintain unity is through the belief in one God (Allah) and the finality of the Prophet Muhammad (SA). Muslims are encouraged to pray together, celebrate religious occasions as one community, and support each other in times of need. In the Ahmadiyya Muslim Community, unity is strengthened by the leadership of the Khalifa, who guides the community in matters of faith and practice. By following the principles of love, respect, and brotherhood, Muslims are able to stay united in their beliefs and work together for the common good.

Example:

Imagine a group of friends who all share a common goal—helping their school community. They might have different strengths, but they work together, helping each other out and making sure no one is left behind. In the same way, Muslims maintain unity by focusing on their shared beliefs and supporting one another in their faith.



Prayers & Hadith

Syllabus Section

Prayer for Starting a Meal

بِسْمِ اللَّهِ وَعَلَى بَرَكَاتِهِ	
Transliteration	<i>Bismillaahi Wa 'Alaa Barakatillah</i>
Translation	In the name of Allah, and with the blessing of Allah (I start eating).
Discussion Points	• We believe that if we start anything with the name of Allah, it brings us more goodness. It makes Allah happy with us and He blesses us even more. We start eating in the name of Allah to remember that Allah is the One who provided food for us. • The Holy Prophet (sa) used to sit down for meals and paid attention to his food when he ate. He treated food with respect because food is a blessing from Allah. • Other Etiquettes of Eating food: ○ We should always eat with our right hand ○ We should chew with our mouths closed. ○ We should eat from what is in front of us. ○ We should not reach over other people's plates. ○ We should not complain if we do not like the food being served. ○ We should not waste food and only put as much as we can finish on our plate.
Activities	• Why Do We Say This Prayer? ○ To thank Allah for providing food and ensuring it benefits our bodies. ○ To ask for blessings in the food so it nourishes us properly. • What are other etiquettes of eating? • Discuss where food comes from (farms, water, sun) and how Allah makes these things possible. Help them reflect: <i>What if we didn't have food?</i>

Prayer for Finishing a Meal

الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا، وَسَقَانَا، وَجَعَلَنَا مِنَ الْمُسْلِمِينَ	
Transliteration	<i>al-ham-du lil-laa-hil-la-dhee at-`a-ma-naa wa sa-qaa-naa wa ja-`a-la-naa minal-mus-li-meen</i>
Translation	All praise belongs to Allah, Who provided us with food and drink and enabled us to be Muslims (submissive to God).
Discussion Points	• This prayer teaches us to show gratitude to Allah for what he provided for us and highlights the importance of recognizing that food doesn't just appear; it comes from Allah through various sources (farmers, water, plants, animals). • We should also remember those that are not
Activities	• Why do you think we should thank Allah for making us Muslims? What advantages do you have as a Muslim child?

Prayer for Entering the Home

اَللّٰهُمَّ اِنِّيْ اَسْئَلُكَ خَيْرَ الْمَوَلِجِ وَ خَيْرَ الْمَخْرَجِ بِسْمِ اللّٰهِ وَلَجْنَا وَعَلَى اللّٰهِ رَبَّنَا تَوَكَّلْنَا	
Transliteration	<i>Allahumma innee as-aluka khairal mau-laji wa khairal makh-raji bismiLlah-i walajnaa wa `al-Allahi rabba-naa tawakkal-naa</i>
Translation	O Allah! I supplicate You to grant me the best of entries (to my house) and the best of exits. In the name of Allah we enter and in Allah, our Lord, we put our complete trust
Discussion Points	• Acknowledging Allah's Guidance and Blessings ◦ Explain how the dua reminds us that Allah is the ultimate source of protection and blessings when entering or leaving home. ◦ Reflect on how every action, big or small, should begin with Allah's name to bring barakah (blessings). • Safety and Protection ◦ Highlight that asking for "the best of entries and exits" means seeking safety, peace, and well-being in all transitions, including leaving and returning home. ◦ Discuss the importance of feeling secure and the role Allah plays in ensuring safety. • Trust in Allah (Tawakkul) ◦ Define tawakkul (trust in Allah) in simple terms: relying on Allah to protect and guide us in all aspects of life. ◦ Relate it to children's trust in their parents for care and safety. • Fostering Gratitude for the Home ◦ Discuss how a home is a blessing from Allah, providing comfort, family, and a safe space. ◦ Encourage children to think about why they are grateful for their home. • Mindfulness in Daily Routines ◦ Show how saying the prayer reminds us to be conscious of Allah in our everyday actions, making them acts of worship. ◦ Discuss how small habits, like this dua, can make a big impact on our connection with Allah. • We should also say Assalamu Aleikum as we enter our homes
Activities	• What is the importance of a Home?

Prayer for Exiting the Home

بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ	
Transliteration	<i>BismiLlaah-i tawakkaltu `alAllahi wala hoola wala quwwata illaa biLlaah-i</i>
Translation	(I leave my house), in the name of Allah and I put my trust in Allah. (One has) no power (to be safe from sins) and no power (to do good) except with (the help of) Allah.
Discussion Points	• By saying this valuable prayer, we put ourselves and our house under Divine protection against all the potential evils, mishaps and dangers of the world. • Seeking Allah's Protection: Discuss how this dua reminds us to seek Allah's protection and assistance when leaving home to face daily challenges. • Relying on Allah (Tawakkul): Explain the concept of trusting Allah in every situation while making our best efforts. • Acknowledging Our Limitations: Highlight how the phrase "There is no might or power except with Allah" teaches us humility and reliance on Allah in all circumstances. • Preparation with Trust: Discuss how this dua complements our efforts, such as locking the house and looking both ways before crossing the road and trusting Allah for safety afterward. • Good Manners When Leaving Home: Talk about how reciting the dua brings barakah (blessings) and how we should leave the home peacefully, greet others with Assalamu Aleikum, and behave respectfully outside. • Protection from Harm: Explain that this dua seeks Allah's help against physical dangers and bad decisions. It also helps us remember Allah no matter where we go.

Prayer for Delivery from Afflictions

رَبِّ كُلِّ شَيْءٍ خَادِمُكَ رَبِّ فَاحْفَظْنِي وَانصُرْنِي وَارْحَمْنِي	
Transliteration	<i>Rabbi Kullu Shay'in Khadimuka Rabbi Fahfazni Wansurni Warhamni</i>
Translation	O my Lord, everything serves You. So O my Lord, protect me and help me and have mercy on me.
Discussion Points	• The Promised Messiah (as) wrote on 6th of December 1902: Last night I was in such a state that if revelation from God had not come, I had no doubt that it was my last hour. In this state I dozed off and saw that three male buffaloes came. One of them came towards me and I hit him and pushed him aside. Then the second one came and I pushed it away as well. When the third one came he appeared so powerful that I thought there is no escape from him. With God's Grace as soon as this thought occurred in my mind, the male buffalo turned its head to one side. I realised it was a Godsend and escaped by brushing past him. I started to run and thought that it would chase me but I did not look back. At that time, in my dream, God inspired me with this prayer. • Promised Messiah (as) further states that: My heart was inspired that this is Ism-e-A'zam and whosoever will recite these words will be delivered of his affliction. (Tadhkirah 2009 UK, revelation of 1902). Afterwards the Promised Messiah (as) wrote and advised his friends to recite this prayer with humility and sincerity during ruku', prostration and while standing up after reciting Surah Al-Fatihah. • In his Friday Sermon of 23 August 2024, Hadhrat Khalifatul Masih V (aa), instructed all Jamaat members including children to recite this prayer 100 times daily.

Prayer for Going to Bed

اَللّٰهُمَّ بِاسْمِكَ اَمُوْتُ وَاَحْيَا	
Transliteration	<i>alla-humma bis-mi-ka a-moo-tu wa ah-yaa</i>
Translation	Allah, in your name I die (sleep) and I become alive (awake)
Discussion Points	• Sleep is a kind of death. We believe that Allah alone controls our life and death. Therefore, we trust Him alone to take care of us when we are asleep. • This prayer is amazing in the sense that, we do start everything with the name of Allah, so reciting this prayer before sleeping, we not only go to sleep in Allah's name, but also wake up in Allah's name. Thus Islam teaches us to remember Allah in every aspect and action of our lives. • Trusting Allah with Our Lives: Discuss how saying this prayer symbolizes our complete reliance on Allah, even during sleep when we are most vulnerable. • Reminder of Life and Death: Highlight how the prayer helps us reflect on life's temporary nature and the ultimate return to Allah. • Gratitude for Sleep and Renewal: Discuss how sleep rejuvenates the body and mind, and how we thank Allah for granting us rest and the ability to wake up refreshed. • Connecting to Allah Before Sleeping: Encourage children to see bedtime as a special moment to remember Allah and feel His protection.
Activities	• Reminder to recite this prayer before going to bed tonight. • Before reciting this prayer, encourage children to share one thing they're thankful for that day. This builds gratitude alongside the prayer.

Prayer for Waking Up

الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ	
Transliteration	<i>Al-hamdu lillahil-ladhee ahyaanaa ba`da maa amaata-naa wa ilai-hinnushoor</i>
Translation	All praise belongs to Allah who brought us back to life (woke us up), after causing us to die (sleep), and to Him will we return.
Discussion Points	• Sleep is a kind of death. When we wake up, it is just like we are alive once again. Therefore, we should always be thankful to Allah and should praise Him for bringing us back to life. • Gratitude for a New Day: Discuss how the dua expresses gratitude to Allah for giving us another chance to live, pray, and do good deeds. • Connection to the Afterlife: Highlight how this prayer reminds us of the Day of Judgment when we will return to Allah after death, prompting us to prepare for that meeting. • Acknowledging Allah's Power Over Life and Death: Reflect on Allah's complete control over life and death and how this realization helps us stay humble and dependent on Him. • Starting the Day with Positivity: Emphasize that beginning the day with gratitude to Allah sets a positive tone and encourages mindfulness and good intentions. • Life as a Blessing and Opportunity: Explain that each new day is a chance to do better, seek forgiveness, and help others. • Fostering a Habit of Thankfulness: Discuss how thanking Allah for small blessings, like waking up, helps build a habit of gratitude in daily life.
Activities	• Discuss the Gift of Sleep: Ask children to list reasons why sleep is a blessing and how waking up helps them feel refreshed and energized. Relate it to Allah's gift of renewed life each morning.

Prayer for Entering the Washroom

اَللّٰهُمَّ اِنِّیْ اَعُوْذُبِكَ مِنَ الْخُبْثِ وَالْخَبَائِثِ	
Transliteration	<i>Allahumma inni audhu bika minal khubthi wal khabaith</i>
Translation	O Allah! I seek your refuge from all sorts of (physically and spiritually) harmful and vicious things.
Discussion Points	• If we are not regularly relieved of the waste produced, as a result of the process of digestion, it may cause many illnesses. Also, the discharged matter, if not disposed properly may cause other health hazards. By this prayer, we seek Allah's protection against all such potential troubles. We are also reminded of the necessity of keeping clean not only ourselves but also our washrooms. • Cleanliness and Purity: Highlight how the washroom is a place where cleanliness is maintained but also a place where impurities exist, making this prayer important for physical and spiritual protection. • Respect for Private Spaces: Explain that the washroom is considered a private and potentially unclean space, so we ask for Allah's protection when entering it. • Building a Habit of Turning to Allah: Emphasize that reciting this prayer teaches us to turn to Allah in all matters, big or small, as He is always there to help and protect us. • Connection Between Hygiene and Worship: Discuss how staying clean is essential in Islam for performing acts of worship, like prayer, linking this to why the prayer is recited before entering the washroom.

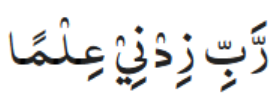
Prayer for Leaving the Washroom

الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنِّي الْأَذَى وَعَافَانِي وَأَبْقَى فِي مَنَفَعَتِهِ	
Transliteration	<i>Al hamdu lillah hilladhi adh-haba anni yal'adha wa afani wa abqa fi manfa atih</i>
Translation	All praise belongs to Allah Who saves me from harm and has kept me in good health and whatever was beneficial he saved it for me.
Discussion Points	• Show Gratitude to Allah for bodily functions working properly, which are often taken for granted and recognizing that even mundane bodily processes, like elimination, are a mercy and blessing. • The dua emphasizes well-being and how Allah preserves beneficial aspects of health and life. • This is a wonderful prayer that helps us reflect on the dual aspects of removal of harm and maintenance of what benefits us. • Highlight how the Islamic tradition ties daily bodily functions to spiritual reflection and thankfulness. • Discuss the concept that cleanliness (physical) contributes to overall well-being (spiritual and mental).
Activities	• Importance of Praising Allah After Using the Washroom? ○ Reflect on the hidden complexities of the human body that allow these processes to work seamlessly. ○ Discuss how praising Allah fosters humility and appreciation for His blessings. ○ Encourage children to write down things they are grateful for daily (e.g., clean water, healthy food, working bodies) • Integrating the Dua into Daily Life • Use simple diagrams to show how food is turned into energy and waste, emphasizing how amazing our bodies are. • Think of other sunnahs related to cleanliness and use of washroom, such as: ○ Using water for cleaning ourselves ○ Using left hand to clean our private parts ○ Washing hands after using the washroom

Prayer for Success in Calling to Allah

رَبِّ اشْرَحْ لِي صَدْرِي - وَيَسِّرْ لِي أَمْرِي - وَاحْلُلْ عُقْدَةً مِّنْ لِّسَانِي - يَفْقَهُوا قَوْلِي	
Transliteration	<i>Rabbish-rahlee sadree wa yassir-lee amree wah-lul `uqda-tanm-mil-lisaani yaf-qahoo qaulee</i>
Translation	My Lord, open out for me my breast, And ease for me my task, And loose the knot of my tongue, that they may understand my speech. (20:26-29)
Discussion Points	• This is the prayer of Prophet Moses (as) mentioned in the Holy Qur'an which he recited when tasked with bringing Allah's message to Pharaoh and his people. • This prayer sheds light on the necessary qualifications that a preacher should possess in order to succeed in his mission: ○ He must be inspired with zeal and enthusiasm for his mission and must possess strong arguments to support his cause, which is highlighted in asking to "open out my breast". ○ His teachings must be easy to comprehend as highlighted in "ease for me my task" ○ He should be a good speaker as highlighted in "And loose the knot of my tongue" ○ He should always be on the lookout for favourable opportunities for his discourse to be listened to with attention and respect as highlighted in the last part.
Activities	• How can we do tabligh? • Why is it important to do tabligh?

Prayer for Increase in Knowledge

	
Transliteration	<i>Rabbi zidni 'ilmaa</i>
Translation	O my Lord, increase me in knowledge. (20:115)
Discussion Points	• The words “O my Lord, increase me in knowledge” show the great importance that the Quran attaches to the acquisition of knowledge. Even the Holy Prophet (sa) to whom was vouchsafed knowledge about the generations that have passed away and about those that are yet to be born, is taught to pray that his knowledge may be increased. • It is related in a Hadith that the Holy Prophet Muhammad (sa) said: „Seek knowledge though it may be found in a country as far away as China” • Elsewhere in the Quran knowledge has been styled as "God's great grace" (2:270 & 4:114). • This verse of Holy Quran also implies that all knowledge is of two kinds: (a) that which is vouchsafed to man through revelation and which has found its perfect manifestation in the Quran which is the last and most perfect Divine teaching; (b) that which man acquires by his own effort and labour. It is this second kind of knowledge for the acquisition of which man is enjoined in the present verse to make ceaseless effort.
Activities	• What are some ways we can increase our knowledge? • Why is Allah's help important in increasing our knowledge? • What do you want to be when you grow up? ○ Maybe you want to be an astronaut. Astronauts know a lot about outer space and the planets. Or maybe a doctor? They know a lot about the human body and medicines. You can go to school and learn about anything you want. You will learn a lot of things, but no matter how much you study and how long you stay in school, you will not be able to know everything. But Allah is different. He is Al-Aleem, The All Knowing. That's why we turn to Allah with this prayer to help us increase our knowledge.

Prayer for Parents

رَبِّ اَرْحَمُهُمَا كَمَا رَبَّيْنِي صَغِيرًا	
Transliteration	<i>rab-bir-ham-hu-maa ka-maa rab-ba-yaa-ni sa-ghee-raa</i>
Translation	O my Lord, have mercy on them even as they nourished me in my childhood. (17:25)
Discussion Points	• Our parents spend a lot of time and effort in raising us. They give us their greatest attention during the early years of our life. This prayer is especially for our parents and asks Allah to have mercy on them because they show mercy to us. • We can show our parents a lot of love, but it will never be enough to repay them for all their sacrifices. Thus, one of the best things we can do is pray for our parents. Allah has taught us this prayer in the Holy Qur'an. • God Almighty repeatedly commands us to obey our parents. Allah Almighty says: "And We have enjoined on man to be good to his parents." (46:15) • Allah grants a very high status to parents in the Holy Qur'an. The Holy Qur'an also states: "Thy Lord has commanded, 'Worship none but Him, and show kindness to parents. If one of them or both of them attain old age with thee, never say unto them any word expressive of disgust nor reproach them, but address them with excellent speech.'" (17:24) • This means – O mankind! God commanded you to worship Him alone and you should be very kind to your parents. If both or either one of them reaches old age in your lifetime, never say to them that they are a burden. Never be rude to them; instead be respectful to them. • Extend your uttermost obedience to them and love them from the bottom of your heart. • Service to parents and obedience to them is the duty of every child. Children should not only outwardly obey their parents, but should also consider it an obligation to routinely pray for their parents with love and affection. • Many Ahadith also stress the importance of obeying our parents. The Holy Prophet (sa) said, "Paradise lies under the feet of your mother." • Parents are an irreplaceable blessing of God.
Activities	• Make a list of ways to show your appreciation to your parents for all they do for you. • At home, ask your parents some fun questions and get to know them a little better. For ideas, see the list of possible questions below. You can choose to write down their answers in a journal or make a home video: ○ What was your childhood like? ○ What were you like in high school?

	○ How would your parents have described you? ○ What happy memory will you cherish forever? ○ What have you always wanted to tell me but didn't get the chance to? ○ When you were growing up, who inspired you the most? ○ If you had to do it all over again, would you pursue the same career path? ○ What was the best trip of your life? ○ What do you miss most about the 'old days'? ○ What are you most proud of? ○ What did you discover recently that you wish you discovered sooner? ○ What is your favorite place you have lived? ○ What were you doing when you were my age?
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Prayer for Mercy and Forgiveness

رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّحِيمِينَ	
Transliteration	<i>Rabbighfir warham wa anta khairur rahimin</i>
Translation	My Lord, forgive and have mercy, and Thou art the Best of those who show mercy. (23:119)
Discussion Points	• Asking for Forgiveness: Discuss the importance of seeking forgiveness from Allah, as no one is free from mistakes, and Allah is always ready to forgive those who turn to Him sincerely. • Mercy of Allah: Highlight Allah's mercy and how it is boundless and all-encompassing, providing relief and comfort to those who seek it. The mercy of Allah is always greater than any of our shortcomings. • Humility in Asking for Forgiveness: Talk about how asking for forgiveness teaches us humility, acknowledging that we are not perfect and need Allah's guidance and mercy to be better. • The Connection Between Mercy and Forgiveness: Explain how forgiveness and mercy go hand in hand. When Allah forgives, He also shows mercy by relieving us from the consequences of our mistakes and giving us a fresh start.
Activity	• Talk about the importance of forgiving others and how Allah forgives us, even when we make mistakes. Encourage children to share examples of when they had to forgive someone or ask for forgiveness.

Prayer for Steadfastness and Allah's Help

رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ	
Transliteration	<i>rab-ba-naa af-righ `a-lai-naa sab-ran-wa thab-bit aq-daa-ma-naa wan-surnaa `a-lal qau-mil-kaa-fi-reen</i>
Translation	O our Lord, pour forth steadfastness upon us and make our steps firm, and help us against the disbelieving people. (2:251)
Discussion Points	• The purpose of our lives, as Muslims, is to attain the pleasure of Allah. The best way to do that is by doing everything that Allah tells us to. • The Holy Prophet Muhammad (sa) says that there are two blessings that one should envy: one is time and the other is health. Most of us are fortunate that we have time (we are young) and health, so we should use it wisely. • We should never betray Allah, He is always watching. Sometimes we make mistakes, as we are weak; thus, we have been taught this prayer to make us steadfast. • Allah will protect us if we are true to Him. We should recite this prayer daily so that whenever we die, it is in a state of loyalty.

Prayer for Entering the Mosque

بِسْمِ اللَّهِ الصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ، اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي وَافْتَحْ لِي أَبْوَابَ رَحْمَتِكَ	
Transliteration	<i>bis-mil-laa-his-sa-laa-tu was-sa-laa-mu `a-laa ra-soo-lil-laa-hi.</i> <i>Il-laa-hummagh-fir-lee dhu-noo-bee waf-tah-lee ab-waa-ba rah-ma-tik</i>
Translation	In the name of Allah (I enter). And all blessings and peace be upon the Prophet of Allah. O Allah! Forgive me my sins and open the doors of Your mercy upon me.
Discussion Points	• A mosque is a house of worship where we pray to Allah. Therefore, we step into the mosque with the name of Allah. In this prayer, first, we send blessings on the Holy Prophet (sa). Then we ask Allah to forgive us for things that we have done wrong. We ask Him to have mercy on us and treat us with kindness. • It is necessary to recite Bismillah before any virtuous act and, as such, we do the same upon entering the mosque. Then, we invoke blessings on the Holy Prophet (sa), as he was the one who taught us the blessed Daily Prayers (Salat). Towards the end of this prayer, we seek God's forgiveness of our sins so that we may present ourselves before Him in purity, at the time of Prayer (Salat). Finally, we invoke His mercy so that our worship is accepted by Him, and He is happy with us.
Activities	• Ask children to draw write or paste the dua near the mosque or namaz center entrance. This visual aid can reinforce the importance of the dua when they visit the mosque.

Prayer for Leaving the Mosque

بِسْمِ اللَّهِ الصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ، اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي وَافْتَحْ لِي أَبْوَابَ فَضْلِكَ	
Transliteration	<i>bis-mil-laa-his-sa-laa-tu was-sa-laa-mu `a-laa ra-soo-lil-laa-hi. Al-laa-hummagh- fir-lee dhu-noo-bee waf-tah-lee ab-waa-ba fad-lik</i>
Translation	In the name of Allah (I leave). And all blessings and peace be upon the Prophet of Allah. O Allah! Forgive me my sins and open the doors of Your blessings upon me.
Discussion Points	• A mosque is a house of worship where we pray to our Lord. Therefore, we leave in the name of Allah, send blessings on the Holy Prophet (sa), and ask for Allah's forgiveness. • Since we are leaving the mosque and going back to do our worldly jobs, we ask Allah to bless that part of our life, too. We want His blessings in things we do every day, like going to work, going to school, looking after our homes, etc. • We should always remember Allah outside of the mosque and do all the good things a Muslim should do. • There is a change of only one word in this prayer compared to the preceding prayer: instead of His mercy, we seek His bounties. The Holy Qur'an (62:11) says: And when the Prayer is finished, disperse in the land and seek Allah's grace and remember Allah much that you may prosper. So, while returning from the Prayer service, we pray that God bless our business or our other worldly pursuits related to our livelihood. And as we are blessed with the 'spiritual food' through the prayers, we pray to God to make plentiful provision so that we can procure 'material food' for our bodily needs.
Activities	• This prayer is almost identical to the prayer for entering a mosque. What is different? Why do you think we ask for mercy as we enter and blessings as we leave a mosque?

Prayer for Getting into a Vehicle

سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ وَإِنَّا إِلَىٰ رَبِّنَا لَمُنْقَلِبُونَ	
Transliteration	<i>Subhana allazi sakhkhara lana haza wama kunna lahuu muqrinina wa inna ila rabbina lamunqaliboon.</i>
Translation	Glory be unto Allah who has subjugated this unto us, though we were unable to subdue it. Behold! We are as surely to return unto our Lord!
Discussion Points	• Discuss how this prayer emphasizes Allah's power to make things work for us, like the vehicle. Allah is the one who makes transportation possible, whether by car, bus, or any other means. • Reflect on the many ways in which Allah controls the world, and how this prayer helps us acknowledge that He is the ultimate cause behind everything we have and experience. • Humility and Gratitude: This prayer also reflects our humility. Without Allah's help, we would not be able to achieve certain things, such as controlling a vehicle, traveling long distances, or even existing in the world. • Encourage discussion on how this reminds us to be grateful for the things we often take for granted, like a functioning vehicle. • Reminder of Our Dependence on Allah: Reflect on the fact that Allah has made the vehicle "subdued" to us. Despite our advancements in technology, we have no control over the fundamental forces that allow a vehicle to function, like the laws of physics, the natural elements, or the wisdom to design it. • Emphasize the importance of relying on Allah, even in seemingly mundane tasks, like using a vehicle for travel. • Allah's Favor and Protection: The prayer acknowledges Allah's mercy and the favor He has given us by allowing us to travel comfortably. Every time we get in a vehicle, it's a reminder that we are relying on Allah's protection. • The concluding part of the prayer reminds us that our final destination is Allah. Discuss how we should remember Allah on all journeys, as life itself is a journey toward our Creator, and He is our ultimate return. • Discuss how this prayer is still as relevant today with the modern modes of transportation as it was during the time of Holy Prophet Muhammad (sa). • Other etiquettes of travelling: ◦ During a journey, if you are going up a slope, recite Allahu Akbar, while going down recite Subhanallah. ◦ One should pray while on a journey because prayers of travelers find special acceptance. ◦ Try to avoid night travel. If there are three or more travelers together on a journey, one of them should be designated as the leader.

Prayer for Recovery from Illness

بِسْمِ اللَّهِ الْكَافِي بِسْمِ اللَّهِ الشَّافِي بِسْمِ اللَّهِ الْغَفُورِ الرَّحِيمِ بِسْمِ اللَّهِ الْبَرِّ الْكَرِيمِ يَا حَفِيظُ يَا عَزِيزُ يَا رَفِيقُ يَا وَلِيَّ اشْفِنِي	
Transliteration	<i>Bismillahil Kaafi, Bismillahish Shafi, Bismillahil Ghafoorir Raheem. Bismillahil Barril Kareem. Yaa Haffezu Yaa Azeezu Yaa Rafeequ Yaa Waliyyush fini</i>
Translation	In the name of Allah, the Sufficient, In the name of Allah, the Healer. In the name of Allah, the Most Forgiving, the Ever Merciful. In the name of Allah, the Benevolent, the Noble. O Protector, O Mighty, O Companion, O Guardian, bestow healing on me.
Discussion Points	- On January 27, 1905 the Promised Messiah (as) greatly suffered from a boil on his left cheek. On supplication he received this prayer as a revelation and on reciting it and blowing on himself he recovered. - In the Holy Qur'an it is mentioned that while telling his people about Allah, Hazrat Ibrahim (as) said: "And when I am ill, it is He Who restores me to health" (26:81) - In this verse Hazrat Ibrahim (as) attributes all malady and ailment to himself and all remedy and cure to God. The verse is quite in keeping with another verse of the Quran (4:80) wherein it is stated that whatever good comes to a man is from God and whatever misfortune befalls him is from his own self. In fact, every misfortune that befalls a man is the result of the contravention by him of a particular law of nature, so he himself is responsible for it. On the other hand, God being the Fountainhead of all grace, all good should be regarded as emanating from Him. - Thus whenever a calamity falls on us we should not complain rather pray to Allah the Almighty with humility to grant us health and save us from the affliction.

Prayer for Controlling Anger

اَللّٰهُمَّ اِنِّیْ اَعُوْذُبِكَ مِنَ الشَّیْطَانِ الرَّجِیْمِ	
Transliteration	<i>Allahumma inni auzu bika minash shaitanir rajeem</i>
Translation	O Allah, I seek refuge in You from Satan the accursed
Discussion Points	• It is related that, on seeing an angry person, the Holy Prophet (sa) said, "I know the words which will subside his anger" and he mentioned this prayer. • The Holy Prophet (sa) instructed: "If any of you becomes angry and he is standing, let him sit down, so his anger will go away. If it does not go away, let him lie down." • In another Hadith the Holy Prophet Muhammad (sa) said: "a champion is one who controls his temper at time of anger." • The life of the Holy Prophet Muhammad (sa) is full of examples where he showed kindness to his enemies even while facing severe persecution. When he visited Taif, he was met with great hostility. People chased him down and pelted him with stones until his clothes became drenched with blood. Anyone in the Prophet's (sa) situation would be angry or resentful. But when an angel came to the Holy Prophet (sa) and asked if the people of Taif should be destroyed, the Prophet (sa) showed nothing but kindness and mercy: "Nay! Nay! I trust that Allah the Exalted shall give birth to such people from among them who shall worship one true God," were his words. (The Life and Character of the Seal of Prophets, Vol. 1, p. 255) • Hazrat Mirza Ghulam Ahmad, the Promised Messiah (as) says if one's nature is prone to anger, then we must look for the cause. (Malfuzat, Vol. I, p. 47) We must be willing to look inward and fix ourselves if we want to lead happier lives. Most importantly, we must resist anger because we don't want to hurt other people in our lives.
Activity	• Make of list of reasons why anger is bad: ○ Lose self control ○ Say bad words or words that hurt others ○ Attack others physically ○ Bad effect on our health • Think of the last time when you became angry at someone or something and what was your reaction? How would you change your reaction in the light of this prayer?

Hadith: Importance of Taqwa

Arabic:

خَيْرُ الزَّادِ التَّقْوَى

Transliteration:

Khairuzzadit-Taqwa

Translation:

"The best provision for the journey (to the Hereafter) is through the fear of God."

Discussion Points for Kids:

1. What does "provision for the journey" mean?

- Explain using the example of packing for a trip (clothes, food, etc.).
- Relate it to preparing for the journey to the Hereafter (Jannah).

2. What is Taqwa (fear of God)?

- Explain the fear of God
- We obey Allah not because we are afraid of punishment, but because we don't want to lose His love and blessings.
- Just like we try to be good when our parents are watching, we should try to do good because Allah is always watching us, and He is happy when we do the right thing.
- Even if we make a mistake, Allah is very kind. When we say sorry (through dua or asking for forgiveness), He forgives us, just like parents do when we apologize.

3. Why is Taqwa the best provision?

- Good deeds and God-consciousness will help us succeed in the Hereafter.
- Taqwa makes us better people and helps us stay on the right path.

Activity:

- **Practical Example:** Ask kids, "What would you pack for a trip?" Then discuss what they can "pack" for their journey to Jannah (prayers, helping others, sharing, etc.).
- **Role-Play:** Create a scenario where one child has Taqwa (e.g., sharing and helping) and another doesn't. Discuss the outcomes.

Conclusion:



Remind children that Allah loves those who have Taqwa, and it is the most important thing we need to succeed in both this life and the Hereafter.

Hadith: True Wealth

Arabic:

الْغِنَى غِنَى النَّفْسِ

Transliteration:

Al-ghina ghinan-nafs

Translation:

"True wealth is wealth of the heart."

Explanation:

What is Wealth?

- Many people think wealth means having lots of money, toys, or fancy things. But the Holy Prophet Muhammad (ﷺ) taught us that *true wealth* doesn't come from these things.
- True wealth comes from being happy and thankful in your heart for what you already have.

Discussion Points:

1. What Makes You Feel Rich?

- Is it a big house?
- Lots of toys?
- Or is it having loving parents, friends, and a kind heart?

2. Let them answer and guide them to understand that real happiness isn't from things, but from feeling loved and loving others.

3. How Does a Wealthy Heart Look?

- A wealthy heart is full of gratitude, kindness, and peace. It feels rich because it doesn't always want more and more things.

4. Why Are Things Not True Wealth?



- Things can break or get lost. But a kind heart, good manners, and thankfulness stay with us forever!

Practical Examples:

1. Gratitude:

- When someone shares their lunch with you, saying "thank you" makes your heart feel full and happy.

2. Sharing:

- When you share your favorite toy with a friend, you feel rich in love and kindness.

3. Contentment:

- If you only have one toy, but you play with it happily, your heart is richer than someone who has many toys but is always upset.

Activity:

1. Gratitude Jar:

- Ask kids to write or draw one thing they are thankful for every day and put it in a jar. At the end of the week, talk about how these small blessings make them "rich in heart."

2. Roleplay:

- Act out two scenarios:
 - a) A child who is unhappy because they want more toys.
 - b) A child who is happy sharing what they have.
- Let the kids decide who has a wealthier heart.

Conclusion:

True wealth is not about how much you own. It's about how much you appreciate what Allah has already given you. A happy and thankful heart is the richest of all!

Remember: A wealthy heart says, "Alhamdulillah" (Thank You, Allah) every day!

Hadith: Deeds are Judged by Motives

Arabic:

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ

Transliteration:

Inna mal amaalu binniyyaat

Translation:

"Deeds are judged by motives."

Explanation:

What Does This Mean?

- This Hadith teaches us that Allah looks at *why* we do something, not just *what* we do.
- If we do good deeds for the right reasons, Allah will reward us.

Discussion Points:

1. What Are Motives?

- A motive is the reason why you do something.
- Example: Are you sharing your candy because you want to help a friend or because you want everyone to like you?

2. Why Do Intentions Matter?

- Good deeds become more special when they come from a pure heart.
- Example: Helping someone because you care is different from helping just to get a reward.

3. How Does Allah Know Our Intentions?

- Allah knows what is in our hearts. We can't hide anything from Him.
- Even if no one else sees our reasons, Allah always does.

Practical Examples:

1. Example 1:

- If you clean your room because your parents asked you, that's good. But if you clean your room because you want to make them happy and obey Allah, that's even better!

2. Example 2:

- Giving money to someone in need is a good deed. But if you give money just to show off, the reward is lost.

3. Example 3:

- If you pray to get closer to Allah, that's a pure intention. If you pray just because others are watching, it's not the same.

Activity:

1. Good Deed Roleplay:

- Roleplay different scenarios (e.g., helping a friend, sharing toys). Ask the kids to explain what the intention should be in each case.

2. Draw Intentions:

- Ask kids to draw hearts and write or draw inside what a good intention looks like.



3. "Why Did You Do It?" Game:

- Create fun scenarios and ask kids why they would do a certain good deed. Discuss which motives are the best.

Lesson:

Allah values our *intentions* more than just our actions. Always make sure your reason for doing something is to please Allah and help others, not just for praise or rewards.

Reminder: Say "**Bismillah**" before doing anything and think, "*Am I doing this for Allah?*"

Hadith: Verbal Abuse is Evil

مسلمان کا گالی دینا بہت بڑا گناہ ہے Abuse by (or of) a Muslim is an evil	سَبَابُ الْمُسْلِمِ فُسُوقٌ <i>Sibabul muslimi fusuq</i>
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Key Concept:

Islam teaches kindness, respect, and good treatment of others. Abuse—whether it is verbal, physical, or emotional—goes against the teachings of Islam. Muslims are supposed to be a source of peace, not harm, to others.

Discussion for Kids:

1. What Is Abuse?

- **Definition:** Abuse is when someone hurts another person with their words or actions. It can include saying mean things, hitting, or being unkind.
- **Examples for Kids:** Calling someone names, bullying at school, or pushing someone out of anger.

2. Why Is It Wrong?

- **Hurts Others:** Abuse makes people feel sad, scared, or unsafe.
- **Against Islamic Teachings:** Islam teaches love, kindness, and mercy. When someone abuses others, they are going against Allah's commands.

3. How to Avoid Abuse:

- **Control Your Words:** Always speak kindly and think before you say something.
- **Control Your Anger:** If you're angry, take deep breaths, walk away, or make dua to calm down.
- **Be Empathetic:** Think about how you would feel if someone treated you unkindly.



Activity for Kids:

1. Roleplay Kindness:

- Act out scenarios where someone is being unkind, and show how to respond with kindness instead of anger.
- Example: If someone calls you a mean name, how would you respond in a way that stops the conflict?

2. "The Balloon Exercise":

- Blow up a balloon and say something hurtful for every breath you blow in (e.g., "You're mean!"). When the balloon gets big, pop it, explaining that hurtful words build pressure until someone gets hurt.
- Then blow a balloon and say kind words (e.g., "You're my friend"). Release the air peacefully to show how kindness diffuses tension.

3. Draw a Chart:

- Create a two-column chart:
 - **"Words That Hurt"** and **"Words That Heal"**.
 - List words in each column to show the difference.

Key Takeaway:

- As Muslims, we must treat others the way we want to be treated. If we see abuse, we should stop it. If we feel angry, we should turn to Allah for help and practice self-control.

Hadith: Show Mercy to Others

جو رحم نہیں کرتا اس پر رحم نہیں کیا جائے گا One who does not show mercy will not be shown mercy.	مَنْ لَا يَرْحَمُ لَا يُرْحَمُ <i>Mal-la yarham la yurham</i>
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Key Concept:

Mercy means being kind, forgiving, and gentle toward others. Allah loves those who show mercy to His creations, and He promises to show them mercy in return. If we are harsh or unkind, we cannot expect Allah or others to treat us with kindness.

Discussion for Kids:

1. What Is Mercy?



- **Definition:** Mercy means caring for others, forgiving their mistakes, and helping them when they need it.
- **Examples for Kids:**
 - Sharing your toys with a friend who is sad.
 - Forgiving someone who accidentally bumped into you.
 - Helping someone who fell instead of laughing at them.

2. Why Is Mercy Important?

- **Mercy Reflects Allah's Love:** Allah is *Ar-Rahman* (The Most Merciful) and *Ar-Raheem* (The Most Compassionate). He shows us mercy every day by forgiving our mistakes and blessing us with His kindness.
- **Mercy Brings Love:** When we are kind and merciful to others, it makes people love and trust us.

3. How Can We Show Mercy?

- **To Family:** Be respectful to parents, share with siblings, and help them with chores.
- **To Friends:** Comfort your friends when they're upset and include them in your games.
- **To Animals:** Be gentle with animals—don't hurt or scare them.
- **To Nature:** Take care of trees and plants by not destroying or wasting them.

Activity for Kids:

1. Mercy Jar:

- Create a jar where kids can drop a coin or sticker every time they show mercy.
- Examples: Helping someone, forgiving a mistake, or being gentle to animals.
- At the end of the week, review the jar and celebrate acts of kindness!

2. Storytime:

- Tell the story of the Prophet Muhammad (ﷺ) showing mercy to animals, like the one about the thirsty dog that was given water by a kind person. The Prophet said that Allah forgave that person's sins because of their kindness to the dog.

3. Roleplay Exercise:

- Practice scenarios like:
 - A friend accidentally breaks your toy.
 - A younger sibling takes your pencil.
 - A bird with a broken wing is found.
- Discuss what merciful actions the kids could take in each situation.

Key Takeaway for Kids:



If you want Allah to be kind to you, always be kind to others. Mercy makes the world a happier place, and Allah rewards those who treat others with love and care.

Hadith: The Best Among You is the One Who Learns and Teaches the Qur'an

تم میں سے بہترین شخص وہ ہے جو قرآن سیکھتا ہے اور دوسروں کو سکھاتا ہے The best among you is the one who learns the Quran and teaches it.	خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ <i>Khairukum man ta alla mal Qurana wa allamahu</i>
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Key Concept:

This hadith emphasizes the importance of connecting with the Quran, understanding its teachings, and sharing that knowledge with others. It encourages both learning and teaching as noble acts that bring us closer to Allah and benefit the entire community.

Discussion for Kids:

1. What Is the Quran?

- The Quran is the holy book revealed by Allah to the Prophet Muhammad (ﷺ).
- It teaches us how to live good, kind, and righteous lives.
- It is a guide for everything we do in life.

2. Why Should We Learn the Quran?

- **To Understand Allah's Words:** The Quran tells us how to worship Allah, be kind to others, and stay away from bad actions.
- **To Gain Rewards:** Learning the Quran brings us closer to Allah. Even reading a single letter gives us blessings.

3. Why Should We Teach the Quran?

- **To Help Others:** Sharing Quranic knowledge helps our family and friends live better lives.
- **To Continue the Reward:** Every time someone acts on what you've taught them, you get a reward too!

Activity for Kids:

1. Quran Circle:



- Gather a group of kids and take turns reciting a small part of the Quran.
- Discuss the meaning of the verses together.

2. Surah Chart:

- Create a chart to track surahs memorized by each child.
- Reward milestones, like memorizing a new surah or helping someone learn one.

Key Takeaway for Kids:

The Quran is a special gift from Allah. When we learn it, we get closer to Allah. When we teach it to others, we help them love Allah too. This makes us among the "best" in the eyes of Allah and His Prophet (ﷺ).

Hadith: Modesty is All Virtue

حیا سراسر خیر و برکت ہے۔ Modesty is all virtue.	الْحَيَاءُ أَخَيْرُ كُلِّ شَيْءٍ <i>Alhaya'u khairun kulluhu</i>
---	--

Key Concept:

This statement highlights the importance of modesty (*haya*) in Islam. Modesty is a beautiful quality that protects us from bad behavior and keeps us close to Allah. It's an essential part of a Muslim's character and is praised as a sign of goodness.

Discussion for Kids:

1. What Is Modesty?

- Modesty means being humble, polite, and behaving in a way that pleases Allah.
- It also means dressing appropriately, speaking kindly, and respecting others.

2. Why Is Modesty Important?

- **It Pleases Allah:** Allah loves people who are modest in their actions and appearance.
- **It Protects Us:** Modesty helps us stay away from things that are wrong or inappropriate.
- **It Makes Us Kind and Respectful:** Modest people treat others with kindness and never act boastful or rude.

3. How Do We Practice Modesty?

- **In Speech:** Speak politely and avoid saying mean or rude words.
- **In Actions:** Behave respectfully with others, especially parents, teachers, and elders.



- **In Dressing:** Wear clothes that cover your body appropriately.
- **Online Modesty:** Be kind and careful about what you share or say online.

Examples for Kids:

1. At School:

- If a friend shows off their toys, respond kindly without jealousy or trying to compete.
- Speak politely to classmates and avoid teasing or mocking others.

2. At Home:

- Always use polite words like “please” and “thank you.”
- Dress appropriately when family or guests visit.

3. In Public:

- Speak softly and avoid drawing unnecessary attention to yourself.
- Sit and behave respectfully in gatherings or events.

Activity for Kids:

1. Modesty Role Play:

- Create scenarios where kids practice modesty. For example:
 - How to respond if someone compliments them.
 - What to do if they see someone being treated unfairly.

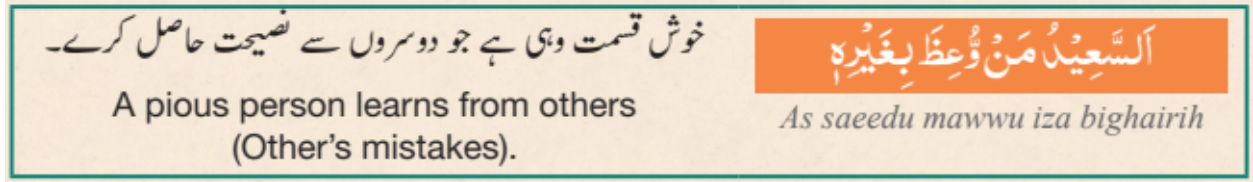
2. Good Behavior Chart:

- Create a weekly chart where kids can mark when they practiced modesty in speech, actions, and dressing. Reward them at the end of the week.

Key Takeaway for Kids:

Modesty makes us good Muslims and good people. It helps us behave in a way that makes Allah happy and makes others respect and love us. Modesty isn't just about what we wear—it's about how we act, speak, and treat others.

Hadith: Learning From Others' Mistakes



Key Concept:

A pious person reflects on the actions of others, learns from their mistakes, and strives to avoid similar errors. This practice helps them grow closer to Allah and become wiser without having to make every mistake themselves.

Discussion Points for Kids:

1. What Does It Mean to Learn From Others' Mistakes?

- **Observation:** Watch how others act and notice the consequences of their actions.
- **Reflection:** Think about what went wrong and how you can avoid doing the same.

2. Why Is It Important to Learn From Mistakes?

- **Prevents Harm:** By avoiding mistakes, you stay out of trouble.
- **Builds Wisdom:** You understand what is right and wrong without experiencing the pain yourself.
- **Pleases Allah:** Allah loves those who think, reflect, and strive to do better.

3. How Can We Learn From Others' Mistakes?

- **Be Observant:** Notice the results of others' actions, both good and bad.
- **Ask Questions:** Discuss with parents, teachers, or elders how to avoid similar mistakes.
- **Make Better Choices:** Apply the lessons to your own life.

Examples for Kids:

1. At School:

- If a friend doesn't study for a test and gets a bad grade, you can learn to always prepare for your exams.
- If someone doesn't share their toys and others don't want to play with them, learn to share and be kind.

2. At Home:



- If your sibling doesn't finish their chores and loses screen time, make sure you complete your chores on time.
- If someone leaves their shoes in the hallway and trips over them, learn to keep your things tidy.

3. In the Community:

- If someone doesn't follow road safety rules and gets hurt, learn to always cross the road carefully.
- If someone speaks rudely to an elder and makes them sad, learn to always be polite and respectful.

Activities for Kids:

1. Story Discussion:

- Share a story where someone made a mistake and others learned from it. Example:
 - A child who didn't pack their school bag the night before and forgot their homework.
- Ask kids: *What was the mistake? How can we avoid it?*

2. Role Play:

- Create situations where one child makes a mistake, and others discuss what they can learn from it. Example:
 - Forgetting to brush teeth before bed and getting a toothache.
 - Not listening to instructions and facing trouble during an activity.

3. Observation Activity:

- Ask kids to observe the actions of people around them for a day and write down one good and one bad example they noticed. Discuss how they can apply the good and avoid the bad.

Key Takeaway for Kids:

Learning from others' mistakes helps you become smarter and avoid trouble. A pious person is wise and always reflects on what they see around them to become a better person.

Hadith: Hearing is Not Like Seeing

سنی سنائی بات آنکھوں دیکھی بات جیسی نہیں ہوتی۔

Hearing is not like seeing.

لَيْسَ الْخَبْرُ كَالْمُعَايَنَةِ

Laisal khabaru kal muayanah

Key Concept:

When someone hears about an event, their understanding is based on what they are told, but when they see it themselves, they have direct and complete knowledge. This difference is especially important when giving or receiving testimony (telling or hearing about an event).

Discussion Points for Kids:

1. What Does It Mean That Hearing Is Not Like Seeing?

- **Hearing:** When someone tells you about something, you rely on their words.
- **Seeing:** When you see something yourself, you know exactly what happened.

2. Why Is This Important in Testimony?

- **Truthfulness Matters:** If someone is asked to tell what happened, they should only say what they *know* for sure, especially if they saw it with their own eyes.
- **Avoid Guessing:** If they didn't see it themselves, they should be careful not to spread rumors or incomplete information.
- **Justice Depends on Testimony:** In Islam, justice is very important, and truthful testimony helps everyone make fair decisions.

3. How Does Islam Teach Us About Testimony?

- **Be Honest:** If you are asked about something, only say what you know for sure.
- **Be Fair:** Don't say things just to help a friend or hurt someone else.
- **Be Responsible:** Think before you speak to make sure you're not sharing something that could hurt someone unfairly.

Examples for Kids:

1. At School:

- If you didn't see who spilled the juice but heard your friend blaming someone, don't give testimony unless you saw it happen.
- If you saw someone cheating during a test and are asked about it, speak the truth.

2. At Home:



- If your sibling breaks a toy and you didn't see it, don't say, "I saw them break it." Instead, explain that you heard about it but didn't see it yourself.
- If you see your sibling cleaning up without being told, tell your parents what you saw, not what you heard.

3. In the Community:

- If you hear that someone didn't attend the mosque, don't assume it's true unless you know for sure.
- If someone says another person did something wrong, remember to check if they saw it themselves or just heard about it.

Activities for Kids:

1. Role Play:

- Create a scenario where one child sees an event, and another hears about it.
- Ask both to explain what happened. Discuss how the person who saw the event has a clearer and more reliable testimony.

2. Story Discussion:

- Share a story about an unfair situation caused by false testimony. Example:
 - A child wrongly blamed because others heard something but didn't see it.
- Ask: *What should we do in such situations? How does seeing make testimony more reliable?*

3. Observation Activity:

- Have kids play a game of "telephone" where a message is passed along by whispering. Compare the final message with the original to show how hearing from others can lead to mistakes.

Key Takeaway for Kids:

Hearing and seeing are different, especially when giving testimony. Only speak about what you know for sure. If you didn't see it, be careful about what you say. Allah loves those who are truthful and fair in their words.

Hadith: A Muslim is a Mirror for Another Muslim



Key Concept:

This saying teaches us that Muslims should reflect one another's strengths and weaknesses with love and care, just as a mirror reflects a clear and accurate image. It emphasizes the importance of being honest, helpful, and supportive to each other in improving both character and behavior.

Discussion Points for Kids:

1. What Does It Mean to Be a Mirror?

- A mirror shows you what you look like so you can fix anything that needs attention (e.g., your messy hair or dirty face).
- Similarly, Muslims should kindly help each other recognize their mistakes and encourage each other to do good things.

2. Why Is This Important?

- **Helping Each Other Grow:** A good friend doesn't hide your mistakes but helps you improve in a kind way.
- **Encouraging Goodness:** Just like a mirror shows your good qualities, Muslims should encourage and praise the good in others.
- **Avoiding Harshness:** A mirror doesn't shout at you; it simply shows what's wrong. Muslims should do the same by being gentle and loving when advising others.

3. How Can You Be a Mirror for Others?

- Tell your friends or siblings if they are doing something wrong, but in a polite and kind way.
- Praise them when they do something good, like helping someone or sharing.
- Accept advice from others without getting upset, just like you use a mirror to fix your appearance.

Examples for Kids:

1. At School:

- If your friend skips their homework, gently remind them why it's important to complete it.

- If they share their lunch or help someone, tell them they did a great job.

2. At Home:

- If your sibling speaks rudely, remind them kindly to use polite words.
- Praise them when they share toys or help with chores.

3. In the Community:

- If someone throws trash on the ground, suggest that they pick it up and explain why keeping the environment clean is important.
- Compliment them if they help an elderly person or donate to charity.

Activities for Kids:

1. Role Play:

- Pretend to be a mirror for your friend or sibling.
- Practice telling them something good they've done and kindly pointing out something they could improve.

2. Mirror Craft Activity:

- Create a "Mirror of Goodness" with a paper mirror frame.
- Write or draw kind reminders or compliments on it, like "Be kind to others" or "You are brave and helpful."

3. Discussion Time:

- Share a story where someone helped another person fix a mistake kindly.
- Ask: *How did it feel to receive advice? How can we give advice without hurting someone's feelings?*

Key Takeaway for Kids:

Being a mirror means helping others in a kind way, showing them their good qualities, and helping them fix their mistakes. It also means accepting advice from others with a good heart.

Hadith: Deceit is Not from Us

جو ہمیں دھوکہ دے وہ ہم میں سے نہیں One who deceives us is not from us.	لَيْسَ مِنَّا مَنْ غَشَّانَا <i>Laisa minna man ghash-shana</i>
--	---

Key Concept:

This saying of the Prophet Muhammad (ﷺ) teaches that honesty and trustworthiness are essential qualities of a Muslim. Deception, whether through lying, cheating, or breaking promises, is not part of the character of a true believer.

Discussion Points for Kids:

1. What Is Deception?

- Deception means tricking someone or hiding the truth to benefit yourself or hurt someone else.
- For example:
 - Saying you did your homework when you didn't.
 - Pretending to play fair in a game but secretly breaking the rules.

2. Why Is Deception Wrong?

- **It Breaks Trust:** If you deceive someone, they may stop trusting you.
- **It Hurts Others:** Deception can cause problems for others, like losing something or feeling sad.
- **It Displeases Allah:** Allah loves those who are truthful and honest. Deception is not a quality of a good Muslim.

3. How Can We Avoid Deception?

- Always speak the truth, even if it's hard.
- Play fair in games and do not cheat.
- Keep your promises to friends, family, and teachers.

Examples for Kids:

1. At School:

- If your teacher asks if you've completed your assignment, don't lie about it.
- If you lose in a game, don't make excuses or cheat to win.

2. At Home:



- Don't hide your mistakes from your parents. For example, if you accidentally break something, tell them the truth.
- Don't take your sibling's toy and then say you don't know where it is.

3. In the Community:

- If you find something that doesn't belong to you, return it to its rightful owner instead of keeping it.
- If you sell or trade something, be honest about its condition and value.

Activities for Kids:

1. Truth-Telling Role Play:

- Act out scenarios where one person has to decide whether to tell the truth or deceive someone.
- For example: "You broke a vase at home. Should you hide it or tell your parent?" Discuss why telling the truth is better.

2. Storytime:

- Share stories about the importance of honesty and the harm caused by deception.
- Example: The story of the boy who cried wolf.

3. Deception vs. Honesty Chart:

- Create a chart with two columns: one for examples of deception and one for examples of honesty.
- Let kids brainstorm and fill the chart with examples from their daily lives.

Key Takeaway for Kids:

A good Muslim always tells the truth and avoids cheating or tricking others. Being honest makes people trust and love you, while deception breaks trust and displeases Allah.

Hadith: The Leader is the Servant of the People

قوم کا سردار ان کا خادم ہوتا ہے۔ The chief of the people is one who serves them.	سَيِّدُ الْقَوْمِ خَادِمُهُمْ Sayyidul qaumi khadimu hum
--	--

Key Concept:



This saying of the Prophet Muhammad (ﷺ) teaches us that true leadership is about serving others, not about showing power or expecting praise. A good leader cares for their people, helps them, and works for their well-being.

Discussion Points for Kids:

1. What Is a Leader?

- A leader is someone who guides others and helps them do their best.
- Examples:
 - A class monitor in school.
 - A captain of a sports team.
 - Parents at home.
 - A teacher or a community helper.

2. What Does It Mean to Serve Others?

- Serving others means helping them without expecting anything in return.
- True leaders care about others' needs and work hard to make everyone's lives better.

3. Why Is Serving Others Important for Leaders?

- **It Builds Trust:** People respect and follow leaders who are kind and helpful.
- **It Creates Teamwork:** A helpful leader encourages everyone to work together.
- **It Pleases Allah:** Helping others is an act of goodness loved by Allah.

Examples for Kids:

1. At School:

- A class monitor helps classmates stay organized and supports the teacher.
- If someone drops their books, a helpful leader picks them up instead of ignoring them.

2. At Home:

- Older siblings can serve their family by helping younger siblings with homework or chores.
- Helping parents clean up after a meal or running small errands.

3. In the Community:

- Leaders in a neighborhood clean public spaces, help elderly neighbors, or organize events for everyone.
- In a team, a good captain makes sure every player feels supported and included.

Activities for Kids:



1. "Be a Leader Today" Challenge:

- Ask each child to take turns leading a group activity, like tidying up a classroom or helping friends complete a task.
- Discuss how it felt to serve and help others.

2. Storytelling:

- Share the story of Prophet Muhammad (ﷺ), who always served others:
 - He helped clean his house.
 - He cared for the sick and the poor.
 - He even mended his own clothes!
- Talk about how this made people love and trust him as a leader.

3. Helping Hands Chart:

- Make a chart where kids write or draw one way they served someone each day.
- Example: "I helped my friend carry their bag."

Key Takeaway for Kids:

True leaders are those who help others, not those who just give orders. Serving people makes us kind, loved, and respected by everyone—and it makes Allah happy.

Hadith: Avoid Suspicion

بدگمانی سے بچو کیونکہ بدگمانی سب سے جھوٹی بات ہے۔

Avoid suspicion because suspicion is the worst form of falsehood.

إِيَّاكُمْ وَالظَّنَّ فَإِنَّ الظَّنَّ أَكْذَبُ
الْحَدِيثِ

*Iyyakum waz zanna fa'inna
zzanna akdhabul hadith*

Key Concept:

This saying of the Prophet Muhammad (ﷺ) warns us about the dangers of suspicion. It teaches that thinking bad things about others without any evidence is wrong and harmful. Suspicion can lead to misunderstandings and hurt feelings, and it is considered a form of falsehood because it is based on assumptions rather than facts.

Discussion Points for Kids:

1. What Is Suspicion?

- **Suspicion** means thinking something bad about someone even when you don't have proof.
- For example, if you think a friend took your pencil without asking, but you don't have any evidence, that's suspicion.

2. Why Is Suspicion Harmful?

- It can cause **misunderstandings**. You might think someone did something wrong when they didn't.
- **It can hurt feelings**: If we accuse someone based on suspicion, they might feel sad or angry because it's not fair.
- **It can break friendships**: Suspecting people can make us trust them less and even cause fights.

3. What Should We Do Instead?

- **Trust others**: Before thinking bad things about someone, it's better to trust them until you have clear proof.
- **Ask questions kindly**: If you feel unsure about something, talk to the person involved in a friendly way, instead of assuming the worst.
- **Give people the benefit of the doubt**: Believe that others have good intentions unless you can be sure otherwise.

Examples for Kids:

1. At School:

- You see someone talking near your book bag and wonder if they took something. Instead of getting upset or accusing them, ask politely, "Did you see my book? I think I misplaced it."
- **Lesson**: Don't jump to conclusions; ask kindly if you need help.

2. At Home:

- Your sibling eats the last cookie, and you wonder if they ate it without asking. Instead of thinking they are being selfish, ask them nicely: "Did you eat the cookie? I was hoping to have it later."
- **Lesson**: Be honest in asking questions instead of assuming things.

3. In the Playground:

- You see a group of children laughing, and you suspect they might be laughing at you. Instead of feeling sad and upset, you go up to them and say, "Hey, what's so funny?" They may be laughing about something else entirely.
- **Lesson**: Don't assume people are talking about you; they may be talking about something different.



Activity for Kids:

1. "What Would You Do?" Scenario Game:

- Create simple scenarios where children have to choose the best action when they feel suspicious. For example:
 - "You see someone touching your toy, but they put it down quickly when they see you. What do you do?"
 - "You hear a friend say something about you, but you don't understand. What should you do?"
- Discuss the correct actions (e.g., asking kindly, giving the benefit of the doubt).

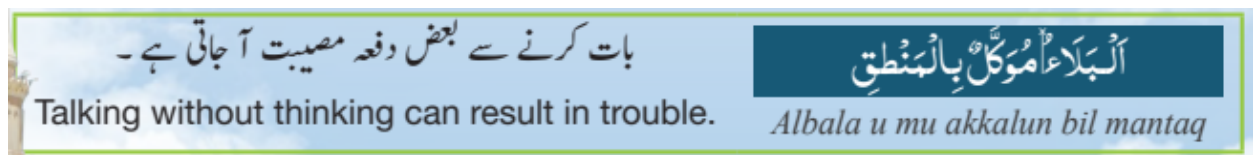
2. Role-Playing:

- Kids act out situations where they might feel suspicious and show how to handle it in a kind and fair way.
- Example: Pretend one child thinks another took their snack. The first child can ask, "Did you take my snack?" and the second child can explain, "No, I didn't, maybe it's in your bag."

Key Takeaway for Kids:

When we are suspicious of others without clear evidence, it can hurt feelings and cause problems. It's always better to trust people, ask questions kindly, and give everyone the benefit of the doubt. This way, we can live together in harmony and peace.

Hadith: Think Before You Speak



Key Concept:

This Hadith teaches us that speaking without carefully thinking about what we are saying can cause problems. Words have power. Once something is said, it can't be taken back. Speaking without thinking can hurt others, create misunderstandings, or even get us into trouble.

Discussion Points for Kids:

1. What Does It Mean to Talk Without Thinking?

- **Talking without thinking** means saying things quickly without considering how they might make others feel or the consequences of what you say.
- For example, saying something hurtful to a friend in the heat of the moment, without thinking about how it might hurt their feelings.

2. Why Is It Important to Think Before Speaking?

- **Words can hurt:** Sometimes, we say things without thinking, and they can upset others, even if we don't mean it.
- **It can cause problems:** Saying something wrong can lead to arguments or misunderstandings.
- **It can affect relationships:** If we keep speaking without thinking, people might stop trusting us or want to spend time with us.

3. What Should We Do Instead?

- **Think before you speak:** Take a moment to think about what you are going to say. Ask yourself, "Will this help the situation?" or "Could this hurt someone?"
- **Be kind with your words:** Try to speak kindly and in a way that makes people feel good and understood.
- **Apologize if needed:** If you do say something without thinking and it hurts someone, apologize and let them know you didn't mean it.

Examples for Kids:

1. At School:

- You feel upset because someone didn't share their toy with you. In your frustration, you say, "You're so selfish!" without thinking. Later, you realize it hurts their feelings.
 - **Lesson:** Instead of saying something mean, take a deep breath and say, "I was hoping to play with that toy too. Can we take turns?"

2. At Home:

- You're angry because your sibling took your seat on the couch. You shout, "I never want to sit next to you again!" without thinking about how they might feel.
 - **Lesson:** Instead of shouting, you could calmly say, "I was sitting there. Can I have my seat back?" or ask politely if they can move.

3. In the Playground:

- Someone falls while playing, and you laugh at them without thinking. Later, you realize they are upset and feel embarrassed.
 - **Lesson:** Instead of laughing, offer a hand to help them up or say something encouraging like, "Are you okay? That looked like it hurt."



Activity for Kids:

1. "Think Before You Speak" Game:

- Have a list of situations where kids might feel tempted to speak without thinking, and ask them how they would respond in a thoughtful way.
 - Example 1: "Your friend accidentally bumps into you in the hallway." How should you respond?
 - Example 2: "Someone takes the last cookie, and you really wanted it." What could you say instead of getting upset?
- Discuss the best ways to handle each situation with kindness and care.

2. Role-Playing Scenarios:

- Kids act out situations where they might say something without thinking and then practice apologizing and saying something better.
 - Example: One child says something unkind to another. The second child shows how to apologize and explain why it was wrong.

Key Takeaway for Kids:

Before you say something, always take a moment to think: "Is this kind? Is it helpful? Could it hurt someone?" If you speak with kindness and care, it helps to avoid trouble and makes your friendships and relationships stronger.

Hadith: The One Who Urges to Do Good

نیکی کی طرف بلانے والا نیکی کرنے والے کی طرح ہوتا ہے۔ One who urges others to do good, gets the reward like a doer.	الدَّالُّ عَلَى الْخَيْرِ كَفَاعِلِهِ <i>Ad dalu alal khairi kafailihi</i>
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Key Concept:

This Hadith teaches us that if you encourage or guide others to do good deeds, you will receive the same reward as the person who actually does the good deed. It emphasizes the importance of helping others to do good and spreading kindness and righteousness in the community.

Discussion Points for Kids:

1. What Does It Mean to Urge Others to Do Good?



- **Urging others to do good** means encouraging your friends, family, or classmates to do helpful, kind, and positive things.
- For example, telling someone to pray, to share their toys, or to be kind to others.

2. How Does It Benefit Us?

- **You get rewards for encouraging good deeds:** When you inspire someone to do something good, Allah rewards you as if you did it yourself.
- **It helps spread goodness:** Encouraging others to do good can make the world a better place. More people will help others, pray, or act kindly.

3. Examples of Urging Others to Do Good:

- **At School:** If you encourage a friend to study for a test, and they do well because of your advice, you will get a reward for helping them.
- **At Home:** You remind your brother or sister to be nice to your parents, and they do it. You will get rewarded for your advice.
- **At the Mosque:** You tell your friend to pray regularly, and they start praying more often. You get the reward for encouraging them.

4. Why Is It Important to Encourage Others?

- **Helping others grow:** By encouraging others to do good, you help them grow closer to Allah.
- **Creating a good community:** When everyone helps each other to do good, the whole community becomes better and stronger.
- **Teamwork in good deeds:** Helping others do good also strengthens the bond between people. You work together to do things that please Allah.

Examples for Kids:

1. At School:

- You see a friend who is struggling to finish homework. You encourage them by saying, "You can do it! Let's work together and finish this!" Your friend gets their homework done, and you both get rewarded.
- **Lesson:** By helping others do something good, you both benefit.

2. At Home:

- You remind your little brother to say "please" and "thank you" when asking for something. He starts using those words more, and your parents are happy. You get rewarded for teaching him.
- **Lesson:** Encouraging good manners brings rewards.

3. At the Playground:



- You tell your friends to share their toys and play nicely together. As a result, everyone has fun and gets along. You get rewarded for making the environment peaceful.
- **Lesson:** Encouraging kindness and sharing can create happiness for everyone.

Activity for Kids:

1. "Good Deed Chain" Game:

- Each child encourages another child to do a good deed (like sharing, helping a friend, or saying something kind).
- When they encourage the next person, they also mention the reward they will get for doing so, showing that everyone gets rewarded for helping others to do good.

2. Good Deed Chart:

- Create a chart where kids write down the good deeds they encouraged others to do. For example, "I told my friend to be patient when waiting their turn" or "I reminded my sister to help clean up."
- After some time, reflect on the good deeds they encouraged, and talk about how those actions help spread goodness and bring rewards.

Key Takeaway for Kids:

When you encourage someone to do a good deed, you don't just help them, but you also get a reward from Allah as if you did the good deed yourself. By helping others do good, we make the world a better place!

Hadith: Spread Salam

آپس میں سلام کو رواج دیں۔ Promote sending greetings of peace on each other.	أَفْشُوا السَّلَامَ بَيْنَكُمْ <i>Afshus salama bainakum</i>
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Key Concept:

In Islam, sending greetings of peace (Salam) is a beautiful way to spread love, kindness, and positivity. The greeting "Assalamu Alaikum" means "Peace be upon you," and it is a way of wishing good health, safety, and happiness to others. When you greet someone with peace, it makes everyone feel happy and welcome.

Discussion Points for Kids:



1. What Does "Assalamu Alaikum" Mean?

- **"Assalamu Alaikum"** means "Peace be upon you." It is a special greeting in Islam that shows kindness and goodwill.
- When we say "Assalamu Alaikum" to someone, we are wishing them peace and safety in their hearts, minds, and lives.

2. Why Is Sending Greetings of Peace Important?

- **It spreads happiness:** When you greet someone with "Assalamu Alaikum," it makes them feel good and happy.
- **It builds kindness:** Saying "Assalamu Alaikum" shows kindness and respect for others. It helps create a peaceful and friendly atmosphere.
- **It is a Sunnah:** The Prophet Muhammad (ﷺ) taught us to greet others with peace, and it is one of the acts of goodness that brings rewards from Allah.

3. How Can You Send Greetings of Peace?

- **To Friends:** When you see your friend in school or the playground, say "Assalamu Alaikum!" with a smile.
- **To Family:** When you come home, greet your parents and siblings with "Assalamu Alaikum!"
- **To Strangers:** Even when you meet someone you don't know well, you can say "Assalamu Alaikum!" to them, and it shows you are respectful and kind.

4. What Happens When We Send Greetings of Peace?

- **You get rewarded:** The Prophet Muhammad (ﷺ) said that when you greet someone with "Assalamu Alaikum," Allah rewards you for spreading peace.
- **It makes the world peaceful:** When more people greet each other with peace, it makes everyone feel happier and safer, creating a more loving environment for everyone.

Examples of Sending Greetings of Peace:

1. At School:

- You meet a friend in the hallway and say, "Assalamu Alaikum!" Your friend smiles and replies, "Wa Alaikum Assalam!" This makes both of you feel happy and connected.
- **Lesson:** Saying "Assalamu Alaikum" makes the day brighter for everyone!

2. At Home:

- You greet your parents with "Assalamu Alaikum" when you come home. They smile and respond, "Wa Alaikum Assalam." This makes your family feel happy and loved.
- **Lesson:** Greeting your family with peace creates a loving and respectful atmosphere at home.



3. In the Neighborhood:

- When you see your neighbors, you can say, "Assalamu Alaikum!" It shows that you care about their well-being and want to spread peace.
- **Lesson:** Even small acts of kindness, like sending greetings, can make a big difference in how we treat others.

Activity for Kids:

1. "Greeting Chain" Game:

- Each child says "Assalamu Alaikum" to the person next to them, and they pass it on to others. The chain continues until everyone has greeted each other.
- **Goal:** To create a positive atmosphere and see how far the peace greeting can travel!

2. "Peace Poster":

- Create a poster that shows people from different cultures and backgrounds greeting each other with "Assalamu Alaikum."
- **Goal:** To remind everyone that greetings of peace bring people together, no matter where they come from.

Key Takeaway for Kids:

By saying "Assalamu Alaikum," you are spreading peace and kindness to others. This simple greeting helps make the world a better, happier, and more peaceful place. And best of all, you get rewarded by Allah for sending greetings of peace!

Hadith: Beware of Jealousy

حسد سے بچو کیونکہ حسد نیکیوں کو اس طرح ختم کر دیتا ہے جس طرح آگ ایندھن کو کھا جاتی ہے Jealousy consumes virtue like fire consumes its fuel.	إِيَّاكُمْ وَالْحَسَدَ فَإِنَّ الْحَسَدَ يَأْكُلُ الْحَسَنَاتِ كَمَا تَأْكُلُ النَّارُ الْحَطَبَ <i>Iyyakum wal hasada fa'innal hasada ya 'kulul hasanati kama ta 'kulunnarul hatab</i>
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Key Concept:

In Islam, jealousy (or "Hasad") is considered a harmful emotion that can destroy a person's good deeds and virtues. Just as fire burns and consumes everything in its path, jealousy

destroys the good qualities in a person, leading them to focus on the flaws of others instead of improving themselves.

Discussion Points for Kids:

1. What is Jealousy?

- **Jealousy** is when you feel upset or angry because someone else has something you want, like a toy, a good grade, or praise from others.
- When you are jealous, you might feel bad about the other person and wish they didn't have what they have. This is a feeling that can make you unhappy and negative.

2. Why is Jealousy Bad?

- **It hurts our hearts:** When we are jealous, we stop feeling happy for others and start focusing on their mistakes instead of appreciating what we have.
- **It destroys good deeds:** The Prophet Muhammad (ﷺ) said that jealousy can destroy good deeds, just like fire burns wood. So, it is very important to avoid jealousy.
- **It prevents us from being grateful:** Instead of being happy for someone else, we forget to thank Allah for the blessings we have in our own lives.

3. How Does Jealousy Affect Us?

- **It creates negative feelings:** Jealousy makes us feel bad inside and can make us act unfairly toward others.
- **It makes us focus on others:** Instead of improving ourselves or being kind to others, jealousy makes us compare and criticize others.
- **It can destroy friendships:** If you are jealous of a friend, it can lead to hurt feelings and misunderstandings. It can make it hard for you to keep good relationships.

4. What Should We Do Instead of Being Jealous?

- **Be happy for others:** When someone else has something good, instead of being jealous, be happy for them. Celebrate their success and be kind.
- **Be grateful for what you have:** Remember that everything you have is a blessing from Allah. Focus on being thankful for your own blessings.
- **Ask Allah for good things:** Instead of being jealous, make du'a (pray) to Allah for the things you want, and trust that He will give you what is best for you.

Examples for Kids:

1. At School:

- **Scenario:** You see your friend getting the best grades in class, and you feel jealous.
- **What to Do:** Instead of feeling bad, you congratulate your friend, saying, "Good job! Keep it up!" Then, you focus on studying hard to improve your own grades.



- **Lesson:** Being happy for others and working on improving yourself is better than being jealous.

2. At Home:

- **Scenario:** Your sibling gets a new toy, and you feel jealous because you wanted it too.
- **What to Do:** You can show happiness for your sibling and share the toy with them. You can also ask Allah to give you something good, too.
- **Lesson:** When we share and are happy for others, it brings joy to everyone.

3. On Social Media:

- **Scenario:** You see pictures of friends on social media going on a vacation, and you feel jealous because you wish you could go too.
- **What to Do:** Instead of feeling jealous, you remember the good things you have in your own life, like your family, friends, or hobbies, and thank Allah for those blessings.
- **Lesson:** Being grateful for what we have is the best way to stop jealousy.

Activity for Kids:

1. "Gratitude Jar" Activity:

- **Instructions:** Create a "gratitude jar" where each child writes down one thing they are thankful for each day. This can help them focus on their blessings and reduce feelings of jealousy.
- **Goal:** To encourage kids to think positively about their own lives instead of comparing themselves to others.

2. "Good Deeds Chart":

- **Instructions:** Create a chart where children can write down the good things they do each day, like helping others or being kind. This helps them focus on their own positive actions and not on others' successes.
- **Goal:** To build self-confidence and a sense of accomplishment, reducing jealousy.

Key Takeaway for Kids:

When we feel jealous of others, it harms our hearts and our good deeds. Instead of being jealous, we should be happy for others and focus on being grateful for what we have. Remember, Allah knows what is best for us, and when we are kind and thankful, we become better people.

Hadith: Love for Your Brother What You Love for Yourself

تم میں سے کوئی بھی اس وقت تک مومن نہیں بن سکتا جب تک کہ وہ اپنے بھائی کے لئے بھی وہی بات پسند نہ کرے جو وہ خود اپنے لئے پسند کرتا ہے۔ None amongst you can be a true believer unless he likes for his brother what he likes for himself.	لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ <i>La yuminu ahadukum hatta yuhibba li'akhihi ma yuhibbu li nafsih</i>
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Key Concept:

This hadith emphasizes the importance of empathy, kindness, and mutual love in Islam. A true believer is someone who wishes for others the same good things they wish for themselves. It teaches us that we should treat others with the same kindness, respect, and generosity that we want for ourselves.

Discussion Points for Kids:

1. What Does This Hadith Mean?

- The hadith means that a true Muslim is not selfish. Just as we want good things for ourselves, we should want the same good things for others.
- It teaches us to care about the well-being of others, whether it's family, friends, or even people we don't know.
- For example, if you want to be treated kindly, you should treat others kindly as well.

2. How Can We Apply This in Our Daily Life?

- **At School:** If you want to be treated with respect and fairness by your classmates, you should treat them the same way. Help them when they need it, share your things, and be polite.
- **At Home:** If you like when your parents are happy and proud of you, try to make them proud by being helpful and respectful to them.
- **With Friends:** If you like it when your friends are kind to you, make sure to be kind to them too. If they need help, try to assist them.

3. Why is This Important in Islam?

- **Love for Others:** Islam teaches us to love and care for others just as we love and care for ourselves. This helps create a caring, supportive, and loving community.
- **Building Strong Relationships:** When we treat others the way we want to be treated, it helps us build strong friendships and good relationships with family and peers.



- **It Pleases Allah:** Allah loves those who care for others and act with kindness and fairness.

4. How Does This Make Us Better People?

- **Helps Us Be More Kind:** When we think about how others feel and treat them with kindness, we become more compassionate and caring.
- **Teaches Us to Share:** We learn the importance of sharing, whether it's our toys, time, or love.
- **Brings Happiness:** Helping others and seeing them happy brings us joy too. It makes us feel good inside, knowing we've done something nice for someone else.

Examples for Kids:

1. At School:

- **Scenario:** Your friend is sad because they didn't get a good grade on a test, and you feel sad for them.
- **What to Do:** You can comfort your friend, tell them it's okay, and help them study for the next test. Just like you want your friend to be happy for your success, you should make sure your friend feels supported when they face challenges.
- **Lesson:** A true friend is someone who helps and supports others, just as they would like to be helped.

2. At Home:

- **Scenario:** You want to have some quiet time to play with your toys, but your younger sibling wants to play with you.
- **What to Do:** Instead of ignoring your sibling, you can play together for a little while, just like you would want your sibling to join you when you're in need of company.
- **Lesson:** Sharing time and being patient with others makes the home a loving and happy place.

3. With Strangers:

- **Scenario:** You see someone drop their bag or something they're carrying.
- **What to Do:** You can help pick it up, just like you would hope someone would do for you if you dropped something.
- **Lesson:** Helping others, even strangers, is a way of showing kindness and care.

Activity for Kids:

1. "Kindness Jar":

- **Instructions:** Create a "Kindness Jar" where each child writes down one good deed they did for someone else that day. This could be helping a classmate, sharing, or



comforting a friend. At the end of the week, read the deeds together and celebrate the kindness.

- **Goal:** This activity teaches children to think about others' needs and encourages them to act kindly.

2. "Golden Rule" Roleplay:

- **Instructions:** Set up role-playing scenarios where kids act out situations like sharing toys, helping others, or being kind in a difficult situation. Discuss how they would like to be treated in the same situation.
- **Goal:** To practice and understand the concept of treating others the way you want to be treated.

Key Takeaway for Kids:

A true believer in Islam is someone who treats others with kindness, just as they would like to be treated themselves. When we care for others and wish them well, we are following the example of the Prophet Muhammad (ﷺ) and becoming better, more loving people.

Hadith: Cleanliness is Half of Faith

پاکیزگی ایمان کا حصہ ہے - Cleanliness is a requirement of faith. (Muslim)	الطُّهُورُ شَطْرُ الْإِيمَانِ <i>Attahuru shatrul iman</i>
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Key Concept:

In Islam, cleanliness is not just about physical cleanliness, but also about spiritual and moral purity. Cleanliness is considered a part of faith, and it is a key practice that helps Muslims maintain their physical, mental, and spiritual well-being. It is one of the things that Allah loves, and it is essential in maintaining good hygiene and a clean heart.

Discussion Points for Kids:

1. What Does This Hadith Mean?

- The hadith tells us that being clean is very important in Islam. Allah wants us to keep ourselves and our surroundings clean.
- **Physical Cleanliness:** This includes things like washing our hands before eating, brushing our teeth, and taking care of our bodies by keeping them clean.
- **Spiritual Cleanliness:** This means keeping our hearts and minds pure by staying away from bad thoughts, jealousy, and anything that could harm our faith.

- **Cleanliness in Prayer:** Before we pray (Salat), we need to perform Wudu (ablution), which is a special washing to purify ourselves before standing in front of Allah.

2. Why is Cleanliness Important in Islam?

- **Physical Hygiene:** Cleanliness helps us stay healthy and free from diseases. It makes us feel good and confident.
- **Spiritual Purity:** Islam teaches that our bodies and our hearts need to be pure so we can be closer to Allah.
- **Following the Prophet Muhammad (ﷺ):** The Prophet Muhammad (ﷺ) was always very clean and encouraged his followers to be clean as well. By keeping ourselves clean, we are following his example.

3. How Can We Stay Clean?

- **Wash Hands Regularly:** Always wash your hands before eating and after using the bathroom to keep germs away.
- **Brush Your Teeth:** The Prophet Muhammad (ﷺ) used the miswak (a natural tooth-cleaning stick) and encouraged us to brush our teeth, especially before prayers.
- **Take a Bath Regularly:** Islam teaches us to take regular baths to maintain cleanliness, especially before Friday prayers (Jumuah).
- **Wear Clean Clothes:** We should wear clean and neat clothes, especially when we go to pray, to present ourselves well to Allah.
- **Keep Our Environment Clean:** This includes keeping our homes, classrooms, and streets clean by not littering and helping others to maintain a clean space.

4. Why is Cleanliness a Sign of Faith?

- **Showing Respect to Allah:** When we are clean, we show respect to Allah by keeping our bodies and homes neat and presentable.
- **A Clean Heart and Mind:** Cleanliness is not just about the body. It also means keeping our hearts clean from bad feelings like jealousy, hatred, and anger. We should always strive to be kind, honest, and peaceful.
- **Promotes Good Health:** Cleanliness helps us stay healthy and strong, which allows us to do our duties as Muslims, like praying, helping others, and learning.

Examples for Kids:

1. At School:

- **Scenario:** You see a piece of trash on the ground in the classroom or playground.
- **What to Do:** Pick it up and throw it in the trash can. Keeping your environment clean is important because it shows respect for your surroundings.
- **Lesson:** Cleanliness is not just for ourselves, but also for the places we live, learn, and play in.

2. At Home:

- **Scenario:** You are about to eat, but you haven't washed your hands.
- **What to Do:** Go wash your hands before eating. This is an easy way to stay clean and healthy.
- **Lesson:** Washing our hands and keeping our bodies clean is important for our health and well-being.

3. In the Mosque:

- **Scenario:** You want to pray, but your clothes are not clean, or you haven't performed Wudu.
- **What to Do:** Before praying, make sure your body and clothes are clean and that you've done Wudu.
- **Lesson:** Cleanliness is important before prayer because we are standing in front of Allah, and it shows respect.

Activity for Kids:

1. "Cleanliness Chart":

- **Instructions:** Create a cleanliness chart where every day children can check off tasks they did to keep themselves clean, such as brushing their teeth, washing hands, taking a bath, and cleaning their room.
- **Goal:** This helps children see the importance of cleanliness in their daily lives and encourages them to take responsibility for their hygiene.

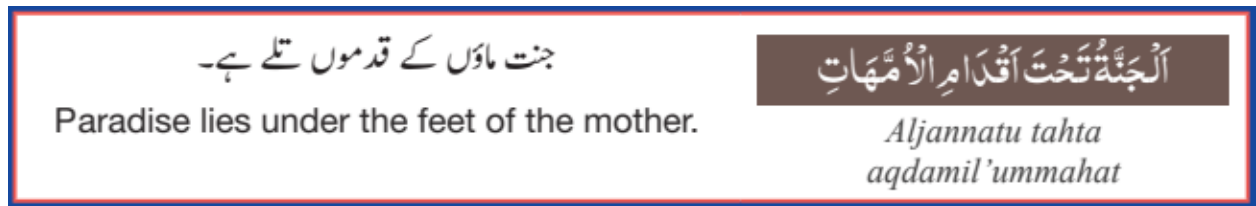
2. "Wudu Practice":

- **Instructions:** Have a simple Wudu practice session where the kids can learn how to perform Wudu correctly. Explain that Wudu is important before prayer and teaches us to keep our bodies clean.
- **Goal:** Teach kids how to perform Wudu and explain why it is a form of physical and spiritual cleanliness.

Key Takeaway for Kids:

Cleanliness is a very important part of Islam. When we keep our bodies, hearts, and surroundings clean, we are not only taking care of our health but also following the example of the Prophet Muhammad (ﷺ) and showing respect for Allah.

Hadith: Paradise Lies Under the Feet of Mothers



Key Concept:

This beautiful and powerful hadith emphasizes the immense respect and honor that Islam places on mothers. It highlights that the way we treat our mothers, with kindness, care, and respect, is directly connected to our ultimate success in the Hereafter—paradise.

Discussion Points for Kids:

1. What Does This Hadith Mean?

- The hadith "Paradise lies under the feet of the mother" teaches us that the greatest way to gain Allah's pleasure is by showing love and respect to our mothers.
- It means that if we treat our mothers well, take care of them, and listen to them, Allah will be pleased with us and reward us with paradise.
- **Mothers' Sacrifices:** Mothers are known for their sacrifices, love, and care for their children. This hadith tells us that serving and honoring our mothers is one of the best ways to gain Allah's reward.

2. Why is the Mother So Important in Islam?

- **Love and Care:** Our mothers take care of us even before we are born. They carry us for nine months, take care of us when we are babies, and guide us throughout our lives.
- **Respect and Care for Parents:** Islam teaches that respecting and honoring our parents, especially our mothers, is very important. The Prophet Muhammad (ﷺ) said that after Allah, our parents are the most important people we should show kindness to.
- **Difficulties of Motherhood:** The challenges and pains a mother goes through, such as the difficulties of childbirth, are highly valued in Islam. The hadith reminds us that caring for our mothers and making them happy is very important.

3. How Can We Show Love and Respect to Our Mothers?

- **Help at Home:** You can help your mother by doing small tasks like cleaning your room, helping with dishes, or looking after younger siblings.
- **Listen and Obey:** Listen to your mother when she gives you advice or asks you to do something. Obeying her is one of the best ways to show respect.
- **Speak Kindly:** Always speak to your mother with kind words. Never yell or say hurtful things to her. The way we speak to our parents reflects our love and respect for them.

- **Pray for Your Mother:** Make dua (pray) for your mother. Ask Allah to bless her with happiness, health, and Jannah (paradise).
- **Thank and Appreciate:** Thank your mother for all the love, care, and sacrifices she has made for you. A small "thank you" can mean a lot to her.

4. What Happens If We Don't Treat Our Mothers Well?

- **Displeasing Allah:** If we treat our mothers badly or are rude to them, it will upset Allah because He has commanded us to treat them with kindness and respect.
- **Regret:** If we don't treat our mothers well, we may feel regret later in life when we realize how much she did for us. Treating our mothers badly can lead to sadness and distance from Allah's mercy.

Examples for Kids:

1. At Home:

- **Scenario:** Your mother asks you to clean your room, and you don't feel like doing it.
- **What to Do:** Remember that helping your mother and making her happy is a way to show your love and respect for her. Clean your room willingly and with a smile.
- **Lesson:** Allah loves when we help our parents and take care of them.

2. When Your Mother Is Tired:

- **Scenario:** Your mother has been working hard all day and looks tired.
- **What to Do:** Offer to help her with simple tasks, like bringing her a glass of water or helping with dinner. A kind gesture will make her feel appreciated.
- **Lesson:** Helping your mother when she is tired is a beautiful way to honor her.

3. Praying for Your Mother:

- **Scenario:** You are praying, and you remember how much your mother has done for you.
- **What to Do:** After your prayer, raise your hands and make dua for your mother, asking Allah to give her health, happiness, and Jannah (paradise).
- **Lesson:** Praying for our parents is a way to show love and ask Allah to reward them.

Activity for Kids:

1. "Mom's Helper" Chart:

- **Instructions:** Create a "Mom's Helper" chart where children can check off tasks they do to help their mothers, such as cleaning their room, helping with dishes, or praying for her. The goal is to encourage children to be helpful and kind to their mothers.
- **Goal:** This helps children understand that simple acts of kindness and respect for their mothers can lead to great rewards from Allah.



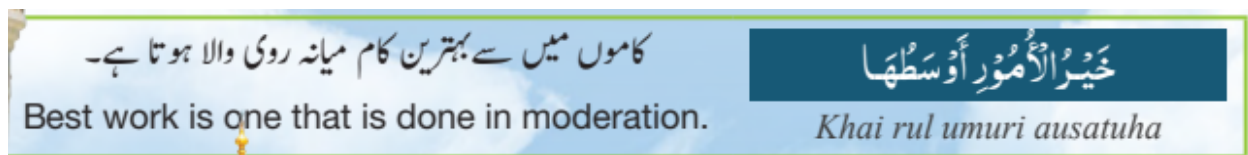
2. "Thank You, Mom" Letter:

- **Instructions:** Ask children to write a letter or draw a picture for their mother, thanking her for everything she has done for them. In the letter, they can express their love and appreciation.
- **Goal:** This activity teaches children to express their gratitude and love for their mothers in a meaningful way.

Key Takeaway for Kids:

Honoring and loving your mother is one of the most important things in Islam. When we treat our mothers with kindness and respect, Allah will reward us greatly. Remember, paradise lies under the feet of the mother, so take every opportunity to show her how much you care.

Hadith: Moderation is Key



Key Concept:

This Hadith teaches us the importance of balance in everything we do, including our work, worship, and daily activities. Islam encourages moderation in all aspects of life, and doing things in moderation leads to better results, less stress, and more blessings.

Discussion Points for Kids:

1. What Does Moderation Mean?

- **Definition:** Moderation means doing things in a balanced way—not too much and not too little.
- For example, working hard is important, but if we do it too much, we might get tired or forget to rest. On the other hand, if we don't work enough, we might not accomplish our goals.
- **Balance in Life:** Islam teaches us that we should balance all aspects of our life—school, play, rest, and worship.

2. Why Is Moderation Important in Islam?

- **Avoiding Extremes:** Islam teaches us to avoid extremes. For example, we shouldn't overwork ourselves, but we also shouldn't be lazy. The Prophet Muhammad (ﷺ) said that moderation is the key to success in this world and the Hereafter.

- **Maintaining Health:** Doing everything in moderation helps us stay healthy and energetic. If we work too much or play too much, we might get tired or sick. But if we balance work, rest, and play, we stay healthy and happy.
- **Better Results:** When we work in moderation, we can do our best and keep improving. Overworking can lead to mistakes, but balanced effort gives us the chance to do good work and learn more.

3. How Can We Apply Moderation in Our Daily Life?

- **In School:** Study hard, but also take breaks. If you study for a long time without resting, you might get tired and not learn properly. But if you balance studying with short breaks, you can concentrate better and finish your work faster.
- **In Play:** Play and have fun, but also take time to rest. Playing too much can make you tired, but having fun in moderation makes you feel happy and energized.
- **In Worship:** Islam encourages regular prayer, reading the Quran, and other acts of worship, but it also emphasizes not overburdening yourself. Allah does not want us to overdo things; He wants us to worship Him in a way that we can continue with strength and devotion.

4. What Happens When We Don't Practice Moderation?

- **Burnout:** If we work or study too much without taking breaks, we might get exhausted and not be able to do our best. This is called burnout, and it can make us feel unhappy and tired.
- **Laziness:** On the other hand, if we don't work hard enough and waste time, we might miss out on important opportunities to learn and grow.
- **Stress:** Doing too much or too little can lead to stress. By practicing moderation, we can stay calm and happy.

Examples for Kids:

1. Studying in Moderation:

- **Scenario:** You have a big test coming up, and you need to study.
- **What to Do:** Study for 30 minutes at a time, then take a short 5-minute break. This will help you concentrate better and not feel tired.
- **Lesson:** Moderation in studying helps you do your best without burning out.

2. Playing and Resting:

- **Scenario:** You love playing outside, but you've been playing for hours.
- **What to Do:** Take a break and rest for a while. You can play again after resting, so you don't feel too tired.
- **Lesson:** Moderation in playing helps you stay energized and healthy.

3. Worshipping in Moderation:



- **Scenario:** You want to pray extra prayers (nafl), but you've been praying a lot and are getting tired.
- **What to Do:** It's great to pray extra, but remember not to overdo it. Allah loves it when we pray with sincerity and strength, not when we overburden ourselves.
- **Lesson:** Moderation in worship helps us keep our worship consistent and sincere.

Activity for Kids:

"Balance Your Day" Chart:

- **Instructions:** Create a "Balance Your Day" chart where children can plan their day in a balanced way. Include time for studying, playing, resting, and worship.
- **Goal:** This activity will help children learn how to organize their time and practice moderation.

"Moderation in Action" Game:

- **Instructions:** Play a game where children have to balance different tasks—like studying, playing, and eating—and decide how much time they should spend on each task. For example, they can use a timer for studying and playing.
- **Goal:** This helps children understand how to divide their time fairly between different activities.

Key Takeaway for Kids:

In Islam, moderation is very important. Whether you are studying, playing, or worshipping, doing everything in moderation will help you stay healthy, happy, and successful. It is the key to living a balanced and peaceful life.

Hadith: Be Thankful to People

جو بندوں کا شکر ادا نہیں کرتا وہ اللہ کا شکر ادا نہیں کرتا۔ One who is not thankful to people is not thankful to Allah.	لَا يَشْكُرُ اللَّهُ مَنْ لَا يَشْكُرُ النَّاسَ <i>La yashkurullaha malla yashkurun nas</i>
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Key Concept:

This Hadith emphasizes the importance of showing gratitude not only to Allah but also to the people around us. Gratitude is a core value in Islam, and being thankful to others reflects a true sense of thankfulness to Allah, the source of all blessings.

Discussion Points for Kids:



1. What Does It Mean to Be Thankful?

- **Definition:** Being thankful means showing appreciation for the good things we receive, whether it's from Allah or from people. For example, when someone gives you a gift or helps you, saying "thank you" is a way to show appreciation.
- **Thankfulness to Allah:** We show thankfulness to Allah by recognizing all the blessings He has given us, like our family, health, food, and even the ability to pray and worship.
- **Thankfulness to People:** When someone helps us or does something nice for us, saying "thank you" is a way of showing gratitude to them. When we thank people, it shows that we appreciate what they've done for us.

2. Why Is Thankfulness Important in Islam?

- **Gratitude to Allah:** Allah says in the Quran, "If you are thankful, I will give you more." (Quran 14:7). Allah loves it when we are grateful, as it helps us recognize all the blessings He has provided us with.
- **Gratitude to People:** If we are thankful to others, it shows that we understand that they, too, are a means through which Allah blesses us. When we thank people, we also recognize that they are part of Allah's plan for our lives.
- **Islamic Teaching:** The Prophet Muhammad (ﷺ) said, "He who does not thank the people, does not thank Allah." (Tirmidhi). This means that if we cannot show appreciation to the people around us, we are also not showing true gratitude to Allah, who is the source of everything good.

3. How Can We Show Thankfulness?

- **Thanking Allah:** We show our thankfulness to Allah by praying regularly, saying "Alhamdulillah" (All praise is due to Allah) for the blessings we have, and using our gifts in ways that please Him.
- **Thanking People:** When someone helps us, we can say "Thank you," give them a smile, or even offer a kind word. Small acts of kindness also show gratitude. For example, helping others or sharing with them is another way of being thankful.
- **Expressing Thanks in Actions:** Sometimes, actions speak louder than words. If someone does something nice for us, we can show our gratitude by returning the favor or by helping them in some way.

4. Why Should We Be Thankful?

- **For Allah's Blessings:** Allah has blessed us with so much, such as our parents, our health, our home, and our ability to learn and grow. Being thankful for these blessings makes us happy and helps us appreciate all the good in our lives.
- **For People's Help:** Every day, people help us in many ways—parents, teachers, friends, or even strangers. Showing gratitude to them builds strong relationships and makes them feel appreciated.



Examples for Kids:

1. Thanking Allah for Food:

- **Scenario:** You sit down to eat your meal.
- **What to Do:** Before eating, say "Bismillah" (In the name of Allah), and after eating, say "Alhamdulillah" (All praise is due to Allah). This shows that you are thankful to Allah for providing the food.
- **Lesson:** Even the small blessings, like food, should not be taken for granted. Being thankful shows we recognize Allah's gifts.

2. Thanking a Teacher:

- **Scenario:** Your teacher helps you with your homework.
- **What to Do:** After the teacher helps you, say "Thank you, teacher!" You can also thank Allah for giving you a teacher who is willing to help you learn.
- **Lesson:** Saying "thank you" to others reflects our thankfulness to Allah for giving us such helpful people.

3. Thanking Parents:

- **Scenario:** Your parents give you a new toy or help you with a task.
- **What to Do:** Say "Thank you, Mom and Dad!" and make dua for them, asking Allah to bless them.
- **Lesson:** We should always thank our parents, as they are a big part of the blessings Allah has given us.

Activity for Kids:

"Thankfulness Tree" Activity:

- **Instructions:** Create a "Thankfulness Tree" with paper leaves. On each leaf, children can write or draw something they are thankful for. They can include both Allah's blessings and things people have done for them.
- **Goal:** This activity will help kids reflect on the importance of thankfulness and practice recognizing the blessings in their lives.

"Thank You Cards" Project:

- **Instructions:** Have kids make thank-you cards for their parents, teachers, or friends to show appreciation for their help.
- **Goal:** This will teach children how to express gratitude and appreciate the people around them.

Key Takeaway for Kids:



Being thankful to Allah and the people around us is very important in Islam. When we thank others for their help, we are also showing our gratitude to Allah, who gives us everything. A thankful heart is a happy heart!

Hadith: The Upper Hand is Better Than the Lower Hand

(The hand that gives is better than the hand that receives)

اوپر والا ہاتھ (یعنی دینے والا ہاتھ) نیچے والے ہاتھ (یعنی لینے والے ہاتھ) سے بہتر ہوتا ہے۔ The upper hand is better than a lower hand (hand that gives is better than the hand that receives).	اَلْيَدُ الْعُلْيَا خَيْرٌ مِّنَ الْيَدِ السُّفْلَى <i>Alyadul `ulya khairum-minal-yadis sufla</i>
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Key Concept:

This Hadith emphasizes the value of generosity and selflessness in Islam. The "upper hand" refers to the hand that gives, while the "lower hand" refers to the hand that receives. Islam encourages people to be givers rather than takers, as giving not only benefits others but also brings greater rewards from Allah.

Discussion Points for Kids:

1. What Does It Mean to Give?

- **Giving to Others:** Giving means offering something that you have to someone else who may need it. This can be anything from food, toys, or even a kind word.
- **Examples of Giving:** When you share your snacks with a friend, give a toy to a sibling, or help someone with a task, you are being generous. You can also give your time by helping someone with their homework or cleaning up after yourself.
- **The Reward of Giving:** In Islam, giving is not just about material things. You can give your time, your help, and your kindness. Allah loves those who give with a sincere heart.

2. Why Is the Upper Hand Better?

- **Generosity is Rewarded:** The Prophet Muhammad (ﷺ) said, "The upper hand is better than the lower hand." This means that it is better to be the one who gives than the one who always asks or receives. When we give, we make the world a better place, and we also earn rewards from Allah.
- **A Sign of Strength and Care:** Giving shows that you care for others. It shows strength of character because it takes courage to give, especially when you may feel like you

don't have much. But Allah rewards those who give from the heart, even if it is just a little.

- **Being Independent:** The upper hand also symbolizes being self-sufficient and not always relying on others. When we can help others, it shows that we are capable and independent. This helps us grow into responsible and caring individuals.

3. Why Is It Important to Give?

- **Helps Others:** Giving is an act of kindness that helps people who may be in need. When you give, you can make someone's day brighter, and Allah will reward you for it.
- **Strengthens Relationships:** Giving creates bonds between people. When we share with others, we show that we care for them and appreciate them. This makes our relationships with others stronger and more loving.
- **Following the Example of the Prophet:** The Prophet Muhammad (ﷺ) was known for his generosity. He would give whatever he had to help others. He said: "Give charity without delay, for it stands in the way of calamity."

4. How Can We Be Givers?

- **Sharing Your Things:** Whether it's food, toys, or your time, sharing is an act of giving. If you have something extra, such as a toy you no longer play with, you can give it to someone who will appreciate it.
- **Being Kind and Helpful:** You can also give by being kind to others. Helping a friend with their homework or cleaning up your room without being asked are all ways of giving.
- **Making Du'a for Others:** Another form of giving is making du'a (prayers) for the well-being of others. When you pray for someone's happiness, health, or success, you are giving from your heart.

Examples for Kids:

1. Sharing a Snack:

- **Scenario:** You have some extra cookies, and you see a friend who doesn't have any.
- **What to Do:** You share your cookies with your friend.
- **Lesson:** Sharing your snack is an act of kindness and generosity. You make your friend happy, and Allah will reward you for giving.

2. Helping a Friend with Homework:

- **Scenario:** A friend is struggling with a math problem and asks for your help.
- **What to Do:** You take the time to explain the problem to them and help them finish the homework.
- **Lesson:** By helping your friend, you are giving them something valuable—your time and knowledge. This is an example of the upper hand because you are helping someone in need.



3. Giving a Compliment:

- **Scenario:** You notice that a friend looks sad or upset.
- **What to Do:** You say something kind to make them feel better, like "You are such a good friend!" or "I love your smile!"
- **Lesson:** Even kind words are a form of giving. They can brighten someone's day and make them feel loved.

Activity for Kids:

"Acts of Kindness Jar" Activity:

- **Instructions:** Create a jar where children can write down their acts of kindness on pieces of paper. Each time they do something kind, like sharing their toys or helping a friend, they write it down and put it in the jar.
- **Goal:** This activity encourages kids to be generous and helps them understand the value of giving.

"Gift Giving Day":

- **Instructions:** Have children choose one toy or item they no longer use to give to someone in need. This teaches them the concept of sharing and being generous.
- **Goal:** Through this activity, children will learn the joy of giving and understand that even small gifts can make a big difference.

Key Takeaway for Kids:

Being the one who gives (the upper hand) is better than being the one who always receives. When you give, whether it's a gift, your time, or kind words, you make the world a better place and earn rewards from Allah. Generosity is a sign of a kind heart and a strong believer.

Hadith: Repentance Erases Sins

گناہ سے توبہ کرنے والا ایسا ہی ہے جیسے اس نے کوئی گناہ کیا ہی نہ ہو۔ A person who sincerely repents for his sins becomes like one who has never sinned.	التَّائِبُ مِنَ الذَّنْبِ كَمَنْ لَا ذَنْبَ لَهُ <i>Attaibu minadh-dhanbi kamalla dhanba lah</i>
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Key Concept:



In Islam, repentance (Tawbah) is an important act of seeking forgiveness from Allah for one's sins. A person who sincerely repents—feeling regret for their wrongdoings, stopping the sinful behavior, and resolving never to return to it—becomes like someone who has never sinned. This is a mercy and a gift from Allah, emphasizing His forgiveness and love for those who return to Him with sincerity.

Discussion Points for Kids:

1. What Does Repentance (Tawbah) Mean?

- **Definition:** Repentance means saying sorry to Allah for the mistakes we have made. It's when we feel sad or regretful about the wrong things we've done, and we promise Allah that we won't do them again.
- **Why We Repent:** Every person makes mistakes. Allah knows we are not perfect, but He loves us and is always ready to forgive us if we turn to Him and ask for forgiveness.

2. How Do We Repent?

- **Feeling Regret:** First, you should feel sorry for doing something wrong. This could be something like telling a lie, being rude to someone, or not praying.
- **Asking Allah for Forgiveness:** After feeling sorry, we say a prayer asking Allah to forgive us. We might say "Astaghfirullah Rabbi Min Kulli Dhambin wa Atubu ilayh" (I ask Allah for forgiveness, and I turn to Him in repentance).
- **Promise Not to Do It Again:** Repenting means making a promise not to commit the same mistake again. We need to try our best to improve ourselves.

3. Why Does Allah Forgive Us?

- **Allah is Merciful:** Allah is very kind and understanding. He knows that we are human and we make mistakes. He has promised to forgive those who sincerely repent.
- **Hadith of Forgiveness:** The Prophet Muhammad (ﷺ) said, "If someone repents, Allah will forgive them." (Sahih Bukhari). This teaches us that no matter how big or small our mistakes are, Allah is always ready to forgive us if we turn to Him.

4. Becoming Like Someone Who Never Sinned

- **A Fresh Start:** When we truly repent, it is as if our past mistakes never happened. Allah wipes them away completely. It's like getting a new chance to do better and live better.
- **Feeling Happy and Clean:** After repenting, you might feel lighter and happier because you know that Allah has forgiven you. This is why repentance is so important—it makes us feel clean inside and helps us grow closer to Allah.

5. Examples of Repentance:



- **Example 1: Telling the Truth After Lying**
If you accidentally told a lie, you can feel sorry and say to Allah, "I am sorry for lying. Please forgive me, and I will tell the truth from now on."
- **Example 2: Being Rude to Someone**
If you were rude to your parents or a friend, you can feel sorry and make du'a (a prayer) asking Allah to forgive you and help you be kind next time.
- **Example 3: Not Praying on Time**
If you missed a prayer, you can ask Allah for forgiveness and make a promise to try your best to pray on time in the future.

Activity for Kids:

"Repentance Journal" Activity:

- **Instructions:** Provide kids with a small notebook or paper where they can write down a sin or mistake they want to seek forgiveness for. Ask them to write down their feelings of regret and then encourage them to say a small prayer asking for forgiveness.
- **Goal:** This helps children understand the process of sincere repentance. They will learn to acknowledge their mistakes, feel regret, and seek forgiveness from Allah.

Key Takeaways for Kids:

- **Repentance Cleanses the Heart:** When you repent sincerely, Allah forgives your mistakes, and your heart becomes clean.
- **Allah Loves Those Who Repent:** No matter how many mistakes we make, Allah always welcomes us back if we turn to Him in repentance.
- **A New Beginning:** After repentance, you get a fresh start, as if you have never sinned. You can now try your best to be a better person.



Tarbiyat

Syllabus Section

Common Topics For All Ages - Content

Learning Islamic Greetings and Meanings

- Begin by explaining Salam: "Assalamu Alaikum" means "Peace be upon you." It's a way of spreading peace and showing love and respect to others.
 - Highlight the response: "Wa Alaikum Assalam" (And peace be upon you too).
 - Teach why greetings are essential: They reflect brotherhood and strengthen relationships.
 - Activity: Practice greeting each other in pairs or groups to make it interactive.
 - Fun fact: Greet even if you are entering your own home—spreading peace starts from within.
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Saying Bismillah Before Doing Things

- Explain "Bismillah-ir-Rahman-ir-Rahim": "In the name of Allah, the Most Gracious, the Most Merciful." It's a way of asking Allah to bless what we do.
 - Importance: Saying Bismillah reminds us to begin tasks with the right intention and seek Allah's help.
 - Examples: Eating, studying, or even wearing shoes. No task is too small or big for Allah's blessing.
 - Activity: Role-play daily tasks where they practice saying Bismillah.
 - Fun thought: Remind them that starting in Allah's name brings success and keeps Shaitan away.
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Understanding the Importance of Salah (Prayer)

- Salah is a direct connection with Allah. It's like a phone call to your Creator—five times a day!
 - Highlight the five prayers and how they keep us mindful of Allah throughout the day.
 - Benefits: Builds discipline, cleanses our hearts, and keeps us grateful.
 - Encourage punctuality: If you delay, think of it as keeping Allah waiting.
 - Activity: Demonstrate the movements of Salah and let them mimic; focus on key phrases like "Allahu Akbar."
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Learning About Zakat (Charity)

- Zakat is sharing what Allah has given us with those in need.
- Explain: It's a small portion of our wealth (usually 2.5%) that purifies our earnings and hearts.



- Why it's important: Helps the poor, builds community bonds, and reduces greed.
 - Share simple examples: Imagine sharing your lunch with a hungry friend—it makes both of you happy!
 - Activity: Encourage them to save coins in a charity jar at home and give them to the needy.
-

Learning About Ramadan and Fasting

- Ramadan is the month of blessings and self-control. Fasting teaches patience and reminds us of those who go hungry.
 - Describe the daily routine: Suhoor (early meal), fasting, and Iftar (breaking the fast).
 - Importance: Helps us feel closer to Allah and become more grateful for His blessings.
 - Tips: Young Atfal can fast for a few hours to build the habit gradually.
 - Activity: Plan a pretend Iftar together or list good deeds they can do during Ramadan.
-

Learning About Hajj (Pilgrimage)

- Hajj is a special journey to the House of Allah (Kaaba) in Makkah that every Muslim must try to do once in their life if they can afford it.
- Steps include wearing simple clothes (Ihram) and performing acts like Tawaf (circling the Kaaba) and Sa'i (walking between hills).
- Lessons: It teaches unity—everyone wears the same clothes and stands together regardless of wealth or status.
- Share the story of Prophet Ibrahim (AS): The sacrifice, the building of the Kaaba, and the Zamzam well.
- Activity: Show a picture of the Kaaba and explain what happens during Hajj.

Etiquette in Daily Life

Greetings and Social Interactions

Etiquettes of Greeting (Salam)

- Meaning of Salam: "Assalamu Alaikum" spreads peace and blessings. Returning the greeting ("Wa Alaikum Assalam") is a duty.
- Etiquettes:
 - Greet everyone, whether you know them or not.
 - Smile while greeting—it doubles the reward.
 - Initiate greetings when entering a room or meeting someone.
- Why it matters: Salam builds love, removes misunderstandings, and brings Allah's blessings.
- Activity: Practice greeting each other respectfully, imagining they are meeting elders or peers.



The Importance of Smiling and Being Friendly

- Why Smile?: It's a sunnah and a form of charity. A simple smile brightens someone's day.
 - Benefits: Smiling shows kindness, reduces stress, and makes others feel comfortable.
 - Being friendly: Speak warmly, make eye contact, and avoid frowning or looking angry.
 - Fun example: Smiling is like giving a gift—it's free and makes everyone happy!
 - Activity: Have them practice smiling while saying Salam or thanking someone.
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Being a Good Neighbor

- Who is a neighbor?: Anyone living nearby—Muslim or non-Muslim.
 - Teach kindness: Check on them, share food, and avoid causing any inconvenience.
 - Examples: Don't be loud, keep common areas clean, and offer help during emergencies.
 - Why it's important: The Prophet (PBUH) emphasized good treatment of neighbors as part of faith.
 - Activity: Discuss ways they can help their neighbors, like shoveling snow or delivering groceries.
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Speaking Softly and Politely to Others

- Politeness is key: Harsh words hurt feelings, but soft words bring people closer.
 - Teach them to:
 - Speak calmly, even when upset.
 - Avoid shouting or using rude language.
 - Say "please," "thank you," and "excuse me" often.
 - Importance: Polite speech reflects good character and earns respect from others.
 - Activity: Role-play scenarios where they must respond softly, like when asked to share or if someone is upset.
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Learning to Apologize and Seek Forgiveness

- Why apologize?: It shows courage and responsibility. Saying "I'm sorry" can heal relationships.
- Steps to apologize:
 - Admit your mistake.
 - Say "I'm sorry" sincerely.
 - Promise to improve.



- Seeking forgiveness: Ask Allah for forgiveness for mistakes and sins.
 - Fun example: Think of apologizing as cleaning a spill—leaving it messy makes things worse.
 - Activity: Share examples of when they needed to apologize and what they learned from it.
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Avoiding Hurtful Jokes

- Joking responsibly: Jokes should make people laugh, not hurt their feelings.
- Avoid:
 - Mocking others, even as a joke.
 - Using personal or sensitive topics in humor.
 - Persisting with a joke if someone seems upset.
- Why it matters: Hurtful jokes break trust and hurt friendships. The Prophet (PBUH) joked, but never in a way that hurt others.
- Activity: Share examples of jokes they've heard and discuss if they were appropriate.

Respect and Conduct

Respecting Parents and Elders

- Why Respect?: Parents and elders guide us, care for us, and pray for us. Respecting them is a way to thank Allah.
 - Teach:
 - Speak politely and avoid interrupting them.
 - Help them with tasks without being asked.
 - Show gratitude by saying “JazakAllah” or “Thank you.”
 - Fun example: Imagine your parents as a shade on a hot day—taking care of them ensures the shade stays!
 - Activity: Have them share one thing they love about their parents or elders.
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Listening and Obeying Parents and Guardians

- Why Listen?: Parents want the best for us and guide us based on their wisdom and love.
- Teach obedience:
 - Follow instructions promptly and with a smile.
 - Avoid arguing or complaining.
 - Ask questions respectfully if they don't understand something.
- Reminder: Obeying parents is part of obeying Allah, as long as it doesn't go against His teachings.
- Activity: Role-play scenarios where they follow a parent's advice with enthusiasm.



Keeping Promises and Telling the Truth

- Honesty is key: Trust is built by keeping promises and being truthful, even when it's hard.
 - Teach:
 - Avoid making promises you can't keep.
 - Always tell the truth, even if it means admitting a mistake.
 - Lying breaks trust and hurts relationships.
 - Fun example: Think of truth as a solid bridge—lies make it shaky and unreliable.
 - Activity: Share a story about the importance of honesty, then discuss its lesson.
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Practicing Self-Control and Discipline

- Why Self-Control?: It helps us make good decisions and avoid bad habits.
 - Teach:
 - Control anger by pausing and taking deep breaths.
 - Avoid temptations like eating too much junk food or skipping Salah for games.
 - Discipline means doing the right thing, even when no one is watching.
 - Fun example: Self-control is like a muscle—exercise it regularly, and it gets stronger!
 - Activity: Have them share situations where they practiced self-control.
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Showing Kindness to Everyone

- Why Kindness?: Kindness spreads happiness and earns Allah's pleasure.
 - Teach:
 - Be gentle with animals and helpful to people, regardless of their background.
 - Share what you have, even if it's small.
 - Use kind words—compliments, encouragement, or even a simple "thank you."
 - Fun example: A kind word is like planting a seed—it grows into something beautiful.
 - Activity: Discuss ways they can show kindness daily, like helping a sibling or a friend.
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Avoiding Peer Pressure

- What is Peer Pressure?: It's when others push you to do something you know is wrong.
- Teach:
 - Say "no" firmly but politely.
 - Choose friends who encourage good habits.
 - Remember, Allah is always watching and values those who stay strong.

- Reminder: You're stronger when you stick to your values, even if it means standing alone.
 - Activity: Role-play saying "no" to harmful suggestions from friends.
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Avoiding Arrogance and Pride

- Why avoid arrogance?: Arrogance makes us think we're better than others, but Allah loves humility.
- Teach:
 - Be grateful for your skills and blessings, as they come from Allah.
 - Avoid showing off or looking down on others.
 - Humility is strength—it wins hearts and Allah's favor.
- Fun example: Arrogance is like a balloon—it may rise high, but it can pop anytime!
- Activity: Have them share something they're proud of and discuss how they can remain humble about it.

Respecting Others' Rights and Privacy

Respecting Different Cultures and Backgrounds

- Why respect diversity?: Allah created people in different cultures, colors, and languages to help us appreciate His creativity and learn from each other.
 - Teach:
 - Be curious and open-minded about other traditions.
 - Avoid mocking or judging customs you don't understand.
 - Celebrate differences as a way to build friendships and understanding.
 - Reminder: Respecting diversity brings peace and reflects the teachings of Islam.
 - Activity: Share examples of cultural traditions they've seen or learned about.
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Respecting Different Perspectives

- Why listen to others?: Everyone has unique experiences that shape their views. Respecting their opinions shows wisdom and builds understanding.
 - Teach:
 - Listen patiently, even if you disagree.
 - Avoid interrupting or mocking someone's ideas.
 - Share your views politely and seek common ground.
 - Fun example: Perspectives are like pieces of a puzzle—together, they show a bigger picture.
 - Activity: Discuss how disagreements can be solved respectfully.
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Respecting Other Religions

- Why respect other faiths?: Islam teaches us to be kind and just to people of all beliefs, as they are all Allah's creation.
 - Teach:
 - Never insult someone's religion or beliefs.
 - Find common values like kindness, charity, and honesty.
 - Be a good example of your faith through your actions.
 - Reminder: Respect doesn't mean agreement—it means treating others with dignity.
 - Activity: Share stories of the Prophet (PBUH) showing respect to people of other religions.
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Respecting Other People's Privacy, Property, and Space

- Why respect boundaries?: Everyone has the right to feel safe and comfortable.
 - Teach:
 - Knock before entering a room and ask for permission to use someone's things.
 - Don't listen to or spread gossip about others.
 - Keep your distance if someone asks for personal space.
 - Fun example: Think of privacy like a treasure chest—it's only opened when allowed.
 - Activity: Role-play scenarios, such as borrowing a toy or entering someone's room respectfully.
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Respecting Authority Figures

- Who are authority figures?: Parents, teachers, elders, Murabiyyan, office bearers, law enforcement. They guide and protect us.
- Teach:
 - Follow their instructions respectfully.
 - Ask questions politely if you don't understand or agree.
 - Avoid arguing or being defiant.
- Why it's important: Obeying authority keeps things organized and reflects good character.
- Activity: Share a story where listening to an authority figure led to a good outcome.

Personal Hygiene and Cleanliness

Cleanliness and Self-Care

Etiquettes of Using the Washroom

- Before entering:
 - Say the dua: *"Bismillah. Allahumma inni a'udhu bika minal-khubthi wal-khaba'ith"* (Oh Allah, I seek refuge in You from evil and harmful things).



- Enter with your left foot.
 - Inside the washroom:
 - Do not talk, eat, or drink.
 - Sit down while relieving yourself to avoid splashing.
 - Use water (istinja) or tissue to clean yourself thoroughly.
 - Avoid facing or turning your back towards the Qibla.
 - Exiting:
 - Step out with your right foot and say: “*Ghufranaka*” (I seek Your forgiveness, O Allah).
 - Hygiene tip: Always wash your hands thoroughly with soap and water after using the washroom.
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Personal Hygiene and Cleanliness (Including Ghusl, Cutting Hair, and Smelling Good)

Ghusl (Full Body Wash)

- When is ghusl required?
 - After marital relations or wet dreams.
 - After menstruation or postnatal bleeding for women.
 - Before Friday prayer or Eid (highly recommended Sunnah).
 - When converting to Islam (recommended).
- Steps for ghusl:
 1. Make the intention (*niyyah*) to purify yourself for Allah.
 2. Say Bismillah and start by washing your hands up to the wrists.
 3. Wash your private parts thoroughly to remove any impurities.
 4. Perform a complete wudu (ablution), including rinsing your mouth and nose. Delay washing your feet until the end if water gathers in the area.
 5. Pour water over your head three times, ensuring it reaches the roots of your hair.
 6. Pour water over your entire body, starting with the right side and then the left. Rub your skin to ensure water reaches everywhere, including between fingers and toes.
 7. Wash your feet last if not done earlier.
- Tips: Ensure no area is left dry. For women with braided hair, they don't need to undo their braids as long as water reaches the scalp.

Cutting Hair and Nails

- Trim nails weekly (preferably Friday) and avoid letting them grow too long.
- Remove underarm and pubic hair every 40 days at most.
- Keep hair tidy—cut or oil it regularly.

Smelling Good

- The Prophet (PBUH) loved pleasant fragrances.



- Use deodorant or non-alcoholic perfume daily.
 - Avoid bad odors by washing after sweating or eating strong-smelling foods.
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Maintaining a Clean Space

- Why it matters: A clean environment reflects a clean heart and mind.
 - Teach:
 - Tidy up your room daily—make your bed and organize items.
 - Keep the prayer area spotless and use clean prayer mats.
 - Avoid littering; always use trash bins.
 - Fun example: Think of cleanliness as decorating a space for Allah's angels to visit.
 - Activity: Have them organize their classroom or home space as a group.
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Cleaning Up After Yourself

- Why it's important: Cleaning up shows responsibility and consideration for others.
 - Teach:
 - After eating, wash your dishes or place them in the sink.
 - Clean spills immediately to avoid accidents.
 - After playtime, put toys back in their proper place.
 - Fun example: Imagine leaving a trail of kindness wherever you go by cleaning up.
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Why Cleanliness is Part of Faith

- Cleanliness in Islam:
 - The Prophet (PBUH) said, "Cleanliness is half of faith."
 - Being clean prepares us for worship, such as Salah, and reflects inner purity.
- Physical cleanliness:
 - Wudu and ghusl purify the body for prayer.
 - Keeping clothes and spaces clean avoids germs and illnesses.
- Spiritual cleanliness:
 - A clean heart avoids jealousy, anger, and arrogance.
- Activity: Challenge them to identify areas in their life where they can improve cleanliness.

Character Development
Kindness and Compassion

Avoiding Bullying, Being Bullied, and Being Kind

- What is bullying?



- Bullying is hurting someone with words, actions, or repeatedly making them feel bad. This can include teasing, pushing, or excluding others.
 - How to avoid being a bully:
 - Treat others as you want to be treated.
 - Think before speaking—if it would hurt you, don't say it to someone else.
 - Don't laugh when others bully someone—it encourages them.
 - What to do if bullied:
 - Stay calm and walk away if possible.
 - Tell a trusted adult like a parent, teacher, or guardian.
 - Remember, it's not your fault, and no one deserves to be treated badly.
 - Why kindness matters:
 - Islam teaches us to love for others what we love for ourselves.
 - A kind word or smile can change someone's day for the better.
 - Activity: Practice scenarios where they show kindness to someone being left out or teased.
-

Kindness to Animals and Nature

- Why kindness to animals matters:
 - Animals are creations of Allah, and it is our duty to treat them with care and compassion.
 - The Prophet (PBUH) said that showing kindness to animals is rewarded by Allah.
 - How to be kind to animals:
 - Feed and give water to stray or hungry animals.
 - Never hit or harm animals for fun.
 - Provide proper care for pets—clean their spaces, feed them, and ensure they are safe.
 - Caring for nature:
 - Trees and plants also deserve respect—don't harm them unnecessarily.
 - Avoid littering and encourage planting trees.
 - Fun example: Think of animals and nature as Allah's gardens—they thrive when we care for them.
 - Activity: Share stories of the Prophet's kindness to animals (e.g., the thirsty dog and the man with a shoe).
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Islamic Perspective on Caring for Animals

- Islamic principles:
 - Animals must not be overworked or treated cruelly.
 - Prophet Muhammad (PBUH) taught us to let animals rest, feed them well, and ensure they are not in pain.



- Hunting is allowed for need, not for fun. Any harm to animals without reason is prohibited.
 - Examples from the Sunnah:
 - The Prophet (PBUH) reprimanded a man for overloading his camel.
 - He spoke about a woman who was punished for starving a cat and another forgiven for giving water to a thirsty dog.
 - How to care for animals today:
 - Never leave pets hungry or thirsty.
 - Donate food to animal shelters or rescue groups.
 - Avoid zoos or shows that mistreat animals for profit.
 - Activity: Have a group discussion about what they can do to help animals in their local area.
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Helping Siblings and Friends

- Why it's important:
 - Helping others strengthens bonds and reflects good character.
 - Islam teaches us to help others as part of faith.
- Ways to help siblings:
 - Share toys and avoid fights over small things.
 - Assist younger siblings with homework or chores.
 - Show patience when they annoy you—they're still learning!
- Ways to help friends:
 - Share notes or lend a hand if they miss school.
 - Include them in games and ensure no one is left out.
 - Offer kind words or encouragement when they're sad.
- Fun reminder: Helping others makes Allah happy and can lead to more blessings for you.
- Activity: Role-play scenarios where they help a sibling or friend in need.

Charity and Generosity

The Value of Charity and Helping Others

- Why charity matters:
 - Charity (*sadaqah* or *zakat*) purifies wealth, softens hearts, and helps those in need. It's an act that pleases Allah and builds a stronger, kinder community.
 - Allah rewards even small acts of giving, like sharing a smile or offering water.
- How to help others:
 - Share money or food with those who are struggling.
 - Help neighbors or friends by giving time, like helping with chores or studies.
 - Donate toys or clothes you no longer use to those in need.
- Examples from the Sunnah:
 - The Prophet (PBUH) never refused anyone who asked for help.



- He said, "The best charity is to give water to drink."
 - Activity:
 - Encourage Atfal to start a "Charity Jar" at home where they can save for a good cause.
 - Discuss examples of times they've helped someone and how it made them feel.
-

Being Thankful for What We Have

- Why gratitude is important:
 - Everything we have—our families, food, shelter, and health—is a gift from Allah. Being thankful shows our appreciation and prevents us from becoming ungrateful or greedy.
 - Gratitude increases blessings; Allah says, "If you are thankful, I will surely increase [your favor]."
 - How to show gratitude:
 - Say "*Alhamdulillah*" often to thank Allah for even small things.
 - Appreciate your parents, teachers, and friends by saying "thank you" and helping them.
 - Use what you have wisely—don't waste food or water.
 - Examples from the Sunnah:
 - The Prophet (PBUH) thanked Allah even for a sip of water or a simple meal.
 - He was always content, no matter how little he had.
 - Activity:
 - Have Atfal list three things they're thankful for today and share with the group.
-

Learning to Share and Not Be Greedy

- Why sharing matters:
 - Sharing brings joy to others and strengthens relationships. It helps us care for each other and reduces selfishness.
 - Greed creates unhappiness and makes us forget about the blessings we already have.
- How to share:
 - Share food with siblings, friends, or even neighbors.
 - Take turns with toys, books, or games.
 - Share knowledge, like helping a friend understand something they're struggling with.
- Examples from the Sunnah:
 - The Prophet (PBUH) encouraged sharing food, saying, "The food of one person is enough for two."
 - He shared what he had, even when he had very little.



- Activity:
 - Pair Atfal in small groups and have them share a snack or a task to practice sharing in real time.

Self-Reflection and Improvement

Understanding Jealousy and Its Harms

- What is jealousy?
 - Feeling upset when someone has something good, like success, looks, or possessions.
 - Jealousy makes us ungrateful for Allah's blessings and creates negative thoughts.
 - Why is it harmful?
 - Damages relationships and leads to hatred.
 - Consumes good deeds, as the Prophet (PBUH) said: "Jealousy eats good deeds like fire eats wood."
 - How to overcome it:
 - Say "*Mashallah*" when seeing others' blessings.
 - Reflect on your own blessings by saying "*Alhamdulillah*."
 - Pray for the other person and ask Allah to bless you too.
 - Activity: Have them share one blessing they are thankful for today.
-

Avoiding Gossip and Only Speaking Good Words

- What is gossip?
 - Talking about others in their absence, especially in ways that spread rumors or harm their reputation.
 - Why avoid it?
 - Gossip creates distrust and breaks friendships.
 - Allah says, "Do not spy or backbite one another" (Qur'an 49:12).
 - Speak good words:
 - Say only what is true and helpful.
 - Compliment others or stay silent if you have nothing kind to say.
 - Activity: Role-play scenarios to practice saying kind words in tricky situations.
-

Avoiding Backbiting

- What is backbiting?
 - Talking about someone in a way they wouldn't like, even if it's true.
 - The Prophet (PBUH) likened backbiting to eating the flesh of your dead brother—disgusting and forbidden.



- How to stop backbiting:
 - Change the subject if others start backbiting.
 - Defend the person being talked about or excuse yourself politely.
 - Why it's important:
 - Backbiting earns sin and breaks trust.
 - Good speech unites people and earns Allah's pleasure.
 - Activity: Discuss ways to respond when someone begins backbiting in a group.
-

Importance of Keeping Secrets

- Why keep secrets?
 - Keeping a promise to guard someone's trust is a noble trait.
 - Sharing secrets without permission breaks trust and harms relationships.
 - What to do:
 - If someone shares a secret, promise to keep it private unless it involves harm or danger.
 - Avoid gossiping about private matters, even as a joke.
 - Example from the Sunnah:
 - The Prophet (PBUH) said, "When a man speaks a word, it is a trust."
 - Activity: Share examples of how keeping secrets can build trust.
-

Being Careful with Words

- Why words matter:
 - Words can heal or hurt. A kind word is like a gift, while a hurtful one can leave scars.
 - The Prophet (PBUH) said, "Whoever believes in Allah and the Last Day should speak good or remain silent."
 - How to be mindful:
 - Think before you speak: Is it true, kind, and necessary?
 - Avoid joking in ways that hurt others.
 - Use words to encourage, praise, and comfort.
 - Activity: Practice replacing negative words with positive ones in common conversations.
-

Modesty

- What is modesty?
 - Modesty (*haya*) is being humble and respectful in behavior, speech, and dress.
 - It reflects inner purity and earns Allah's love.
- How to practice modesty:



- Wear clean, decent clothes that cover your body appropriately.
- Avoid showing off or seeking attention in how you speak or act.
- Be respectful and avoid inappropriate jokes or topics.
- Why it matters:
 - The Prophet (PBUH) said, “Modesty is part of faith.”
 - Modesty helps build self-respect and creates a respectful environment for everyone.
- Activity: Discuss examples of modest behavior at school, home, or with friends.

Self-Control and Morality

Avoiding Harmful Videos and Games

- Why avoid harmful content?
 - Harmful videos or games may promote violence, bad language, or negative behavior.
 - Such content wastes time that could be spent learning, playing with friends, or praying.
 - Watching or playing inappropriate material can affect your thoughts and actions, making it harder to stay close to Allah.
 - How to choose good content:
 - Select games and videos that teach useful skills, encourage teamwork, or are family-friendly.
 - Set limits on screen time to avoid addiction.
 - Seek advice from parents or elders before downloading new games or apps.
 - Islamic perspective:
 - The Prophet (PBUH) taught that wasting time on unproductive activities is discouraged. Instead, focus on beneficial and halal entertainment.
 - Activity: Create a list of productive or halal games and hobbies they can engage in.
-

Practicing Self-Control and Discipline

- Why self-control is important:
 - Self-control helps you resist temptations, like playing too much or getting angry.
 - Discipline keeps you focused on good habits, such as praying on time, studying, or helping others.
 - Islam teaches us to balance fun with responsibilities.
- How to practice self-control:
 - Start small: Set daily goals for schoolwork, prayer, and hobbies.
 - When angry, pause, take deep breaths, and recite “*A’udhu billahi minash-shaytanir-rajim*” to seek Allah’s help.
 - Limit junk food, screen time, and other distractions to strengthen your willpower.
- Islamic examples:
 - Fasting during Ramadan teaches discipline by controlling hunger and desires.

- The Prophet (PBUH) always stayed calm and patient, even in difficult situations.
 - Activity: Role-play scenarios, such as resisting a tantrum when told to stop playing or waiting patiently for their turn in a game.
-

Avoiding Arrogance and Pride

- What is arrogance?
 - Thinking you're better than others because of your wealth, looks, intelligence, or skills.
 - Arrogance leads to disrespecting others and forgetting that all blessings come from Allah.
- Why avoid arrogance?
 - Allah dislikes arrogance. The Qur'an says: "Indeed, Allah does not like the arrogant, the boastful" (Surah An-Nisa, 4:36).
 - It breaks friendships and makes people avoid you.
 - Humility, on the other hand, brings Allah's love and makes you respected by others.
- How to stay humble:
 - Remember that all talents and blessings are from Allah, so always thank Him.
 - Compliment others and acknowledge their achievements instead of bragging about your own.
 - Treat everyone equally, no matter their background, wealth, or status.
- Examples from the Sunnah:
 - The Prophet (PBUH) was the most humble, even though he was the greatest leader. He would sit and eat with the poor and mend his own clothes.
- Activity: Share examples of how they can show humility, such as helping someone without boasting or sharing their achievements modestly.

Behavior and Manners in Public and Religious Spaces
Etiquette in the Mosque and Religious Practices

Etiquettes of Entering and Exiting the Mosque

- Why it matters:
 - A mosque is the house of Allah, and treating it with respect is part of our faith.
- Etiquettes when entering:
 - Make wudu (ablution) before going to the mosque, as it keeps the mosque clean and yourself ready for prayer.
 - Enter with your right foot and say the dua: "*Allahumma iftah li abwaba rahmatik*" (O Allah, open the doors of Your mercy for me).
 - Walk calmly and avoid running or making noise.
 - Greet those already in the mosque with "*Assalamu Alaikum.*"
- Etiquettes while in the mosque:



- Stay quiet and focus on prayer or dhikr (remembrance of Allah).
 - Avoid talking loudly or distracting others.
 - Keep your phone silent to maintain the peace.
 - Etiquettes when exiting:
 - Step out with your left foot and say the dua: *“Allahumma inni as’aluka min fadlik”* (O Allah, I ask You for Your bounty).
 - Walk out quietly and continue behaving respectfully outside.
 - Activity: Practice entering and exiting the mosque while saying the duas.
-

Etiquettes of Reciting and Handling the Quran

- Why it matters:
 - The Quran is Allah’s Word, and handling it respectfully shows love and reverence.
 - How to handle the Quran:
 - Always be in a state of wudu when touching the Quran.
 - Place the Quran on a clean, elevated surface—never on the floor.
 - When not in use, store it properly in a clean and safe place.
 - Etiquettes of recitation:
 - Begin with *“A’udhu billahi minash-shaytanir-rajim”* and *“Bismillah-ir-Rahman-ir-Rahim.”*
 - Sit respectfully, facing the Qibla if possible.
 - Recite slowly and clearly, pondering the meanings of the verses.
 - Avoid talking, eating, or being distracted while reciting.
 - Avoid:
 - Touching the Quran if you are not in a state of cleanliness.
 - Reading it in a noisy or disrespectful environment.
 - Activity: Teach them how to open the Quran respectfully, recite, and close it properly.
-

Etiquettes of Dressing Modestly

- Why modesty matters:
 - Dressing modestly is a way to obey Allah, maintain dignity, and show respect to others.
 - It helps protect oneself from inappropriate attention and creates a respectful society.
- Guidelines for modest dressing:
 - Wear clean and appropriate clothes that cover the body properly.
 - Avoid tight or flashy clothing that attracts unnecessary attention.
 - For boys: Cover from navel to knees at all times and wear proper attire for Salah.

- For girls: Wear loose, non-transparent clothing and cover their hair as per Islamic teachings.
 - Examples from the Sunnah:
 - The Prophet (PBUH) always wore clean and simple clothes, even as a leader.
 - Activity: Discuss examples of modest outfits for school, mosque, or special occasions.
-

Understanding Halal and Haram Foods

- What is halal?
 - Halal means permissible. Foods that are pure and allowed in Islam fall under this category.
 - Examples: Meat from animals slaughtered according to Islamic laws, fruits, vegetables, grains, fish, and dairy.
- What is haram?
 - Haram means prohibited. Foods that are harmful or impure fall into this category.
 - Examples: Pork, alcohol, improperly slaughtered animals, and anything harmful like drugs.
- Why it's important:
 - Eating halal ensures physical health and spiritual purity.
 - The Prophet (PBUH) said, "A body nourished with haram will not enter Paradise."
- Tips for identifying halal food:
 - Look for halal certification on packaged foods.
 - Be cautious at restaurants—ask if the meat is halal.
 - Avoid cross-contaminated food, like halal meat cooked with haram items.
- Activity: Have Atfal identify foods as halal or haram in a fun quiz format.

Everyday Manners

Etiquettes of Eating and Drinking

- Why it matters:
 - Eating and drinking with proper etiquettes is a Sunnah and reflects gratitude to Allah for His blessings.
- Key etiquettes:
 1. Start with "*Bismillah*" (In the name of Allah).
 2. Eat with your right hand and from the portion closest to you.
 3. Avoid wasting food; take only what you can finish.
 4. Chew slowly, avoid rushing, and don't criticize the food.
 5. End with "*Alhamdulillah*" (All praise is due to Allah).
- Etiquettes of drinking:
 - Sit down while drinking.
 - Drink in three sips, pausing to breathe.
 - Avoid blowing into or gulping the drink.
- Examples from the Sunnah:



- The Prophet (PBUH) emphasized cleanliness, saying to wash hands before and after meals.
 - Activity: Have Atfal practice saying “*Bismillah*” and eating with proper manners during a mock meal.
-

Showing Manners in Public

- Why it matters:
 - Good manners make us ambassadors of Islam and show respect for others in shared spaces.
 - Key etiquettes:
 1. Greet others with “*Assalamu Alaikum*” and smile—it’s a Sunnah.
 2. Walk calmly and avoid running or being loud in public places.
 3. Respect lines and take turns; don’t push or rush.
 4. Keep the environment clean by not littering.
 5. Be helpful: hold doors open or assist someone in need.
 - Examples from the Sunnah:
 - The Prophet (PBUH) was always polite and considerate in public, even to strangers.
 - Activity: Role-play situations like waiting in line, greeting someone, or helping in a public space.
-

Respecting Time and Not Wasting It

- Why it matters:
 - Time is a gift from Allah, and using it wisely is part of being responsible and productive.
 - The Prophet (PBUH) said, “Take advantage of five matters before five others: your youth before you become old, your health before you fall sick, your wealth before you become poor, your free time before you become busy, and your life before your death.”
- How to respect time:
 1. Plan your day with Salah (prayer) as a priority.
 2. Avoid distractions like excessive screen time or idle chatting.
 3. Dedicate time to learning, helping others, and personal development.
 4. Complete tasks on time—don’t delay homework, chores, or prayers.
- Examples from the Sunnah:
 - The Prophet (PBUH) balanced worship, work, and rest, setting an example for time management.
- Activity: Help Atfal create a simple daily schedule, prioritizing Salah, study, and playtime.



Avoiding Gossip and Only Speaking Good Words

- What is gossip?
 - Gossip is talking about others in ways that spread rumors or harm their reputation.
 - It breaks trust and creates conflict.
- Why avoid it?
 - Allah warns against backbiting in the Qur'an (49:12), comparing it to eating the flesh of a dead brother.
 - Speaking good words builds friendships and earns Allah's pleasure.
- How to speak positively:
 1. Think before you speak: Is it true? Is it kind? Is it necessary?
 2. Avoid spreading rumors or exaggerating stories.
 3. Use words to encourage, compliment, or comfort others.
- Examples from the Sunnah:
 - The Prophet (PBUH) said, "Whoever believes in Allah and the Last Day should speak good or remain silent."
- Activity: Have Atfal share examples of kind words they can use daily, such as compliments or encouragement.

Faith and Spirituality

Making Dua and Its Benefits

- What is Dua?
 - Dua is a personal prayer or supplication where we ask Allah for help, guidance, forgiveness, or blessings.
 - It's a direct connection between us and Allah, showing our reliance on Him.
- Benefits of Dua:
 1. Strengthens our relationship with Allah.
 2. Brings peace and comfort during difficult times.
 3. Helps us stay humble by acknowledging that only Allah can fulfill our needs.
 4. Allah answers every dua in the best way—sometimes immediately, sometimes later, and sometimes by giving us better than we ask.
- How to make dua:
 1. Begin with *Bismillah*, praise Allah, and send blessings on the Prophet (PBUH).
 2. Ask sincerely, using your own words or the duas from the Quran and Sunnah.
 3. Raise your hands and face the Qibla if possible.
 4. End by thanking Allah and again sending blessings on the Prophet (PBUH).
- When to make dua:
 - After Salah, during Sujood, before breaking a fast, and in the last third of the night.



- Activity:
 - Teach a simple dua, like *“Rabbana atina fid-dunya hasanah wa fil-akhirati hasanah wa qina ‘adhaban-nar”* (Our Lord, give us good in this world and good in the Hereafter, and protect us from the punishment of the Fire).
-

Keeping Good Company

- Why it matters:
 - Friends influence our behavior, habits, and thinking. Keeping good company helps us stay on the right path and avoid harmful behaviors.
 - The Prophet (PBUH) said: “A person is upon the religion of his close friend, so let one of you look at whom he befriends.”
- Characteristics of good friends:
 1. Encourage you to pray, study, and make good choices.
 2. Speak kindly, avoid gossip, and support you in times of need.
 3. Are honest, trustworthy, and respectful.
- Avoid bad company:
 - Stay away from those who pressure you to lie, skip prayers, or do anything haram.
 - Remember, true friends help you become closer to Allah.
- How to be a good friend:
 - Be kind, patient, and supportive.
 - Share what you have, like time, advice, or resources.
 - Correct your friends gently if they make a mistake.
- Examples from the Sunnah:
 - The Prophet (PBUH) always encouraged kindness and understanding among companions, building strong bonds of brotherhood.
- Activity:
 - Ask Atfal to share one quality they value in a good friend and discuss how they can practice it.

Additional Topics for 10-12 Year Olds

Avoiding Jealousy and Its Harms

- Definition:
 - Jealousy (*hasad*) is feeling envious of another's success, blessings, or possessions and wishing harm upon them or desiring to take what they have.
 - Why Jealousy is Harmful:
 - Spiritual Harm: Jealousy can consume good deeds. The Prophet Muhammad (PBUH) said, *"Beware of envy, for it eats up good deeds like fire consumes wood."*
 - Emotional Harm: Jealousy breeds unhappiness, discontent, and resentment, making a person feel ungrateful.
 - Social Harm: It damages relationships and creates distrust or hostility.
 - How to Avoid Jealousy:
 1. Gratitude: Focus on the blessings Allah has given you by saying *Alhamdulillah* daily.
 2. Pray for Others: If you feel jealous, say *"Mashallah"* and make dua for the person you envy.
 3. Self-Reflection: Think about your strengths and how you can work to improve rather than focusing on others.
 - Islamic Example:
 - The story of Prophet Yusuf (AS): His brothers were jealous of him, which led to wrongdoing and regret. Ultimately, forgiveness and repentance restored peace.
 - Activity: Write down three blessings you are thankful for, and practice saying *"Mashallah"* for someone else's success.
-

Understanding the Concept of Halal and Haram

- Definition:
 - Halal: Anything permissible under Islamic law, such as clean food, honest actions, and ethical behaviors.
 - Haram: Anything prohibited, such as pork, alcohol, lying, stealing, or actions that harm oneself or others.
- Why Halal and Haram Matter:
 - Spiritual Purity: Consuming halal keeps the heart and soul connected to Allah.
 - Physical Benefits: Avoiding haram prevents physical harm (e.g., avoiding alcohol prevents health issues).
 - Accountability: Following halal is an act of obedience to Allah.
- How to Identify Halal and Haram:
 1. Food: Check for halal certification or verify ingredients.
 2. Actions: Ask, "Does this harm me, others, or my relationship with Allah?"
 3. Advice: Seek guidance from the Quran, Sunnah, or knowledgeable individuals.

- Islamic Perspective:
 - Allah says: *"O you who have believed, eat from the good things which We have provided for you and be grateful to Allah."* (Quran 2:172)
 - Activity: Create a list of common foods or behaviors and categorize them as halal or haram, discussing why each fits its category.
-

Handling Peer Pressure

- Definition:
 - Peer pressure is the influence of friends or peers to act in a certain way, often against one's values.
 - Common Scenarios:
 - Being pressured to skip Salah, lie, gossip, or engage in harmful activities like playing inappropriate games or watching unsuitable videos.
 - How to Handle Peer Pressure:
 1. Be Firm: Politely but confidently say, "No, I can't do that," or explain your reasons.
 2. Set Boundaries: Let friends know what you will and won't do based on your beliefs.
 3. Choose Good Friends: Surround yourself with people who encourage good habits, like praying or helping others.
 4. Remember Allah: Ask yourself, "Would Allah be pleased with me if I do this?"
 - Islamic Guidance:
 - The Prophet (PBUH) said, *"The strong person is not the one who overcomes others, but the one who controls himself when tempted or angry."*
 - Activity: Role-play scenarios where someone is pressured to do something wrong, and practice how to refuse respectfully.
-

Choosing Friends Wisely

- Why Friends Matter:
 - Friends shape your habits, character, and even your faith. The company you keep directly impacts your success and relationship with Allah.
- Qualities of a Good Friend:
 - Encourages you to pray, be kind, and avoid bad habits.
 - Is trustworthy, honest, and respectful.
 - Helps you improve, supports your goals, and avoids gossip or lies.
- Warning Signs of a Bad Friend:
 - They lie, bully, skip Salah, or push you toward harmful activities.
 - They mock others, gossip, or are disrespectful.
- Islamic Perspective:

- The Prophet (PBUH) said: *"A man is upon the religion of his close friend, so let one of you look at whom he befriends."*
 - Activity: Discuss qualities they admire in a good friend and how to be a good friend themselves. Create a "Friendship Checklist" to evaluate their own friendships.
-

Learning to Set Personal Goals and Achieving Them

- Why Set Goals?
 - Goals provide focus, help you grow, and encourage productivity.
 - Achieving goals builds confidence and teaches perseverance.
- How to Set Goals:
 1. Make Them Specific: Define exactly what you want to achieve (e.g., memorize Surah Al-Fatiha in one week).
 2. Break Them into Steps: Divide larger goals into smaller, manageable tasks.
 3. Set Deadlines: Assign a timeline to stay on track.
 4. Track Progress: Reflect on what you've accomplished and adjust if needed.
 5. Celebrate Success: Acknowledge your achievements to stay motivated.
- Islamic Perspective:
 - The Prophet (PBUH) achieved great goals step-by-step, such as spreading Islam, building a community, and teaching the Quran. His life is an example of planning and dedication.
- Example Goals:
 - Spiritual: Pray all five Salah on time daily.
 - Academic: Complete a school assignment before the deadline.
 - Personal: Learn a new skill or help with a household chore regularly.
- Activity: Help each child set one spiritual, academic, and personal goal, and outline steps to achieve each.

Respecting the Environment

- Why It Matters:
 - Allah has entrusted humans to be stewards of the earth. Caring for it reflects gratitude and fulfills our responsibility as Muslims.
 - A clean and healthy environment benefits everyone and preserves resources for future generations.
- How to Respect the Environment:
 1. Avoid Waste: Conserve water and electricity.
 2. Cleanliness: Do not litter; always dispose of waste properly.
 3. Plant and Protect: Plant trees and avoid harming animals or plants.
 4. Recycling and Reusing: Make an effort to recycle and reduce waste.
- Islamic Perspective:
 - The Prophet (PBUH) said: *"If a Muslim plants a tree or sows seeds, and then a bird, a person, or an animal eats from it, it is regarded as a charity."*



- Activity:
 - Plan a small project like planting a tree, recycling waste, or organizing a local clean-up.
-

Dealing with Bullying (Both Sides)

- What is Bullying?
 - Definition: Bullying involves hurting someone physically, verbally, or emotionally through teasing, hitting, gossiping, or exclusion.
 - If You're Bullied:
 1. Stay Calm: Do not react with anger or fear; walk away if possible.
 2. Seek Help: Inform a trusted adult, like a teacher or parent.
 3. Remember Your Value: Bullying reflects the bully's issues, not your worth.
 - If You Are the Bully:
 1. Apologize: Admit your mistake and ask for forgiveness.
 2. Reflect: Think about how your actions hurt others and commit to change.
 3. Seek Allah's Forgiveness: Make dua to become kinder.
 - Islamic Teaching:
 - The Prophet (PBUH) said: *"None of you truly believes until he loves for his brother what he loves for himself."*
 - Activity:
 - Role-play scenarios to teach empathy and how to resolve bullying situations with kindness.
-

Why Honesty is Important

- Definition:
 - Honesty is speaking the truth, keeping promises, and being sincere in your actions and words.
- Why It Matters:
 1. Builds Trust: Honesty strengthens relationships and earns respect.
 2. Spiritual Benefit: It aligns with Allah's commands and leads to righteousness.
 3. Prevents Harm: Lies and dishonesty lead to broken trust and guilt.
- Islamic Teaching:
 - The Prophet (PBUH) said: *"Truthfulness leads to righteousness, and righteousness leads to Paradise."*
- How to Practice Honesty:
 1. Always tell the truth, even when it's difficult.
 2. Admit mistakes instead of hiding them.
 3. Avoid exaggeration or lying for fun.
- Activity:

- Share examples where honesty solved a problem or strengthened trust in a relationship.
-

Practicing Gratitude

- Definition:
 - Gratitude (*shukr*) is appreciating and thanking Allah for all blessings, big and small.
 - Why It Matters:
 - Gratitude brings contentment, increases blessings, and keeps us humble.
 - Allah says in the Quran: *"If you are grateful, I will surely increase [My favors upon you]."* (Quran 14:7)
 - How to Practice Gratitude:
 1. Say *Alhamdulillah* regularly for everything you have.
 2. Thank others for their kindness and help.
 3. Use your blessings wisely and avoid waste.
 - Activity:
 - Have Atfal list three things they are thankful for and discuss how they can show gratitude.
-

Managing Emotions and Anger

- Why It's Important:
 - Controlling emotions helps build stronger relationships and avoids regret.
 - Anger can lead to harmful words or actions that are difficult to undo.
 - How to Manage Anger:
 1. Pause and Reflect: Stop and think before reacting.
 2. Calming Techniques: Take deep breaths, drink water, or recite *"A'udhu billahi minash-shaytanir-rajim"*.
 3. Change Position: Sit down if you're standing, or lie down if seated.
 4. Channel Energy: Redirect anger into a productive activity like exercise.
 - Islamic Teaching:
 - The Prophet (PBUH) said: *"The strong one is not the one who can overpower others in physical strength, but the one who controls himself when angry."*
 - Activity:
 - Practice calming techniques and role-play handling a frustrating situation peacefully.
-

Handling Conflict Peacefully

- Why Peaceful Conflict Resolution is Important:
 - Resolving conflicts calmly builds understanding and strengthens relationships.
 - Avoiding fights and arguments aligns with Islamic teachings of patience and kindness.
 - Steps to Handle Conflict:
 1. Listen Actively: Let the other person speak without interrupting.
 2. Stay Calm: Avoid shouting or blaming.
 3. Focus on Solutions: Work together to find a compromise or resolution.
 4. Seek Mediation: If needed, involve a neutral third party for help.
 - Islamic Example:
 - The Prophet (PBUH) often resolved disputes among his companions with wisdom and fairness.
 - Activity:
 - Role-play resolving a disagreement between two friends or siblings.
-

Introduction to Islamic Stories and Heroes

- Why Learn Islamic Stories?
 - Stories of prophets and companions inspire good character, courage, and faith.
- Examples of Heroes:
 1. Prophet Muhammad (PBUH): Known for his patience, honesty, and leadership. He showed kindness even to his enemies.
 2. Hazrat Bilal (RA): Persevered through severe persecution for his faith and became a close companion of the Prophet (PBUH).
 3. Hazrat Khadijah (RA): A successful businesswoman and the first believer in Islam who supported the Prophet through all challenges.
- Activity:
 - Share the story of a specific hero, such as Hazrat Yusuf (AS), and discuss the lessons learned (e.g., patience, forgiveness, and reliance on Allah).

Setting and Achieving Small Goals

- Why Small Goals Matter:
 - Small, manageable goals are stepping stones to achieving bigger objectives. They build confidence and encourage consistency.
 - Example: Memorizing one dua at a time instead of trying to learn many at once.
- How to Set Small Goals:
 1. Specific: Define what you want to achieve clearly (e.g., "Pray all five Salah on time for one week").
 2. Measurable: Track progress (e.g., keep a chart to mark Salah completion).
 3. Realistic: Start with achievable tasks (e.g., clean your room daily for a week).



4. Time-Bound: Set deadlines (e.g., finish memorizing Surah Al-Fatiha in two weeks).
- How to Achieve Goals:
 1. Break them into smaller tasks (e.g., learn one verse of a Surah daily).
 2. Celebrate progress to stay motivated.
 3. Stay consistent and seek help if needed.
 - Islamic Example:
 - The Prophet (PBUH) taught that consistent small actions are beloved to Allah: *"The most beloved deeds to Allah are those done consistently, even if they are small."*
 - Activity:
 - Guide Atfal to set one spiritual goal (e.g., reading Quran daily), one academic goal, and one personal goal. Discuss steps to achieve them and track progress.
-

Understanding the Concept of Patience

- What is Patience?
 - Patience (*sabr*) is staying calm and trusting Allah during difficulties or while waiting for good things to happen.
 - It includes self-control when tempted to act wrongly, enduring hardships without complaining, and persistence in worship.
- Types of Patience:
 1. Patience in Worship: Staying consistent in Salah, fasting, and good deeds.
 2. Patience in Avoiding Sin: Resisting the temptation to lie, steal, or engage in bad habits.
 3. Patience in Hardship: Trusting Allah during sickness, loss, or delays in blessings.
- Why It's Important:
 - Allah says: *"Indeed, Allah is with the patient."* (Quran 2:153)
 - Patience leads to rewards in both this world and the hereafter.
- Islamic Example:
 - Prophet Ayyub (AS) endured severe illness and loss but remained thankful and patient, and Allah rewarded him greatly.
- How to Practice Patience:
 1. Make dua and remember that hardships are temporary.
 2. Focus on the rewards of patience rather than the current struggle.
 3. Distract yourself with productive activities while waiting.
- Activity:



- Share a personal story of a time they practiced patience and discuss the outcome. Teach them to recite *"Inna lillahi wa inna ilayhi raji'un"* when facing difficulties.

Recognizing Good and Bad Role Models

- Why Role Models Matter:
 - Role models influence your actions, habits, and values. Good role models inspire positive behavior, while bad role models can lead to harmful choices.
 - Qualities of a Good Role Model:
 1. Honest, kind, and trustworthy.
 2. Dedicated to worship and good deeds.
 3. Respects others and avoids gossip or bad behavior.
 4. Inspires others to be better without arrogance.
 - Identifying Bad Role Models:
 - Encourage harmful behavior like lying, bullying, or skipping Salah.
 - Show off wealth or possessions to gain attention.
 - Engage in habits or actions that go against Islamic teachings.
 - Islamic Examples:
 - Good Role Models:
 - Prophet Muhammad (PBUH): A leader known for kindness, humility, and dedication to Allah.
 - Hazrat Fatimah (RA): A devoted daughter and exemplary figure of modesty and faith.
 - Bad Role Models:
 - Individuals in Islamic history who opposed the Prophets or engaged in wrongdoing due to arrogance or greed.
 - How to Choose Role Models:
 1. Look for people who practice honesty, kindness, and consistency in their faith.
 2. Avoid individuals who encourage haram actions or make you feel distant from Allah.
 - Activity:
 - Ask Atfal to share one person they admire and discuss what qualities make them a good role model.
-

Additional Topics for 13-15 Year Olds

Etiquettes of Financial Responsibility and Avoiding Debt

- Why It's Important for Teens:
 - As you grow older, you'll start earning money or managing allowances. Learning financial responsibility now prepares you to handle larger responsibilities in the future.
 - Debt can trap people, making life stressful. Islam teaches us to avoid unnecessary debt and live within our means.
- Key Lessons on Financial Responsibility:
 1. Spend Wisely:
 - Prioritize needs over wants (e.g., saving for school supplies vs. spending on expensive gadgets).
 - Avoid impulse purchases; think before you buy.
 2. Save for the Future:
 - Start saving small amounts now for future goals, like a hobby, trip, or gift for someone.
 - Learn about the power of saving through examples (e.g., saving \$10/month can grow into \$120/year).
 3. Understand Debt:
 - Borrow only when absolutely necessary. For example, if you need to pay for a school project but don't have the cash immediately.
 - Pay back any borrowed money on time; delaying payment is unjust.
 4. Charity Purifies Wealth:
 - Set aside part of your allowance for charity; it's rewarding and teaches empathy.
- Islamic Teachings:
 - *"And do not waste [resources] extravagantly. Indeed, the wasteful are brothers of the devils."* (Quran 17:27)
 - The Prophet (PBUH) made dua: *"O Allah, I seek refuge in You from debt and the oppression of men."*
- Engaging Activity:
 - Create a "Financial Goal Chart" for something they want, like saving for a gift or project. Include savings, spending limits, and small acts of charity.

Islamic Perspective on Gender Roles and Modesty

- Why It's Relevant for Teens:
 - As you start interacting with the opposite gender more frequently (in school, sports, or clubs), understanding Islamic teachings on respect and modesty becomes crucial.
- Key Points on Gender Roles:
 1. Equality in Value:
 - Islam views men and women as spiritually equal; both have the same opportunities to earn Allah's rewards.
 2. Different Strengths:
 - Men and women are encouraged to complement each other's strengths in roles like parenting, education, and providing for the family.
 3. Shared Responsibilities:
 - Both genders must pray, seek knowledge, and contribute positively to society.
- Modesty for Teens:
 - Modesty goes beyond clothing:
 1. In Behavior: Be humble and avoid drawing unnecessary attention.
 2. In Speech: Speak respectfully without teasing or flirting.
 3. In Social Media: Be mindful of what you post—keep your interactions respectful and modest.
- Islamic Teachings:
 - *"Tell the believing men to lower their gaze and protect their private parts... And tell the believing women to lower their gaze and protect their private parts."* (Quran 24:30-31)
 - The Prophet (PBUH) said: *"Modesty is part of faith."*
- Engaging Activity:
 - Have a group discussion on modern challenges to modesty, like social media trends, and brainstorm ways to uphold Islamic values.

Maintaining Modesty in Conversations with the Opposite Gender

- Why This Topic Matters for Teens:



- At this age, you'll interact with classmates or teammates of the opposite gender. It's important to know how to maintain boundaries without being awkward or unfriendly.
 - How to Maintain Modesty:
 1. Be Purposeful:
 - Keep conversations focused on relevant topics like assignments, team activities, or work.
 - Avoid personal or overly casual topics that might blur boundaries.
 2. Watch Your Tone:
 - Speak respectfully and avoid using flirtatious or overly friendly tones.
 3. Avoid Physical Contact:
 - Handshakes or high-fives may feel normal in some settings, but Islam encourages avoiding physical touch with non-mahrams.
 4. Respect Boundaries:
 - If someone is uncomfortable or quiet, give them space.
 5. Social Media Interaction:
 - Avoid private chats unless necessary, and always keep it professional and public.
 - Islamic Teachings:
 - The Prophet (PBUH) said: *"It is better for one of you to be struck in the head with an iron needle than to touch a woman who is not permissible to him."*
 - Allah says: *"Do not even approach zina (unlawful relationships)."* (Quran 17:32)
 - Engaging Activity:
 - Have them role-play scenarios, like working on a group project, to practice respectful interactions with the opposite gender.
-

Understanding and Avoiding Haram Relationships

- Why It's Important:
 - At this age, many teens feel peer pressure to engage in romantic relationships. Islam teaches that such relationships are harmful and do not align with our purpose as Muslims.
- Why Haram Relationships are Prohibited:
 1. Emotional Harm:

- Temporary relationships can lead to heartbreak, mistrust, or feelings of guilt.
- 2. Spiritual Harm:
 - Haram relationships distract from Salah and weaken your connection with Allah.
- 3. Social Harm:
 - Such relationships often lead to unnecessary drama and broken friendships.
- How to Avoid Haram Relationships:
 1. Lower your gaze and avoid environments that promote flirting or inappropriate behavior.
 2. Keep your focus on school, family, and building skills for your future.
 3. Engage in healthy group activities with friends, avoiding private or one-on-one interactions with non-mahrams.
- Islamic Teaching:
 - *“And do not approach zina, for it is a shameful act and an evil way.”* (Quran 17:32)
 - The Prophet (PBUH) said: *“When a man and a woman are alone together, Shaytan is the third.”*
- Engaging Activity:
 - Brainstorm ways to maintain meaningful friendships and avoid compromising situations.

Avoiding Drugs, Alcohol, and Substance Abuse

- Why This Topic Matters for Teens:
 - Peer pressure and curiosity at this age may lead some teens to experiment with harmful substances. Islam provides clear guidance to protect you from harm.
- Why Substances are Harmful:
 1. Health Risks: Drugs and alcohol damage the brain, body, and long-term health.
 2. Emotional Impact: They create dependency and affect relationships.
 3. Spiritual Harm: These substances cloud judgment and distract from worship.
- Islamic Teaching:



- Allah says: *“O you who believe, intoxicants, gambling, idols, and divining arrows are abominations of Shaytan’s handiwork. So avoid them that you may prosper.”* (Quran 5:90)
 - The Prophet (PBUH) said: *“Whatever intoxicates in large amounts, a small amount of it is also haram.”*
 - How to Stay Safe:
 1. Learn how to say “no” to peer pressure.
 2. Stay away from environments where these substances are present.
 3. Focus on positive activities like sports, hobbies, or volunteering.
 - Engaging Activity:
 - Discuss real-life scenarios of peer pressure and practice saying no confidently.
-

Dealing with Stress and Anxiety Islamically

- Why It Matters for Teens:
 - School, social pressure, and future planning can feel overwhelming. Islam provides tools to cope with stress while staying spiritually strong.
- Islamic Tools for Stress Management:
 1. Salah:
 - Regular prayer brings peace and reminds you to rely on Allah.
 2. Dua:
 - Make personal duas, like: *“O Allah, I ask You for peace of mind and contentment.”*
 3. Dhikr:
 - Recite *Subhanallah*, *Alhamdulillah*, and *Allahu Akbar* to calm your heart.
 4. Tawakkul:
 - Trust that Allah has a plan for you and that every challenge has wisdom.
- Practical Tips:
 1. Manage time effectively to avoid last-minute stress.
 2. Share your worries with trusted family or friends.
 3. Stay active; physical exercise helps reduce anxiety.
- Activity:



- Practice a simple breathing exercise and teach a short dua for stress relief.

Identifying Positive and Negative Role Models

- Why Role Models Matter for Teens:
 - You're at an age where you look up to people for guidance. Choosing good role models helps shape your character and future.
- Qualities of a Positive Role Model:
 1. Honest, kind, and disciplined.
 2. Consistent in worship and good deeds.
 3. Inspires others to improve without arrogance.
- Recognizing Negative Role Models:
 - Encourages bad habits like lying, gossiping, or skipping Salah.
 - Glorifies wealth, fame, or unethical behavior over faith and values.
- Islamic Examples:
 - Positive: Prophet Muhammad (PBUH), Hazrat Aisha (RA), Hazrat Umar (RA).
 - Negative: Figures in Islamic history who opposed justice and truth due to arrogance or greed.
- Activity:
 - Have Atfal share a person they admire and analyze whether that person fits the traits of a positive role model.

Balancing Social Media Use

- Why It's Important for Teens:
 - Social media can be a great tool for learning and staying connected, but excessive use leads to distraction, unhealthy comparisons, and wasted time.
- Tips for Balanced Use:
 1. Set Time Limits: Use apps to track and limit daily usage.
 2. Be Purposeful: Focus on positive content like Islamic reminders, educational videos, or connecting with family.
 3. Avoid Comparisons: Remember that what you see online is often exaggerated or filtered.



4. Take Breaks: Designate screen-free times, especially during Salah, meals, and before bed.
- Islamic Teaching:
 - Allah says: *“By the time, indeed mankind is in loss, except for those who believe, do righteous deeds, and encourage each other to truth.”* (Quran 103:1-3)
 - Wasting time on social media detracts from meaningful activities.
 - Engaging Activity:
 - Ask teens to review their social media habits and share one thing they’ll change to use their time better.
-

Understanding the Importance of Salah in Daily Life

- Why Salah is Essential:
 - Salah is a direct connection with Allah, reminding us to stay grounded and focused throughout the day.
 - It structures your day and instills discipline, helping manage time and responsibilities.
 - Benefits of Salah:
 1. Spiritual: Brings inner peace and strengthens your faith.
 2. Emotional: Reduces stress and provides clarity in difficult times.
 3. Physical: Movements in Salah promote physical well-being and focus.
 - Islamic Teaching:
 - The Prophet (PBUH) said: *“The first deed a person will be asked about on the Day of Judgment is Salah.”*
 - Allah says: *“Establish Salah for My remembrance.”* (Quran 20:14)
 - Practical Tips:
 - Create a Salah schedule and set reminders.
 - Pray with family or friends to stay motivated.
 - Engaging Activity:
 - Reflect on a recent stressful moment and discuss how praying could have helped.
-

Avoiding Harmful Content on the Internet

- Why It’s Important:
 - The internet is full of beneficial knowledge but also harmful content like inappropriate videos, toxic discussions, and misleading ideologies.
 - Exposure to such content affects mental health, distracts from Salah, and weakens iman.
- How to Stay Safe Online:
 1. Use Filters: Block explicit or harmful sites using parental controls.



2. Pause and Reflect: Before clicking, ask: “Is this content pleasing to Allah?”
 3. Report and Avoid: If you encounter inappropriate material, report it and move away.
 4. Seek Positive Content: Watch Islamic reminders, educational videos, or learn new skills.
- Islamic Guidance:
 - The Prophet (PBUH) said: *“Part of the perfection of a person’s Islam is leaving that which does not concern him.”*
 - Engaging Activity:
 - Create a list of Islamic or educational YouTube channels or apps and share them with the group.
-

Why Community Service Matters in Islam

- Why It’s Important:
 - Community service reflects our gratitude to Allah by helping others. It strengthens communities, teaches empathy, and earns Allah’s pleasure.
 - How to Get Involved:
 1. Volunteer at local events like food drives, mosque clean-ups, or neighborhood projects.
 2. Help those in need directly by tutoring, donating clothes, or assisting elders.
 3. Be consistent in small acts of kindness, like helping a classmate or holding the door for someone.
 - Islamic Teaching:
 - The Prophet (PBUH) said: *“The best of people are those who are most beneficial to others.”*
 - Allah says: *“And they give food in spite of love for it to the needy, the orphan, and the captive.”* (Quran 76:8)
 - Engaging Activity:
 - Plan a group project, like visiting a senior home or organizing a charity drive.
-

Understanding the Islamic View on Materialism

- What is Materialism?
 - Materialism is placing excessive value on wealth, possessions, or status, leading to neglect of spiritual and moral priorities.
- Why Materialism is Harmful:
 1. It creates greed and jealousy, distracting from gratitude.
 2. It weakens relationships by prioritizing things over people.
 3. It distances us from Allah, as we become attached to worldly pleasures.



- Islamic Perspective:
 - The Prophet (PBUH) said: *"Wealth is not having many possessions; rather, true wealth is the richness of the soul."*
 - Allah says: *"Know that the life of this world is but amusement and diversion and adornment and boasting to one another and competition in increase of wealth and children."* (Quran 57:20)
 - How to Avoid Materialism:
 1. Focus on giving rather than receiving.
 2. Appreciate what you have (*Alhamdulillah*).
 3. Prioritize deeds over possessions.
 - Engaging Activity:
 - Discuss one item they own that they could donate and how it would help someone in need.
-

Building Confidence without Arrogance

- Why Confidence Matters:
 - Confidence helps you express yourself, achieve goals, and overcome challenges.
 - Arrogance, however, alienates others and displeases Allah.
 - How to Build Confidence:
 1. Rely on Allah: Trust that Allah has blessed you with unique abilities.
 2. Focus on Self-Improvement: Set personal goals and work toward them.
 3. Help Others: Uplifting others strengthens your own confidence.
 - Avoiding Arrogance:
 - Stay humble by remembering Allah as the source of all abilities and blessings.
 - Be kind and supportive rather than showing off.
 - Islamic Teaching:
 - Allah says: *"Do not walk upon the earth with arrogance. Indeed, you will never tear the earth [apart], and you will never reach the mountains in height."* (Quran 17:37)
 - The Prophet (PBUH) said: *"Whoever has an atom's weight of arrogance in his heart will not enter Paradise."*
 - Engaging Activity:
 - Reflect on one skill or quality they are proud of and discuss how they can use it to help others.
-

Practicing Humility and Gratitude

- Why Humility is Important:
 - Humility makes us approachable, kind, and beloved to others and Allah.



- It reminds us that all success comes from Allah, not our efforts alone.
- How to Practice Humility:
 1. Avoid boasting about achievements.
 2. Treat everyone with respect, regardless of their background.
 3. Accept constructive criticism gracefully.
- Why Gratitude is Important:
 - Gratitude strengthens faith and brings contentment. Allah promises to increase blessings for those who are thankful.
 - Gratitude involves acknowledging Allah's blessings and using them wisely.
- Islamic Guidance:
 - Allah says: *"If you are grateful, I will surely increase [My favor]."* (Quran 14:7)
 - The Prophet (PBUH) said: *"No one humbles himself for the sake of Allah, except that Allah raises his status."*
- Engaging Activity:
 - Write down three things they are thankful for and one way they can show gratitude for each blessing.

Recognizing and Rejecting Harmful Social Trends

- Why It's Important:
 - Social trends can influence behavior, fashion, and habits. While some trends are harmless or beneficial, others contradict Islamic values or promote harmful behaviors.
- Examples of Harmful Trends:
 1. Body Image Obsession: Unrealistic beauty standards promoted by social media can lead to dissatisfaction and low self-esteem.
 2. Challenges or Dares: Risky viral challenges can endanger health or life.
 3. Materialism: Competing over brands, gadgets, or appearances fosters greed and jealousy.
- How to Recognize Harmful Trends:
 - Ask yourself:
 1. Does this align with Islamic values?
 2. Does this harm me, others, or my iman?
 3. Am I doing this just to fit in or impress others?
- Islamic Teaching:
 - Allah says: *"And do not follow what you have no knowledge of."* (Quran 17:36)
 - The Prophet (PBUH) warned against blindly imitating others: *"Whoever imitates a people is one of them."*
- How to Reject Harmful Trends:
 1. Politely refuse and explain your reasons.
 2. Encourage friends to think critically about trends.
 3. Focus on activities aligned with your values.
- Engaging Activity:

- Discuss a recent trend (e.g., TikTok challenges) and analyze its impact. Brainstorm how to respond if pressured to participate.

Learning About Islamic History and Figures

- Why Islamic History Matters:
 - It connects us to our heritage, teaches life lessons, and inspires us with examples of faith, courage, and perseverance.
- Key Figures to Study:
 1. Prophet Muhammad (PBUH): His kindness, patience, and leadership are models for all aspects of life.
 2. Hazrat Umar (RA): Known for his justice, humility, and leadership.
 3. Hazrat Aisha (RA): A scholar and teacher, showing the importance of education for everyone.
- Lessons from Islamic History:
 - Battle of Badr: A small group of Muslims defeated a much larger army through faith and determination.
 - Hijrah (Migration): Teaches sacrifice and trust in Allah during hardships.
- Islamic Teaching:
 - Allah says: *"We relate to you, [O Muhammad], the best of stories in what We have revealed to you of this Qur'an."*(Quran 12:3)
- Engaging Activity:
 - Share one inspiring story from Islamic history (e.g., Hazrat Bilal's perseverance) and discuss its lessons for today.

Handling Peer Pressure Related to Appearance and Status

- Why It's Important:
 - Teens often feel pressured to dress, behave, or spend money in ways that fit societal norms, even if these contradict Islamic values.
- Examples of Peer Pressure:
 1. Dressing in trendy but immodest clothes.
 2. Competing over expensive brands or gadgets.
 3. Feeling the need to post curated, attention-seeking content online.
- How to Handle It:
 1. Be Confident in Your Values:
 - Remember that Allah's approval is more important than impressing others.
 2. Set Boundaries:
 - Politely explain why you don't follow certain trends.

3. Choose Friends Wisely:
 - Surround yourself with people who respect your choices.
 - Islamic Teaching:
 - The Prophet (PBUH) said: *“Allah does not look at your appearance or wealth, but He looks at your hearts and deeds.”*
 - Engaging Activity:
 - Discuss practical ways to respond when pressured to wear or buy something unnecessary or inappropriate.
-

The Role of Hard Work and Dedication in Personal Success

- Why Hard Work Matters:
 - Success is achieved through consistent effort, not shortcuts. Islam values striving for excellence in everything we do.
 - How to Build Dedication:
 1. Set Clear Goals:
 - For example, achieving better grades, improving Quran recitation, or learning a new skill.
 2. Break Goals into Steps:
 - Focus on small, daily tasks to avoid feeling overwhelmed.
 3. Stay Consistent:
 - Keep trying, even when progress feels slow.
 - Islamic Teaching:
 - Allah says: *“Man will not get anything unless he works hard.”* (Quran 53:39)
 - The Prophet (PBUH) said: *“The strong believer is better and more beloved to Allah than the weak believer, while there is good in both.”*
 - Engaging Activity:
 - Reflect on a personal goal and list three steps to achieve it. Share one inspirational story of a hardworking Muslim figure (e.g., Imam Bukhari’s dedication to learning).
-

Harmful Effects of Pornography

- Why Discuss This?
 - Pornography is a widespread issue that can negatively impact mental, emotional, and spiritual health. Understanding its harms helps you make informed choices.
- Harmful Effects:

Mental:

- Addiction to pornography rewires the brain, making it harder to focus or enjoy normal activities.



2. Emotional:
 - It creates unrealistic expectations about relationships and reduces empathy for others.
 3. Spiritual:
 - Watching pornography weakens iman, disrupts Salah, and fosters guilt.
 - Islamic Teaching:
 - Allah says: *“Do not approach indecency, whether openly or in secret.”* (Quran 6:151)
 - The Prophet (PBUH) said: *“Lower your gaze and protect your chastity.”*
 - How to Avoid Pornography:
 1. Use filters or accountability apps.
 2. Seek healthy alternatives like reading, sports, or hobbies.
 3. Make dua for strength and seek help if needed.
 - Engaging Activity:
 - Brainstorm strategies for avoiding harmful content online and discuss ways to replace harmful habits with productive ones.
-

Harmful Effects of Masturbation

- Why Discuss This?
 - Masturbation is a sensitive but important topic for teens. Understanding its impact helps you align your actions with Islamic teachings.
- Harmful Effects:
 1. Physical:
 - Overindulgence can lead to fatigue and reduced energy.
 2. Mental:
 - It fosters guilt, shame, and dependency, disrupting focus and self-esteem.
 3. Spiritual:
 - It leads to distractions in Salah and weakens the connection with Allah.
- Islamic Teaching:
 - Islam emphasizes chastity and avoiding actions that lead to indecency. Allah says: *“And those who guard their chastity... except from their spouses.”* (Quran 23:5-6)
- How to Overcome the Habit:
 1. Stay Busy:
 - Engage in productive activities like exercise or volunteering.
 2. Avoid Triggers:
 - Stay away from harmful content and environments that lead to temptation.
 3. Make Dua and Fast:
 - The Prophet (PBUH) said: *“Whoever cannot marry should fast, as it will be a shield for him.”*



History of Islam

Syllabus Section



History of Islam

Ever since the establishment of Atfal ul-Ahmadiyya, the history of Islam has been a critical part of educating the next generation of Ahmadi youth. As the saying goes, “those who do not learn from the past, are doomed to repeat it.” Learning from history is incredibly important so that one knows what habits and qualities to avoid. At the same time, the prophets and righteous ones of Allah the Almighty guide us towards becoming an ideal Ahmadi Muslim.

This is why Allah the Almighty sent the Holy Prophet (sa): as a mercy and guide for all mankind. As such, Majlis Atfal ul-Ahmadiyya Canada has given lesson plans for each Nazim Atfal or Murabbi Atfal, so that they know which lesson to teach, can track their own progress, and can educate the Ahmadi youth on the history of Islam.

Feel free to teach all this information in your own way. You may want to begin reading “Life of Muhammad” by Hazrat Mirza Bashiruddin Mahmood Ahmad (ra), instead of following this plan: this is completely fine. In fact, it is welcomed.

This book, i.e. “Life of Muhammad” will be used to track progress regarding this subject. When it is asked how far the Majlis or Halqa has progressed, it will be in accordance with the information in each lesson.

These lessons combine both the Mayar e Sagheer and Kabeer Atfal, because the course is quite extensive, and contains knowledge that the older Atfal must know, namely the life of the Holy Prophet (sa). Thus, we have combined the syllabus here.



1 Birth of the Holy Prophet (sa)

The Prophet (sa) was born in Mecca in August 570 A.D. (although some now say 571 A.D.) He was given the name Muhammad (sa) which means, the Praised One.

When he was born almost the whole of Arabia believed in a polytheistic form of religion (meaning they believed in more than one God). The Arabs traced their descent to Abraham (as). They knew that the prophet Abraham (as) was a monotheistic Teacher. In spite of this, they believed in polytheism and performed polytheistic practices.

They believed that some humans could communicate with God, so these humans would take their prayers to God, which was incorrect. This began a process of idol worship. One should directly pray to God when he needs something, and this is what Allah the Almighty has taught us in the Holy Qur'an as well.

The people of Mecca, therefore, had made idols of holy and righteous persons, worshipped these idols, and made offerings in order to please God through them.

At the time of the Holy Prophet Muhammad's (sa) birth, there were 360 idols in the Kaaba, which is the holiest site in Islam. The Kaaba was built by the prophet Ibrahim (as) and his son, the prophet Ismail (as).

Most of the Arabs could not read or write, but were interested in many things, such as poetry, history and geography.

They were given to excessive drinking. Their conception of a gentleman was one who should entertain his friends and neighbours to drinking competitions. Every rich man would hold a drinking party at least five times a day.

The Arabs used to make much of their money by trading. For this, they would travel to distant lands in order to sell what they possessed, and buy that which wasn't available to them. They would travel to Africa, Syria, Palestine, and even India.

Violence was common, and many wars would break out over small matters. However, they kept their word, and would honour promises that they made with others. They would also honour visitors, and were very hospitable. When reading such qualities, one

wonders how they could be both evil and still possess good qualities. This was the fascinating aspect of the Arabs: they were both unjust, and true to their word.

Woman in this Arab society had no status and no rights. Among them, for some tribes it was thought honourable to put baby girls to death.

The Arab families who practised it either had an exaggerated notion of their social status or they were constrained in other ways. Possibly they were unable to find suitable young men for their daughters to marry; knowing this, they put to death their baby girls.

The Arabs would also make others their slaves and would severely mistreat them. They were able to kill such slaves without any consequences.

It was among such people that the Holy Prophet (sa) of Islam was born. His father 'Abdullah had died before his birth. Accordingly, he and his mother Amina had to be looked after by the grandfather, 'Abdul Muttalib. The child Muhammad (sa) was suckled by a countrywoman who lived in a place near Ta'if.

Lessons to Learn

One should make sure that he is not hypocritical. A Tifl should ensure that they strive to be a good child at all times, and are always kind.

2 Incident of the Heart and Childhood Events

It was a custom in Arabia in those days to hand over children to women in the country, whose duty was to bring up the children, to train their speech and to give them a good start in bodily health.

Thus, the Holy Prophet (sa) was entrusted to a woman named Hazrat Halimah (ra).

Halimah (ra) loved the young Muhammad (sa) and so did everyone in her tribe. When the Prophet Muhammad (sa) was 4 years old, an incident occurred that scared Halimah (ra). The Holy Prophet Muhammad (sa) and his foster brother were playing when two men in white cloaks appeared.

The men laid the Holy Prophet (sa) on the ground and opened his chest. His foster brother ran to their parents, saying, "My brother from the Quraish is being hurt!" Halimah (ra) and her husband ran to help but saw no men. They found the Prophet Muhammad (sa) standing, scared, and pale. Halimah (ra) comforted him and asked what happened. The prophet Muhammad (sa) said the men took something from his chest and threw it away.

Hazrat Halimah's (ra) husband suggested returning Muhammad (sa) to his mother in Makkah. Hazrat Halimah (ra) explained the incident to Hazrat Amina (ra), the prophet Muhammad's (sa) mother, fearing something bad had happened. Hazrat Amina (ra) reassured her, saying the Prophet Muhammad (sa) was special and saw signs of his greatness even before he was born. The event is understood as a divine act where an angel removed all weakness from Prophet Muhammad (sa). Hazrat Halimah (ra) returned the Holy Prophet (sa) to his mother when he was 4 years old.

When the Holy Prophet (sa) was six years old, his mother passed away. He was given to his grandfather, Hazrat Abdul Muttalib. He grew close to his grandfather after this.

When he was eight years old, his grandfather also passed away. On Hazrat Abdul Mutallib's deathbed, he entrusted the Holy Prophet (sa) to Hazrat Abu Talib.

When Muhammad (sa) was 12 years old, his uncle Abu Talib planned a long and hard journey to Syria with a trade caravan and decided to leave Muhammad (sa) in Makkah.

However, Muhammad (sa) was very upset about being separated and cried, clinging to Hazrat Abu Talib.

Moved by this, Hazrat Abu Talib decided to take him along. At a place called Busra in southern Syria, a Christian monk named Bahira noticed something extraordinary: all the rocks and plants seemed to bow in prostration to the caravan in which the Holy Prophet (sa) was sitting. This was a vision that showed the future prophethood of the Holy Prophet (sa). The monk, knowledgeable from divine scriptures, believed that a prophet was among the caravan. Recognizing Muhammad (sa), Bahira told Hazrat Abu Talib about his discovery and advised him to protect Muhammad (sa).

3 **Marriage with Hazrat Khadija and Information about his life**

At 25 years old, the prophet Muhammad (sa) was admired for his honesty and kindness. A wealthy widow, Khadijah (ra), heard about him and asked Hazrat Abu Talib if the prophet Muhammad (sa) could lead her trade caravan to Syria. The caravan was very successful, and Khadijah (ra) believed this was due to the prophet Muhammad's (sa) integrity and skill.

Her slave, Maisara, confirmed this, praising the prophet Muhammad's (sa) honesty. Impressed, Khadijah (ra), who was 40 and twice widowed, sent a friend to ask Muhammad (sa) if he would marry her. At first, Muhammad (sa) felt unworthy due to his poverty, but he agreed after her friend reassured him.

Their marriage was arranged and solemnized, bringing the prophet (sa) his first experience of wealth. However, he used the wealth to help others, freeing Hazrat Khadijah's (ra) slaves and giving much of the property to the poor.

One freed slave, Hazrat Zaid (ra), chose to stay with the Holy Prophet (sa) out of love and loyalty. Later, Hazrat Zaid's (ra) father and uncle found him and asked him to return home, but Zaid (ra) refused, saying he couldn't leave the prophet (sa).

Touched by Hazrat Zaid's (ra) loyalty, the Prophet Muhammad (sa) declared Zaid (ra) his adopted son. Zaid's (ra) family, seeing this bond, returned home while Zaid (ra) stayed with the Prophet Muhammad (sa).

4 **The First Revelation and Hazrat Khadija's (ra) reassurance**

When the Prophet (sa) was over 30, he spent more time worshipping Allah the Almighty and reflecting on the wrongdoings of the people of Mecca. He chose a cave on Mount Hira, a few miles away, as his place for meditation. Hazrat Khadijah (ra) prepared food for him to stay there for days, worshipping day and night.

At 40, in the cave, the Prophet (sa) had a vision where a figure commanded him to recite. The Prophet (sa) replied that he did not know how to recite, but the figure recited the first verses of the Qur'an (96:2–6) and made the Prophet (sa) repeat them.

These verses instructed him to proclaim the oneness of Allah the Almighty, promised Allah the Almighty's help, and foretold that humanity would learn knowledge through writing. These verses laid the foundation for great spiritual progress and contained the essence of future revelations.

The experience left the Prophet (sa) fearful of the immense responsibility. When he returned home, Hazrat Khadijah (ra) reassured him, praising his kindness, care for others, and moral strength, saying Allah the Almighty would not let him fail.

She then took him to her cousin, Waraqa bin Naufal, a Christian, who confirmed that the angel of revelation had visited him, as it had the Prophet Moses (as).

Allah the Almighty also reassured the Holy Prophet (sa) through revelation, by giving him confidence and commanding him to preach to his loved ones.

5 The First People to Accept Islam

When the news reached Zaid (ra), the Prophet's (sa) freed slave, now about 30, and the Holy Prophet's (sa) cousin 'Ali (ra), about 11, they both declared their faith in the Prophet (sa).

Hazrat Abu Bakr (ra), the Prophet's (sa) childhood friend, was out of town. When he returned, he heard rumors that the Prophet (sa) had gone mad and claimed angels were bringing him messages from Allah the Almighty.

Hazrat Abu Bakr (ra) trusted the Prophet (sa) completely and never doubted him. He went to the Prophet's (sa) house and asked directly if an angel had really descended upon him with a message from Allah the Almighty.

The Prophet (sa) wanted to explain, but Hazrat Abu Bakr (ra) insisted he only wanted a yes or no answer. The Prophet (sa) confirmed, and Hazrat Abu Bakr (ra) immediately declared his faith. He believed no argument was needed, as he had known the Prophet (sa) well and could not doubt him.

This small group of the faithful—Hazrat Khadijah (ra), Zaid (ra), Ali (ra), Abu Bakr (ra), and the Prophet (sa)—were the first believers in Islam, determined to spread the message of Allah the Almighty. When others heard about this, they mocked them, saying they had gone mad. But over time, the truth became clearer, as the Prophet (sa) continued to receive revelation from Allah the Almighty.

6 Oppression of the Early Muslims

Slaves, young men, and oppressed women began to gather around the Prophet (sa). They found hope in his teachings, which promised restoration of rights for women, freedom for slaves, and opportunities for progress for young men.

As mockery turned into approval and indifference into attachment, the chiefs and officials of Mecca grew alarmed. They realized that ridicule was not enough to deal with the growing influence of Islam. They decided that persecution and a boycott were necessary to suppress this movement.

The Prophet (sa) and his small group of followers were now seen not as mad, but as a serious challenge to the traditional ways of Meccan society. Islam threatened to break the old social structure of Mecca and replace it with something new. Mecca could no longer ignore Islam—it was a matter of life and death for them. They chose not to engage in debate but to use force to stop the spread of Islam.

A brutal campaign of violence began, as the forces of disbelief launched an attack on the Faithful. The Faithful, still few in number, were powerless to resist. Women were brutally tortured, and men were slaughtered. Slaves who had embraced Islam were dragged over burning sands and stones, their skin becoming toughened like that of animals. One such early convert, Hazrat Khabbab bin Al-Arat, later explained how his skin had become like that of an animal from the brutal treatment.

Slaves from various backgrounds were among the first to embrace Islam. Hazrat Bilal (ra), a black man, Hazrat Suhaib (ra), a Greek, and others such as Hazrat Jabr (ra) and Hazrat Ammar (ra) endured intense persecution.

Hazrat Bilal (ra) was tortured by being made to lie on hot sand with stones placed on his chest. His master, Umayya bin Khalf, demanded he renounce Allah and the Prophet (sa), but Bilal (ra) continued to say, “Ahad, Ahad” (God is One). Eventually, he was dragged through the streets by a rope around his neck. Despite the torture, he never gave in.

Later, when Islam had spread and Muslims were able to live peacefully in Medina, the Prophet (sa) appointed Hazrat Bilal (ra) as the Mu’adhdhin, the one who calls people to

prayer. Abu Bakr (ra) paid the ransom for Bilal (ra) and other slaves to secure their release.



7 **Oppression of the Early Muslims Part 2**

Many of the slave converts to Islam remained steadfast in their faith. However, some were weak and succumbed to torture. One such person was Hazrat Ammar (ra), who was beaten and forced to recant his faith. When the Prophet (sa) asked him if he still believed in his heart, Hazrat Ammar (ra) affirmed that he did. The Prophet (sa) assured him that Allah would forgive his weakness.

Hazrat Ammar's (ra) parents, Hazrat Yasir (ra) and Hazrat Samiyyah (ra), also endured severe torture for their faith. Hazrat Yasir (ra) died from the torture, and Hazrat Samiyyah (ra) was murdered by Abu Jahl.

The Prophet (sa) had earlier comforted them, saying, "Family of Yasir, bear up patiently, for Allah has prepared for you a Paradise." This prophecy was fulfilled with their deaths.

Other slaves, like Hazrat Zinbira (ra), lost their sight due to torture, and Hazrat Abu Fukaih (ra) had his tongue torn out while being tortured with hot stones. Despite the cruelty, the early believers remained resilient because they were reassured by Allah's presence and support. Their faith in Allah made the cruelty seem insignificant, and their suffering bearable.

Even free citizens who embraced Islam faced severe persecution. For example, Hazrat Uthman (ra), a prosperous man of forty, was beaten by his uncle, and Hazrat Zubair bin al-Awwam (ra) was suffocated with smoke by his uncle. However, both remained firm in their faith.

Hazrat Abu Dharr (ra), from the tribe of Ghaffar, traveled to Mecca to learn about the Prophet (sa) and was convinced by the message of Islam. When he tried to keep his faith secret, he overheard the Meccan chiefs speaking ill of the Prophet (sa) and could no longer remain silent. He boldly declared his faith, which enraged the disbelievers. They beat him severely, but his uncle, Hazrat 'Abbas (ra), who was not yet a convert, intervened, warning the chiefs about angering Hazrat Abu Dharr's (ra) tribe.

The next day, Hazrat Abu Dharr (ra) returned to the same group of disbelievers, who continued to insult the Prophet (sa). Again, he openly declared his faith and was beaten

once more. This happened a third time, and after the final assault, he returned to his tribe.



8 **Cruel Treatment of the Holy Prophet (sa)**

The Holy Prophet (sa) himself was no exception to the cruel treatment meted out to the Faithful. On one occasion, he was in prayer when a party of disbelievers put a mantle around his neck and dragged him, causing his eyes to seem protruded.

Hazrat Abu Bakr (ra) happened to come and rescued him, saying, "You seek to kill him, because he says, God is his Master?" On another occasion, while lying prostrate in prayer, they laid the entrails of a camel on the Holy Prophet's (sa) back. He could not rise until the weight was removed.

On yet another occasion, as he was passing through a street, a group of street boys followed him, slapping his neck and telling people that he called himself a Prophet (sa). Such was the hatred and enmity against him, and such was his helplessness.

The Prophet's (sa) house was stoned from surrounding houses, and garbage and the remains of slaughtered animals were thrown into his kitchen. On many occasions, dust was thrown on him while he was praying, forcing him to retire to a safe spot for his public prayers.

These cruelties, perpetrated against a weak and innocent group and their honest, well-meaning but helpless leader (sa), were not in vain. Decent men saw all this and were drawn to Islam.

One day, the Prophet (sa) was resting on Safa, a hill near the Ka'bah, when Abu Jahl, the Prophet's (sa) arch-enemy, passed by and began to pour vile abuse on him. The Prophet (sa) said nothing and went home. A woman slave in his household witnessed this distressing scene.

When Hazrat Hamza (ra), the Prophet's (sa) uncle, returned from a hunt, he entered the house proudly with his bow hung on his shoulder. The woman slave had not forgotten the morning incident and taunted him, saying that though he thought himself brave, he knew not what Abu Jahl had done to his innocent nephew in the morning.

Hazrat Hamza (ra) heard the account of the incident. Though he was not yet a believer, he was a man of noble character and had been impressed by the Prophet's (sa)

message. Hearing of the attack by Abu Jahl, Hamza's (ra) hesitancy about Islam disappeared. He made straight for the Ka'bah, where the chiefs of Mecca were gathered, took his bow, and struck Abu Jahl hard. "Count me from today a follower of Muhammad (sa)," he said. "You abused him this morning because he said nothing. If you are brave, come out and fight me." Abu Jahl was dumbfounded. His friends rose to help, but, afraid of Hazrat Hamza (ra) and his tribe, Abu Jahl stopped them, fearing that an open fight would cost him dearly. He admitted his fault regarding the morning incident.

The elders of Mecca approached Hazrat Abu Talib, the Prophet's (sa) uncle, asking him to persuade the Prophet (sa) to stop criticizing their idols while still proclaiming the Oneness of God.

If the Prophet (sa) refused, they demanded that Abu Talib either give him up or be disowned by his people. Abu Talib, torn between loyalty to his nephew and his people, explained the situation to the Prophet (sa).

The Prophet (sa) expressed his unwavering commitment to spreading the message of God, stating that even if the sun and moon were placed in his hands, he would not cease his mission. Deeply moved, Abu Talib allowed the Prophet (sa) to continue his work, even if it meant losing the support of his people.

9 The Chiefs Come to Abu Talib

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When the persecution of the Prophet (sa) and his followers became unbearable, he told them about a place called Abyssinia, across the sea, where they could live peacefully and worship God without fear. A small group of Muslims, including men, women, and children, decided to leave Mecca and migrate there. It was a very emotional and difficult decision, as leaving Mecca was a big sacrifice for the Arabs. They had to keep their plans secret to avoid being stopped by the Meccans.

While preparing to leave, some of the Muslims were spotted by Hazrat Umar (ra), who was still a disbeliever at that time. He was moved by their situation and wished them well.

The Meccans soon found out and sent a group to chase after the refugees. The Muslims had already left, so the Meccans went to Abyssinia to try to convince the king there to send the Muslims back. However, the king refused, and despite the Meccan delegation's efforts, he protected the Muslims.

The Meccans then spread a false rumor that everyone in Mecca had accepted Islam, hoping to trick the refugees into returning. Some Muslims fell for this and went back, only to find out it wasn't true. Some of them returned to Abyssinia, while others decided to stay in Mecca.

10 **Acceptance of Islam by Hazrat Umar (ra)**

Around this time, a significant event occurred. Hazrat Umar (ra), who was one of the most fierce enemies of Islam, decided to kill the Prophet (sa). He took his sword and set out, but on the way, a friend informed him that his sister and her husband had become Muslims. This news shocked him, so he decided to confront them first.

When he arrived at their house, he heard them reading the Qur'an. In anger, he tried to hit his brother in law, but his sister, Hazrat Fatimah (ra), jumped in the way and he accidentally struck her on the face, causing her to bleed. But Hazrat Fatimah (ra) stood firm and declared that they had embraced Islam and would not turn back.

This act of violence made Hazrat Umar (ra) feel remorseful. He asked to see the Qur'an they were reading from, and after promising not to destroy it, he washed himself and read the verses from Surah Ta-Ha, which deeply moved him. He then declared, "How wonderful, how inspiring!" realizing the truth of Islam.

He immediately decided to join the Prophet (sa) and went to him with his sword still in hand. The companions of the Prophet (sa) were initially afraid, but the Prophet (sa) welcomed him. Hazrat Umar (ra) announced that he had come to embrace Islam.

The Prophet (sa) and his companions rejoiced, and the news spread quickly. From that moment on, Hazrat Umar (ra), once a fierce persecutor, became a target of the same persecution. However, he now took pride in suffering for the faith, just as he had once taken pride in causing suffering to others.

11 **Boycott of the Muslims**

The persecution of the Muslims became even worse, and many had already left Mecca. Those who stayed had to endure even harsher treatment. Despite the suffering, the Muslims remained strong in their faith and devotion to God, while their dislike for the idols of Mecca grew stronger.

In response, the Meccans decided to enforce a complete boycott of the Muslims, cutting off all trade and dealings with them. The Prophet (sa) and his family, along with some non-Muslim relatives who still supported him, were forced to take shelter in a secluded area owned by Abu Talib. For three years, they lived under these harsh conditions without food or resources.

Eventually, five members of the Meccan elite opposed the boycott and urged for its end. Abu Talib spoke out against it, and the boycott was lifted. However, this did not bring relief immediately. Within a short time, the Prophet's (sa) wife, Hazrat Khadija (ra), passed away, followed by his uncle, Hazrat Abu Talib.

These losses were deeply felt, as they had been pillars of support for the Prophet (sa). With the loss of Abu Talib's protection, the Prophet (sa) and the Muslims lost a significant source of support and sympathy.

Abu Lahab, another uncle of the Prophet (sa), initially seemed to be open to supporting him. However, the Meccans managed to turn him against the Prophet (sa), using traditional arguments to sway him. Abu Lahab's opposition to the Prophet (sa) grew stronger.

The Meccans' hostility made it increasingly difficult for the Prophet (sa) to preach or even walk through the streets. If he appeared in public, people would throw dust at him and send him back home.

One day, after returning home with dust on his head, his daughter wept while cleaning it off. The Prophet (sa) reassured her, saying not to cry, for God was with him. Despite the mistreatment, the Prophet (sa) did not lose heart. He welcomed the challenges as a sign of interest in his Message.

12 The Holy Prophet (sa) Goes to Ta'if

Feeling that no one in Mecca would listen to him, the Prophet (sa) became very sad. He felt like he wasn't making progress and decided to try preaching in a different place. He chose Ta'if, a town about 60 miles southeast of Mecca, known for its agriculture and fruit.

The Prophet's decision followed the examples of previous Prophets (as) like Moses (as) and Jesus (as), who also traveled to different places to spread their message.

Although Ta'if was similar to Mecca in its idol worship, the Prophet (sa) hoped to find a better reception. However, when he arrived, the chiefs of Ta'if refused to accept his message, and the people followed their leaders, mocking the Prophet (sa) and dismissing his teachings.

The Prophet (sa) was treated badly, and a group of street boys threw stones at him, driving him out of the town. The Prophet's companion, Zaid (ra), was injured, and the Prophet (sa) was bleeding. His shoes even filled with blood as he fled the town.

Just as the Prophet (sa) was feeling down, an angel appeared and asked if he wanted the people who had mistreated him to be destroyed. The Prophet (sa) replied, "No," hoping that even these people would eventually worship the One true God. This was an extreme act of compassion. He could have killed all the people who persecuted him, but instead thought of their children, that maybe they would accept. This indeed came true, as the next generation of the people of Ta'if accepted Islam.

Exhausted, the Prophet (sa) took shelter in a vineyard owned by two Meccans who had previously persecuted him. They sent him a tray of grapes through a Christian slave named 'Addas, who was from Nineveh.

When 'Addas heard the Prophet (sa) say, "In the name of Allah, the Gracious, the Merciful," he felt a deep connection and became curious. The Prophet (sa) mentioned the Prophet Jonah (as), who was from Nineveh, and this moved 'Addas deeply. He accepted the Prophet's message, embraced him, and cried, kissing his hands and feet.



The Prophet (sa) then turned to Allah in prayer, expressing his weakness and helplessness, but seeking Allah's mercy and guidance. He asked Allah to not abandon him and promised to trust in Allah's protection.

After his time in Ta'if, the Prophet (sa) returned to Mecca, but since he was no longer welcome, he needed permission to re-enter. He sent a message to Mut'im bin 'Adi, a chief from Mecca. Despite being an enemy, Mut'im agreed to let the Prophet (sa) return. Mut'im, along with his sons and relatives, armed themselves and escorted the Prophet (sa) back into the city, allowing him to complete his rituals at the Ka'bah, but without offering full protection from the Meccans' hostility.



13 The People of Medina Come to Mecca

As the annual Hajj approached, pilgrims arrived in Mecca from all parts of Arabia. The Prophet (sa) took the opportunity to speak to groups of people, telling them about the Oneness of God and urging them to abandon excesses in preparation for the Kingdom of God. Some people listened and became interested, while others mocked or were turned away by the Meccans.

In the valley of Mina, the Prophet (sa) met a group of six or seven people from the Khazraj tribe of Medina. After explaining the message of One God and the coming triumph of piety, they were deeply impressed and accepted Islam. They promised to return to Medina and discuss the message with others, considering whether Medina could be a place for Muslims to seek refuge.

They returned, met with their tribes, and were inclined toward peace, as the city was divided between the warring Aus and Khazraj tribes. The tribes had heard prophecies from the Jews about the arrival of a Prophet “like Moses,” which made them curious when they heard of the Prophet (sa) from Mecca.

The following year, twelve men from Medina, ten from the Khazraj and two from the Aus, came to Mecca to meet the Prophet (sa). They declared their belief in the Oneness of God and their commitment to abstaining from evil practices.

Upon returning to Medina, they spread the message of Islam, and the people of Medina, inspired by the new faith, started discarding idols and embracing monotheism. The Jewish community in Medina was astonished by the swift change brought by the Prophet (sa).

As interest in Islam grew, the few Muslims in Medina could not handle the increasing inquiries. They requested the Prophet (sa) to send a teacher, and the Prophet (sa) sent Hazrat Mus’ab (ra), a Muslim who had previously been in Abyssinia. Hazrat Mus’ab (ra) became the first missionary from Mecca to teach Islam in Medina.

Around this time, the Prophet (sa) had a vision of being in Jerusalem, where other Prophets gathered behind him in prayer. This vision symbolized that Medina would

become the center of the worship of the One God and that Islam would become a universal religion.

Meanwhile, the situation in Mecca grew more dangerous, with persecution reaching its peak. The Meccans mocked the Prophet (sa)'s vision, not realizing that the foundations of Islam's new center were already being laid.



14 The Prophecy of the Romans & The Pledge of Aqabah

Muslims faced the worst forms of persecution from the Meccans, who mocked the Prophet (sa)'s visions of future triumphs. The Meccans dismissed his revelations as wishful thinking, unaware that the foundation of a transformative movement—the “New Jerusalem” (meaning Medina)—was being laid.

During this period, the Roman Empire was defeated by the Iranians, who conquered territories like Syria, Palestine, and parts of Egypt, even nearing Constantinople. The Meccans celebrated Iran's victories as evidence of idol-worshippers triumphing over the People of the Book (Romans).

In response, the Prophet (sa) received a revelation predicting the Romans' victory within a few years and the concurrent rejoicing of believers (Qur'an 30:3-7). This prophecy was fulfilled as the Romans regained their territories, and Islam began to gain momentum, further validating the Prophet (sa)'s revelations.

The Qur'an emphasized that the Meccans already had evidence in previous scriptures, and any destruction without prior warning would have been unjust. Revelations continued to affirm eventual Muslim victories and the defeat of disbelievers, leaving Meccans confused and doubtful. The Meccans hoped persecution would weaken Muslim resolve, but instead, the Prophet (sa) and his followers grew more steadfast, asserting the divine truth of their message.

The Qur'an was not poetry or soothsaying but a revelation from God. Disbelievers were warned that their ambitions would fail, while the Qur'an's promises of success for the righteous would materialize. The Prophet (sa) was instructed to continue praising God and to remain undeterred by opposition.

During the third Hajj, a large group of Muslim pilgrims from Medina secretly met the Prophet (sa) due to Meccan hostility. Increasingly, Medina emerged as a potential refuge and base for the Muslim community. Despite his relatives' concerns about leaving Mecca's relative safety, the Prophet (sa) was firm in his belief that Allah had decreed migration to Medina as necessary for Islam's future.

After midnight, the Prophet (sa) again met the Muslims from Medina in the valley of 'Aqaba. His uncle 'Abbas (ra) was with him. The Muslims from Medina numbered seventy-three, out of whom sixty-two belonged to the Khazraj tribe and eleven to the Aus. The party included two women, one being Ummi 'Ammara (ra), of the Banu Najjar. They had been taught Islam by Mus'ab (ra), and were full of faith and determination. They all proved to be pillars of Islam.

Moved by family ties and feeling legitimately responsible for the safety of the Prophet (sa), 'Abbas (ra) thus addressed the party:

"O Khazraj, this my relation is respected here by his people. They are not all Muslims, yet they protect him. But he has chosen now to leave us and go to you. O Khazraj, do you know what will happen? All Arabia will be against you. If you realize the risks entailed by your invitation, then take him away; if you do not, then give up your intention and let him stay here." The leader of this party, Al-Bara' (ra), replied assuredly:

"We have heard you. Our resolution is firm. Our lives are at the disposal of the Prophet (sa) of God. We are decided, and only await his decision" (Halbiyya, Vol. 2, p. 18).

The Prophet (sa) told the party that he would go to Medina if they would hold Islam as dear as they held their wives and children. He had not quite finished when this party of seventy-three devotees cried, "Yes," "Yes," in one voice. In their zeal, they forgot that they could be overheard. 'Abbas (ra) cautioned them to speak low. But the party was full of faith. Death now was nothing in their eyes. When Hazrat Abbas (ra) cautioned the party, one of them said aloud, "We are not afraid, O Prophet of God (sa). Permit us, and we can deal with the Meccans right now and avenge the wrongs they have done you."

But the Prophet (sa) said he had not yet been commanded to fight. The party then took the oath of fealty, and the meeting dispersed.

15 The Migration From Mecca

The party of Medina which had come to take the pledge returned to Medina, and the Prophet (sa) and his followers started preparations for migration. Family after family began to disappear. Muslims, certain that the Kingdom of God was near, were full of courage. Sometimes a whole lane would be emptied in the course of a night. In the morning, Meccans would see the doors locked and realize that the residents had migrated to Medina. The growing influence of Islam amazed them. At last, not a single Muslim remained in Mecca, save a few slave converts, the Prophet (sa) himself, Hazrat Abu Bakr (ra), and Hazrat Ali (ra).

The Meccans realized that their prey was about to escape. The chiefs assembled again and decided they should now kill the Prophet (sa). By a special divine design, it seems, the date they appointed for killing the Prophet (sa) was the very day he was to escape.

When the Meccan party was collecting in front of the Prophet's (sa) house with the intent to kill, the Prophet (sa) was moving out in secrecy that night. The Meccans must have feared anticipation of their foul design by the Prophet (sa). They proceeded cautiously and when the Prophet (sa) himself passed by, they took him for someone else and withdrew to avoid being noticed.

The Prophet's (sa) closest friend, Hazrat Abu Bakr (ra), had been informed of the Prophet's (sa) plan the day before. He duly joined and then both left Mecca, seeking shelter in a cave called Thaur, about three or four miles from Mecca over a hill.

When the Meccans learned of the Prophet's (sa) escape, they gathered and sent a force in pursuit. Led by a tracker, they reached Thaur. Standing at the mouth of the cave in which the Prophet (sa) and Hazrat Abu Bakr (ra) sat hiding, the tracker said that Muhammad (sa) was either in the cave or had ascended to heaven.

Abu Bakr (ra) heard this and his heart sank. "The enemy has nearly got us," he whispered. "Fear not, God is with us," replied the Prophet (sa). "I fear not for myself," went on Abu Bakr (ra), "but for you. For if I die, I am but an ordinary mortal; but if you die, it will mean death to faith and spirit" . "Even so, fear not," assured the Prophet (sa), "We are not two in this cave. There is a third—God" (Bukhari).



Meccan tyranny was destined to end, and Islam was to have the chance to grow. The pursuers were deceived. They ridiculed the tracker's judgment. It was too open a cave, they said, for anybody to take shelter in, for with snakes and vipers, it was none too safe. If they had but bent a little, they could have sighted the two. But they did not, and dismissing the tracker, they returned to Mecca.

For two days, the Prophet (sa) and Hazrat Abu Bakr (ra) waited in the cave. On the third night, according to the plan, two fleet camels were brought to the cave—one for the Prophet (sa) and the guide; the other for Abu Bakr (ra) and his servant, Hazrat Amir bin Fuhairah (ra).



16 **The Migration From Mecca: The Incident of Suraqa**

Before setting out, the Prophet (sa) looked back at Mecca. Emotions welled up in his heart. Mecca was his birthplace. He had lived there as a child and man and had received the Divine Call there. It was the place where his forefathers had lived and flourished since the time of Ishmael.

With these thoughts, he had a last long look at it and then said, “Mecca, thou art dearer to me than any other place in the world, but thy people would not let me live here.” Upon this, Hazrat Abu Bakr (ra) said, “The place has turned out its Prophet (sa). It only awaits its destruction.”

The Meccans, after the failure of their pursuit, put a prize on the heads of the two fugitives. Whoever captured and restored to the Meccans the Prophet (sa) or Abu Bakr (ra), dead or alive, was to have a reward of a hundred camels. The announcement was made among the tribes around Mecca.

Tempted by the reward, Suraqa bin Malik (ra), a Bedouin chief, started in pursuit of the party and ultimately sighted them on the road to Medina. He saw two mounted camels and, feeling sure they were bearing the Prophet (sa) and Hazrat Abu Bakr (ra), spurred on his horse. The horse reared and fell before it had gone very far, and Suraqa (ra) fell with it.

Suraqa’s (ra) own account of what happened is interesting. He says: “After I fell from the horse, I consulted my luck in the superstitious fashion common with Arabs by a throw of the arrows. The arrows boded ill-luck. But the temptation of the reward was great. I mounted again and resumed my pursuit and nearly overtook the party. The Prophet (sa) rode with dignity and did not look back. Abu Bakr (ra), however, looked back again and again (evidently, out of fear for the safety of the Prophet (sa)). As I neared them, my horse reared again, and I fell off. I consulted the arrows again, and again they boded ill-luck. My horse’s hoofs sank deep into the sand. Mounting again and resuming the pursuit seemed difficult. I then understood that the party was under divine protection.”

“I called out to them and entreated them to stop. When near enough, I told them of my evil intention and of my change of heart. I told them I was giving up the pursuit and returning. The Prophet (sa) let me go, but made me promise not to reveal their



whereabouts to anybody. I became convinced that the Prophet (sa) was a true one, destined to succeed. I requested the Prophet (sa) to write me a guarantee of peace to serve me when he became supreme. The Prophet (sa) asked Hazrat Amir bin Fuhairah (ra) to write me a guarantee, and he did.

As I got ready to return with it, the Prophet (sa) received a revelation about the future and said, 'Suraqa (ra), how wilt thou feel with the gold bangles of the Chosroes on thy wrists?' Amazed at the prophecy, I asked, 'Which Chosroes? Chosroes bin Hormizd, the Emperor of Iran?' The Prophet (sa) said, 'Yes'".

Sixteen or seventeen years later, the prophecy was literally fulfilled. Suraqa (ra) accepted Islam and went to Medina. The Prophet (sa) died, and after him, first Abu Bakr (ra), and then Hazrat Umar (ra) became the Khalifahs of Islam. The capital of Iran fell to the Muslims, who captured its treasures, including the gold bangles which the Chosroes wore at state functions.

After his conversion, Suraqa (ra) used to describe his pursuit of the Prophet (sa) and his party and to tell of what passed between him and the Prophet (sa). When the spoils of the war with Iran were placed before Hazrat Umar (ra), he saw the gold bangles and remembered what the Prophet (sa) had told Suraqa (ra). It was a grand prophecy made at a time of utter helplessness. Hazrat Umar (ra) decided to stage a visible fulfillment of the prophecy. He, therefore, sent for Suraqa (ra) and ordered him to put on the gold bangles. He put on the bangles, and Muslims saw the prophecy fulfilled.

The fugitive Prophet (sa) had become a king. He himself was no longer in this world, but those who succeeded him could witness the fulfillment of his words and visions.



17 **Arrival in Medina**

The Prophet (sa) continued his journey to Medina after dismissing Suraqa (ra). Upon reaching Medina, the people there eagerly awaited him.

News of the Prophet's (sa) departure from Mecca had already reached them, and they were anticipating his arrival. Parties of Medinan residents ventured miles out of the city to search for him, only to return disappointed each evening. When the Prophet (sa) finally arrived, he paused at Quba, a village near Medina. A Jew, spotting the two camels, recognized them as carrying the Prophet (sa) and his companions. He climbed to a height and shouted, "Sons of Qaila, he for whom you waited has come." The people of Medina, upon hearing the announcement, rushed to Quba, and those at Quba sang songs in celebration.

An incident at Quba illustrates the Prophet's (sa) simplicity. As many Medinans had never seen him before, they mistakenly took Abu Bakr (ra) for the Prophet (sa), as Hazrat Abu Bakr (ra) had a greyer beard and more finely dressed attire.

They showed him the reverence due to the Prophet (sa). Noticing the mistake, Abu Bakr (ra) rose and with tact, removed his mantle, held it up against the sun, and said, "Prophet (sa) of God, you are in the sun. I make this shade for you", gently correcting the people's error.

The Prophet (sa) stayed in Quba for ten days. Afterward, he was escorted into Medina. As he entered, the entire city—men, women, and children—came out to greet him. Among the songs they sang was one celebrating his arrival.

While in Medina, everyone wanted the honor of hosting the Prophet (sa). As his camel passed through the streets, families would line up, offering their homes, property, and lives in his service. Some even tried to stop the camel, insisting it dismount in front of their homes. Politely, the Prophet (sa) would reply, "Leave my camel alone. She is under the command of God; she will stop where God wants her to stop." Finally, the camel stopped at a plot of land belonging to orphans from the Banu Najjar tribe. The Prophet (sa) dismounted and said, "It seems that this is where God wants us to stop." The trustee of the orphans came forward and offered the land, but the Prophet (sa) insisted

on paying for it. The price was settled, and the Prophet (sa) planned to build a mosque and houses there.

The Prophet (sa) then asked who lived nearest to the site. Abu Ayyub Ansari (ra) came forward and offered his services. Abu Ayyub (ra) had a two-story house and offered the upper storey to the Prophet (sa). However, the Prophet (sa) preferred the lower storey for the convenience of his visitors. In a show of devotion, Abu Ayyub (ra) and his wife thought it disrespectful to sleep on the floor beneath the Prophet (sa), and thus refused to sleep there.

When a pitcher of water broke, spilling onto the floor, Abu Ayyub (ra) took his quilt and dried it to ensure no water would drip through to the Prophet's (sa) room. The next morning, when he explained the incident to the Prophet (sa), the Prophet (sa) agreed to move to the upper storey.

As time passed, other families also sought to host the Prophet (sa). Until he settled in his own house, the people of Medina took turns providing hospitality. One widow offered her young son, Anas (ra), to serve the Prophet (sa). Anas (ra) became a beloved companion, serving the Prophet (sa) from a young age.

Note: Hazrat Anas (ra) was a model Tifl. He sought to help the Holy Prophet (sa) from the young age of 12. His whole life became devoted to Islam. Much of what we know about the Holy Prophet (sa) through Ahadith, are through Hazrat Anas (ra). All Atfal should try to learn more about him and seek to be helpers of Islam just like Hazrat Anas (ra).

Meanwhile, the Prophet (sa) sent Hazrat Zaid (ra), to bring his family and the family of Hazrat Abu Bakr (ra) to Medina. The Meccans had been caught off guard by the Prophet's (sa) sudden departure, and for a while, they did not attempt to harass his family. Both the Prophet's (sa) family and Hazrat Abu Bakr's (ra) reached Medina safely.

The Prophet (sa) continued laying the foundations for a mosque on the purchased land and began constructing houses for himself and his companions. This task took about seven months to complete.



18 Introduction to Life in Medina

Within days of the Prophet's (sa) arrival in Medina, many of the pagan tribes there, intrigued by Islam, joined its fold. While some were genuinely converted, others were not fully persuaded and joined outwardly, though they harbored insincerity. This group played a problematic role in the years that followed.

Despite the challenges, Medina quickly transformed into a city of Islam, with its inhabitants rejecting idol worship in favor of the worship of the One God. This was a tremendous achievement for the Prophet (sa) and his companions, as Medina was now a town where the worship of the One Invisible God had replaced polytheism, a rare claim in the world at the time.

However, peace remained elusive for the Muslims. Within Medina, a faction of Arabs had hypocritically embraced Islam but were secretly opposed to the Prophet (sa). Additionally, the Jews of Medina were hostile, continuously plotting against him. The Prophet (sa) was keenly aware of these threats, staying vigilant and urging his companions to do the same.

He often stayed awake throughout the night to remain alert. On one occasion, feeling fatigued from the night's watch, he expressed a need for help. Soon, the sound of armor could be heard, and when he inquired about it, he was told it was Sa'd bin Waqqas (ra) coming to take his turn on sentry duty, a clear sign of the determination of Medina's people to protect their Prophet (sa).

The people of Medina, aware of their duty to safeguard the Prophet (sa) after they had invited him to reside among them, set up a rotation to guard his house. Yet, despite the security of the city, the situation for the Muslims was not much different from what it had been in Mecca in terms of danger. The only difference was that in Medina, they were now able to practice their faith openly, especially with the mosque built in the name of God, where they could gather for prayers five times a day without interference.

19 **The Meccans Threaten Medina: The Muslims Form Brotherhood**

In Mecca, the Quraysh leaders soon recovered from the shock of the Prophet's (sa) departure and began plotting to harass the Muslims once again. They realized that troubling the Muslims in Mecca alone wouldn't suffice; they needed to target Medina and expel the Prophet (sa) and his followers from their new sanctuary.

They sent a letter to Abdullah bin Ubayy ibn Salul, a leader of Medina who had been regarded as the leader of the city before the Prophet's (sa) arrival. The letter warned that if the people of Medina did not expel the Prophet (sa) or prepare for a joint fight, the Quraysh would attack Medina and slaughter all able-bodied men, enslaving the women.

Abdullah bin Ubayy, seeing the opportunity to align with the Quraysh, consulted the other hypocrites in Medina, persuading them that opposing the Prophet (sa) might prevent the wrath of the Meccans. When the Prophet (sa) learned of this, he visited Abdullah bin Ubayy to dissuade him, pointing out that such a course of action would be suicidal. The majority of Medina's people had already embraced Islam and would stand with the Prophet (sa). A war against the Prophet (sa) would result in defeat and destruction for Abdullah and his followers. This counsel convinced Abdullah bin Ubayy to abandon his plans.

At this juncture, the Prophet (sa) introduced another important step: he encouraged the Muslims to form bonds of brotherhood. Every two Muslims were to be paired as brothers. This initiative was warmly received, and the Medinites paired with the Meccans. In a beautiful display of generosity, the Muslims of Medina offered to share their homes, property, etc. with the Muslims. The Meccan Muslims could not manage the land of Medina but agreed to share its produce with their new brothers.

Although many of the Meccan Muslims prospered again through trade, the Medinites' generous offer was never forgotten. Even years later, when a Medinite Muslim died, his sons would divide the inheritance with their Meccan brothers. This practice continued until the Qur'an clarified the rules of inheritance, which eventually abolished this custom.

Thus, the early days of the Prophet's (sa) residence in Medina were marked by both great challenges and great displays of brotherhood and unity among the Muslims. The external threats from the Quraysh and the internal dissent from the hypocrites made the

path difficult, but the solidarity and sacrifices made by the Muslims laid the foundation for the strength and success of the Islamic community in Medina.



20 The Charter of Medina

After the Prophet (sa) and his followers settled in Medina, he recognized the importance of uniting its diverse population into a cohesive and peaceful community. Beyond fostering brotherhood between the Meccan immigrants and the Medinite Muslims, the Prophet (sa) initiated a groundbreaking covenant among all inhabitants of Medina, including Muslims, Jews, and Arab pagans.

This agreement established a framework for a unified society with shared responsibilities and mutual rights, transcending religious and tribal boundaries.

The covenant laid out principles that defined the rights and duties of all parties. It stated that Muslims—both Meccan immigrants and Medinite tribes—would be individually responsible for their lives, properties, and prisoners. Anyone who rebelled or created disorder, would be fought against by everyone else.

The covenant also extended rights and protections to the Jews, their freedom to practice their faith and guaranteeing that Muslims would not ally with their enemies or impose hardships upon them.

In return, the Jews were expected to stand with the Muslims in the event of an attack on Medina, sharing the responsibilities and expenses of defense. Both communities were to retain autonomy over their internal affairs while remaining united in peace and war. Disputes and conflicts would be referred to God and His Prophet (sa) for resolution, emphasizing the central role of justice and honesty.

Furthermore, the agreement prohibited separate alliances with external enemies like the Meccans, ensuring that Medina's inhabitants remained united against common threats.

This treaty, however, did not stop external threats. A few months after the Prophet's (sa) arrival, the Quraysh renewed their hostility. They found an opportunity during a visit by Hazrat Sa'd bin Mu'adh (ra), chief of the Aus tribe, to Mecca for the circuit of the Ka'bah. Abu Jahl confronted Sa'd and threatened him, accusing him of protecting the Prophet (sa). Sa'd responded boldly, warning that if the Meccans restricted the Muslims from

their religious rights in Mecca, they would face retaliation on their trade routes to Syria. This exchange highlighted the escalating tension between Mecca and Medina.

Around the same time, a notable incident revealed the growing unease among the Quraysh leaders. Walid bin Mughira, one of their chiefs, fell gravely ill and, believing his death was near, expressed his fear — not of dying, but of the potential spread of the Prophet's (sa) message.

His concern that even Mecca might succumb to Islam distressed the Meccan chiefs. Abu Sufyan (ra) tried to reassure Walid, vowing that they would resist the Prophet's (sa) faith to the last.

Thus, the Prophet's (sa) efforts to create a harmonious society in Medina were met with internal and external challenges. While the covenant fostered unity among the city's inhabitants, the hostility from Mecca continued to simmer, setting the stage for the confrontations that would follow.



21 **The Holy Prophet (sa) Creates an Islamic Society**

The peace between the Muslims and the Meccans didn't last long. The Meccans were secretly planning new attacks on Medina and on Islam. Even dying Meccan leaders encouraged their people to keep fighting against the Prophet (sa) and his followers. They tried to involve the people of Medina in their plans, threatening that if they refused to turn against the Muslims, the Meccans would invade Medina, kill the men, and enslave the women.

Faced with this danger, the Prophet (sa) had to take action to protect the city and its people. To prepare, the Prophet (sa) set up a system to gather information. He sent small groups of Muslims to check for signs of Meccan attacks. Sometimes, these scouting missions led to clashes with the Meccans.

Despite the looming threats, the Prophet (sa) didn't focus only on defence. He worked hard to build a better society in Medina. Many of its people had become Muslims, but some were Muslims only outwardly, without true belief.

Even so, the Prophet (sa) introduced a fair and just system of governance for everyone. He replaced the old ways of settling disputes with violence by appointing judges to handle conflicts fairly. Education was encouraged, and people who knew how to read and write were asked to teach others.

The Prophet (sa) also brought major social changes. Women were given rights they hadn't enjoyed before. The wealthy were made responsible for helping the poor. Workers were protected from being mistreated, and steps were taken to ensure orphans and weak family members were cared for. Agreements were taken seriously, and loans were documented to avoid disputes. Slaves were treated more humanely, and cruel practices against them were abolished.

On a practical level, the Prophet (sa) paid attention to cleanliness and public health. He organized a census, ordered streets to be widened and kept clean, and introduced measures to improve hygiene. His leadership turned a rough and chaotic society into one where people learned to live with dignity, fairness, and kindness. For the first time, the Arabs of Medina experienced the benefits of a peaceful and civilized way of life.



22 The Battle of Badr Part 1

While the Prophet (sa) focused on establishing laws for peace and social harmony, the Meccans relentlessly plotted the destruction of Islam, culminating in a decisive military encounter.

The Battle of Badr occurred 18 months after the migration, when the Meccans, under the guise of protecting a commercial caravan led by Abu Sufyan, mobilized a significant force to attack Medina. In response, the Prophet (sa), forewarned through divine revelation, led a small group of 313 followers to confront this looming threat.

This Muslim force was modestly equipped and inexperienced, in stark contrast to the Meccan army, which boasted superior numbers, weaponry, and seasoned warriors.

Despite the overwhelming odds, the faith and resolve of the Muslims were unshaken. The Prophet (sa) sought counsel from his followers, transparently outlining the dangers they faced.

Both Meccan emigrants and Medinite Muslims reassured him of their unwavering support. Their dedication was so profound that the Medinites, who had initially pledged to defend the Prophet (sa) only within Medina, declared their readiness to follow him anywhere, even into the sea if commanded.

The Prophet (sa) ensured every participant's willingness to engage in battle, emphasizing collective commitment rather than compulsion. The night before the confrontation, he fervently prayed for divine assistance, demonstrating his reliance on Allah. This reliance bore fruit, as overnight rain transformed the sandy terrain under Muslim control into solid ground, while rendering the Meccan-occupied field muddy and slippery—an act of divine intervention that tilted the battlefield in favor of the Muslims.

The battle itself was marked by extraordinary bravery, epitomized by two young Medinite boys who fearlessly targeted Abu Jahl, a prominent Meccan leader. Their audacious attack, despite severe injuries, led to Abu Jahl's fatal wounding, showcasing the indomitable spirit of even the youngest Muslims.

The courage and resolve of the Muslim force left a profound impression, as even a neutral Bedouin observer warned the Meccans against engaging, likening the Muslim fighters to “death mounted on camels.”



23 The Battle of Badr Part 2

As the decisive moment of the battle approached, the Prophet (sa) emerged from his secluded hut, where he had been praying. With unshakable confidence, he declared the divine promise, “The hosts will certainly be routed and will show their backs.”

This statement echoed the verses revealed years earlier in Mecca, when the Muslims were enduring relentless persecution and forced to seek refuge in distant lands. These verses, part of Surah Al-Qamar, foretold the eventual downfall of the disbelievers, drawing a parallel to the fate of Pharaoh’s people who were seized by God’s might for rejecting the truth.

The odds were starkly against the Muslims. Numbering only 313, they were ill-equipped and inexperienced compared to the Meccan force, which boasted seasoned warriors and three times the numbers. Yet, within hours, the tide turned dramatically. Key Meccan leaders, including the infamous Abu Jahl, were slain, and the Meccan army fled in panic, leaving behind their dead and prisoners.

Despite this triumph, the Prophet (sa) displayed profound compassion and humility. He rejoiced in the realization of divine promises but was deeply moved by the plight of the prisoners. Among them were his uncle Abbas (ra) and son-in-law Abul ‘As (ra), both forced to fight against him. When Hazrat Umar (ra), perplexed by the Prophet’s (sa) sadness after victory, inquired about it, the Prophet (sa) pointed to the misery of the captives, a reminder of the consequences of defying God.

The Prophet’s (sa) justice shone through in his treatment of the prisoners. On the journey back to Medina, his sleeplessness over the discomfort of his uncle, Abbas (ra), led the Companions to loosen the cords binding him. Upon learning this, the Prophet (sa) insisted on equal treatment for all prisoners, either tightening Abbas’s bonds or loosening those of the others. This act of fairness prompted the companions to ease the burden on every captive.

The Prophet’s (sa) vision extended beyond immediate justice. He sought to reform society by offering freedom to literate prisoners in exchange for teaching ten Meccan boys to read and write. Those unable to pay ransom were released without charge, while others were freed upon payment. This merciful approach marked the end of the



inhumane practice of enslaving prisoners of war, setting a precedent for compassion and reform.

The battle of Badr was not only a military triumph but also a profound moral and spiritual victory. It highlighted the fulfillment of divine revelation, the resilience of faith, and the unmatched justice and mercy of the Prophet (sa), whose actions transformed the lives of friend and foe alike.



24 Preparations and Commencement of The Battle of Uhud

After their crushing defeat at Badr, the Meccans were consumed by humiliation and vowed revenge against the Muslims. To ensure preparation for this goal, they banned mourning for their fallen relatives and established a war fund from caravan profits. True to their resolve, they launched a renewed attack on Medina just a year later, assembling an army of 3,000 men under the command of Abu Sufyan.

When the Meccan threat became imminent, the Prophet (sa) convened a council to decide the Muslim response. He initially recommended defending Medina from within, believing this strategy would highlight the Meccans' aggression and minimize Muslim casualties. However, many companions, particularly those who had missed the opportunity to fight at Badr, favored engaging the enemy in open battle. Yielding to the majority's enthusiasm, the Prophet (sa) accepted their counsel despite having a vision that seemed to advise otherwise.

In his vision, he saw a cow being slaughtered, his sword's tip breaking, his hand being put into armor, and riding a ram. He interpreted these symbols as forewarnings of casualties among the Companions, the death of a close associate or personal injury, and the ultimate defeat of the Meccan commander. Yet, because this interpretation was not a direct revelation, he deferred to the consensus.

As the Muslims set out, those who had pushed for battle realized their error and urged the Prophet (sa) to revert to his original plan. However, the Prophet (sa), now committed to action, declined to turn back, saying, "The Prophet of God has put on his armor. Come what may, now we shall go forward."

Accompanied by a force of 1,000, they marched toward Uhud. Along the way, a group of Jews claiming allegiance to Medina joined the Muslim ranks. Given the history of Jewish treachery, the Prophet (sa) dismissed them, prompting the hypocrite leader, Abdullah bin Ubayy, to withdraw with 300 of his followers, leaving the Muslim force reduced to 700. Facing an enemy four times their size and vastly superior in equipment, the Muslims continued onward with unyielding faith.



At Uhud, the Prophet (sa) strategically posted fifty archers on a narrow hilly pass at the rear, commanding them to hold their position at all costs.

The remaining force of 650 launched an assault against the Meccan army. Despite their numerical and material disadvantage, the Muslims, with divine aid, routed the Meccans, forcing them to flee in disarray. Victory seemed assured as the Muslims pursued their enemies.

However, the crucial guard stationed on the pass grew restless. Observing the Meccan retreat, they believed their task was over and desired to join the battle, reasoning that the Prophet's (sa) orders applied to the spirit of the situation rather than its specifics.

Despite their commander's warning to stay put, the majority abandoned their post, leaving the pass unprotected. This decision would prove costly.



25 **The Battle of Uhud: Victory Turns to Loss**

The Meccan forces, led by Khalid bin Walid and supported by other generals, exploited a critical error made by the Muslim archers, who abandoned their posts on the strategic hill pass, leaving it vulnerable to attack.

Recognizing this lapse, Khalid and 'Amr bin al-'As seized the opportunity to regroup their troops and launch a counteroffensive. Their strategic move devastated the Muslim ranks, catching them off-guard and spreading chaos across the battlefield.

Despite the disarray, individual acts of extraordinary courage shone brightly. Talha (ra) emerged as a remarkable figure, shielding the Prophet (sa) from a volley of enemy arrows by sacrificing his hand, a sacrifice that became an enduring symbol of devotion. Similarly, the heroic charge of Anas bin Nadr (ra), who faced overwhelming odds with unwavering faith, exemplified the steadfast commitment of the Companions to their cause.

Even in the throes of death, the Companions' thoughts were not of personal matters but of safeguarding the Prophet (sa) and the divine mission he carried.

The Prophet (sa) himself displayed immense forbearance and resilience amid the chaos. Despite sustaining serious injuries, he prayed for his assailants, asking God to forgive them because they acted in ignorance. His leadership inspired his followers, even in the direst circumstances.

When Abu Sufyan, the Meccan commander, falsely declared that the Prophet (sa) and key Muslim leaders had been killed, the Prophet (sa) initially forbade any response to maintain strategic silence. However, he could not remain silent when the enemy insulted Allah.

His rallying cry, emphasizing Allah's greatness and sovereignty, invigorated his companions and left the Meccans momentarily stunned.

The battle concluded with the Muslims tending to their wounded and burying their martyrs. The Prophet (sa) remained a model of compassion and restraint, even when faced with the mutilation of his beloved uncle Hazrat Hamza (ra).



Though deeply affected, he adhered to divine guidance, refraining from retaliatory actions and continuing to advocate compassion.

The Battle of Uhud displayed the importance of discipline, unity, and adherence to leadership in ensuring success. It also demonstrated the extraordinary conviction and sacrifices of the early Muslims.



26 **Aftermath of the Battle of Uhud**

The news of the Prophet Muhammad's (sa) supposed demise at the Battle of Uhud caused widespread grief in Medina. Before the returning remnants of the Muslim army could dispel the rumors, women and children rushed towards the battlefield in a desperate frenzy.

Along the way, many learned of the Prophet's (sa) survival and turned back, but a woman from the tribe of Banu Dinar pressed on. She had suffered immense personal loss—her husband, father, and brother, and possibly even a son, were martyred in the battle.

When informed of these deaths by a returning soldier, she brushed aside her personal grief and repeatedly inquired about the Prophet's (sa) safety. Her unwavering focus on the Prophet's (sa) well-being, despite her immense losses, underscored her deep devotion. When the soldier finally assured her that the Prophet (sa) was alive, she hurried to him, kissed his mantle, and expressed her contentment: as long as he lived, nothing else mattered.

Such devotion was not confined to one individual. On the Prophet's (sa) return to Medina, an elderly woman, the mother of Hazrat Sa'd bin Mu'adh (ra), came out with her fellow townsfolk to greet the returning Muslims.

Despite her frailty and the loss of her son in the battle, her joy at seeing the Prophet (sa) alive eclipsed her grief. She told him she had “roasted and swallowed her misfortunes,” a poetic expression of her resilience, rooted in her love for the Prophet (sa) and the belief that her son's sacrifice had been worthwhile.

The Battle of Uhud, while costly in terms of lives lost, revealed the unwavering spirit and faith of the early Muslims, men and women alike. These stories reflect the depth of their devotion, which rivaled or surpassed similar tales of loyalty from other traditions.

Far from being a defeat, Uhud served as a moment of spiritual triumph, demonstrating the steadfastness of the Muslim community.



Back in Medina, the challenges for the Muslims did not cease. The Jews of the region, emboldened by the outcome at Uhud, resumed their hostility, employing methods such as slander and even assassination attempts on the Prophet (sa).

One such plot involved dropping a stone slab on him during a meeting, but divine intervention warned the Prophet (sa) in time. Beyond this, the Jews instigated physical altercations, including an incident where a Muslim woman was stoned to death.

These provocations ultimately led to the expulsion of the remaining Jewish tribes from Medina, with some relocating to Syria and others fortifying themselves in Khaibar.

Despite these tribulations, the Prophet (sa) persisted in his mission, continuing to teach and strengthen his followers.

The steadfastness of the Muslims in the face of trials such as Uhud and the ongoing conspiracies served as a source of inspiration, demonstrating their unshakable commitment to their faith and leader.



27 Preparations for the Battle of the Ditch

In the fifth year of Hijra, a formidable army of twenty to twenty-four thousand men was assembled from various tribes across Arabia with the intent to crush the Muslim community in Medina.

The overwhelming size and experience of this confederated force were in stark contrast to Medina's modest population of approximately three thousand males, including the elderly, young, and children. The odds were severely skewed against the Muslims, making the situation perilous.

Upon learning of the enemy's approach, the Prophet Muhammad (sa) convened a council to determine the best strategy for defending the town. Salman the Persian (ra), who had firsthand experience with Persian defensive tactics, suggested digging a ditch around the vulnerable side of the city.

This idea was approved and swiftly implemented. Medina was naturally shielded on three sides—by hills, a densely populated area of lanes, and an area protected by the fortresses of the Jewish tribe, Banu Quraiza, who had a pact of peace with the Muslims. However, the fourth side was an open plain and posed the greatest threat.

Under the Prophet's (sa) leadership, the Muslims divided the labor, with each group of ten men tasked with digging ten yards of the ditch. The excavation stretched for about a mile and was designed to be deep and wide enough to impede the enemy's advance.

While digging, they encountered a particularly stubborn rock. The Prophet (sa) personally intervened, striking the rock with a pickaxe. With each strike, sparks flew, and he proclaimed, "Allahu Akbar!" The Companions, curious about his exclamations, inquired about their significance.

The Prophet (sa) explained that the sparks represented divine revelations of Islam's future triumphs: the conquest of the Roman palaces in Syria, the Persian palaces at Mada'in, and the Kingdom of Yemen. These visions assured the Muslims of God's promise of victory and boosted their morale.

Despite their limited manpower, the Muslims completed the ditch. Although it was not flawless from a military perspective, it provided a critical defense against a sudden enemy invasion. When the confederated army reached Medina, they were forced to halt at the ditch, unable to proceed directly.

The Prophet (sa), accompanied by an initial force of about twelve hundred men, defended the ditch while strategically placing other Muslims in key areas around the town.

Historical estimates of the defending Muslim force range from seven hundred to three thousand, but these numbers likely correspond to different stages of the battle as reinforcements shifted positions.

This innovative strategy and the resilience of the Muslims highlighted the resourcefulness of the Prophet (sa) and the dedication of his followers. It marked a significant moment in Islamic history, showcasing their ability to adapt and endure despite overwhelming odds.

28 The Battle of the Ditch Part 1

The Battle of the Ditch took place two years after the Battle of Uhud, and during this time, Islam had continued to grow. However, it is unlikely that the number of Muslim combatants increased significantly, meaning that the number of combatants in the Battle of the Ditch is generally estimated to be around 1,200, though some estimates vary.

The discrepancy between the numbers—ranging from 700 to 3,000—can be explained by different phases of the battle.

Initially, during the ditch's construction, Muslims were aided by children and some women who carried earth and assisted with the work. As a result, the number of people engaged in digging was likely around 3,000, but this number includes non-combatants, such as children and women.

Once the battle began, the Prophet (sa) ordered boys under 15 to withdraw, leaving only grown men to fight, reducing the number of combatants to around 1,200.

The estimate of 700 combatants refers to the number of men who were actively involved in the battle after 500 men were assigned to guard the rear of Medina, following the betrayal by the Banu Quraiza, a Jewish tribe that had previously been allied with the Muslims.

The Banu Quraiza's defection posed a serious threat, as they were positioned in the part of Medina that had been considered safe. They now planned to join the enemy's efforts by attacking Medina from the rear.

The Prophet (sa), learning of their treachery, sent two groups of 200 and 300 men to guard the town. Thus, while 1,200 men were initially stationed to defend the ditch, only 700 men remained to face the enemy's main force.

The enemy, upon seeing the ditch, was initially baffled by this novel defense tactic and camped on their side to deliberate on how to proceed. The Banu Quraiza's betrayal seemed like a potential turning point for the confederate forces, as they could use the Jewish tribe's position to launch an attack from the rear and trap the Muslims in a deadly situation.



However, the Muslims remained steadfast, relying on God for assistance despite their numerical disadvantage. This strategic defense of Medina was crucial, as the enemy's plans to breach the city depended heavily on the cooperation of the Banu Quraiza. Had their treason succeeded, it could have led to the annihilation of the Muslim population.



29 The Battle of the Ditch Part 2

The Banu Quraiza had previously been in alliance with the Muslims, and their betrayal during the Battle of the Ditch was a dangerous and strategic move. The Muslims had trusted their loyalty and left the side of Medina where they resided unguarded, expecting them to block any attempt by the enemy to enter through that area.

However, the Banu Quraiza secretly joined the Arab groups, planning to attack Medina from behind without alerting the Muslims. They hoped to launch a surprise attack on the unprotected women and children, but their plans were foiled when one of their spies was spotted by Safiyyah, the aunt of the Prophet (sa), who, with the help of other women, captured and killed him.

Despite this, the battle from the front continued, with the Arab confederates mounting repeated attacks on the ditch. The Muslims, though vastly outnumbered, continued to defend their position.

At times, the attacks were so intense that they interfered with the prayer schedule, which deeply grieved the Prophet (sa). His concern remained for the worship of God, and despite the overwhelming circumstances, he ensured that the five daily prayers were held, even during the battle.

The Muslim defenders, facing such dire odds, were understandably anxious, and some began to question their ability to withstand the siege. Many of the hypocrites in the ranks used the opportunity to desert the battlefield, citing the supposed vulnerability of their homes.

The Qur'an references this situation, describing how the Muslims' hearts were filled with fear, and how some even began to doubt the promises made by Allah and His Messenger (sa). However, the true believers were not shaken. They saw the enemy's attack as proof of the truth of Allah's promises and remained steadfast in their faith, increasing in obedience.

As the battle wore on, the enemy made several attempts to breach the ditch, with some of their leaders even crossing over for a brief time, but they were repelled by the courageous Muslim defenders.

One such leader, Naufal, was killed in the confrontation, and the disbelievers, fearing retaliation, offered a substantial sum of ten thousand dirhams to recover his body. The Prophet (sa) rejected the offer, stating that the body held no value to them, and emphasized that Islam forbade the mutilation of the dead, maintaining the high ethical standards of the Muslim community even in the heat of battle.

The Battle of the Ditch, despite the dire circumstances, highlighted the unwavering faith of the true believers and the resolve of the Prophet (sa) to uphold religious practices and values, even in the face of overwhelming adversity.



30 **The Battle of the Ditch Part 3**

The Battle of the Ditch had been going on for two days without significant bloodshed. The enemy had only suffered three deaths, and the Muslims had lost five, with Sa'd bin Mu'adh, a chief of the Aus tribe, being among the wounded. Despite these relatively light casualties, the repeated attacks on the ditch caused some damage, and the situation became more dangerous.

The coldest night in Arabia brought even greater hardship. The Prophet (sa), who had been guarding the damaged part of the ditch, was exhausted from his efforts.

Meanwhile, the Banu Quraiza, having initially acted secretly, became more openly involved in supporting the Arab confederacy. Their plan to launch a rear attack was delayed, but they continued to cooperate with the Arab forces.

In the midst of this dire situation, a man named Nu'aim bin Mas'ud, a member of the Ghatafan tribe, who had secretly embraced Islam, sought to help the Muslims. He approached the Banu Quraiza, questioning their loyalty to the Arabs and suggesting they ask for pagan hostages to test the Arabs' sincerity.

He then went to the Arab leaders and raised suspicions about the Banu Quraiza's intentions, urging them to demand hostages. This advice caused a rift between the Arabs and Jews, with the Jews refusing to cooperate further. Their refusal led to doubts among the Arabs, sapping their enthusiasm for the attack.

As the Arabs hesitated, a strong wind blew through the camp, causing chaos by blowing away tents and extinguishing fires. In their superstitious beliefs, the pagans saw this as a bad omen, leading them to retreat.

The leaders of the confederate armies, including Abu Sufyan, fled the battlefield in confusion, believing the Muslims might be launching a counterattack. By the middle of the night, the enemy forces had completely dispersed, leaving behind an empty battlefield.



The Prophet (sa) received divine revelation confirming that the enemy had fled. Hudhaifa (ra) was sent to inspect the battlefield and returned to report that the enemy had indeed retreated.

The Muslims, who had endured a prolonged trial for about twenty days, packed up their camp and returned to the city, victorious. The miraculous turn of events marked the end of the siege, with God's help intervening to save the Muslims from the overwhelming enemy forces.



31 The Betrayal of the Banu Quraiza

After the victory over the confederate forces, the Muslims were finally able to breathe a sigh of relief. However, there was still the matter of the Banu Quraiza, who had betrayed their pact with the Muslims, and this could not go unaddressed.

The Prophet (sa) gathered his weary forces and ordered that they march toward the Banu Quraiza's fortifications before the sun set. He sent Ali (ra) to confront them and ask why they had broken their solemn word.

The Banu Quraiza responded defiantly, showing no remorse. They insulted Hazrat Ali and the other Muslim representatives and launched attacks on the Prophet (sa) and his family, declaring that they had never had any pact with Muhammad (sa).

When Hazrat Ali (ra) returned with the news of the Banu Quraiza's defiance, the Prophet (sa) and the companions pressed on towards the fortifications. The Prophet (sa) continued to lead the march, and the Jews, though putting up a defense, were unable to withstand the Muslims' resolve.

The siege went on for several days, during which time the Jews realized they could not hold out much longer. They sent a message to the Prophet (sa), requesting the presence of Hazrat Abu Lubaba (ra), an Ansari chief from the Aus tribe, who had previously been friendly with them.

They wanted his advice on how to handle the situation. Upon arriving, the Jews asked if they should lay down their arms and accept the Prophet's (sa) judgment. Abu Lubaba (ra), believing that the only fair punishment for the Jews' treachery was death, inadvertently made a sign across his throat, signaling this outcome.

However, despite his warning, the Banu Quraiza rejected the Prophet's (sa) offer and instead requested that the judgment be left to Sa'd bin Mu'adh (ra), the chief of their allies, the Aus.

This led to a dispute among the Jews. Some of them began to realize their wrongdoing and recognized the sincerity of the Muslims. One Jewish leader, 'Amr bin Ma'di (ra),

reproached his people for their betrayal and suggested they either embrace Islam or accept the jizya (a tax for non-Muslims).

When they refused both options, he left the fort, expressing his disapproval. Muhammad bin Maslamah (ra), the Muslim commander, encountered him and, recognizing his remorse, allowed him to depart in peace. The Prophet (sa) approved of this act of mercy, recognizing that 'Amr had shown genuine regret for his people's actions.

Despite the pleas of the Aus tribe, who sought to spare the Banu Quraiza due to their long-standing alliance, the Prophet (sa) insisted that justice must prevail.

Hazrat Sa'd bin Mu'adh (ra), though wounded, was summoned to deliver the judgment. When he arrived at the Banu Quraiza's fortifications, the Jewish tribe asked him, "Will you accept our surrender?" Sa'd (ra) responded firmly, saying that his judgment would be based on integrity and without any favoritism. The Banu Quraiza, having no choice, agreed to accept his decision.

In accordance with the Bible, Hazrat Sa'd (ra) decided that they should be punished by the teachings of the Torah. The Torah commands that such people should be killed for trying to kill others and causing this much disorder. Thus, all those who participated were killed. On that day, some people asked for mercy, and were then forgiven by the Holy Prophet (sa).

The Holy Prophet (sa) himself offered to judge the matter in accordance with Islam, but they refused, thinking that it would be more harsh, and accepted this punishment.

32 **Islamic Teachings Regarding Warfare**

Muslim teachings extend beyond the Qur'an and include the example set by the Prophet Muhammad (sa), who provided practical guidance for how Muslims should behave in various situations, including during war. His actions and sayings form an essential part of Islamic teaching. The Prophet (sa) established clear guidelines for how Muslims should conduct themselves during conflict, emphasizing justice, mercy, and the preservation of human dignity.

Several key principles outlined in his teachings are as follows:

Muslims are prohibited from doing anything bad to the bodies of the dead, regardless of the circumstances (Muslim).

Cheating is forbidden, ensuring that Muslims uphold honesty even in times of conflict (Muslim).

It is strictly forbidden to kill children or women in wartime (Muslim).

Religious leaders, priests, etc. must not be harmed.

The elderly, women, and children should be spared, and the possibility of peace should always be considered (Abu Dawud).

Muslims must not instill terror among the general population when entering enemy territory and should avoid mistreating innocent civilians (Muslim).

Armies must be mindful of the public's convenience when camping or marching, ensuring they do not block roads or cause unnecessary distress (Muslim).

The disfigurement of faces is forbidden, ensuring that the dignity of individuals is respected (Bukhari and Muslim).

The goal of war should be to minimize losses and harm to the enemy (Abu Dawud).

Prisoners of war should be treated with care and respect. Those who are closely related should be kept together, and they should be provided with comfort and well-being (Abu Dawud, Tirmidhi, Bukhari).

Emissaries and delegates from other nations should be treated with utmost respect, and any mistakes they make should be forgiven (Abu Dawud, Kitab al Jihad).

If a Muslim mistreats a prisoner of war, they must atone by releasing the prisoner without a ransom (Abu Dawud).

A prisoner should be provided for and clothed in the same manner as the Muslim who guards them (Bukhari).

The Prophet (sa) emphasized that anyone who failed to follow these rules was fighting for personal gain, not for God (Abu Dawud).

Hazrat Abu Bakr (ra), the first Caliph, added a further rule: public buildings and fruit-bearing trees, as well as food crops, should not be harmed during military operations (Mu'atta).

These teachings highlight the deep concern for justice, mercy, and the preservation of life and property, even during warfare. The emphasis on treating prisoners well, respecting non-combatants, and minimizing harm reflects the Islamic commitment to ethics and humanity in all aspects of life, including conflict.

33 **Constant Attacks Against the Muslims**

After the defeat at the Battle of the Ditch, the Arab confederates returned to their lands feeling defeated but not willing to admit that their ability to harass the Muslims had been broken.

Although they had failed to defeat the Muslims in battle, the confederates remained a majority and sought ways to maintain pressure on the Muslims by attacking individuals. These smaller, isolated assaults were intended to make the Kuffar feel better about their loss, aiming to show that they could still inflict harm on Muslims.

Soon after the battle, members of the Fazara tribe launched an attack near Medina, looting camels and capturing a woman. Though the woman managed to escape, the attackers succeeded in taking several animals.

This was followed by another raid by the Ghatafan tribe, who attacked from the north, hoping to seize Muslim herds of camels. In response, the Prophet (sa) sent Hazrat Muhammad bin Maslama (ra) with a small group of ten mounted Companions to safeguard the Muslim herds and conduct reconnaissance. However, the enemy ambushed and attacked them.

While most of the Muslim party was left for dead, Muhammad bin Maslama (ra) regained consciousness and managed to return to Medina, reporting the attack.

In the following month, another group of Muslims on their way to deliver a message to the Roman capital was attacked and robbed by members of the Jurham tribe.

Then, a month later, the Banu Fazara again raided a Muslim caravan, seizing a significant amount of loot. This attack, unlike others, may not have been motivated by religious conflict but rather by the tribe's history of looting.

Alongside these incidents, the Jews of Khaibar, still bitter from their defeat in the Battle of the Ditch, were also trying to avenge their loss. They sought to rally various Arab tribes and even officials from the Roman frontier to further disrupt Muslim life.

Despite these continuous threats, the Prophet (sa) did not immediately seek decisive military action. He considered the possibility that some of the Arab leaders might offer

peace, which could end the ongoing strife and allow for stability. However, the backdrop of these raids and the brewing conspiracies indicated that the challenges for Muslims were far from over.



34 The Umrah and Pledge of Ridwan

During this period, the Prophet (sa) received a vision that would later play a pivotal role in the events leading up to the Treaty of Hudaibiyya. The vision was described in the Qur'an: "You will certainly enter the Sacred Mosque, if God wills, in security, some having their heads shaven, and others having their hair cut short; and you will not fear. But He knew what you knew not. He has in fact ordained for you, besides that, a victory near at hand" (48:28).

The vision promised that the Muslims would eventually enter the Ka'bah peacefully and without fear, performing the pilgrimage rites, which were marked by the shaving or cutting of hair.

However, the Prophet (sa) did not know how this would happen, and it was later revealed that before this peaceful pilgrimage could take place, the Muslims were to experience a victory—a precursor to the ultimate victory of Mecca.

Initially, the Prophet (sa) misinterpreted the vision, believing that God was commanding the Muslims to attempt a circuit of the Ka'bah immediately.

He shared this vision with his followers and instructed them to prepare for the journey. In late February 628, 1,500 Muslims, led by the Prophet (sa), set out from Medina, with a small guard of twenty men to scout and protect them from any potential attacks. The Muslims' intention was clear: to perform the pilgrimage rites, not to provoke conflict.

Despite this peaceful mission, the Meccans, alarmed by the sight of the Muslims marching toward the Ka'bah, began to prepare for battle. They put up defenses and called on surrounding tribes for assistance, determined to stop the Muslims from entering.

As the Muslim caravan approached Mecca, the Prophet (sa) learned that the Meccans were ready to fight. They had donned tiger skins, a sign of their fierce determination.

Despite the looming threat of conflict, the Prophet (sa) remained committed to his mission of peaceful pilgrimage and sought an alternative route to avoid confrontation.

Guided by a local guide, the Muslims reached Hudaibiyya, a place near Mecca, where the Prophet's camel unexpectedly stopped.

The Prophet (sa) interpreted this as a sign from God that they should stop there and seek permission from the Meccans to perform the pilgrimage, even if it meant accepting any conditions imposed on them.

The Meccan forces, who had been stationed further away, withdrew toward Mecca upon hearing the Muslims had stopped at Hudaibiyya. The Prophet (sa) sent a delegation, including Hazrat Uthman ibn Affan (ra), to negotiate with the Meccans.

Hazrat Uthman (ra) was well-connected in Mecca, but the negotiations dragged on. Meanwhile, rumors spread that 'Uthman had been killed, prompting the Prophet (sa) to gather his companions and vow that if the rumor were true, they would go to Mecca by force.

This pledge became known as the "Bai'at e Ridwan (the pledge of Ridwan)" where all 1,500 companions swore to either conquer Mecca or die trying.

However, shortly after the oath was taken, Hazrat Uthman (ra) returned, reporting that the Meccans had not agreed to let the Muslims perform the pilgrimage that year but promised to allow it the following year. The Meccans, under pressure from allied tribes, had reluctantly agreed to negotiate.

Eventually, Suhail, a Meccan leader, arrived and a peace settlement was reached, marking the beginning of the Treaty of Hudaibiyya. The treaty allowed the Muslims to return the following year to perform the pilgrimage, but this temporary setback would ultimately lead to greater gains for Islam in the years to come.

35 The Treaty of Hudaibiyya

The Treaty of Hudaibiyya was an agreement between the Muslims and the people of Mecca, and it had a lot of important points. One of the first things the treaty said was that there would be no fighting for the next ten years.

This meant that both the Muslims and the people of Mecca had to stay peaceful with each other for a long time.

The treaty also said that anyone who wanted to join either the Muslims or the Meccans could do so. If a tribe wanted to side with the Muslims or with the Meccans, they were free to choose.

This helped avoid anyone feeling forced to take sides. However, there was a special rule about people who might leave one side and join the other. If a young man went to the Muslims without permission from his father, he had to be sent back to his father. But if someone went to the Meccans, they wouldn't be sent back. This was unfair, but the Prophet (sa) explained that it was okay because people who join Islam do so because they believe in it, not just to make a deal or join a group.

Next, the treaty dealt with the pilgrimage. The Muslims had wanted to visit Mecca and perform the pilgrimage, but the treaty said that they couldn't enter Mecca that year.

Instead, they had to go back to Medina, but they would be allowed to come back the next year and stay in Mecca for three days to perform the pilgrimage. During this time, the Meccans would leave and go to the hills outside the city.

The Muslims were only allowed to carry sheathed swords – the kind people normally carry when they travel – and were not allowed to bring weapons for fighting.

When the Prophet (sa) began writing down the treaty, there were a few parts that the Meccans didn't like. First, the Prophet (sa) began by saying, "In the name of Allah, the Gracious, the Merciful," but the Meccan representative, Suhail, objected to the words "Gracious and Merciful". He said that the agreement wasn't about religion, so they didn't need to mention those words. The Prophet (sa) agreed and told his scribe to just write, "In the name of Allah," and nothing else.

Then, when the Prophet (sa) said, “These are the conditions of peace between Muhammad, the Prophet of God, and the people of Mecca,” Suhail didn’t like it. He said, “If we thought you were really the Prophet of God, we wouldn’t have fought you.” So, the Prophet (sa) accepted this and said that the treaty should say, “Muhammad, son of Abdullah” instead. The Prophet (sa) was being very respectful and accepting of the terms, even though they weren’t fair, to make peace with the Meccans.

Some of the Prophet’s companions, like Hazrat Umar (ra), were upset. They didn’t understand why the Prophet (sa) was agreeing to all these terms that seemed unfair. Hazrat Umar (ra) asked the Prophet (sa) why they had to accept these conditions when God had promised them victory and that they would perform the pilgrimage.

The Prophet (sa) explained that yes, they were promised victory, but it wasn’t clear when it would happen. They had to be patient, and the time for the pilgrimage would come, but it wasn’t going to be this year.

This was a peaceful, but difficult, treaty. It was hard for the Muslims to accept some of the terms, but the Prophet (sa) showed them that patience and trust in God were the best choices. This treaty helped create peace for a while, and later, it led to even greater victories for the Muslims.



The Year of the Letters

36

After returning from the Treaty of Hudaibiyya and settling in Medina, the Prophet (sa) set a new plan in motion to spread the message of Islam further. He wanted to reach out to the rulers of distant lands and invite them to Islam.

When he shared this plan with his companions, some who were familiar with the royal customs of the time advised the Prophet (sa) that kings usually did not accept letters unless they bore the official seal of the sender. To follow this custom, the Prophet (sa) had a seal made that read: Muhammad Rasulullah (Muhammad, the Messenger of Allah), with the word Allah at the top, Rasul (Messenger) below it, and Muhammad at the bottom.

In Muharram 628, the Prophet (sa) sent envoys to various rulers across the region, each carrying a letter inviting them to embrace Islam. Among those he contacted were the Roman Emperor Heraclius, the King of Persia, the King of Egypt, and the King of Abyssinia, along with several other rulers.

One of the letters was addressed to the Kaiser, and the envoy, Hazrat Dihya Kalbi (ra), was instructed to first meet the governor of Busra. When Hazrat Dihya (ra) arrived in Busra, the Kaiser was traveling in Syria, so the governor quickly sent him on to the Kaiser's court.

Upon entering the Kaiser's court, Hazrat Dihya (ra) was told that anyone who entered the Kaiser's presence must prostrate before him. However, Hazrat Dihya (ra) refused to do so because, as a Muslim, he could not bow to anyone except Allah. He sat before the Kaiser without making the customary obeisance.

The Kaiser then ordered that Hazrat Dihya's (ra) letter be read, and after listening to it, he asked if there were any Arabs in the town to inquire about the Prophet (sa) who had sent the letter. Coincidentally, Hazrat Abu Sufyan (ra) was in town with a caravan, so he was brought before the Kaiser.



Abu Sufyan (ra) stood in front of the Kaiser, who began questioning him about the Prophet (sa). The Kaiser asked several questions to understand who Muhammad (sa) was and what his message was. The questions and answers were as follows:

Heraclius: Do you know this man who claims to be a Prophet and who has sent me a letter?

Abu Sufyan (ra): Yes, he comes from a noble family and is one of my relatives.

Heraclius: Have any Arabs before him made similar claims?

Abu Sufyan (ra): No.

Heraclius: Did your people ever accuse him of lying before he declared his prophethood?

Abu Sufyan (ra): No.

Heraclius: Was there ever a king among his ancestors?

Abu Sufyan (ra): No.

Heraclius: How do you judge his general ability and wisdom?

Abu Sufyan (ra): We have never found any fault in him.

Heraclius: What are his followers like? Are they rich and powerful, or poor and humble?

Abu Sufyan (ra): They are mostly poor, humble, and young.

Heraclius: Are his numbers increasing or decreasing?

Abu Sufyan (ra): His numbers are increasing.

Heraclius: Do his followers ever leave him and go back to their old beliefs?

Abu Sufyan (ra): No, they stay with him.

Heraclius: Have you fought him yet? What was the result?



Abu Sufyan (ra): Yes. In the Battle of Badr, he won, and in the Battle of Uhud, we were victorious.

Heraclius: What does he teach?

Abu Sufyan (ra): He teaches us to worship only the One God, to avoid idol worship, to speak the truth, and to be good to each other.

After hearing all of this, Heraclius reflected on Abu Sufyan's (ra) answers and said, "I asked you about his family, and you said he is from a noble family. That is true because Prophets always come from noble families. I asked if anyone before him had made such a claim, and you said no. This shows that he is not copying anyone else. I then asked whether he had ever lied before, and you said no. If someone does not lie about men, they will not lie about God. I asked whether his ancestors were kings, and you said no. This shows that his mission is not about seeking power. I also asked about his followers, and you said they are mostly poor and humble. This is a sign that he is a true Prophet, as early followers of Prophets are often not rich or powerful. I asked about the growth of his followers, and you said they are increasing. This is another sign of the truth of his message. I asked if any followers left him, and you said no, which also shows his message is strong. Lastly, I asked what he teaches, and you said he teaches worshipping one God and living virtuous lives. All of these answers point to the truth of his Prophethood."

Heraclius then shared that he had been expecting the arrival of a Prophet like Muhammad (sa), but he hadn't expected him to be an Arab. He told his courtiers that if what Abu Sufyan (ra) said was true, then Muhammad's (sa) influence would surely spread far and wide. Some of the courtiers, however, were upset and criticized the Kaiser for being so complimentary about an Arab Prophet, but the Kaiser stood by his words.

The letter from the Prophet (sa) to Heraclius read as follows:

"From Muhammad, the Servant of Allah and His Messenger, to the Chief of Rome, Heraclius. Peace be upon whoever follows the right path. I invite you to Islam. Become a Muslim, and Allah will protect you from harm and reward you twofold. But if you reject this message, the sin of your rejection will fall upon you and your people. Say, 'O People

of the Book, come to a common word between us and you that we worship none but Allah, and that we associate no partners with Him.’ But if they turn away, say, ‘Bear witness that we have submitted to Allah.’”

Heraclius did not tear up the letter, despite the objections of his courtiers. He recognized that calling him the “Chief of Rome” was not an insult, as it acknowledged that Allah was the true Master of all. The Prophet (sa) was pleased with the reception of his letter, and he predicted that the Roman Empire would be saved as a result of the Emperor’s response. Indeed, even though parts of the Roman Empire were lost in wars later on, the dynasty of Heraclius ruled for another 600 years from Constantinople.



The year of the Letters Part 2

37

The letter to the King of Iran was sent through ‘Abdullah bin Hudhafa (ra).

‘Abdullah bin Hudhafa (ra) says that when he reached the court of Chosroes, he applied for admission to the royal presence. He handed over the letter to the Emperor, and the Emperor ordered an interpreter to read it and explain its contents.

Upon listening to the contents, Chosroes was enraged. He took back the letter and tore it to pieces. Hazrat Abdullah bin Hudhafa (ra) reported the incident to the Prophet (sa). Upon hearing the report, the Prophet (sa) said: “What Chosroes has done to our letter, even that will God do to his Empire (i.e., rend it to pieces).”

Soon after, Chosroes wrote to the Governor of Yemen, instructing him to send two men with the task of arresting this Quraishite who had announced himself as a Prophet (sa). The Governor, Badhan, sent an army chief and a companion to the Prophet (sa). He also sent a letter to the Prophet (sa), instructing him to immediately come to the court of Iran. Initially, they planned to go to Mecca, but near Ta’if, they were told that the Prophet (sa) resided in Medina, so they went there instead.

Upon arrival, the army chief told the Prophet (sa) that Badhan, the Governor of Yemen, had been instructed by Chosroes to arrange for his arrest and send him to Iran.

He added that if the Prophet (sa) refused to obey, he and his people would be destroyed, and their country would be desolated. The delegate, out of compassion for the Prophet (sa), insisted that he should obey and agree to be led to Iran.

After listening to the delegate, the Prophet (sa) suggested that the delegates should return the next day. That night, the Prophet (sa) prayed to God, who revealed that the insolence of Chosroes had cost him his life: “We have set his own son against him, and this son will murder his father on Monday the 10th of Jumad al-’Ula of this year.”

In the morning, the Prophet (sa) sent for the delegates and told them of the revelation. He also prepared a letter for Badhan, informing him that Chosroes was due to be murdered on a specific day of a specific month.



When Badhan received the letter, he said, “If this man is a true Prophet (sa), it will happen as he says. If he is not true, then God help him and his country.”

Soon after, a boat from Iran arrived at the port of Yemen, bringing a letter from the Emperor of Iran to the Governor of Yemen. The letter bore a new seal, which led the Governor to believe that the prophecy of the Prophet (sa) had come true. A new seal meant a new king. Upon opening the letter, he read: “From Chosroes Siroes to Badhan, the Governor of Yemen. I have murdered my father because his rule had become corrupt and unjust. He murdered the nobles and treated his subjects with cruelty. As soon as you receive this letter, collect all officers and ask them to affirm their loyalty to me. As for my father’s orders for the arrest of an Arabian Prophet (sa), you should regard those orders as cancelled.”

The Governor, Badhan, was so impressed by these events that he and many of his companions immediately declared their faith in Islam and informed the Prophet (sa) accordingly.



38 The Battle of Khaibar

The Jews, convinced that Arabia was no longer able to withstand the rise of Islam, sought to stir up trouble by allying with the Christian tribes of the Roman Empire's southern frontier. They also sent letters to their co-religionists in Iraq, encouraging them to oppose the Prophet (sa) and Islam.

However, through divine intervention and grace, the Prophet (sa) was kept safe. The Chosroes' orders were disrupted when he was overthrown and killed by his own son, with the new ruler canceling the arrest orders. This miracle played a role in the Muslim conquest of Yemen, as the officials there were impressed by the event and readily accepted Muslim rule.

The Jews, however, continued to hatch plots against the Muslims in Medina, which led to the decision to expel them from the region. The Prophet (sa) eventually decided to banish them from Khaibar, which was close to Medina, as their influence was proving too disruptive.

In 628 A.D., the Prophet (sa) marched to Khaibar with 1,600 men. Khaibar was a well-fortified town, surrounded by rocky terrain and small fortresses. Despite their small force, the Muslims succeeded in capturing the outer posts, but the central fort proved much more difficult to conquer.

The Prophet (sa) then received a revelation that Khaibar would fall at the hands of Hazrat Ali (ra). The following day, the Prophet (sa) handed over the black flag of Islam to Hazrat Ali (ra), who led the attack on the central fort. With great skill and determination, Hazrat Ali (ra) and his men managed to conquer the fort by nightfall.

A peace treaty was signed, stipulating that the Jews, their families, and their property would be removed from Khaibar, and any violation of the terms would result in severe consequences.

Three significant incidents occurred during the siege of Khaibar, one of which was a sign from God, and the others revealing the high moral standards of the Prophet (sa). One of these incidents involved Hazrat Safiyya (ra), the widow of a chief of Khaibar, who had a

dream in which the moon fell into her lap. This dream was interpreted as a sign that she would marry the King of Arabia.

When her husband, who had struck her for sharing the dream, was killed in the siege, Safiyya (ra) was taken as a prisoner. Eventually, the Holy Prophet (sa) asked for her hand in marriage, and she happily agreed, fulfilling her dream.

Another incident involved a shepherd who had cared for the sheep of a Jewish chief. After converting to Islam, he was concerned about returning to his old community and what to do with the sheep.

The Prophet (sa) instructed him to send the flock back to Khaibar, which they did, and the herd was returned to its rightful owner. This incident highlights the Prophet's (sa) regard for justice and the importance of fulfilling trusts, even during war.

The third incident involved a Jewish woman who attempted to poison the Prophet (sa) by serving him poisoned meat. When the Prophet (sa) suspected the meat was poisoned, he stopped the other Companions from eating, and Hazrat Bishr ibn al-Bara (ra), who had also eaten the meat, became ill and died.

When questioned, the woman confessed to the act, explaining that she did it in retaliation for the deaths of her people in the war. The Prophet (sa) forgave her, as he often did in cases of personal injury, but held her accountable for her actions, as he only punished those whose misdeeds would continue to harm others.

These incidents not only demonstrate the divine intervention and protection surrounding the Prophet (sa), but also illustrate the principles of justice, trust, and mercy that he exemplified throughout his life.

39 The Battle of Mautah

After returning from the Ka'bah, the Prophet (sa) began receiving reports that Christian tribes along the Syrian border, urged on by Jews and pagans, were preparing for an attack on Medina. To verify the situation, the Prophet (sa) sent a group of fifteen men to scout the area. They discovered a large army assembling near the Syrian border.

Instead of returning immediately, the group stayed longer, eager to share the message of Islam, but were instead martyred. Despite being outnumbered, the Muslims stood firm and fought bravely.

In response to the attack, the Prophet (sa) planned an expedition to punish the Syrians for their actions. However, he received news that the forces on the border had dispersed, causing him to postpone the mission.

He did, however, send a letter to the Roman Emperor, or more likely the Ghassanid ruler of Busra, complaining about the preparations on the border and the unjust killings of the fifteen Muslims.

The letter was carried by al-Harth (ra), a Companion of the Prophet (sa), who stopped at Mauta, where he encountered Shurahbil, a Ghassanid chief. Upon realizing that al-Harth (ra) was carrying a message from the Prophet (sa), Shurahbil arrested him, beat him to death, and likely hoped to prevent the message from reaching the Emperor. Despite this, the Prophet (sa) soon learned of the murder and decided to take action.

In retaliation for the murder of his envoy and the previous attack on the Muslims, the Prophet (sa) assembled an army of three thousand men and sent them to Syria under the command of Zaid bin Haritha (ra), his freed slave.

The Prophet (sa) also appointed Hazrat Ja'far ibn Abi Talib as Hazrat Zaid's successor, and Hazrat Abdullah bin Rawaha (ra) as Hazrat Ja'far's successor. Should all three commanders fall, the soldiers were to choose their own leader.

The Holy Prophet (sa) urged his soldiers to fear God, to treat fellow Muslims justly, and to wage war in the name of Allah against the enemy in Syria. He also advised them not

to harm women, children, the elderly, or the blind, and to avoid destroying trees and buildings.

As the Muslim army reached the Syrian border, they learned that the Byzantine Emperor had mobilized a massive force, numbering around two hundred thousand men.

Faced with such overwhelming numbers, the Muslim soldiers were hesitant and contemplated sending word back to the Prophet (sa) for reinforcements or additional instructions. However, Hazrat Abdullah bin Rawaha (ra) encouraged them to remain steadfast. He reminded them that they had set out with the intent of dying as martyrs for the cause of God and that victory or martyrdom awaited them. Inspired by his words, the soldiers resolved to march on.

At the battlefield in Mauta, the Muslim army faced the Roman forces. Hazrat Zaid bin Haritha (ra), the initial commander and one of the closest friends of the Holy Prophet (sa), was killed in the early stages of the battle. Hazrat Ja'far ibn Abi Talib (ra), brother of Hazrat Ali (ra) then took command. As the fighting intensified, Hazrat Ja'far (ra), determined not to retreat, cut the legs off his horse to prevent it from fleeing.

He fought valiantly, losing both of his arms in the process but still holding the standard. He eventually fell, true to his promise to fight until death. Next, Hazrat Abdullah bin Rawaha (ra) took the standard, but he too was martyred.

With no time to hold an election, the Muslims found themselves on the brink of defeat.

At this critical moment, Hazrat Khalid bin Walid (ra), a later convert to Islam, took command, rallying the troops and leading them through a series of tactical maneuvers. He repositioned his forces, making it appear as though reinforcements had arrived.

This deception caused the Roman army to retreat in fear, allowing Hazrat Khalid to save the remnants of the Muslim force and return. The Prophet (sa) later learned of the events and gathered the Muslims to inform them of the battle's outcome.

His eyes were filled with tears as he praised the bravery of Hazrat Zaid, Ja'far, and Abdullah, (may Allah be pleased with all of them) and described Hazrat Khalid bin Walid (ra) as "the sword of God."

40 **Breaking the Treaty of Hudaibiyya**

In the eighth year of Hijra, during Ramadan, the Holy Prophet (sa) set out on a significant expedition that established Islam firmly in Arabia. Years earlier, at Hudaibiyya, Muslims and disbelievers had agreed to allow Arab tribes to align with either side and to maintain peace for ten years unless one party violated the pact. Under this agreement, the Banu Bakr allied with the Meccans, while the Khuza'a joined the Muslims.

However, the disbelievers did not value treaties, especially those with Muslims. The Banu Bakr sought Meccan approval to settle an old score with the Khuza'a, arguing that the Khuza'a felt secure due to their alliance with the Muslims. The Meccans agreed, and together they attacked the Khuza'a by night, killing many of their men.

The Khuza'a sent a delegation of forty men to Medina to report this breach of the agreement. When they met the Holy Prophet (sa), he assured them that their misfortunes were his own. Pointing to a rising cloud, he promised that Muslim soldiers would soon come to their aid. The Meccans, worried about retaliation, sent Hazrat Abu Sufyan (ra) to Medina to negotiate peace. He urged for a new agreement, claiming he had not been present at Hudaibiyya.

The Holy Prophet (sa) chose not to answer his plea, and when Hazrat Abu Sufyan (ra) publicly declared peace, the people laughed, finding his words meaningless.

Meanwhile, the Holy Prophet (sa) sent messages to allied tribes, ensuring their support. He also instructed the Muslims of Medina to prepare for battle. On January 1st, the Muslim army set out. As they marched, other Muslim tribes joined, swelling their numbers to 10,000—fulfilling Hazrat Sulaiman's (as) prophecy mentioned in the Bible. When the army reached the wilderness of Faran, the sight of campfires lit up the night, creating a sense of fear among the Meccans. The Meccans sent Abu Sufyan (ra) again to investigate. As he saw the vast number of fires, he was astonished, realizing this was no ordinary army.

While Abu Sufyan (ra) was contemplating the situation, Hazrat Abbas (ra), an old friend, urged him to meet the Holy Prophet (sa). Fearing for Abu Sufyan's (ra) life, Hazrat Abbas (ra) brought him to the Holy Prophet's (sa) camp. The Holy Prophet (sa), aware of his arrival, had already warned against harming him. Abu Sufyan (ra) was deeply moved by



the transformation in Islam's fortunes. He reflected on how, just seven years ago, the Holy Prophet (sa) had been driven out of Mecca with only Hazrat Abu Bakr (ra) by his side. Now, he was returning to Mecca as the leader of a mighty force of 10,000 devoted followers. The city that had once exiled him was now unable to resist his power.

41 **The Victory of Medina**

When the Muslim army marched towards Mecca, the Holy Prophet (sa) told Hazrat Abbas (ra) to take Hazrat Abu Sufyan (ra) and his friends to a place where they could see the Muslim army. From there, Abu Sufyan (ra) and his friends watched as tribe after tribe passed by.

These were the same tribes who had once been enemies of Islam, but now they marched as believers. They no longer chanted the old slogans of disbelief. Instead, they praised Allah and showed their love for Islam.

Abu Sufyan (ra) saw the Ashja' tribe, who had been fierce enemies of Islam. He was shocked to see how devoted they had become. Hazrat Abbas (ra) explained that Allah had changed their hearts when the time was right.

Finally, the Holy Prophet (sa) appeared, surrounded by his closest companions, the Ansar and Muhajirin. They were about two thousand in number, dressed in armor, and led by Hazrat Umar (ra). Their devotion and love for Islam were clear from their appearance. Seeing this, Abu Sufyan (ra) was amazed and said that the Holy Prophet (sa) had become the most powerful king. Hazrat Abbas (ra) corrected him, saying that the Holy Prophet (sa) was not a king but a messenger of Allah. Hazrat Abu Sufyan (ra) agreed and accepted this truth.

After this, the Holy Prophet (sa) went to the Ka'bah and cleared it of idols, since there was no one left who believed in them. He then went inside the Ka'bah and offered two rakats of prayer.



42 The Victory of Medina Part 2

After completing the rites, the Holy Prophet (sa) spoke to the Meccans. He asked them what punishment they thought they deserved for the cruelty they had shown to the Muslims. The Meccans, feeling guilty and afraid, replied that they hoped the Prophet (sa) would forgive them just as Hazrat Yusuf (as) had forgiven his brothers.

The Holy Prophet (sa) immediately declared that they would not be punished or scolded that day. He forgave them completely. This moment was very special because, ten years earlier, Allah had revealed Surah Yusuf to the Prophet (sa), telling him that one day he would forgive his enemies just like Hazrat Yusuf (as). The Meccans' words proved that the Prophet (sa) was indeed fulfilling that prophecy.

While the Prophet (sa) prayed and thanked Allah at the Ka'bah, some of the Ansar started feeling worried. They thought that now that Mecca was conquered, the Holy Prophet (sa) might decide to stay in his hometown and leave Medina behind. After all, Mecca was where he was born, and his own tribe, the Quraysh, had now accepted Islam.

Allah told the Holy Prophet (sa) about the Ansar's worries. The Prophet (sa) looked at them and said, "Do you think I would leave you because of my love for Mecca or my tribe? I am the servant of Allah and His messenger. How could I abandon you, the ones who stood by me when no one else did? You sacrificed everything for Islam. I left Mecca for Allah's sake, and I cannot return to it. I will live and die with you."

Hearing this, the Ansar felt ashamed for doubting the Holy Prophet (sa). They cried, asked for forgiveness, and said they could not bear the thought of him leaving Medina. The Prophet (sa) reassured them, saying he understood their feelings and was pleased with their sincerity and loyalty.

The Meccans, on the other hand, must have felt deep regret. They realized how they had mistreated the Holy Prophet (sa), who was from their own city and was now leaving Mecca again to live in Medina. They had lost a great blessing by rejecting him for so many years, even though he had always been there among them.



43 The Battle of Hunain

The Holy Prophet's (sa) entry into Mecca was swift, and some nearby tribes, such as the Hawazin and the Thaqif, were unaware of the event at first. When they learned about it, they gathered their forces to fight the Muslims. These tribes were known for their pride in their bravery.

They chose Malik ibn 'Auf as their leader and invited other tribes, including the Banu Sa'd, to join them. This tribe had a special connection to the Prophet (sa) since his wet-nurse, Halima, was from them, and he had lived among them as a child. They set up their camp in the valley of Rautas, an ideal location for battle.

When the Prophet (sa) learned about this, he sent a companion to scout the situation. It was reported that the tribes were well-prepared, skilled in archery, and firmly resolved to fight.

The Muslim army set out to confront the Hawazin. On the way, two thousand Meccans, though not yet Muslims, joined the army, as they had agreed to live under Muslim rule.

As the Muslim army approached Hunain, they encountered a clever ambush set by the enemy. The Hawazin had hidden soldiers in strategic spots, leaving only a small group visible. As the Muslims advanced, they were suddenly attacked from multiple sides. The Meccan recruits, unfamiliar with such challenges, panicked and fled, causing chaos. Even the experienced Muslim soldiers struggled as their animals panicked. In this moment of crisis, only the Prophet (sa) and twelve companions stood firm.

Abu Bakr (ra) suggested retreating to regroup, but the Prophet (sa) refused. He spurred his mule forward into the enemy's ambush, declaring, "I am a Prophet, not a pretender. I am the son of Abdul Muttalib." He called for Abbas (ra), who had a powerful voice, to remind the Muslims of their pledge at Hudaibiyya and their teachings in Surah Baqarah. Abbas's (ra) voice had an electrifying effect, and the scattered Muslims began to return. Some dismounted and charged on foot, while others rushed to the Prophet's (sa) side like a mother running to her child. The enemy was soon defeated.

Abu Sufyan (ra), who had recently accepted Islam, displayed remarkable loyalty. Once a fierce enemy of the Prophet (sa), he now stood beside him as a humble protector,



holding the stirrup of his mule and ready to die for him. Seeing this transformation, the Prophet (sa) prayed for Abu Sufyan (ra) and warmly called him “Brother.” Abu Sufyan (ra) was deeply moved and kissed the Prophet’s (sa) foot.



44 The Battle of Tabuk

The Holy prophet (sa) heard rumours that a large army was amassing on the border to march upon the Muslims and destroy Islam.

These were extremely difficult times for Arabia, as the region faced a severe famine. The previous year's harvest had been poor, leaving little grain or fruit, and the new harvest season was yet to arrive. This situation was exploited by the hypocrites in Medina. They had created false rumors of a Syrian threat, aiming to provoke the Muslims into an unnecessary conflict. Their plan was sinister—on one hand, they hoped to incite Muslims to attack the Syrians, and on the other, they tried to dissuade Muslims from joining the campaign, ensuring that a smaller, weaker army would meet certain defeat.

The hypocrites anticipated a disaster like the Battle of Mauta, where the Muslims had faced overwhelming odds. Their ultimate desire was to see the Holy Prophet (sa) killed and the Muslims destroyed. However, their plan failed when the Holy Prophet (sa) announced his intention to lead the expedition himself.

Despite the difficult circumstances, the Muslims responded with great enthusiasm, offering sacrifices for the sake of their faith. The Muslim treasury was empty, and resources were scarce, yet the believers rallied together to fund the campaign. Wealthier Companions, such as Hazrat Uthman (ra), contributed significantly. The poor believers were also provided with riding animals and weapons so they could join the army.

The determination of the Muslims was so intense that even the women of Medina played a pivotal role. One striking story recounts a Companion who returned to Medina after the Prophet (sa) had already departed. When he entered his home expecting a warm reunion, his wife scolded him, asking how he could rest while the Prophet (sa) was leading a dangerous expedition. Her rebuke jolted him, and he immediately mounted his horse, chasing the army until he caught up three days later.

As the Muslim army advanced toward Syria, the Holy Prophet (sa) proceeded with caution. Aware of the hypocrites' schemes, he took deliberate steps to ensure that no hasty action was taken. When they neared the Syrian region, he dispatched scouts to assess the situation. The reports confirmed there was no Syrian military buildup.



Understanding that the rumors had been false, the Prophet (sa) chose not to engage in any conflict. Instead, he stayed for a few days, establishing peaceful agreements with neighboring tribes along the border. This careful strategy ensured that no unnecessary bloodshed occurred. After spending two and a half months on the journey, the Prophet (sa) and his army began their return to Medina.

Realizing that their plot had failed and fearing exposure, the hypocrites hatched yet another plan. They set up an ambush in a narrow mountain pass near Medina, where the Prophet (sa)'s army would have to travel single file. However, Allah revealed their scheme to the Prophet (sa) in time. The Prophet (sa) sent out a reconnaissance team, which discovered the hidden men, who fled upon being discovered.

Back in Medina, the hypocrites offered weak excuses for not participating in the expedition, but the Prophet (sa) accepted them. Nonetheless, Allah commanded the demolition of a mosque that the hypocrites had built to serve as a secret meeting place for their conspiracies. This mosque was dismantled, and the hypocrites were forced to pray alongside the other Muslims, signaling the exposure of their deceit.

The Prophet (sa)'s return from this successful expedition marked a significant turning point. The people of Ta'if, who had previously resisted Islam, submitted. Soon after, other tribes of Arabia began to embrace Islam, and within a short time, the entire region of Arabia united under the banner of Islam.



45 The Farewell Pilgrimage

In the ninth year of Hijra, during his pilgrimage to Mecca, the Holy Prophet (sa) received a profound revelation declaring the completion of the religion of Islam. The verse emphasized that the divine message, delivered over many years, had been finalized. It affirmed Islam as a religion embodying submission to God, carrying unmatched blessings and guidance for humanity. During this pilgrimage, the Prophet (sa) delivered his famous Farewell Address at Mina, addressing an immense gathering of Muslims with words of timeless significance.

He began by emphasizing the sanctity of life, property, and honor, equating their inviolability to the sacredness of the day, the month, and the territory they were in. The Prophet (sa) declared that God had established clear rules for inheritance, abolishing injustices in property distribution. He further emphasized that children would be regarded as belonging to their legal fathers.

He reminded men of their rights over women and their responsibilities toward them, stressing that women must be treated with kindness and fairness. He underscored the trust God had placed in men to protect the rights of their wives and the duty to provide them with necessities according to one's means. He cautioned against misusing the authority entrusted to them and urged just treatment of women as ordained by God.

The Prophet (sa) also spoke about the humane treatment of prisoners of war, advising Muslims to feed and clothe them as they would themselves. He discouraged harshness, encouraging forgiveness or transfer of responsibility to others if they erred. Furthermore, he declared the equality of all human beings, regardless of their tribe, nation, or social standing, likening humanity's equality to the equal fingers of his hands. This statement reflected his profound concern for eradicating inequality and promoting unity among mankind.

The Prophet (sa) urged the assembly to spread his teachings far and wide, ensuring its reach to those absent. His address, steeped in the essence of Islam, demonstrated his lifelong dedication to the welfare of humanity, fairness for women, and justice for the oppressed.



46 The Holy Prophet (sa): Last Days

On the way back from the pilgrimage, the Prophet (sa) once again informed his companions that his death was approaching. He expressed that he was like them, a mortal who would soon answer God's call. He shared that prophets typically live for about half the years of the prophet before them, and he believed his time was near.

He asked his companions what they would say when they stood before God, to which they affirmed that they would testify to the Prophet (sa)'s devotion to delivering the message of Islam and his selfless dedication to the good of mankind.

The Prophet (sa) then asked them to confirm their belief in key Islamic truths: the oneness of God, the prophethood of Muhammad (sa), the reality of Heaven and Hell, and the certainty of death, resurrection, and the Day of Judgement. They affirmed these truths, and the Prophet (sa) asked God to be a witness that he had conveyed Islam to them.

After the pilgrimage, the Prophet (sa) remained focused on preparing his followers, emphasizing moral conduct and readiness for his departure. He shared a revelation that foretold the forthcoming victories of Islam and the mass conversion of people to the faith. He used a parable where God offers a man the choice to either return to Him or continue his work on earth. The man chooses to return to God, signaling that the Prophet (sa) was ready to leave this world.

Among those listening was Hazrat Abu Bakr (ra), who, deeply moved by the Prophet's (sa) words, burst into tears. While other companions, like Umar (ra), were confused by his tears in response to the good news of victories, the Prophet (sa) understood that Hazrat Abu Bakr (ra) had grasped the deeper meaning: the victories of Islam were tied to the Prophet's (sa) imminent death.

In acknowledgment of Hazrat Abu Bakr (ra)'s understanding, the Prophet (sa) declared that Hazrat Abu Bakr (ra) was very dear to him, stating that if anyone could be his Khalil, it would be Abu Bakr (ra), but that the Prophet's (sa) only true Khalil (most beloved) was Allah.



He also instructed that, from that day, the only door to the mosque to remain open would be the one leading to Abu Bakr's (ra) house, implying that he would be the first Caliph after the Prophet's (sa) death.

Years later, during the caliphate of Hazrat Umar (ra), he reflected on the verses revealed at that time and asked others to interpret them. Hazrat Ibn Abbas (ra), who had been a young boy at the time of the revelation, was able to correctly explain that the verses foretold the Prophet's (sa) impending death, linking the victories of Islam with the sadness of his departure.

Hazrat Umar (ra) acknowledged that at the time of the revelation, only Hazrat Abu Bakr (ra) had understood the true meaning of these verses.



47 The Holy Prophet (sa): Last Days Part 2

The Prophet (sa) had completed his mission, with all the divine revelations delivered and a new way of life established for his people. A new nation had emerged, marked by a transformed worldview and new systems. The Prophet's (sa) work, though foundational, was never about reaping the rewards; he had come to sow the seeds of change and serve his Lord. His reward lay in God's pleasure, not in worldly recognition. As the time approached for the harvest of his labor, he chose to leave, trusting others to reap the fruits of his efforts.

During his final days, the Prophet (sa) fell ill, and his condition worsened, though he continued to lead prayers for a time. The Companions (ra), accustomed to his presence, struggled to accept his death, even though he had spoken of it repeatedly. One day, he addressed them about the importance of making amends for any wrongs in this world, urging them to approach him if they had any grievances, even if they were unintentional. His deep respect for others' rights was evident as he sought to resolve even the smallest of issues before facing God.

One Companion (ra) took the Prophet (sa) up on his offer, recounting an incident when the Prophet (sa) had unintentionally hurt him by poking him with an arrow. He requested to avenge the wrong, but instead, upon being allowed to strike, he kissed the Prophet's (sa) body, overwhelmed with love and affection. This act moved the Companions (ra), who wished they had thought of it first.

As the Prophet's (sa) death drew near, the Companions (ra) were filled with grief and confusion. Some, like Hazrat Umar (ra), could not accept that the Prophet (sa) had truly passed away. However, when Hazrat Abu Bakr (ra) arrived and confirmed the news, he reminded them of the eternal nature of God's existence, quoting the Qur'an: "And Muhammad (sa) is only a Messenger. Verily, all Messengers have passed away before him" (3:145). He stressed that while the Prophet (sa) had passed, God's message and presence would endure forever. This revelation calmed the Companions (ra), especially Umar (ra), who had been in a state of turmoil. Abu Bakr's (ra) reminder of the Prophet's (sa) mortality helped them accept the truth, and the Companions (ra) began to regain their composure.



This was the life of the Holy Prophet Muhammad (sa). Much more can be said, so much so that millions of pages have been written about his life. However, this summary of his life should only be the beginning of a journey: a tiff's journey to find out more about the Holy Prophet (sa). We hope and pray that may Allah the Almighty enable you to learn more about the life of the Holy Prophet (sa).

Prophets of God

Allah sends religions through His prophets. A prophet is a person who receives revelations (messages) from Allah to guide people to the right path. Therefore, a prophet is also called a messenger. Allah has sent many prophets in different places and some of them brought new religions. There are many religions in the world such as Islam, Judaism, Christianity, Hinduism and Sikhism. The name of our religion is Islam. Islam is Allah's last religion.

Allah selects prophets to guide humans to the right path. Allah chooses kind, truthful, trustworthy and righteous human beings to be His prophets. He speaks to His prophets, who then teach Allah's message to their people.

All prophets believe in one God and do not associate partners with Him. Believing in all the prophets is a part of every Muslim's faith.

Prophets have two important duties:

1. They teach us how to improve our relationship with Allah.
2. They teach us how to conduct ourselves in our relationships with other fellow human beings.

The Holy Qu'ran mentions these prophets by name:

- Adam (as)
- Nuh (as) (Noah)
- Ibrahim (as) (Abraham)
- Lut (as) (Lot)
- Ismail (as) (Ishmael)
- Ishaq (as) (Isaac)

- Yaqub (as) (Jacob)
- Yusuf (as) (Joseph)
- Hud (as)
- Salih (as)
- Shuaib (as)
- Musa (as) (Moses)
- Haroon (as) (Aaron)
- Dawud (as) (David)
- Sulaiman (as) (Solomon)
- Ilyas (as) (Elijah)
- Yunus (as) (Jonah)
- Dhul-Kifl (as) (Ezekiel)
- Al-Yasa (as) (Elisha)
- Idris (as) (Enoch)
- Ayyub (as) (Job)
- Zakariyya (as) (Zachariah)
- Yahya (as) (John)
- Isa (as) (Jesus)
- Luqman (as)
- Uzair (as) (Ezra)
- Muhammad (sa)

Hazrat Adam (as)

Hazrat Adam (as) lived about 6,000 years ago. He was born in present day Iraq and was sent by Allah as the first prophet. Many people believe that he was the first man and that he lived in heaven, which is not true.

We now know from science that human beings lived on earth hundreds of thousands of years before him. Hazrat Adam (as) was sent to people who were ready to receive the first message of Allah. Hazrat Adam (as) was made a leader of men by Allah. He was appointed a prophet in the Garden of Eden, which lay near Babylon, Iraq. It was a very fertile land and was referred to as Jannah, which means the garden. It had abundant food and provisions.

Hazrat Adam (as) built the Ka'bah in present day Saudi Arabia, with instructions from Allah about where and how to build it. He and his followers used it as a place to worship together and be united. Hazrat Adam (as) was given the following things to teach his people:

1. To believe in one God.
2. To believe in the Day of Judgment, when everyone will have to answer for their good and bad deeds in this life.
3. To take care of each other and ensure that everyone had food to eat, water to drink, clothes to wear, and a home to live in.

According to the Holy Qur'an, Hazrat Adam (as) was appointed as the prophet in the Garden of Eden near Babylon. Allah forbade him from approaching a particular tree in the garden and from eating its fruit. The "tree" was a metaphor for a quarrelsome family or tribe whose members were his enemies. Many people wrongly believe that there was an actual tree which had a forbidden apple on it. The study of the Holy Qur'an shows that it was not an actual tree, but a family who Allah knew would create trouble. So, Allah asked Hazrat Adam (as) not to interact with this family.

Hazrat Adam (as), who had a great desire for the good of all people, approached this family, who then argued with him, just as Allah had warned. This eventually ended in a fight and Hazrat Adam (as) and his people had to migrate from Iraq.

The Holy Qur'an states, "And verily, We had made a covenant with Adam beforehand, but he forgot, and We found in him no resolve to disobey Us" (20:116).

This verse shows that Hazrat Adam's (as) mistake was only due to an error of judgment. It was unintentional. An act becomes sinful only when it is willfully and knowingly done to disobey Allah. Once he expressed regret for his mistake and turned to God to repent, Allah forgave him.



Hazrat Nuh (as)

Hazrat Nuh (as) was a prophet of Allah who lived many centuries after Hazrat Adam (as). He lived in what is now southern Iraq, in a valley surrounded by the mountains of Mesopotamia. The valley was full of rivers that would flow after it rained. Hazrat Nuh (as) was a righteous man who walked with God. This means that he lived his life according to the rules that God had made for the people of his time.

The people who lived during the time of Hazrat Nuh (as) had forgotten to worship one God. When a family member or holy person passed away, they would make statues of them. Then, they would place those statues where that person used to sit and worship the statues. This is idol worship, and it greatly disturbed Hazrat Nuh (as) who asked God to show his people the right path.

In answer to Hazrat Nuh (as)'s prayers, Allah made Hazrat Nuh (as) a law-bearing prophet. Law-bearing prophets receive rules from God to share with their people and improve their lives. Allah commanded Hazrat Nuh (as) to call his people to God with love and wisdom. Hazrat Nuh (as) gently told the people of his time to stop worshipping idols, and instead to worship Allah the Almighty.

Hazrat Nuh (as) tried to convince the people and their chiefs. However, the chiefs told everyone that Hazrat Nuh (as) was telling them false stories and made fun of him. During a period of drought, Hazrat Nuh (as) warned them that this drought was because they were refusing to listen to him and not believing in one God. If they worshiped Allah, Allah would bless them. This made the chiefs even angrier, and they asked Hazrat Nuh (as) why did Allah not send angels to fix the drought instead of an ordinary person?

The people of this time did not think that an ordinary person could be a prophet. They thought a prophet must look extraordinary. They also did not believe that Hazrat Nuh (as) could be their leader. They called him a liar and told him to leave.

A small group of people did listen to Hazrat Nuh (as), and the rich and powerful chiefs made fun of them also. The chiefs told Hazrat Nuh (as) that he would fail in his mission

because nobody who was powerful believed in him. But Hazrat Nuh (as) knew that even though his followers were weak and poor, they were the blessed people because they were obeying Allah.

For a long time, Hazrat Nuh (as) kept preaching his message, even though the people abused him and even threatened to stone him if he persisted. Hazrat Nuh (as) was not scared because he knew Allah would help him. He was never going to leave the path of Allah, no matter what anyone said. Eventually, all the chiefs decided that they would work together to drive Hazrat Nuh (as) and his small group of followers away. Allah saw how hard Hazrat Nuh (as) had worked to bring his people on the right path, and He also saw that everyone was given a chance to believe in the divine law. So, Allah instructed Hazrat Nuh (as) to build an ark for himself and his followers. An ark is a big boat made out of wood.

On this ark, Allah told Hazrat Nuh (as) to bring all the people who believed in one God and also some animals. Allah told him to bring animals that would help them get resettled once they were off the ark. When people saw Hazrat Nuh (as) building this ark, they again made fun of him and asked him where such a boat would be needed in this dry weather. Hazrat Nuh (as) again prayed to Allah to come to his rescue and show the people that he was not a liar.

Once the ark was built, dark rain clouds rolled in and it began to rain. These rains caused the rivers to flood and created chaos for those on land. Hazrat Nuh (as) and those who believed in Allah were going to be saved in the ark, while those who ridiculed a prophet of God and called him a liar were going to be swept up in the flood. Sadly, even Hazrat Nuh (as)'s own wife and son were among those people who did not believe him. Hazrat Nuh (as) followed everything that Allah had told him to do, while the other people made fun of him and laughed that Hazrat Nuh (as) had gone mad.

The disbelieving people now faced a punishment from Allah for their actions and ill-treatment of the prophet. Hazrat Nuh (as) saw his own son being washed away in the floodwater and asked him again to come onto the ark. But the disobedient son thought

that he could climb on top of a mountain and save himself. Suddenly, a wave swept him away and he perished in the flood along with the other disbelieving people.

The flood raised the waters in the area where the message of Hazrat Nuh (as) was sent. Many people believe that it was a global flood, but the Holy Qur'an tells us that the flood was local to this area. Allah taught Hazrat Nuh (as) and his followers some prayers to recite during their time on the ark. When the ark came to rest on top of a mountain, Hazrat Nuh (as) released a dove to see if there was any sign of dry land.

When the dove came back with an olive branch showing that there was dry land, Hazrat Nuh (as) allowed his people to leave the ark. The Holy Qur'an states that the name of this mountain is Judi. No one knows the exact location of this mountain. The teachings of Hazrat Nuh (as) continued to thrive through those who were saved on the ark. Hazrat Nuh (as)'s teachings continued for about 950 years.

Some people mistakenly believe that this number represents the age of Hazrat Nuh (as). But this was not his biological age; rather, it was the length of how long his teachings continued among the people.



Hazrat Ibrahim (as)

Hazrat Ibrahim (as) lived in the town of Ur about 950 years after Hazrat Nuh (as). Today, the town of Ur is called Al-Muqayyar (or Mughair), and is about two hundred miles southeast of Baghdad in Iraq. In Hazrat Ibrahim's (as) time, the people of Ur had begun to worship idols. The message of Hazrat Nuh (as) to worship one God had been discarded. They worshiped the sun and the stars and their chief god, Merodach (Marduk) - originally the god of the morning and the spring sun. They believed that all life depended on the sun.

From his childhood, Hazrat Ibrahim (as) did not understand how people could make statues out of their own hands and then believe that these statues could help them in any way or answer their prayers. If these statues could not do anything for themselves, how could they do something for their worshipers? Hazrat Ibrahim (as)'s uncle did not like that Hazrat Ibrahim (as) used to talk against the gods. However, he admired Hazrat Ibrahim (as)'s noble and trustworthy character and married his daughter Hazrat Sarah to him.

Once Allah appointed Hazrat Ibrahim (as) as a prophet for his people, Allah told him to speak openly against the ills of worshipping idols. One day, when his people went out of the city, Hazrat Ibrahim (as) went and broke all the idols that belonged to his family except for the biggest one. Then, he hung his axe on the shoulder of the biggest idol. When the people came back and saw the scene at the temple, they were furious.

They asked Hazrat Ibrahim (as), "Who broke the idols?" Hazrat Ibrahim (as) said that since a god is supposed to know all things, they should ask the biggest idol. He tried to make them understand that idol worship was illogical, but his people ignored his message.

The people in town started to make life difficult for Hazrat Ibrahim (as) and so, he decided to migrate with Hazrat Sarah from this area to Syria. Hazrat Ibrahim (as) was 75 years old then. Hazrat Ibrahim (as) left Ur along with Hazrat Sarah, his nephew Hazrat Lut (as), and a few followers. During their migration, they traveled through Egypt.

The king of Egypt became very impressed with Hazrat Ibrahim (as) and offered the service of a royal lady by the name of Hazrat Hajra. Since Hazrat Sarah and Hazrat Ibrahim (as) did not have any children at this time, Hazrat Hajra and Hazrat Ibrahim (as) were married. All of them prayed to have righteous children in their family.

When he was a very old man, Hazrat Ibrahim (as) and Hazrat Hajra had a son, named Ismail. And many years later, Hazrat Ibrahim (as) and Hazrat Sarah had a son named Ishaaq. Both of Hazrat Ibrahim (as)'s sons became prophets.

The descendants of Hazrat Ismail (as) are called Ishmaelites. The descendants of Hazrat Ishaaq (as) are called Israelites. The messages given to Hazrat Ibrahim (as) are known as the Scripture. These messages, however, have not been preserved as Allah intended them to be for a short period. They included unity of God, belief in life after death and performing pilgrimage to the Ka'bah.

These laws remained in effect until the time of Hazrat Musa (as) (Moses). Hazrat Ibrahim (as) was very obedient to Allah and was always willing to sacrifice his life, children, and all of his possessions for Allah. He is given the titles of Khalilullah (Friend of Allah) and Abul-Anbiya (Father of the Prophets).

Hazrat Ismail (as)

Hazrat Ismail (as) was the elder son of Hazrat Ibrahim (as) and Hazrat Hajra. He was not a law-bearing prophet, and followed the divine laws given to his father.

When Hazrat Ismail (as) was an infant, Allah commanded Hazrat Ibrahim (as) to leave the baby boy and his mother alone in the desert with little food and water. Hazrat Ibrahim (as) was very grieved by the thought of this. Allah, however, instructed Hazrat Ibrahim (as) not to worry because a nation would arise from Hazrat Ismail (as). So, Hazrat Ibrahim (as) left his son and wife in the Valley of Becca. This valley is where Mecca is now populated. At that time, no settlements existed.

In this valley, near the mountains of Safā and Marwa, Hazrat Ibrahim (as) left his wife and son and returned to his homeland in Palestine. After their initial supply of food and water ran out, Hazrat Hajra became very worried about where they would get more food and water. She started running in search of water back and forth between the hills of Safā and Marwa. She ran between these hills seven times, crying and praying for God to help them. At the end of the seventh time she ran, Hazrat Hajra heard a voice say that her and her baby son's cries had been answered. Hearing this, she rushed back to where Hazrat Ismail (as) was and found that a spring of water had appeared where the baby was kicking his foot. Hazrat Hajra quickly surrounded this fountain of water with some small stones. This caused the water to pool up and was used by her and Hazrat Ismail (as).

This fountain or spring is called Zamzam. It is in honor of Hazrat Hajra's prayers to Allah that Muslims performing Umrah or Hajj must walk up and down the hills of Safā and Marwa seven times.

Hazrat Ibrahim (as) used to visit Hazrat Hajra and Hazrat Ismail (as) in Mecca. For a long time, he kept having a dream in which he would see himself sacrificing Hazrat Ismail (as), now a young boy. He described the dream to his son one day. Like his father,

Hazrat Ismail (as) was also very obedient to Allah. He said to his father to do as Allah had shown him in the dream. He assured his father that he would be a patient son.

Hazrat Ibrahim (as) took his only son to the outskirts of the settlement and was about to sacrifice his son as he had seen in his dream. Suddenly, a voice told Hazrat Ibrahim (as) that he had surely done enough just by attempting to go through with his vision, and he should instead sacrifice a ram to fulfill the dream. Allah was very pleased with the obedience shown by both Hazrat Ismail (as) and Hazrat Ibrahim (as). In remembrance of this great act of sacrifice and obedience, Muslims sacrifice animals during Eid-ul-Adha.

They distribute some of the meat to the poor and keep the rest for themselves, their friends, and close relatives. The true meaning of 'sacrificing' in this dream refers to devoting one's life for the sake of God and not living a worldly life.

Allah took Hazrat Ismail (as)'s sacrifice to be that he was going to settle Mecca, construct the Ka'bah, spend his life devoted to Allah, and spreading the belief in one God. Hazrat Ismail (as) and his father dug up the remains of the Ka'bah that Hazrat Adamas had initially built. Hazrat Ibrahim (as) received some divine knowledge which helped him restore the Ka'bah. Hazrat Ismail (as) would collect stones and hand them over to his father to raise the walls to a certain height.

When this was completed, Hazrat Ibrahim (as) placed a distinctive stone, known as the Hajar Aswad in one corner of the cubed walls as a point where people should start their circuit or Tawaaf of the Ka'bah. The four walls were made from unshaped stones and had no roof. The walls were 13.5 feet high, 48 feet wide and 33 feet long.

Hazrat Ishaq (as)

When Hazrat Ibrahim (as) was a very old man, he was given the good news that another son would be born to him. Both he and Hazrat Sarah were surprised by this news. The birth of Hazrat Ishaq (as) is a fulfillment of a prayer that Hazrat Ibrahim (as) made earlier in life asking Allah for messengers who would teach people the right ways.

Allah was pleased with the life and sacrifices of Hazrat Ibrahim (as) and Hazrat Sarah and blessed them with their son, Hazrat Ishaq (as). He was not a law-bearing prophet, but followed the divine laws given to his father and has been described in the Holy Qur'an many times as a righteous follower.

Jewish and Christian traditions give more importance to Hazrat Ishaq (as) because they believe he was the son who was to be sacrificed by Hazrat Ibrahim (as). This was not possible because Hazrat Ibrahim (as) saw in the dream that he was sacrificing his only son.

Hazrat Ishaq (as) was never an only son since he was born many years after Hazrat Ismail (as). There have been many great prophets in the line of Prophet Ishaq (as). Hazrat Ishaq's (as) son Hazrat Yaqub (as) was also called Israel. Therefore, the followers of Prophet Ishaq (as) are called Israelites. The advent of the great Israelite prophets begins with Hazrat Ishaq (as). They include his son Hazrat Yaqub (as) and his grandson Hazrat Yusuf (as), Hazrat Dawud (as), Hazrat Sulaiman (as), and Hazrat Musa (as).

Hazrat Yusuf (as)

Hazrat Yusuf (as) was a son of Hazrat Yaqub (as) and grandson of Hazrat Ishaq (as). He had 11 brothers. His father, Hazrat Yaqub (as), loved him more than all of his other brothers because of his character. His brothers became very jealous of him and started to make plans to get rid of him.

One day, Hazrat Yusuf (as) saw a dream that 11 stars, the sun, and the moon were prostrating before him. He told his father about this dream, who interpreted it as a sign from Allah that Hazrat Yusuf (as) was a chosen servant of God. He advised Hazrat Yusuf (as) not to tell his brothers about this dream. Hazrat Yaqub (as) was worried that it would make the other brothers jealous. Hazrat Yusuf (as) did not share the dream with his brothers. But, they were already planning to hurt him.

One day, all of Hazrat Yusuf's (as) brothers asked their father if they could take him out with them to play. Hazrat Yaqub (as), being a prophet of God, knew that the brothers were planning something. He told them that since Hazrat Yusuf (as) was so young (11 or 12 at the time), he was afraid something terrible may happen to him. The brothers promised their father that they would take care of him.

When they were out playing, one of the brothers suggested that they should throw Hazrat Yusuf (as) down a well instead of killing him. That way some travelers could pick him up later, and the brothers would not have to feel guilty about killing him. So, they threw Hazrat Yusuf (as) down the well and took his shirt, covered it in the blood of an animal, and took it home to their father. They wanted their father to believe that a wolf had eaten Hazrat Yusuf (as).

Allah revealed to Hazrat Yusuf (as) when he was thrown in the well, that a time would come when Allah would grant glory to him. In the same manner, even though the other sons tried to convince Hazrat Yaqub (as) that Hazrat Yusuf (as) was gone forever, Hazrat Yaqub (as) knew Allah would take care of Hazrat Yusuf (as).

And he was right. As soon as the brothers left, Allah sent a caravan of travelers to the well. When they threw in a bucket to get water, Hazrat Yusuf (as) was rescued out of the well. The person who pulled him out was an Egyptian man of high rank. His people took Hazrat Yusuf (as) as a slave with them to their country.

The man who saved Hazrat Yusuf (as) seemed to be struck by his noble appearance and asked his wife to treat Hazrat Yusuf (as) well and make him a part of their family. He saw something special in Hazrat Yusuf (as) and wanted him to be treated that way, too.

One day the wife of this Egyptian nobleman accused Hazrat Yusuf (as) of being inappropriate with her, even though it was she who had behaved inappropriately towards him. The nobleman believed Hazrat Yusuf (as) was innocent and could not commit any sins against his family. But to save his family's honor, he sent Hazrat Yusuf (as) to prison. This way everyone would think that Hazrat Yusuf (as) was guilty, instead of his wife.

In prison, Hazrat Yusuf (as) would use his special gift to interpret people's dreams. His interpretations were always true, so he became quite famous. One of the prisoners who was in jail at the same time as Hazrat Yusuf (as) escaped, but he had witnessed this special gift of Hazrat Yusuf (as) before he left. Hazrat Yusuf (as) spoke to the prisoners about the oneness of Allah. He invited people to follow the religion of his father, Hazrat Yaqub (as), and his grandfather, Hazrat Ishaq (as).

One day, the King of Egypt had a dream in which he saw seven fat cows being eaten up by seven skinny cows. He also saw seven green ears of corn and seven ears of corn that were dry and withered.

The King asked all the wise men in his court to interpret this dream, but no one was able to do so. The man who had escaped from prison and knew of Hazrat Yusuf (as)'s ability to interpret dreams told the King about Hazrat Yusuf (as). The King then asked Hazrat Yusuf (as) for an interpretation.

Hazrat Yusuf (as) said the dream meant that a famine would come and last for seven years, so they should store enough food. He even told them how to preserve the corn,

which would help save the people from hunger. When this interpretation came true and the people of Egypt were saved from this famine, the King released Hazrat Yusuf (as) and made him in charge of the country's financial matters and food storage.

Some time after that, the people of Palestine started coming to Egypt to buy food because they ran out of food in their homeland. The brothers of Hazrat Yusuf (as) belonged to one of these groups. When they came to Egypt to buy food, they could not recognize Hazrat Yusuf (as).

Hazrat Yusuf (as) treated his brothers with kindness and generosity, but did not tell them who he was. He asked them to bring the rest of their family back with them in order to receive food. He sent a shirt of his with his brothers to Hazrat Yaqub (as). As soon as Hazrat Yaqub (as) saw the shirt, he knew that it belonged to Hazrat Yusuf (as) and that his son was alive. They all traveled back to Egypt, and Hazrat Yusuf (as) asked them to come and live with him.

Hazrat Yaqub's (as) sons asked their father and brother for forgiveness and thanked Allah for saving Hazrat Yusuf (as). In this way, the first dream that Hazrat Yusuf (as) had seen about the 11 stars prostrating became a fulfilled prophecy. The 11 brothers did not pray or prostrate to Hazrat Yusuf (as); rather, they prayed for him to Allah and believed that Hazrat Yusuf (as) was a prophet.

Hazrat Musa (as)

Allah had promised Hazrat Ibrahim (as) that He would raise many prophets from among his progeny. We have seen how Hazrat Yaqub (as) and Hazrat Yusuf (as) were both from the family of Hazrat Ibrahim (as). From the line of Hazrat Ishaq's (as) children, the greatest fulfilment of this promise can be seen in Hazrat Musa (as). He was given the Divine Laws in the holy book called the "Torah".

He lived about 500 years after Hazrat Ibrahim (as). At this time, the Israelites were living under the rule of an Egyptian king, called Pharaoh. Pharaoh thought that he was god and made the Israelites his slaves. Pharaoh divided the people into classes and castes. He chose to favor some people and gave them titles and high ranks. However, he exploited and suppressed others.

Pharaoh's terrible ways became unbearable for the Israelites. He continued to mistreat people, but he was gripped with fear that he would lose his kingdom to another person. This fear increased his cruelty to keep people in line. He would kill the Israelite men and force their women into slavery. They had no rights or freedom.

Pharaoh once had a dream in which he saw that an Israelite boy had taken over his kingdom. Since he was an arrogant and materialistic man who prized his own worth more than life itself, he ordered that all newborn Israelite boys be killed. At this time, Hazrat Musa (as) was an infant born into a family that belonged to the suppressed Israelites. His mother did not want him to die. Allah told his mother to put Hazrat Musa (as) in a basket and let him go in the Nile River. His mother followed Allah's instructions because she was comforted by Allah's promise that He would return this baby to her and make him a great prophet.

The basket containing the baby floated in the river until it was discovered by some royals who were bathing in the Nile. The basket was brought to Pharaoh's wife. She was at once struck by this baby and wanted to adopt him and raise him as her son. Hazrat Musa (as)'s sister, Miriam, who had been following the basket, saw the queen take the baby and went home and told her mother that their baby brother was saved, just as Allah had

promised. The Pharaoh's wife needed a wet nurse to take care of the baby. By Allah's design, this nurse ended up being the mother of Hazrat Musa (as).

In this way, Allah's promise to her that her baby would be returned to her was fulfilled, and he continued to have the noble presence of his very righteous mother over him throughout his infancy. Hazrat Musa (as) grew up in the house of Pharaoh as the Prince of Egypt. He received the best education from royal tutors and physical training growing up in the house of a king. In addition to his physical and worldly training, Hazrat Musa (as) was also given a great sense of moral training since he was chosen as a man of Allah.

Hazrat Musa (as) had a noble character and was raised to have high values. He felt compassionate towards the people who were treated unfairly by Pharaoh. All this time, Pharaoh had no idea that Allah was using his own house to raise a great prophet against him. When Hazrat Musa (as) was a young man, he began to notice the discrimination faced by the Israelites. One day, he saw that an Egyptian man was cruelly beating a weak and powerless Israelite. Hazrat Musa (as) tried to intervene and in doing so, he hit the Egyptian man with his fist.

This man died as a result of his injury even though that was not Hazrat Musa (as)'s intention at all. A well-wisher of Hazrat Musa (as) came to inform him that the high-ranking people were looking to put him to death for this accidental death. It did not matter to these people that Hazrat Musa (as) had always been truthful and noble. It did not matter to them that this Egyptian man was being cruel and was sinful. Hazrat Musa (as) prayed to Allah to save him from these unjust people, and he fled to a town called Midian.

In Midian, Hazrat Musa (as) was married and worked for his father-in-law for a period of about 10 years. After his agreed term of service with his father-in-law was completed, Hazrat Musa (as) was traveling with his family one day when he saw a light coming from the top of a mountain. When he arrived at the top, he saw what is described as a "burning bush," which was the manifestation of Allah's power and presence. This does

not mean that the fire was God or that God was in the fire, but it was just a display of God's power to help Hazrat Musa (as) understand that he was being addressed by Allah.

Hazrat Musa (as) heard a voice commanding him to go to Pharaoh, ask him to release the Israelite people and deliver God's message to them. Allah showed Hazrat Musa (as) some signs to use to convince the Pharaoh that Hazrat Musa (as) was indeed Allah's messenger. One of these signs was that when Hazrat Musa (as) was told to throw down his walking staff, it seemed to look like a snake that was alive. The wood did not actually turn into a snake, but Allah caused it to look like it did.

With these commands and help from Allah, Hazrat Musa (as) returned to Pharaoh in order to rescue his people and demand that they be released to leave Egypt with him. But when Hazrat Musa (as) informed Pharaoh that there is only one Allah and that he was His messenger, Pharaoh became arrogant and mad. He told Hazrat Musa (as) that if he called anyone other than him god, then he would put Hazrat Musa (as) in jail. Hazrat Musa (as) argued with Pharaoh and even said he could show him signs from Allah that he was telling the truth.

Pharaoh asked him to show him the signs, so when Allah commanded, Hazrat Musa (as) threw down his rod just as he had done on the mountain. Allah caused everyone who was looking to see this rod as a huge snake. Pharaoh, since he was so arrogant, thought this was a magic trick and called other magicians to come and do the same. However, they could not copy him. In the end, the other magicians ended up believing that Hazrat Musa (as) was telling the truth, because his signs were more powerful than any magic tricks that they could do.

The people of Pharaoh were given other signs as well to believe in the truth that Hazrat Musa (as) was preaching. They were punished with diseases, droughts, and famine and each time they asked Hazrat Musa (as) to pray to help them. Hazrat Musa (as) prayed and rescued these people from their afflictions, but they still would not believe. During one of these punishing times, the son of Pharaoh died due to one of the diseases and this made the king furious. He made the life for the Israelites even more difficult.

Hazrat Musa (as) and all of the Israelites set out towards the land of Canaan at night time as directed by Allah. They were promised Allah's protection and safety. When they got to the Red Sea, Allah lowered the water so that the people could walk over the sand dunes underneath and cross safely. All of them walked safely over the sandy earth and got away from a life of slavery and cruelty. When the Israelites were almost out of the water, Pharaoh and his people came charging after them on their horses and chariots. They got stuck in the muddy, sandy land.

Then, Allah caused the tides to come in and they were drowned. The people of Hazrat Musa (as) were saved and it strengthened their belief in Allah. They stopped in Sinai on their way to Canaan. Here, Hazrat Musa (as) left his people for a while under the charge of Hazrat Haroon (as) (Hazrat Musa's (as) brother) in order to pray on top of a mountain and give thanks to Allah for His favors. When Hazrat Musa (as) went to the top of the mountain, he witnessed another manifestation of Allah which caused the mountains to quake. Allah gave Hazrat Musa (as) ten rules that his people should follow from then on. These rules are known as the Ten Commandments and explain how Allah wanted people to live their lives. Hazrat Musa (as) wrote these commandments down to share with his people.

While Hazrat Musa (as) was away, the people put their precious belongings and gold together and made a statue of a calf and began to worship this idol. Hazrat Haroon (as) tried to stop the people from committing this act of shirk, but he was not able to convince them. When Hazrat Musa (as) returned and saw this calf statue, he became very angry with his people and told them to ask Allah for forgiveness. The Israelites were still weak in their faith. They were highly influenced by their idol worshiping masters from Egypt. They demanded that they wanted to see Allah themselves so that they could believe.

This worried Hazrat Musa (as) because he had experienced the manifestation of Allah twice and both times he was overcome by the powerful presence he felt. He knew that his people were weak in faith. When Allah did manifest himself to the Israelites with thunder and lightning at Mount Sinai as a sign, they trembled with fear and believed. While the Israelites were traveling through the desert, they became needy of shelter,

food and water. Allah shows special favors for His servants in order to remove their difficulties and promote their comfort.

One such favor that Allah showed at this time was the appearance of clouds to provide cover for the migrants in the hot desert. Another favor was the appearance of food and water in a place of wilderness where such eatables were not easy to find. The food and water that appeared as a favor to the Israelites is called Manna and Salwa. Hazrat Musa (as) had succeeded in bringing the Israelites out of Pharaoh's cruel and unjust ways and brought them freedom. He passed away in Sinai.



Hazrat Isa (as)

Hazrat Isa (as) was born about two thousand years ago in a little town called Bethlehem in Jerusalem. He was born to Hazrat Maryam who was a pious and noble woman and devoted her life to serving God. Before Hazrat Isa (as) was born, the angel Jibreel (as) appeared to Hazrat Maryam and told her that she was going to have a son. She was very surprised to hear this news because she was not married at that time and thought it was impossible.

But, this was a miracle of Allah that was divinely decreed and so on the appointed date, during the summer months, Hazrat Isa (as) was born. Even though Christians celebrate the birth of Jesus (as) on December 25th (Christmas), the Qur'an gives us evidence that the birth likely took place between August and September.

Allah taught Hazrat Isa (as) the knowledge of the Torah, granted him wisdom and appointed him as a prophet for the Israelites. The followers of Hazrat Musa (as) were divided into many sects at that time. Allah granted him revelation so that the wrong teachings that had crept into the Torah could be cleared and Jewish beliefs and practices could be brought back to their original form. In this way, Hazrat Isa (as) became a messiah, or reformer, for Hazrat Musa's (as) teachings.

No new laws were given to Hazrat Isa (as). Instead, he was a prophet whose job was to remind the people of the original messages given to them by Allah. Hazrat Isa (as) preached the message of Allah, but the people would not believe him and instead turned against him. He spoke to the people in parables or stories, conveying the message to the poor and the rich Israelites alike. Very few of them believed in him.

The Jewish people accused him of claiming to be the king of Jews, but they did not understand the prophecy that he was to be a spiritual king. When he spoke against their inaccurate beliefs, they turned into his bitter enemies. The Jewish people thought he was a liar and wanted to prove that he was not a prophet, so they persuaded the Romans to

hang him on a cross. Crucifixion was a common way to torture and punish lowly criminals in those days.

Allah, however, would never let His prophet die a torturous and shameful death. Pontius Pilate, the Roman governor, delayed the hanging of Hazrat Isa (as), so that he was only on the cross for a short while. People thought he died while on the cross, but he actually just fell unconscious (fainted). When his followers came to remove him from the cross, they hid his body in a rock cave.

Some of his disciples treated him with a balm or cream to heal his wounds and injuries. When Hazrat Isa (as) got better, he secretly went back to his followers to show them that he had survived. Many of them thought he had died on the cross and came back to life. That is why, in many Biblical traditions, people believed that Hazrat Isa (as) went to heaven and then came back to his followers.

The people who believe that God had lifted Jesus (as) from the cross into heaven are called Christians. Allah let Hazrat Isa (as) continue his mission, and he traveled east towards India and preached his message along his travels. He finally came to live a long and productive life in Kashmir, India, where he was known as Yuz-Asaf. Hazrat Isa (as) passed away in Kashmir, India after preaching for the remainder of his life.

The Promised Messiah (as)

The Holy Prophet Muhammad (sa) told us about many things that would happen in the future. These are called prophecies. A prophecy tells us about something that will happen in the future. The Holy Prophet (sa) received the knowledge of these prophecies from Allah. There are some very special prophecies about a Messiah who would come among the Muslims. The Holy Prophet (sa) told his followers that there would be a time when Muslims would no longer follow the true Islam.

They would become divided into many groups and would add their own rules to Islam and fight with each other. When this would happen, the Holy Prophet (sa) said that Allah would send a Messiah of the time. The Messiah would teach people the true Islam which was brought by the Holy Prophet (sa). Allah will make the people who follow the Messiah strong and bless them in many ways. Hazrat Mirza Ghulam Ahmad (as) gave people the good news that he was the Messiah that Allah had promised to send. His coming was one of the prophecies that the Holy Prophet Muhammad (sa) told us about 1400 years ago.

Those who believe in Hazrat Mirza Ghulam Ahmad (as) are called Ahmadi Muslims. We belong to the Ahmadiyya Muslim Community. This is our Jama'at, or community. We are Ahmadi Muslims and our religion is Islam. Ahmadiyyat is the revival of Islam. Ahmadi Muslims believe and follow the same teachings that were taught by the Holy Prophet (sa).

We believe that the Holy Qur'an is perfect and the way the Holy Prophet (sa) taught it to us is perfect. No one can add to those teachings and no one can remove anything from those teachings. Hazrat Mirza Ghulam Ahmad (as) was born in Qadian, India on February 13, 1835. His father's name was Mirza Ghulam Murtaza and his mother's name was Chiragh Bibi.