

# **Sachchā Dīn**

**(The True Way of Life)**

**Part-I**

Written by  
**Afzal Hussain, M.A., L.T.**

Translated by  
**Mrs. Umme Salma Khatoon, M.A.**

## CONTENTS

A Few Words About The Revised Edition	5
<b>PREFACE</b>	6
Lesson 1 OUR GOD ("Allah" - Our Lord)	8
Lesson 2 ALLĀH'S MESSENGERS	10
Lesson 3 ISLĀM	12
Lesson 4 KALIMAH	14
Lesson 5 HEAVEN AND HELL	16
Lesson 6 WORSHIP	19
Lesson 7 ṢALĀH (NAMĀZ) AND ITS BENEFITS	21
Lesson 8 ADHĀN (AZĀN) AND NAMĀZ TIMINGS	24
Lesson 9 METHOD OF ABLUTION (WUZU)	28
Lesson 10 HOW WE PRAY— ṢALĀH (Part I)	30
Lesson 11 HOW WE PRAY— ṢALĀH (Part II)	39
Lesson 12 OUR BELOVED PROPHET (SAW)	44
Lesson 13 PROPHET MUḤAMMAD'S COMPANIONS	48
Lesson 14 GOOD CHILDREN	51
Lesson 15 LIVES OF PROPHETS	55
Lesson 16 GLORIOUS QUR'ĀN	68
Lesson 17 HADĪTH	72
Lesson 18 ISLĀMIC ETIQUETTE	75
Lesson 19 GOOD HABITS	79
Lesson 20 ETIQUETTES OF RECITING HOLY QUR'ĀN	81
Lesson 21 ṢALĀH	83



## TRANSLITERATION

*Arabic letter Transliteration Example*

*Arabic letter Transliteration Example*

ع	'	Qur'an	ط	ṭ	Lūṭ
ا	ā	Dāwūd	ظ	Z	Zuhr
و	ū	Dāwūd	ع	'	'īsā
ي	ī	Khadījah	ع	gh	Maghrib
ب	b	Bilāl	ف	-f	Fāṭimah
ت	t	Tirmidhī	ق	q	Fārūq
ث	th	Uthmān	ل	l	Allāh
ج	J	Jannah	م	m	Mūsā
ح	h	Muhammad	ن	n	Nūh
خ	kh	Khalīfah	و	w	Ṣawm
د	d	Dāwūd	ه	h	Ibrāhīm
ذ	dh	Tirmidhī	ة (Silent)	h	Ṣalāh
ر	r	Raḥmān	ي	y	Yāsīn
ز	z	Zakāh	و	aw	Yawmuddīn
س	s	'īsā	ي	ay	Sulaymān
ش	sh	Shahādah	ي	iy	Zakariyyā
ص	ṣ	Ṣawm	و	aww	Awwal
ض	ḍ	Ramadān			

## A Few Words About The Revised Edition

"Sachchā Dīn" (The True way of life) is a popular set of Islamiyat published by Markazi Maktaba Islami Publishers, New Delhi. It has been published in many languages. It was a long-felt need to include necessary exercises in it so that the pupils may grasp the subject matter thoroughly. It was also felt necessary that the meanings of difficult words should be there in the text book for the convenience of pupils and teachers. Therefore these things have been kept in mind while revising this text book.

Necessary omissions and additions have been taken care of. By the grace of Allāh, the utility of this book has been thus enhanced manifold.

In the work of revision and preparation of exercises, Mr. Syed Shah Husain Nahri took keen interest. The devotion and co-operation of the colleagues of our department Late Abul Mujahid Zahid, Jb. Muhammad Jawed Iqbal, Jb. Mirza Nihal Habib Beg, Jb. Muhammad Shafiq Alam Nadvi and Jb. Salman Akhtar Siddiqui was of great significance. The Suggestions of Dr. Tabish Mehdi and Br. Muhammad Ali Islahi have also been given due weightage in it. We are thankful to sister Umme Salma who has taken sustained efforts in translating this into English. We are grateful to Mohtarama Humayrah Naz bi, teacher, Aurangabad who translated the exercises in English and revised the translation. Jb. Muhammad Moinuddin and Jb. Ghulam Samdani have graciously edited this version. We are also thankful to all those, who have co-operated us in achieving this goal. May Allāh bless them (Āmīn).

Suggestions of teachers, guardians and intellectuals to improve this book will be highly appreciated.

## PREFACE

There was a longfelt need for such books through which young ones could be taught Islam, its beliefs, teachings, practices, rituals and etiquette in a precise, lucid and easy style.

Since last decade, the national syllabi have been promoting the teachings and culture of a particular religion which contradicts the beliefs of Islam. This development has further necessitated the need of such a set of books which could erase the ill effects of our national syllabi from the tender minds of young Muslims.

### **Features of this set of books:**

1. It has been compiled in easy language and in an attractive style.
2. Children's psychology and interest has been kept in mind.
3. In every part of the set efforts have been made to present a universal and comprehensive concept of Islam. Knowledge about all the related aspects have also been provided in a progressive manner.
4. Without missing the spirit, the information has been given in a concise and easy language.
5. These books have been compiled after due review and advice of scholars and ulamas of different schools of thoughts(Masaalik). So that students of all masaalik are benefitted.
6. Keeping in view the tender minds, the commonly agreed principles have been incorporated.

7. Efforts have been made to present the truth and reality about the non-Islamic beliefs and teachings which are part and parcel of the prevalent syllabi and school curricula, so that the thoughts and beliefs of our young children are protected from their ill effects.

We invite your suggestions and advice to make it more useful. May Allāh accept our endeavours and make them beneficial for our new generation. (Āmīn)

Rampur  
1st May' 1961

Afzal Hussain

**Lesson 1****OUR GOD****(“Allāh” - Our Lord)**

God is one who is to be obeyed and worshipped. Allāh is the only God, who has created all of us. He is the one who has created the earth and the skies. He is the one who blows the wind, brings down the rain. He is the one, who grows trees and plants. He created fruits and grains. He is the one who provides us food. He is the one who gives us life and death. He is the Lord and Ruler of the whole universe. Everybody else is His subject and worshipper. Those who worship anything or anybody other than Allāh are misled and they are the ones who have gone astray from the right and true path. Nothing can benefit or harm us until Allāh wills it. Or be of any use to us unless Allāh desires it. That is why we believe that Allāh is our one and only God and we bow before Him. Whatever our needs are, we only ask Him to fulfil them. We know very well that all are dependant and helpless except Him. Whatever we possess-health, wealth, character, personality and knowledge - is given by Allāh. These things benefit us only when He wishes. Rich or poor, big or small, all are dependant on Him.

*O Allāh! We worship only you,*

*Only You can help us,*

*O Allāh! You are our only God.*

## Exercise

### A. Answer the following questions:-

1. Why is Allāh our only God?
2. What all has Allāh given us?
3. Who is the Lord and Ruler of the whole universe?

### B. Say whether the following statements are true or false?

1. Allāh is our one and only God. ( )
2. Those who worship anything or anybody other than Allāh, are on the right path. ( )
3. Whether we are big or small, rich or poor we are not dependent on any one for our survival. ( )
4. We should ask Allāh to fulfil all our needs. ( )
5. What ever we have, is given by Allāh. ( )





**Lesson 2**

# ALLĀH'S MESSENGERS

## (Peace be on all of them)

Allāh made everything of this universe. He is the Creator. He provides food for all living beings and looks after them. So, He is the Lord and Ruler. We all are His subject. We should worship Him and do as He wills. What is Allāh's will or consent? What does He like and dislike? How do we worship Him? To tell us all these, He sent His prophets and messengers. All prophets and messengers were human beings and true servants of Allāh. They were pious men. They conveyed Allāh's commands truthfully to His subjects.

Our dear Prophet Muḥammad (SAW) is the last prophet of Allāh. No messenger or prophet will come after him. He arrived in this world to convey Allāh's final message to mankind. He conveyed to us Allah's message. He followed Allāh's commands and guided mankind towards the right path of life. The way of life taught by him is the one which leads mankind to salvation. He is the leader of mankind. People can please Allāh only by adopting his (Muḥammad's) teachings. It is the right and true way of life. All other ways of leading one's life are wrong and lead one astray. We will follow only our dear Prophet's way of life and call upon humanity to follow and adopt it. Herein lies mankind's well-being and salvation.

*May Allāh's peace and blessings be upon our dear Prophet Muḥammad. (SAW)(Āmīn)*

## Exercise

### A. Answer the following questions:

1. Why should we accept Allāh as our Lord and Ruler?
2. Why has Allāh sent his prophets and messengers to this world?
3. How can we please Allāh?
4. Who is the last prophet and messenger of Allāh?
5. What should we recite when we hear the name of our beloved prophet Muḥammad (SAW)?

### B. Fill in the blanks:

1. We should ..... Him and do as .....wills.
2. They were ..... men.
3. They conveyed Allāh's commands.....to His subjects.
4. No messenger or prophet will come.....him.
5. People can .....Allāh only by adopting his teachings.



**Lesson 3**

# ISLĀM

Thanks to Allāh, we all are Muslims. Our “Dīn” (religion) is Islām. Islām is the only true religion. Those who believe in Islām are Muslims. Those who obey Allāh are called Muslims. We are Muslims. We obey Allāh. We do as Allāh commands. Our Allāh is very kind. He possesses all the good qualities. He likes only goodness and truth. He has commanded us to do only good and refrain from bad. If we obey Him, we will become good and truthful. Then, Allāh will like us more. When Allāh likes a person, who can dislike him or her? Thus, everybody will love us. There are some ignorant people who do not believe in Allāh and reject His commands. They are non-believers, who can never be good and truthful. That is the reason Allāh never likes them. He is very angry with them. How can they escape from His punishment when He is angry?

*O Allāh! make us follow Your commands,  
Save us from what is bad or wrong,  
Make us good and truthful,  
Make us lovable to You and all. (Āmīn).*

### Exercise

**A. Answer the following questions:**

1. Which is the true religion?
2. What does Allāh want from us?
3. What is our prayer?

**B. Some statements are given below. Write (B) in front of the statement that characterises a believer and (N) in front of that which characterises a non-believer:-**

1. One who obeys Allāh. ( )
2. One who rejects Allāh's Commands. ( )
3. One who is disobedient to Allāh. ( )
4. One who is good and truthful. ( )
5. One who is liked by Allāh. ( )
6. One who is disliked by Allāh. ( )
7. One who follows Islām. ( )
8. One who will be punished. ( )

**C. Fill in the blanks:**

1. Thanks to Allāh, we all are.....
2. .... is the only true religion.
3. He has commanded us to do only ..... and ..... from bad.
4. We will become ..... and .....
5. O Allāh! make us ..... Your commands.
6. Save us from what is ..... or .....



**Lesson 4****KALIMAH**

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ

(*Lā ilāha illallāhu Muḥammadūr Rasullāh.*)

(There is no God but Allāh Muḥammad (ﷺ SAW) is Allāh's Prophet)

The first Kalimah of Islām is "There is no God but Allāh. Muḥammad (SAW) is Allāh's prophet." Allāh is the only God. Nobody else is worthy of worship. Muḥammad (SAW) is Allāh's last prophet. People recite this *kalimah* - There is no God but Allāh and Muḥammad (SAW) is Allāh's prophet - to become Muslims. It is necessary to believe this truth and recite it. That is why kalimah is recited into a newborn baby's ears. It is repeated during the Adhān five times everyday from every mosque. We all believe in this kalimah from the very depths of our heart and keep reciting it.

We Muslims believe strongly that only Allāh should be worshipped. Muslims cannot even think of worshipping anyone else. Sensible-people even among non-Muslims accept that Allāh alone is worthy of worship. Think for a while. Allāh created us, provided food for us; our life and death is controlled by Him; winds and rains are commanded by Him; trees and plants grow on His order; flowers bloom and fruits ripen when He beckons; nothing happens without His consent; and He does not have any partners to run this universe. No man in his right senses will deny all these blessings of Allāh and worship

somebody else, thereby making Allāh angry. All of us are dependent on Him for our survival. We praise Him for His blessings and mercies. This should make us regard Allāh as the only God and worship only Him.

We also believe very strongly that Muḥammad (SAW) is Allāh's last and final messenger. He was sent to lead mankind to the right path. By following his teachings, we will be happy in this world and the hereafter. Even non-Muslims, who are seeking the truth, when they read and know about Muḥammad (SAW), his life and mission, they are convinced that he is the true prophet. When one follows him, one is blessed in both the worlds. Any other teachings are imperfect and are faulty.

*Allāh! Make us follow the Prophet's teachings. Āmīn.*

### Exercise

#### I. Answer the following questions:

1. Which is the first *Kalimah* of Islām?
2. How many times the Adhān is called every day?
3. Write the meaning of the words of *Kalimah*.
4. When are we blessed?

#### II. Fill in the blanks:

1. It is necessary to believe this .....and recite it.
2. We Muslims believe strongly that only.....should be worshipped.
3. We praise Him for His ..... and.....
4. He was sent to lead ..... to the right path.

**Lesson 5****HEAVEN AND HELL**

I happened to attend a funeral the other day. There were many people. Some were relatives; others were neighbours and friends of the deceased. All were very sad. Women and children were crying. I too felt miserable. It made me think about end of my life, my death. Every-day, people keep dying. Women, men and even children die. So do old people. One day all the people have to die. Whoever is born, has to die one day. What happens after death? This thought kept pestering me again and again. When I returned home after the burial, I asked my mother about it. She said, " People are born and they die. A day will come when all the living things will die. This world will perish. Then on the Day of Judgement, Allāh will again give life to the entire living beings and everybody has to render account for his or her deeds - good or bad. Those people, who obey Allāh, act according to His commands, follow His messengers' teachings, and do good deeds, will be rewarded with Heaven where they will live eternally. There will be all kinds of comforts in Heaven. Luxurious and palatial homes, lush green gardens, a variety of fruits, rivers / streams of milk and honey. Every thing as desired by them will be made available. No desire of a person remains unfulfilled when Allāh is pleased with his obedient servants."

“Those who disobey Allāh, refuse His commands, reject His messengers, and do evil deeds, will invite Allāh's wrath and be punished severely. Hell will be the destination for such people, where they will stay forever. In Hell, there will be huge flames of fire everywhere. Evil men and women will suffer burns. Poisonous scorpions and snakes will bite them. Unhygienic things like blood and pus will be served as drinks to these evil doers. In short, they will suffer beyond one's own imagination in Hell.” When I heard my mother describing Hell, I was very much scared and felt jittery.

*Tauba! Tauba! Forgive me Allāh,  
Let me please You by following Your Commands,  
Make me good, Make me virtuous,  
Grant me Heaven and protect me from the furies of Hell,  
Āmīn!*

## Exercise

- I. Answer the following questions:**
1. Why will the Day of Judgement come? When will everyone be restored to life?
  2. How long will the paradise dwellers remain there?
  3. Who will go to Hell?
  4. What should we pray to Allāh?



**II. Match the things in column (A) with the statements given in column (B):**

**A**

**B**

Heaven

- 1) The world will come to an end.
- 2) All kinds of comforts will be provided in it.
- 3) There will be big poisonous scorpions and black snakes.

Day of Judgement

- 4) There will be lush green gardens.
- 5) Every one will be restored to life.
- 6) It is a bad destination.

Hell

- 7) Every one will be accountable to Allāh.
- 8) Blood and pus will be served as drinks.
- 9) There will be streams of milk and honey.

**III. Fill in the blanks.**

1. A day will come when all the living thing will .....
2. There will be all kinds of ..... in Heaven .
3. In ....., there will be huge flames of fire everywhere.
4. Poisonous ..... and ..... will bite them.
5. In short, they will suffer ..... one's own imagination in Hell.



**Lesson 6****WORSHIP****(‘Ibādah)**

Worship means *Bandagi* or servitude. Mankind was created to obey Allāh. All of us are His servants and should do as He commands. It is not justified on our part to worship anything or anybody other than Allāh. Allāh's servants should submit only to Him. Bowing down before men - living or dead - deities, stones, trees or animals is not proper. It is not even right to spend our life according to our own rules and regulations. All this amounts to rebellion against Allāh. He will never forgive such people and will punish them severely.

We should never do anything that is against Allāh's will. We are His servants or ‘Ibād and therefore should always follow His orders. A Muslim's life should be spent always in Allah's servitude. A Muslim is always punctual with his Ṣalāt or prayers; fasts during the month Ramaḍān; pays what is due to the poor - Zakāh; performs Ḥajj, if he can afford it. Muslims never utter bad words. They always speak the truth - never lie.

A Muslim serves and looks after his parents. He gives respect to elders and loves the younger ones. A Muslim never hurts the feelings of others; not even teases animals. He is honest in his business and dealings with others. Even when he plays, he does not cheat - whether he wins or loses. He does not

take anything without permission. He earns his livelihood in a legitimate and right way, approved by Islām. He avoids the forbidden. He lives only to please Allāh. He refuses whatever Allāh dislikes. To lead such a life, is to worship Allāh. Thus, the entire life of a Muslim is nothing, but total and unconditional obedience to Allāh.

### Exercise

#### I. Answer the following questions:

1. Why has Allāh created us?
2. What kind of people rebel against Allāh?
3. How should a Muslim treat his parents?

#### II. Following statements are given regarding the worship of Allāh and revolt against Him. Write them under two separate heads:

1. Not to bow down before anyone else except Allāh.
2. To obey Allāh's commands.
3. To bow down before living or dead human beings.
4. To worship goddess, stones, trees or animals etc.
5. To lead entire life as per the commands of Allāh.
6. Always to speak the truth.
7. Not to tease even animals.
8. To act according to one's own will and wish.
9. Not to take any thing without permission.
10. To eat unlawful (Harām) things.



**Lesson 7**

# ṢALĀH [NAMĀZ] AND ITS BENEFITS

Allāh created us. He provided us with good food and a variety of toys. He also granted us a loving mother and a caring father. Everybody loves us. We children are stars of everyone's eyes. Allāh has also sent His dear messenger, Muhammad (SAW) to show us the right path. He has blessed us with all the good things of this world. Allāh has promised us Heaven in the next world, where there will be nothing, but comforts. So, we thank Allāh for all His bounties; and do our best to please Him. We praise Him night and day and do good to avoid His displeasure.

To please Allāh, one has to pray daily and regularly. Namāz is the best way of offering prayers. We have to pray five times a day. A mosque is Allāh's audience. We attend Allāh's audience after becoming clean by washing our face, hands and feet and wearing clean clothes. Allāh's audience is very dignified and stately. He is the emperor of the whole universe. We are very close to Allāh while in Namāz. We stand very calmly and perform Namāz attentively. We praise Allāh, plead forgiveness for our mistakes and promise to be good and pious. Thus, we earn Allāh's pleasure and return home happily.

There are many benefits of Namāz:

1. Allāh is pleased and happy with us.
2. Our Prophet Muḥammad (SAW) and our parents will be delighted with us.
3. We also meet our good neighbours five times a day and share the ups and downs of each other's lives.
4. We learn to do good and be good in the company of virtuous people.
5. We start avoiding evil, bad and shameful conduct and ways.
6. We have to be clean in order to perform Namāz and the habit of cleanliness also makes us healthy.
7. By offering Namāz on time, we become punctual in other activities of life also.

These are some of the many benefits of Namāz. By being punctual with our prayers we become more virtuous and conscious of Allāh's pleasure and displeasure.

### Exercise

#### I. Answer the following question:

1. What are the bounties that Allāh has bestowed upon us?
2. Why do we offer Namāz?
3. What do we do in Namāz?
4. What are the benefits of Namāz?

#### II. Read the following statements and put the tick Mark (✓) on the appropriate word against them:

1. For good and pious people, Allāh has promised.  
(Hereafter, Ṣalāh, Heaven, anger or wrath)
2. We go to mosque (masjid) i.e. Allāh's court.  
(with pride, to talk, with clean clothes)
3. We are very close to Allāh.  
(in masjid, in Namāz, at home, in the bazar)

**III. Match column A with column B; (with reference to benefits of Namāz):**

- | A                         | B                                  |
|---------------------------|------------------------------------|
| 1. We are                 | a. from bad deeds.                 |
| 2. Allāh is               | b. problems of each other.         |
| 3. We keep ourselves away | c. punctual.                       |
| 4. We meet                | d. happy with us.                  |
| 5. We are habituated      | e. to learn good deeds and habits. |
| 6. We share               | f. stars of all the eyes.          |
| 7. We get the chance      | g. to be neat and clean.           |
| 8. We become              | h. good people.                    |

**IV. Fill in the blanks**

1. We children are stars of every one's eyes.
2. .... us with all the good things of this world.
3. .... is the best way of offering prayers.
4. A mosque is Allāh's .....
5. There are many ..... of *Namāz*.
6. We will be ..... evil, bad and ..... conduct and ways.

**Lesson 8**

# ADHĀN (AZĀN) AND ṢALĀH (NAMĀZ) TIMING

We offer Namāz five times daily-

1. The Namāz offered early in the morning before sunrise is known as *Fajr*.
2. The Namāz offered in the afternoon when the sun declines is known as *Zuhr*.
3. The Namāz offered two hours or one and a half-hour before sunset is known as *Asr*.
4. The Namāz offered immediately after sunset is known as *Maghrib*.
5. The Namāz offered around two hours or one and a half-hour after night sets in is known as *Ishā*.

There is a clock and a map of Namāz timings in our neighbourhood mosque. We set our Namāz timings very easily according to it. All the people gather on time and pray congregatively (with Jama'at). We are able to offer Namāz on time because of the map and the clock. It does not matter even if the weather is cloudy and there is no sunshine. I always try to be in the mosque before time so that I can be of some help in the up-keep of mosque. If necessary, I sweep the mosque, help to spread the mats and fill the jugs with water for ablution (wudu).

**ADHĀN**

*Adhān* is the call for prayer. *Adhān* is called out five times a day before every Namāz. I listen to *Adhān* very attentively and keep repeating its words. Now I know *Adhān* by heart. If necessary, I can also call *Adhān*. One day, I went to the mosque for noon prayers. It was time for *Zuhr* and no one else was there. So I myself gave the call for prayer or *Adhān*. I stood on a height, turned towards *Qibla*, put my forefingers in my ears and called in a high-pitched voice:-

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ

(*Allāhu Akbar, Allāhu Akbar Allāhu Akbar, Allāhu Akbar*)

Allāh is the Greatest Allāh is the Greatest

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

(*Ash-hadu Al-la Ilāhā Illallāh*)

(*Ash-hadu Al-la Ilāhā Illallāh*)

I bear witness that there is none worthy of worship except Allāh

I bear witness that there is none worthy of worship except Allāh

أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

(*Ash-hadu An-na Muḥammadar Rasūlullāh*)

(*Ash-hadu An-na Muḥammadar Rasūlullāh*)

I bear witness that Muḥammad (SAW) is the Messenger of Allāh

I bear witness that Muḥammad (SAW) is the Messenger of Allāh

Then I turn my face to the right and say.:

حَيَّ عَلَى الصَّلَاةِ حَيَّ عَلَى الصَّلَاةِ

(*Hayya 'Alaṣ Ṣalāh Hayya 'Alaṣ Ṣalāh*)

Come to Ṣalāt (prayer) Come to Ṣalāt



Then I turn my face to the left and say:

حَيَّ عَلَى الْفَلَاحِ حَيَّ عَلَى الْفَلَاحِ

(*Hayya 'Alal Falāḥ Hayya 'Alal Falāḥ*)

Come to success, Come to success

Then again I turn towards *qibla* and say:

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ

(*Allāhu Akbar, Allāhu Akbar*)

Allāh is the Greatest Allāh is the Greatest

لَا إِلَهَ إِلَّا اللَّهُ

(*Lā Ilāha Illallāh*)

There is no God, but Allāh

Then I invoke (Du'ā):

In the meantime many *Namāzis* came to the mosque and we all offered our *Namāz* together in congregation.

In the *Adhān* for *Fajr* Ṣalāt, the following sentence is added after *Hayya 'Alal Falāḥ*:

الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ

(*AṣṢalātu Khayrum Minan Nawm AṣṢalātu Khayrum Minan Nawm*)

Ṣalāt is better than sleep Ṣalāt is better than sleep

This I came to know when one day, I woke up early for *Fajr* and heard the call for prayer. I listened attentively and kept repeating the words of *Adhān*. After the words of *Adhān* "Come

to success, Come to success”, I heard two new words “Ṣalāt is better than sleep, Ṣalāt is better than sleep”. Only then, I knew that while calling for *Fajr* prayer, these extra phrases are added to the usual call. I learnt this also by heart. Now, if necessary, I can call *Adhān* for *Fajr* prayer also.

### Exercise

#### I. Answer the following questions:

1. Write the names and timings of five prayers of the day.
2. How can we extend our help by going early to Namāz?
3. What is the call for prayer termed as?
4. How many times is the call for prayers given in a day?
5. Recite the *Adhān* in Arabic.
6. What are the meaning of the words uttered in *Adhān*?
7. What are the two extra words included in the *Adhān* of *Fajr* and what do they mean?

#### II. Fill in the blanks:

1. The Namāz offered immediately after sunset is known as.....
2. .... is the call for prayer.
3. I listen to *Adhān* very ..... and keep ..... its words.
4. .... is better than sleep.

#### Assignment:-

Memorise the words of *Adhān* and practise to recite *Adhān*.



**Lesson 9**

# METHOD OF ABLUTION (WUḌŪ)

As soon as we hear *Adhān*, we stop whatever we are doing - whether it is play or business - and rush to pray. We pray five times daily in a mosque. A mosque is Allāh's audience or court. We have to be clean when we go to the mosque. On entering the mosque, we greet (*say Assalāmu 'Alaykum*) others and perform *Wuḍū* properly. I know how to perform *Wuḍū*. I take clean water in a jug and try to sit in such a position wherein I face Qibla, and the used water does not fall back either on me or in the jug. I keep the jug to my left side. I make an intention (*Niyah*) to perform ablution. And after saying "*Bismillāhir Raḥmānir Raḥīm*" (In the name of Allāh, the most beneficent, the most merciful) I wash my hands upto the wrist joints three times, rinse the mouth three times and brush my teeth, pass water into each nostril three times and cleanse the nose using my left hand's little finger. I then wash my face three times. Next, I wash the hands right upto the elbows thrice. First I wash my right arm and then left. Now I wet both of my hands and perform *Masah* - wipe the head, the ears and neck with wet hands. Finally, first I wash my right feet and then left including the ankles three times. *Wuḍū* can be performed with water coming directly from a tap instead of taking it in a jug or a pot.

Thus, after performing Wudū, I invoke the prescribed du‘ā and sit nicely on one side in the mosque. We never make a noise or disturb others while in mosque. A mosque is a place to worship Allāh. We keep it very clean. Neither do we make it dirty nor do we allow others to do so. Allāh dislikes uncleanliness.

### Exercise

#### I. Answer the following questions:

1. What do we do when we hear Adhān?
2. How do we behave while in a mosque?
3. How do we perform Masah?

#### II. Arrange the steps of Wudū in correct order:

(1) Masah of head and ears (2) intention (Niyat)(3) rinsing the mouth (4) washing forearms (5) washing of hands upto wrist joints (6) Saying *Bismillāhir Raḥmānir Raḥīm* (7) cleansing the nose (8) washing feet including ankles (9) washing of face.

#### Extra activity:

1. Take the water in a jug and show how to perform *Wudū*.
2. How to perform masah of head and ears, demonstrate it.



## Lesson 10

# HOW WE PRAY - ṢALĀH (PART - I)

I finished *Wudū*. It is time for *Ṣalāh*. People are standing up for *Fard* (obligatory) *Ṣalāh*. Rows are arranged. Everybody faces *Ka'bah*. The *Imām*, who leads the prayer is standing at the front centre of the congregation. Behind the *Imām* are the rows of adult men. We children form a row in the end. All the men stand shoulder to shoulder in the rows. There is no space in between them. Otherwise, Satan occupies the space and disturbs the *Ṣalāh*. The rows are very straight. Then *Takbīr* is pronounced.

### Takbīr (Iqāmat)

I have also memorized *Takbīr* very well. It is very easy and same as *adhān*. One has to add only "*Qad Qamatis Ṣalāh*" twice, which means stand for *Ṣalāh*, after "*Hayya 'Alal Falāh*".

The rest of the *Takbīr* is the same as *Adhān*. *Adhān* is called at a high-pitched voice, inserting one's forefingers in the ears and pausing after each sentence. But during the recital of *Takbīr*, neither is the voice raised nor are the fingers inserted in the ears, but the hands are kept down and also voice-pitch is not so high.

## Method of Ṣalāh

After reciting *Takbīr*, *Imām* raises both his hands upto his ears saying *Allāh u Akbar* in a loud voice and folds them one upon the other - left hand beneath the right hand. I have memorised very well what is to be recited while offering *Ṣalāh*. We follow *Imām* by repeating *Allāh u Akbar* quietly and lift and fold our hands simultaneously. Now, we are in the state of *Ṣalāh*. We are standing with humility before *Allāh* with folded hands. We cannot talk or see any where else except gazing at the point of prostration (*sajdah*) on the floor. Then we slowly recite:

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى  
جَدُّكَ وَلَا إِلَهَ غَيْرُكَ

*Subhānaka llāhumma Wa Biḥamdika Wa Tabārakasmuka Wa  
Ta 'Alā Jadduka Wa lā Ilāha Ghayruka*

(O *Allāh*! Glory be to You. We praise You. Your name is the most blessed. And Your majesty is highly exalted. And none else is worthy of worship except You.)

After that, we pronounce:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

*A 'udhu Billāhi Minash Shayṭānir Rajīm*

(I seek *Allāh*'s protection from the accursed Satan.)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*Bismillāhir Raḥmānir Raḥīm*

(In the name of *Allāh*, the most beneficent, the most merciful.)

After this, *surah Al-Fateḥa* is recited. As soon as it is finished, everybody says *Āmīn*. Then *Imām* recites either few

verses (ayāt ) of a lengthy surah (chapter of the Qur'ān), or a complete short surah. I have memorized many short surahs of the Qur'ān such as., *Surah Fatiha*, *Surah Ikhlāṣ*, *Surah Al Kauthar*, *Surah Wal 'Aṣr*, etc.

## SURAH FATIḤA

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۝ الرَّحْمَنُ الرَّحِيمُ ۝ مَلِكُ  
يَوْمِ الدِّينِ ۝ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ۝ اهْدِنَا  
الصِّرَاطَ الْمُسْتَقِيمَ ۝ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ  
غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ۝

*Alhamdu Lillāhi Rabbil 'ālamīn. Arrahmānir Rahīm. Māliki  
Yawmiddīn. Iyyaka Na 'budu Wa Iyyaka Nasta 'in. Ihdinaṣ Ṣirātal  
Mustaqīm. Ṣirātal Ladhīna An 'amta 'Alayhim Ghayril Maghdūbi  
'Alayhim Wa laddāllīn.*

### Meaning

In the name of Allāh the Most Beneficent and Most Merciful

1. All praise is for Allāh, the Lord of the Worlds,
2. The Most Beneficent and Most Merciful,
3. Master of the day of Judgment.
4. You alone we worship; and You alone we ask for help.
5. Guide us along the straight way.
6. The way of those whom You have favoured.
7. And not of those who earn Your anger nor of those who go astray.

## SURAH IKHLĀṢ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝ لَمْ يَلِدْ ۝  
وَلَمْ يُولَدْ ۝ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ۝

*Bismillāhir Rahmānir Rahīm*

*(Qul Huwallāhu Aḥad. Allāhus Ṣamad. Lam Yalid. Wa lam Yūlad.*

*Wa Lam Yakul lahū Kufuwan Aḥad.)*

### Meaning

In the name of Allāh, the most merciful, the most kind

1. Say, He is Allāh, the One.
2. Allāh is Eternal and Absolute.
3. None is born of Him.
4. Nor is He born.
5. And there is none like him.

I know them by heart for a long time. If Allāh wills, I will quickly memorize the last ten *surahs* of the *Holy Qur'ān*. After reciting Surah Al-Fatiḥa and a portion of Qur'ān from another surah, we now bow, saying Allāh u Akbar, that is performing Ruku' and quietly recite at least three times or five times:

سُبْحَانَ رَبِّيَ الْعَظِيمِ

*(Subḥana Rabbiyal 'Azīm)*

*(Glory be to my sustainer, The Magnificent)*

Then Imām stands up straight saying :

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ

*(Sami 'Allāhu Liman Hamidah)*

*(Allāh listens to whosoever praises Him)*



In reply all *namāzis* while standing up quietly recite:

رَبَّنَا لَكَ الْحَمْدُ

(*Rabbanā Lakal Hamd*)

(Oh our Sustainer! all the praises are for You)

I have even learnt another part

حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ

(*Hamdan Kathīran Tayyibam Mubarakan Fīh*)

(Many praises and full of blessings)

After saying Allāh u Akbar, we prostrate. We rest our forehead and nose on the floor and recite slowly three or five or seven times

سُبْحَانَ رَبِّيَ الْأَعْلَى

(*Subhāna Rabbiyal A'ālā*)

(Glory be unto my Sustainer, the most Exalted)

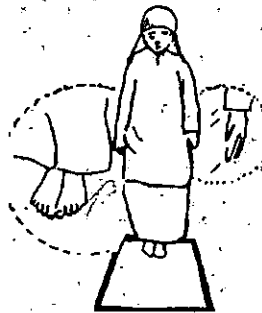
Again saying Allāh -U- Akbar, we lift our heads. We sit calmly for a while and prostrate again saying: Allāh- U- Akbar. We repeat *Subhāna Rabbiyal A'ālā* either three or five or seven times. Thus, one raka'at is completed.

Saying Allāh- U- Akbar, we lift our heads from prostration and stand up for the next raka'at:

**Positions for men**

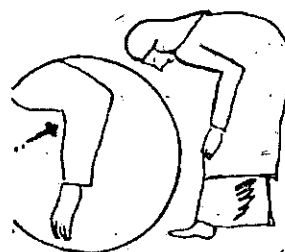
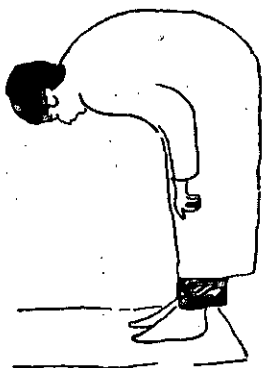


**Positions for women**

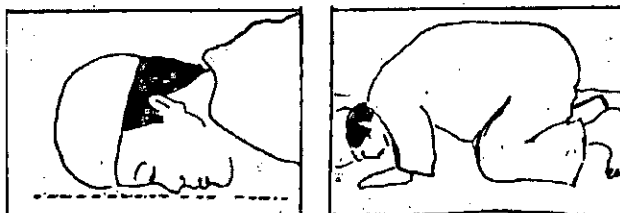


**Ruku position for men**

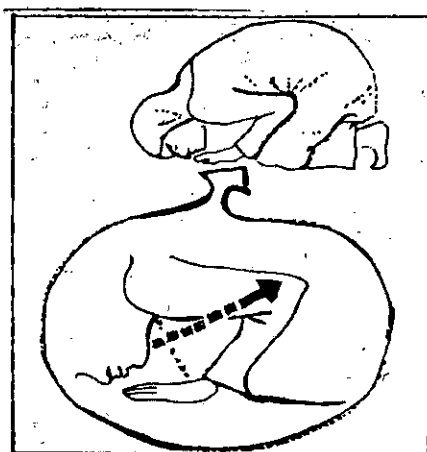
**Ruku position for women**



**Sajdah position**

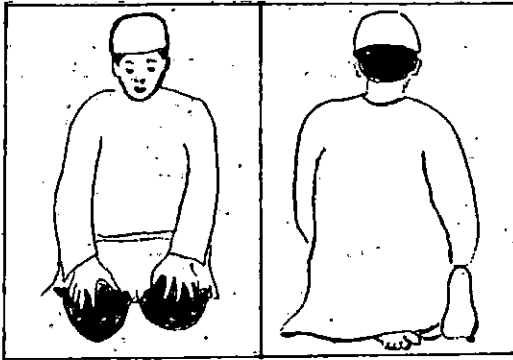


**(For Men)**

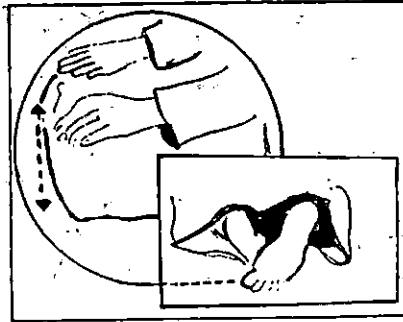


**(For Women)**

**Q'adah Position**



**(For Men)**

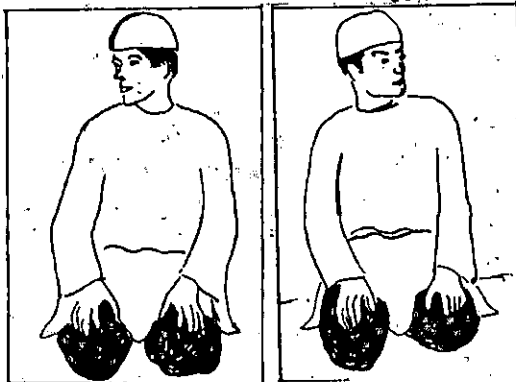


**(For Women)**

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ

*Assalāmu 'Alaykum Wa Rahmatullāh*

(Allāh's peace and blessings be on you.)



## Exercise

### I. Answer the following questions:

1. How are the rows for Farḍ Ṣalāt arranged?
2. Recite the Takbīr, which you have memorised.
3. What are the two extra words recited in the Takbīr and what are their meaning?
4. Describe how you perform first raka 'at with Imām.
5. What is said in return of "Sami 'Allāhu Liman Ḥamidah" by muqtadīs?

### II. Fill in the blanks with appropriate words:

1. Everyone faces towards ..... in Namāz.
2. We stand in ..... for Farḍ Namāz.
3. We children form a row in the .....
4. .... occupies the space in between if we are not shoulder to shoulder in the rows.

### III. Match the column A with B:

A	B
1) Imām	stand by joining shoulder to shoulder.
2) All muqtadīs	are straightened.
3) Rows	'Āmīn' is said.
4) During Namāz	don't look here & there.
5) Method of folding hands	stands alone in front.
6) As soon as we finish Surah Fatiḥa	put right hand on the left.
7) Qad qamatiṣ Ṣalāh	Subḥāna Rabbiyal A'īlā.
8) Tasbīḥ in Ruku'	is recited in Iqamah (takbīr).
9) Tasbīḥ in Sajda	Subḥāna Rabbiyal 'Azīm

### IV. Extra Activity:

- (1) Recite "Thana".
- (2) Recite Surah "Fatiḥa".
- (3) Recite Surah Ikhḷāṣ, Surah Kauthar & Surah Wal 'Aṣr.

## Lesson 11

# HOW WE PRAY ṢALĀH (PART - II)

After first rakat, the second rakat is also repeated similarly. But *Subhānaka* ..... and *A'udhubillāhi* ..... are not recited. The second rakat starts with Bismillāh. During the second rakat after the two prostrations, instead of standing up, we sit down and recite Tashahhud (At-tahiyat) in a hushed voice. I have memorized even *At-tahiyāt* and can recite it fluently.

التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَ  
بَرَكَاتُهُ. السَّلَامُ عَلَيْنَا وَ عَلَى عِبَادِ اللَّهِ الصَّالِحِينَ. أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ  
وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.

*At-tahiyātu lillāhi waṣṣalawātu waṭ tayyibātu.*  
*As-salāmu 'alayka ayyuhan nabīyyu wa rahmatullāhi wa*  
*brakātuhu. As-salāmu alaynā wa 'ala 'ibadillāhiṣ-ṣālihīn.*  
*Ash-hadu al lā ilāha illallāhu wa ash hadu anna*  
*Muhammadan 'abduhu wa rasūluhu.*

(All the salutations, prayers and nice things are for Allāh. Peace be upon you O Prophet and the blessings of Allāh and His grace. Peace be upon us and on all the righteous servants of Allāh. I bear witness that none but Allāh is worthy of worship and bear witness that Muḥammad (SAW) is the servant and messenger of Allāh.)

If one has to pray a Namāz of only two rakats, as at the time of Fajr, then *Attahīyyāt* is followed by *Darūd Sharīf* and invocation (du‘ā). I can even recite *Darūd Sharīf*. This being over, we say salām, first turning our face to the right and then to the left. Thus Namāz ends.

But, if we have to perform Namāz of four rakats as in Zuhr, ‘Aṣr and ‘Isha or three rakats as in Maghrib, we stand up again after the *Attahīyyāt* of the second rakat saying Allāh U Akbar and perform the remaining two rakats or the third rakat of Maghrib. But, during these rakats only, Surah Fatiḥa is recited after Bismillāh. No other surah or part thereof is recited after Surah Fatiḥa. After saying *Āmīn*, we do Ruku‘ and then Sajdah. After finishing the required two rakats, we sit down and recite *Attahīyyāt*, *Darūd Sharīf* and invocation and end the Namāz with salām, when we turn our face first towards the right side and then towards the left.

### Darūd Sharīf

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.

*Allāhumma ṣalli ‘alā Muḥammadin wa ‘alā āli Muḥammadin,  
kamā ṣallayta ‘alā Ibrāhīma, wa ‘alā āli Ibrāhīma innaka  
ḥamīdum majīd. Allāhumma barik ‘alā Muḥammadin wa ‘alā  
āli Muḥammadin, kamā barakta ‘alā Ibrāhīma, wa ‘ala āli  
Ibrāhīma innaka ḥamīdum majīd.*

(O Allāh! bless Muḥammad (SAW) and the offspring of Muḥammad as You blessed Ibrāhīm (AS) and the offspring of

Ibrāhīm (AS). Verily You are worthy of praise and are the most exalted. O Allāh! bestow Your favours on Muḥammad(SAW) and the offspring of Muḥammad(SAW) as You bestowed Your favours on Ibrāhīm (AS) and the offspring of Ibrāhīm (AS). Verily You are worthy of praise and You are the most exalted.)

I even know the invocation (du‘ā) to be recited after Darūd Sharīf.

### Invocation after Darūd

اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ  
فَاغْفِرْ لِي مَغْفِرَةً مِّنْ عِنْدِكَ وَارْحَمْنِي إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ ۝

*Allāhumma Innī Zalamtū Nafsi Zulman Kathīran wa la  
yaghfirudh dhunūba Illā Anta Faghfirli Maghfiratam Min  
'Indika Warḥamnī Innaka Antalghafūrur Raḥīm*

(O Allāh! I have done great wrong to myself, and none but You forgives the sins. Hence, accord me forgiveness from Yourself and have mercy on me. Verily You are the most forgiving and most merciful.)

### Salām

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ

*Assalāmu 'Alaykum Wa Raḥmatullāh*

(Allāh's peace and blessings be on you.)

After *salām*, we recite du‘ā. This is the method of offering Farz Namāz. This is the method taught to us by our beloved Prophet (SAW) and as commanded by Allāh. Different groups of people have invented various patterns of worship, but Allāh likes only this way of worship. Other methods of worship



displease Allāh, so we follow only the method taught to us by our beloved Prophet (SAW).

## Exercise

**I. Write whether the following statements are true or false:**

1. Subḥānakalla-humma and A‘uzubillāhi are recited in the second rak‘at. (.....)
2. We stand up after the sajdās of second rak‘at. (.....)
3. Attahiyyāt is recited before Darūd sharīf. (.....)
4. First we turn our face to right and say assalāmu alaykum wa rahmatullāh, then we turn our face to the left and repeat the same. (.....)
5. If we have to offer three or four rakats, we stand up after salām at the end of two rak‘ats. (.....)
6. There are four obligatory (farz) rak‘ats in Zuhr, ‘Aṣr and ‘Ishā. (.....)
7. There are only two obligatory rak‘ats in Maghrib. (.....)
8. When we offer obligatory Namāz, any other surah or part thereof is not recited (after surah Fatiḥa) in the third and fourth rak‘at.
9. As soon as we recite invocation after Darūd, the Ṣalāt is over. (.....)
10. Our beloved prophet Muḥammad (SAW) taught us the procedure of Ṣalāh. (.....)

11. All the other ways of worship are incorrect. (.....)

**II. Match the following**

1. Fajr	4	rak'ats
2. Zuhr	2	"
3. 'Aṣr	3	"
4. Maghrib	4	"
5. 'Ishā	4	"

**Extra activity:**

1. Recite "Attahīyyāt."
2. Who will recite "Darūd Sharīf"?
3. Who will recite invocation after Darūd Sharīf?
4. How does (Ṣalāh) Namāz start and end?



**Lesson 12**

# OUR BELOVED PROPHET(SAW)

Our beloved Prophet is Hazrat Muḥammad Muṣṭafa (SAW). He lived in Arab (now known as Saudi Arabia). Arab is a very far off country to our west. There is a famous city of Makkah in Arab. Our Prophet was born in Makkah. Allāh's holy place of worship, *Ka'bah* is in Makkah. We Muslims turn towards *Ka'bah* while praying. *Ka'bah* is Qibla for all Muslims. All Capable Muslims go to *Ka'bah* to perform Ḥaj. This holy house of Allāh -*Ka'bah*- was built by Hazrat Ibrāhīm (A.S) and his son Hazrat Ismā'īl (A.S). These two - father and son - were Allāh's dear prophets. Our Prophet Muḥammad (SAW) was their descendent.

There was a famous tribe Quraysh in Arab. Among Quraysh tribe, Hashim family was the noblest one. People belonging to this family were leaders of Arab. Our beloved Prophet belongs to this Hashim family. His father's name was 'Abdullāh. His mother's name was Āminah Bibi. Dai Ḥalimah was his wet nurse. She breast-fed him. Our Prophet was born as an orphan. His father died before he was born. His mother died when he was only a small child of six years. His grandfather 'Abdul Muṭṭalib brought him up. When he was eight years old, his grandfather also died. His uncle Abū Tālib looked after him. His uncle loved him very much.

Prophet Muḥammad (SAW) was a good and virtuous person right from his childhood. He remained away from all evil customs of Arabs. He was always truthful. Everyone nicknamed him “*Sādiq*”, which means truthful. All believed him and had confidence in him. He was very honest and was called “*Amīn*”, which means trustworthy. All trusted him. He wished everyone's welfare. All respected and loved him. He grew up and at the age of 25, married Bibi Khadījah. She was a very virtuous and rich lady. She looked after all his comforts. When he was forty years of age, Allāh granted him prophethood. The Qur’ān was revealed upon him. The Qur’ān is Allāh’s sacred book. Prophet Muḥammad (SAW) followed Allāh’s commands, did good deeds, so that other people could follow him, and conveyed Allāh's message to mankind.

Good people accepted him as the messenger of Allāh and believed in Allāh. They became Prophet Muḥammad’s (SAW) companions. These people were called Muslims. Bad people were enraged. They became Allāh’s and his messenger’s enemies. They rejected Muḥammad’s teachings and troubled him a lot. These people are called *Kafir* (non-believers). Non-believers tormented him and his companions; beat them and turned them out of their own houses. Our beloved Prophet and his true companions suffered all this, but went on with their work of teaching good to the people. Eventually, Allāh humbled the non-believers and Islām succeeded and achieved fame in whole of the Arab.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ وَبَارِكْ وَسَلِّمْ

May Allāh’s blessings and peace be upon Muḥammad (SAW)!

## Exercise

### I. Answer the following questions:

1. Who built the Ka'bah?
2. To which family did our beloved prophet Muḥammad (SAW) belong?
3. Write the names of the parents of our prophet.
4. What was our beloved prophet like since childhood?
5. Whom did the people of Makkah call 'Sādiq' and 'Amīn'?
6. Who was Bibi Khadījah?
7. What are the people who believe in Allāh and the prophet called?
8. What are the enemies of Allāh and prophet called?
9. Where do people go to perform Ḥajj?

### II. Fill in the blanks with appropriate words:

1. Our Prophet Muḥammad (SAW) was born in the city of.....
2. We Muslims turn towards ..... while praying.
3. The ....., our Qiblah is in .....
4. The house of Allāh ..... was built by Prophet Ibrāhīm and his son .....
5. Our dear Prophet Muḥammad (SAW) belongs to the ..... family of the famous tribe .....

### III. Select the correct word from the words given in the brackets:

1. In which direction Saudi Arabia is situated to India?  
(East, West, North)
2. Which is the most famous city of Saudi Arabia?  
(Baghdad, Makkah, Kabul)
3. To which direction do we turn our face while offering Ṣalāh?  
(Qiblah, Madīna, Masque)
4. What was the age of prophet Muḥammad(SAW), when his mother died?  
(5 years, 6 years, 7 years)
5. What was the age of propet Muḥammad (SAW) when he was granted the prophethood by Allāh?  
(25 years, 40 years, 63 years)

### IV. Match the following:

A

B

- |                        |  |
|------------------------|--|
| 1. Hazrat Ibrāhīm (AS) | Wet nurse  |
| 2. Dai Ḥalīmah         | Prophet's Uncle.   |
| 3. Abū Tālib           | Hazrat Isma'īl. (AS)   |
| 4. Allāh's holy book   | Allāhumma Ṣalli 'Alā Muḥammadin Wa 'Alā Ali Muḥammadin wa Barik Wa Sallim. |
| 5. Darūd-o-Salām       | House of Allāh.  |
| 6. Ka'bah.             | Qur'ān   |



**Lesson 13**

# PROPHET MUHAMMAD'S COMPANIONS

Companions of our beloved Prophet are called *Ṣaḥābah*. Prophet Muḥammad (SAW) is the best of all men, so his companions were also very good people. He loved them a lot. They had the highest regard for him, loved him more than their parents. They were ready to sacrifice their lives at his behest. He taught them about good things of life and desirable behaviour. Whatever these companions learnt from the Prophet, they conveyed it to others. They were anxious to please Allāh and His messenger by their good conduct. These noble men suffered much while they preached their faith - Islam. They left no stone unturned to propagate the religion. They were always ready to sacrifice every thing for the sake of Allāh. *Ṣaḥābah* were tortured and beaten up by the enemies of Islam, but they braved all the miseries gladly. They were happy in all situations and were resigned to the will of Allāh. O Allāh! Be Pleased with them. The lives of these noble *Ṣaḥābah* teach us, the right way of life.

Companions of our beloved Prophet were numerous. Each one had a noble and pious soul. Our beloved Prophet has described them as stars. Whoever follows them, will be guided righteously. Just like stars guide you to the right direction, the

right manners for leading one's life can be learnt by following these noble men. Some among these companions were so pious and virtuous that Allāh promised them Heaven during their lifetime itself. Those companions who spent much time in Prophet's company were benefited immensely. They conveyed these good things to others.

Some of Ḥazrat Muḥammad's true friends and companions like Ḥazrat Abū Bakr(RTA), Ḥazrat Umar (RTA) and Ḥazrat 'Uthmān (RTA) became very famous. Along with them, Prophet's cousin and son-in-law Ḥazrat 'Alī (RTA) and his wife, prophet's favourite daughter Faṭimah (RTA), and her two sons Ḥazrat Ḥasan (RTA) and Ḥazrat Ḥussayn (RTA) are also very well known companions. Bibi Khadījah, Prophet's wife, was also famous for her generosity, nobility and piety. Prophet's wife 'Āishah (RTA), his slave Ḥazrat Zaid (RTA) and Ḥazrat Bilāl(RTA) became very famous. We are much obliged and grateful to Prophet's companions. May Allāh be pleased with all of them. We try to be pious and virtuous like them after learning about their lives. We Pray Allāh to grant us His Divine help to follow them.

### Exercise

#### I. Answer the following questions:

1. What do you call the companions of Prophet Muḥammad (SAW)?
2. What were the qualities of the companions and describe their sufferings?



3. Give the names of some of the important and famous companions.
4. How did Prophet Muhammad (SAW) describe his companions and why?

## II. Match the following:

### A

1. Companions
2. Daughter
3. Grandson
4. Adopted son
5. Wife

### B

1. Hazrat Fatimah (RTA)
2. Friends of Prophet.
3. Hazrat Zayd (RTA)
4. Hazrat Khadijah (RTA)
5. Hazrat Hasan (RTA)



**Lesson 14****GOOD CHILDREN**

Not only our Prophet's adult companions were very good, the children of that time were very virtuous and courageous too. They loved our Prophet, Hazrat Muḥammad (SAW) very much. Now, we will narrate you a few stories of some of these children.

**Love for our beloved Prophet**

There was a small child by the name Zayd. Zayd was captured by some persons and sold as a slave in Makkah. When Hazrat Khadijah came to know about this, she bought Zayd and gave him in the service to her husband, Muḥammad (SAW). Our beloved Prophet loved children very much. He loved this child also very much, as he had been separated from his parents. Prophet Muḥammad (SAW) won the child's heart by sweet talk and good behaviour. Zayd became very fond of him and was always in his company and service.

After some days, the child's father came to know his whereabouts and came searching for his son. He wanted his son back. Prophet Muḥammad (SAW) set Zayd free, but Zayd refused to go back home as he had become very much attached to his master. Knowing the Prophet's virtues and considering the son's stubborn refusal to return, the father agreed to leave Zayd with the prophet (SAW). This child loved the Prophet

more than his parents and was benefited much by his company. Even today, Muslims respect Hazrat Zayd (RTA) immensely.

### **Sacrifice of life for religion**

Our beloved Prophet Muḥammad (SAW) came as a blessing to this world. His behaviour was very good with other people. He preached goodness and prohibited evil. Good people accepted him as messenger of Allāh. Wicked people became his enemies. They attacked him and his companions. Prophet Muḥammad (SAW) and his Ṣaḥābah also set out to fight for Allāh's sake. Some young boys also joined them to fight their tormenters, but they were asked to return as they were still very young. There was a boy named Rafe' (RTA). When he was not allowed, he stood on his tiptoes to appear tall. Seeing his eagerness, Prophet Muḥammad (SAW) allowed him to accompany the army. Another boy Samrah (RTA) also insisted saying that he can throw down Rafe' (RTA) in a wrestling match so even he too should be allowed to join the army to fight the non-believers. Thus, both the boys wrestled and Samrah (RTA) really did throw down Rafe' (RTA) on his back. He got the permission and very happily joined the army to fight in the way of Allāh.

### **To keep a secret**

Hazrat Anas (RTA) was a famous Ṣaḥābi. He was very virtuous and pious since his childhood. Once, when he was playing with other children, Prophet Muḥammad (SAW) happened to pass by. He greeted the children, called Anas (RTA) to him, kissed him and sent him on some errand. This took a very long time. It was quite late when he returned home. When

his mother asked him where he was, Anas (RTA) replied that the Prophet had sent him on some errand. His mother asked: "What was it?" He replied: "It is a secret". Then his mother said: "Son! You should always guard Prophet Muḥammad's (SAW) secrets". Hazrat Anas (RTA) bore this in mind and never let out the secret. He had a very intimate friend Hazrat Thābit (RTA). Anas even did not tell him the secret. Once while mentioning the incident to Hazrat Thābit (RTA), he said: "If I had told anyone about this secret, I would have certainly let you know".

### Exercise

#### I. Answer the following questions:

1. Who was Zayd (RTA)? Write what you have learnt about Zayd from this lesson.
2. Describe the story of Rafe' (RTA) and Samrah (RTA) about the desire to fight the infidels.
3. What is Hazrat Anas (RTA) known for and what did you learn from his story?

#### II. Match the Following:

Zayd (RTA)	stood on his tiptoes.
Rafe' (RTA)	Hazrat Anas (RTA) didn't reveal the secret to him.
Samrah (RTA)	He threw down Rafe' (RTA) on his back.
Anas (RTA)	He was so attached to prophet that he refused to go home.
Thābit (RTA)	Hazrat Muḥammad (SAW) sent him on some errand.

**III. Fill in the blanks:**

1. Our beloved Prophet (SAW) loved ..... very much.
2. Prophet Muḥammad (SAW) came as a ..... to this world.
3. He preached ..... and prohibited .....
4. Prophet Muḥammad (SAW) and his Ṣaḥābah also set out to ..... for Allāh's sake.

**IV. Who said the following sentences:**

1. "I can throw down Rafe".
2. "Anas, you should always guard prophet Muḥammad's (SAW) secret".
3. "If I had revealed the secret to any one, I would have certainly told you".



**Lesson 15**

# LIVES OF PROPHETS

Our beloved Prophet Hazrat Muḥammad (SAW) was the last messenger of Allāh to mankind. Prior to him, there were many other messengers of Allāh. All of them were truthful, virtuous, pious and free from all kinds of vices. All of them brought Allāh's message to the people of this world. They directed people to the true path, conveyed Allāh's commandments, preached good deeds to people and dissuaded them from vices. They not only preached Allāh's obedience, but also practised it to please Allāh. All the virtues and nobility one finds in this world today is the legacy of these great men. Allāh alone knows the exact number of His messengers. Here, we will describe lives of a few prophets briefly.

## **Hazrat Ādam (A.S)**

Hazrat Ādam (A.S) was the very first prophet. He was also the first human being of this world. The rest of humanity is Ādam's descendants. Hence, the word "Ādamī" is used to describe human beings. Allāh created our ancestor Ādam (A.S) out of mud. All of us are created out of mud. After making Ādam (A.S), Allāh breathed life into him. Now Ādam (A.S) could talk and walk. Allāh instructed him about the mode of life, gave him knowledge, intelligence and upgraded him above angels. Allāh also made Ādam (A.S) his caliph (viceroy or vice-

gerant). Ādam (A.S) was entrusted with the task of managing the world. Allāh ordered angels to bow and prostrate before Ādam (A.S). All the angels obeyed Allāh's commands and prostrated before Ādam (A.S). But, Iblīs refused. He was a Jin, not an angel. Allāh has created Jins out of fire. Iblis too was created out of fire. So he replied haughtily: "I am made out of fire. Ādam is made out of mud. So, I am better than him. Why should I prostrate before Ādam?" Iblīs disobeyed Allāh out of vanity. So Allāh turned him out of Heaven angrily. Thus the Shaytan has been rejected and cursed forever by Allāh.

Later, Allāh created Hawwa (Eve) (A.S) and got her married to Ādam(A.S). They lived happily in Heaven, enjoying the good things and comforts of Heaven and praising their Lord. There was a particular tree in Heaven. Allāh had prohibited Ādam (A.S) and Hawwa (A.S) from going near that tree. One day Iblīs came, persuaded them to eat the fruit of that forbidden tree and thus disobey Allāh. Allāh was very angry with Ādam(A.S) and Hawwa (A.S) and ordered them out of Heaven. When they knew their mistake, they repented much, wept and implored Allāh to pardon them. Allāh is very kind, and He pardoned them. They obeyed Allāh throughout their lives thereafter.

Ādam (A.S) and Hawwa(A.S) had many children. Their descendants spread to every nook and corner of this world. They taught good things to their offspring, made them obey Allah's wish and will. After living a very long life, they left this world.

**Moral of this story:**

(1) All the human beings are descendants of Ādam (A.S.) - our ancestor - before whom angels prostrated at the command of Allāh. Human beings are ranked very high among all the creations of Allāh. We, human beings, are representatives of Allāh on this earth. We should not bow before anyone else, except Allāh. How can we bow before deities, mountains, rivers, trees, animals and idols, all inferior to us or - made by our own hands? We should also not bow before persons - dead or alive - and disgrace ourselves and displease Allāh.

(2) All the human beings of the whole world, irrespective of caste, creed, fraternity, nationality and race are the descendants of the same parents - Ādam (A.S.) and Hawwa (A.S.). So all are kinsmen and hence are equal. Caste, untouchability and difference in social status are all man-made concepts. Syed, Brahmin, Sweeper or Cobbler, all are offspring of Prophet Ādam (A.S.) and worthy of equal dignity and respect. Now, it is a different thing if one disgraces oneself by adopting evil and wicked behaviour, thus losing one's dignity both with Allāh and mankind.

(3) Shaytān always observes and misguides us. He looks for an opportunity to mislead us by making us commit sins and do wicked deeds, so that Allāh is displeased with us. Sometimes, Shaytān appears and poses as a friend and tempts us with his flattery and misleads us. He also instigates us to do evil deeds. So we should always be alert of this accursed enemy of mankind.

(4) If we sometimes commit mistakes foolishly or get provoked by Shaytān to do evil, we should repent for it and be



ashamed of it. We should implore Allāh to forgive us, and never repeat the mistake. Adhering to evil in spite of knowing it and not repenting for the same is a devilish act, which should be avoided.

(5) "Pride goes before a fall." Iblīs was arrogant, being proud of the fact that he was created out of fire. He evaded Allāh's orders and did not prostrate before Ādam. The result was that he was rejected (*Mardūd*). Today everyone curses him.

### **Prophet Nūḥ (A.S)**

Ādam's descendants prospered. Their population increased and they spread all over the world. For a long time, they remained virtuous and obeyed Allāh. Allāh blessed them with abundance of good fortune and their number increased. Shaytān was always waiting for an opportunity to lure them and succeeded in tempting some people. Gradually vices increased among people. Some of them forgot virtues and took to wicked ways. They stopped following the teachings of great and noble men; on the contrary, they made statues of these noble souls and began worshipping them. Then, they turned to these deities for help and guidance.

Vices became rampant. People began harassing each other and the weak were oppressed. Troubles were created everywhere. Deterioration set in human society. Then, Allāh took mercy on mankind and sent Prophet Nūḥ(A.S) to guide them to the right path. Prophet Nūḥ(A.S) objected to people's evil and wicked conduct, prohibited the worship of idols, explained to them Allāh's wish and will and practised His commands himself. For a long time, he preached good and prohibited evil. But the people had become so accustomed to

their evil and wicked ways that they enjoyed the stench of their vices and refused to listen to the Prophet. When they saw the Prophet coming towards them, they turned their faces away, put fingers in their ears and covered their faces with their robes. They rarely agreed to listen to his good noble advice. When Prophet Nūḥ (A.S) warned them of Allāh's punishment, they made fun of him. Tawbah, Tawbah!

These people were proud of their wealth and progeny and were convinced that their idols and deities granted these to them. They were overjoyed with their power and cunning. They thought that virtuous people were fools and looked down upon poor and weak people with contempt. Gradually, they became Prophet Nūḥ(A.S)'s and his companions' deadly enemies and threatened to kill them. Allāh endured these cruel people for a long time, but when they could not even tolerate the Prophet's existence amongst them, stuck to their vices and when there was no hope for their reform, Prophet Nūḥ (A.S) had to curse them and Allāh decided to punish them severely.

Allāh ordered Hazrat Nūḥ (A.S) to make a big boat. Nūḥ(A.S) began to build a big boat as he was ordered. When infidels saw this, they made fun of Prophet Nūḥ (A.S), but he patiently carried on his work. At last, the boat was ready. By Allāh's order, Nūḥ took a pair of all varieties of animals and birds into the boat. His loyal companions also accompanied him into the boat. Ultimately, the day of punishment arrived. Water springs swelled up upon the earth and skies opened up with heavy rains. Before one's very eyes, land and water became one, and all was destroyed. There were high waves of water everywhere. Gradually, everything drowned, all

belongings, houses, men and animals went under water. All was ruined. Only the Prophet Nūḥ(A.S)'s boat was floating in the flood waters. Prophet Nūḥ(A.S) saw his son, who was spoilt in the company of wicked persons and had disobeyed his father by not embarking upon the boat. He had joined the infidels. Nūḥ (A.S) called upon him to repent for his follies and get into the boat. But, he refused. He said: "I will climb atop a mountain". Ḥazrat Nūḥ (A.S) advised him that today this boat was the only refuge. But, the son never listened and at last he too was drowned in the flood of water. It rained continuously without a break and springs swelled and burst forth with water. It was the great flood. There was water and nothing but water everywhere. High mountains were also under water. Then water stopped at Allāh's command and the boat came to a halt at the mountain Joodi. Allāh saved only those, who were in the boat along with Prophet Nūḥ(A.S). The rest of humanity was drowned with all their belongings. This is the result of rejecting, threatening to kill and making fun of a Prophet.

### **Moral of this story**

(1) A person cannot evade Allāh's punishment and break free from Allāh's grip to do evil even if he were a son of a great prophet. When a great prophet and Allāh's beloved servant like Ḥazrat Nūḥ (A.S) could not save his son, how can others be worthy of consideration? Allāh rewards or punishes one for one's own good and bad deeds. It does not matter who he is, son or father of a great man. This is the right manner of judgement.

(2) Bad companions can spoil the sons of good and pious fathers. Prophet Nūḥ's son became wicked in the company of bad people. We should not associate with bad children and spoil

our spiritual and worldly lives. We should always be in the company of good boys only.

(3) We will be compensated completely for our good and bad deeds in the Hereafter. But for certain bad deeds, Allāh punishes people in this world also. For example, haughtiness, cruelty and rejection of His prophets. It was for such bad conduct that Nūḥ's people were destroyed in the great flood. So, others should learn a lesson from this and avoid vices. We should keep a safe distance from all vices and make others do the same.

(4) Allāh is pleased with those people, who obey Him and His messengers, follow seriously their true religion; who try to eradicate vices and propagate virtues; suffer hardships and miseries for the sake of Allāh and are patient. He saves such people from the punishment in this world and there are unlimited blessings in the world hereafter too.

### **Prophet Ibrāhīm(A.S)**

Once upon a time, there lived a man by the name Āzar in a far away city called Ur in Iraq ruled by Namrūd. He was a sculptor and used to sell his statues. There were many temples in the city of Ur and idols were kept in these temples. Āzar and other people worshipped these idols and prayed to them for help in sufferings and misfortunes.

A child was born to Āzar and he was named Ibrāhīm. Ibrāhīm was very intelligent and virtuous right from childhood. He wondered at the idolworship of people. He thought that these idols were made of wood and stones, they neither drink nor eat, and they cannot walk or listen. They cannot even wave

off a fly when it sits on them; nor can they prevent the rats from dragging away their offerings. Why do people worship and pray to them for their favours, when these idols are themselves helpless?

Apart from the worship of idols, Ibrāhīm(A.S)'s people worshipped sun, moon and stars. But, Ibrāhīm(A.S) never found them worthy of worship. They were all powerless and helpless. They rose and set at the appointed time. How can these helpless beings be Gods? Ultimately, he uttered out: "My Lord is one, who has created sun, moon, stars and whole universe. It is He who provides sustenance for all. It is He who gives life and death. No one else is worthy of worship".

One day Ibrāhīm(A.S) expressed these thoughts to his father Āzar. His father was very angry and scolded him, and began to be stern with him. Hazrat Ibrāhīm (A.S) explained the same matter to others, but instead of understanding him, people became angry with him. They rejected Hazrat Ibrāhīm (A.S) simple truth by saying: "Our ancestors used to worship them, all people are worshipping them, then how can we stop doing so?"

Eventually, Hazrat Ibrāhīm (A.S) thought of a plan to convince them. On the day of a fair, when all the men, women and children went off to the fair, he stayed back alone. He took a hatchet and broke all the idols except one big idol and left the hatchet hung to it. When people returned and saw all this, they were very angry and wanted to find out who had done it? Some people named Ibrāhīm (A.S). He was called. When asked, he replied: "They might have fought amongst themselves and the big idol might have brought about this plight. Why don't you

ask them?" People said: "You know very well that idols do not speak". Now Ibrāhīm (A.S) had a good chance of putting forth his point of view. So he said: "Why do you worship them when they cannot speak or walk; or benefit or harm anyone." People were ashamed to hear this, but refused to accept the truth. On the contrary, they resolved to punish Ḥazrat Ibrāhīm (A.S) severely. They ignite a huge fire to burn Ḥazrat Ibrāhīm (A.S) alive. He was thrown into it, but Allāh helped him. The fire cooled down and Prophet Ḥazrat Ibrāhīm (A.S) was unharmed.

Even-thereafter, Ḥazrat Ibrāhīm (A.S) as per Allāh's command continued to guide mankind to the right path. He began more vigorously conveying Allāh's messages; preventing people from vices and ordering them to be good and virtuous. But people instead of accepting the good and truth became his enemies. His father also turned his enemy and threatened to kill him. When there was no hope of reforming his people, Ḥazrat Ibrāhīm (A.S) left his home. He even left his country. Allāh gave him two sons in his old age. One of his sons was Ismā'īl(A.S): Ḥazrat Ibrāhīm (A.S) settled Ismā'īl(A.S) and his mother Hajra (A.S) in Makkah. On Allāh's command, a spring Zam Zam sprouted up in the deserts of Makkah. People began to settle around it and gradually Makkah developed into a big city.

Ḥazrat Ismā'īl(A.S) grew up. Ibrāhīm (A.S) had a strange dream. He dreamt that he is sacrificing his grown-up son Ismā'īl(A.S) with his own hands. He thought it to be Allāh's command; and described the dream to his son. His son got ready for the sacrifice and said: "You should definitely carry out Allāh's commands".

When Ibrāhīm (A.S) was sacrificing his son Ismā'īl(A.S), Allāh stopped him and was very much pleased with both fathers and son's great sacrifice. Prophet Ibrāhīm (A.S) was given the leadership of the whole world. Prophet Ismā'īl(A.S) too was granted prophethood. Allāh ordered animal sacrifice instead of son's sacrifice. In memory of this incident, we sacrifice animals every year on the occasion of Īd-ul-Aḍḥa and redeem our pledge to sacrifice ourselves at Allāh's behest.

According to Allāh's commands, both the father and the son built Ka'bah. The house of the Lord - Ka'bah - is in Makkah. Muslims all over the world face Ka'bah while praying and go there to perform Ḥajj.

### **Moral of this story**

(1) We should be prepared to sacrifice our belongings and wealth, life and even our progeny for Allāh. Prophet Ibrāhīm (A.S) readily agreed to sacrifice whatever was demanded from him.

(2) Allāh judges his servants and those who prove themselves faithful are ranked high. Prophet Ibrāhīm (A.S) proved his devotion and loyalty throughout his life. That is why Allāh granted him leadership of the world.

(3) Those who trust Allāh are always helped by Him. They are never disappointed or destroyed. Prophet Ibrāhīm always trusted Allāh and spread Allāh's message.

(4) No enemy could cause harm without Allāh's consent. Namrūd and his men left no stone unturned to harm Prophet Ibrāhīm(A.S), but could do nothing.

## Exercise

### I. Answer the following questions:

1. Who was Ādam? How was he brought into life?
2. Why did Allāh turn Iblīs out of Heaven? Give details.
3. Why were Ādam (A.S) and Hawwa (A.S) expelled from Heaven? Give details.
4. Give the life-sketch of Prophet Nūḥ (A.S) and describe his mission.
5. Write in details the life of prophet Ibrāhīm (A.S) and his mission.
6. What did Prophet Ibrāhīm (A.S) used to think about the statues?
7. What message did Prophet Ibrāhīm (A.S) give to his people by breaking the statues?
8. Why did the fire not burn to Prophet Ibrāhīm (A.S)?
9. Why prophet Ibrāhīm (A.S) had to leave the city of "Ur"?
10. Where did Prophet Ibrāhīm (A.S) settle Ismā'īl and his mother?
11. What did Prophet Ibrāhīm (A.S) do to fulfil his dream?
12. By sacrificing animals every year, what do we resolve to do?

### II. Fill in the blanks:

1. Allāh created our ancestor Ādam (A.S) out of .....
2. Allāh also made Ādam (A.S) His .....
3. We, human being are..... of Allāh on this earth.



4. Pride goes before a .....
5. They forgot ..... and took to wicked ways.
6. Allāh ..... Nūh (A.S) to make a big boat.
7. Allāh ..... or ..... one for one's own good and bad deeds.
8. Bad companions can ..... the sons of good and pious fathers.
9. Apart from the worship of idols, Ibrāhīm's people ..... sun, moon and stars.
10. He dreamt that, he is ..... his grown-up son Ismā'īl (A.S) with his own hands.
11. Prophet Ibrāhīm (A.S) was given the ..... of the whole world.
12. Prophet Ibrāhīm (A.S) proved his ..... and ..... throughout his life.

**III. Following are some statements. Write "A" for statements describing "Ādam" and "S" for those describing Shaytan (devil):**

1. All the angels prostrated before Ādam at Allāh's command. ( )
2. Allāh created him from fire. ( )
3. Allāh made him His caliph on the earth. ( )
4. Disobeyed Allāh out of vanity. ( )
5. Hawwa was married to him. ( )
6. Considered himself superior to Ādam. ( )
7. Received knowledge, intelligence and learnt the

- mode of life. ( )
8. First human being and the first prophet. ( )
9. He was misled by Iblīs. ( )
10. He repented and begged for Allāh's pardon. ( )
11. God did not forgive him. ( )
12. God pardoned him. ( )

#### IV. Two types of peoples are mentioned below –

**(1) Prophet Nūh (A.S) and (2) Bad people of Prophet Nūh (A.S).**

**Give "1" or "2" according to the qualities of each:**

1. Weak were oppressed. ( )
2. He said there will be no refuge except on the boat. ( )
3. Vices were rampant and people were unwilling to listen to good advice. ( )
4. Allāh sent him to convey His will and guide the people to the straight path. ( )
5. Refused to listen to good advice. ( )
6. Perished with all their wealth and progeny. ( )
7. People were proud of their wealth and progeny. ( )
8. He objected to the people's evil and wicked conduct and prohibited idol worship. ( )
9. They made statues of great and noble men and began to worship them. ( )



**Lesson 16****GLORIOUS QUR'ĀN**

Allāh created everything. He made the earth. He adorned the sky and lit the lamps of sun and moon. He blows the wind, brings rain, grows trees and plants, blossoms flowers and ripens fruits. He provides us food, clothing and dwelling. He provides us all the comforts. He is the King and Governor of all. His kingdom is very large. Earth is just a small portion of His kingdom. He settled us on earth and everything on earth was given into our possession. He made us His vicegerent (khaleefah) on earth. He even explained to us the manner or method of leading life on this earth; and how to use all that He has given to us. For this, He sent prophets. Prophets brought Allāh's sacred books. These books contained Allāh's commands and mode of life.

Our dear Prophet Muḥammad (SAW) was the last to arrive. Allāh revealed Holy Qur'ān upon him. Now humanity has only this last book Qur'ān, which is in its original form. Allāh's other books earlier to the Qur'ān were either tampered with or destroyed. Allāh has taken the responsibility to protect this last book. This Holy book is the only divine source available to know Allāh's consent and commands. It contains Allāh's guidance, prophets' stories, good tidings to Allāh's obedient servants and dreadful warning to non-believers. This

book is in Arabic language. It contains very good teachings. Here are translations of some of the Qur'ānic verses. See how good they are:

- There is no one worthy of worship except Allāh. Worship Him alone. Do not worship anything else.
- The life of beloved prophet (SAW) is the best model for you.
- Obey Allāh and his messenger.
- Be good and courteous to parents.
- Fight in the cause of Allāh with your wealth and person.
- All Muslims are brothers. So when there is discord between them, they should be reconciled. (Make peace and reconciliation)
- Allāh considers only pious and righteous persons amongst you to be superior to others.
- Prevent yourself from telling a lie.
- Fulfil your promises. No doubt, you will have to render account for them, an explanation is called for if promises are not fulfilled.
- Do not abuse or defame each other. Do not irritate others by sarcasting.
- Do not spy on others and speak ill of them in their absence.
- Co-operate with others in doing good and do not co-operate in doing evils.
- You are the best community raised up for mankind. You enjoin goodness and forbid evils.
- Allāh likes those who are very clean and tidy.

There are many good invocations in the Qur'ān. We are all dependent on Allāh. Whatever we have, has been given by Him. We are very grateful to Him for teaching us these invocations. Often, we lift up our hands to invoke thus:

“O my Lord! grant me more knowledge”.

“O my Lord! reward us in this world and reward us in the Hereafter and defend us from the torment of fire”.

“O my Lord! bestow on my parents Your mercy, just as they cherished me in childhood.”

When He himself taught us to invoke thus, and He is the one to give us everything, then there is no limit for His bounties and pardon. We should always seek excessively from Allāh. O Allāh! grant us Your bounties and graces( Āmīn).

### Exercise

#### I. Answer the following questions:

1. What is the position of human beings on earth?
2. What arrangements has Allāh made for the guidance of human beings?
3. Which book of Allāh is in its original form till date?
4. To whom was the holy Qur'ān revealed and in which language?
5. What teachings does the Qur'ān contain?
6. Among All the human beings, who is the most pious and respectable for Allāh?
7. Which dua does the holy Qur'ān give for increasing knowledge?

8. With regards to parents, which dua does the Qur'ān give?

**II. Fill in the blanks:**

1. He made us His ..... on the earth.
2. Allāh has taken the ..... to protect this book.
3. Be ..... and ..... to parents.
4. All ..... are brothers.
5. Allāh considers only ..... and ..... persons amongst you to be superior to others.
6. Allāh ..... those, who are very clean and tidy.
7. We are all ..... on Allāh.
8. "O my Lord! ..... me more knowledge."



## Lesson 17

# HADĪTH

Our beloved prophet Muḥammad (SAW) is Allāh's last messenger. He was sent to guide humanity. He conveyed Allāh's message, explained the right way to everybody and described Allāh's consent. He practised Allāh's commands. Our salvation lies in following him.

Prophet Muḥammad's (SAW) companions, Ṣaḥābah memorized his words, his practices, his preferences, his orders, his prohibitions and his etiquette. These are called Ḥadīth. Ṣaḥābah carefully preserved them and took great pains in passing them on to the next and coming generations. Our elders noted them down and wrote books on them. Prophet Muḥammad's (SAW) traditions are very useful to us. They are ranked next only to the Qur'ān, as what ever Prophet did or said was by Allāh's orders. We are Muslims. We respect the Qur'ān and the Ḥadīth very much. We read them carefully and follow their orders. Therein lie everyone's welfare. Here are the translations of some Aḥadīth. They are good and useful to us.

- Children are flowers of Heaven.
- A father's best gift (to humanity) is to educate and bring up children well.
- Heaven lies beneath mother's feet.
- The best charity (Ṣadaqah) is to feed a hungry man.

- Haughty people and those who brag and boast will never enter Heaven.
- Those who utter obscene and those who propagate obscenity are equal sinners.
- A backbiter never enters Heaven.
- The best amongst you is a man having good manners.
- The one who reads and teaches the Qur'ān is the best person amongst you.
- Namaz is the Solace of my eyes.
- Modesty is part of faith.
- To eat in bazar is a symbol of meanness.

### **The Prophet (SAW) prohibited:**

- Cleaning with the right hand after a natural evacuation (urinate and excrete).
- To blow in vessels while drinking.
- To stand while drinking and eating.
- To tell lies.
- To urinate in a hole.
- To hurt animals.
- To recline on a pillow while eating.
- To relieve oneself on the road.
- To be naked towards Qibla while relieving oneself.

### **Exercise**

#### **I. Answer the following questions:**

1. What is the best gift that a father can give to his children?
2. What is the best form of charity?



3. What is the difference between people who utter obscene and those who propagate obscenity.

**II. Fill in the blanks:**

1. Our salvation lies in ..... the teachings of our beloved prophet.
2. Prophet Muḥammad's (SAW) companions ..... his Hadīth (words & actions) and also ..... them down in books.
3. Prophet Muḥammad's (SAW) words, preferences, practises and order are called .....
4. .... are ranked next only to Qur'ān as whatever our prophet did or said, was by Allāh's orders.
5. Children are flowers of .....

**III. Our prophet Muḥammad (SAW) commanded us to do certain things and refrain from certain things. Put a (G) on the things which should be done and (B) on things which shouldn't be done:**

1. To educate and bring up children well. ( )
2. To brag and boast. ( )
3. To speak and propagate obscenity. ( )
4. To read and teach the Qur'ān. ( )
5. To backbite. ( )
6. To serve parents. ( )
7. To feed the hungry. ( )
8. To clean with right hand after natural evacuation. ( )
9. To respect Qur'ān and Hadīth. ( )
10. To tell lies. ( )
11. To read the Qur'ān and Hadīth carefully. ( )



**Lesson 18****ISLAMIC ETIQUETTE**

We are Muslims. We practise the etiquette of life laid down by our beloved Prophet (SAW). Neither are we rude nor do we like bad-mannered children. So, people expect us to be well-mannered and polite. Allāh and His messenger and other people are pleased with us. We particularly bear in mind the points given below:

(1) We begin whatever we do by reciting Bismillah. Whenever we eat, drink, read or write, we pronounce Bismillah. It is very auspicious.

(2) We never forget to say salām while greeting someone. We greet first and then we talk. After getting up in the morning, we greet everybody at home; we enter a mosque after saying salām and come out of it after saying salām. We say salām our respected teachers and companions in school while entering classes. In offices also, we say salām while entering and also while returning. We take the initiative to say salām to both the elders and younger ones. Allāh rewards us for this and to all people like us and bless us.

(3) Clean mind dwells in a clean body. Hence, we are very careful about cleanliness and tidiness. We relieve ourselves under some cover, clean ourselves with water. In the end, we wash and clean our hands either with soap or clean mud.

(4) We never excrete or urinate in public places or near the houses, or in streets or roads or on walls or in shady places. We always do it aloof under some cover. Few dirty children urinate and excrete in the streets near houses. This causes a lot of inconvenience to people, who walk on the streets. The shoes and clothes get dirty. Everyone curses them. Why should we do such things to distress people and incur Allāh's and all the people's curses?

(5) We eat food from the right hand and clean ourselves with the left hand when we go to toilet. How can we tolerate using the same hand to eat our food and clean ourselves when we go to the toilet? We do not blow our nose here and there. Neither we use our sleeves nor our garments to do so. We blow our nose with left hand by stepping aside and wipe with a handkerchief, if it is necessary to do so. Some dirty boys blow their noses wherever they like. They put their fingers in the nostrils and bite their nails all the time. This is untidy and we should avoid such dirty habits.

(6) We use our right hand to give water or anything else; and use right hand to take what is given to us.

(7) When our elders call us, we reply by answering Jee (Yes). We go near them and stand politely; listen attentively to them and immediately carry out their orders. We never let out secrets and never eavesdrop (listen stealthily when two persons are talking). We do not cut in nor do we interrupt when another person is talking. While addressing elders by name, we add Janab (Sir) in the beginning and end it with Sahib.

(8) We recite Darūd and Salām whenever our Prophet's name is mentioned. We also mention other prophets names with

due respect. We prefix Hazrat to their names and “ ‘Alay His Salām” (Let peace be upon them) after their names. The names of Prophet's companions and other great elders are spoken of with much courtesy and respect. We say "Razi Allāh ‘Anho" (Allāh is pleased with them) after the names of Ṣaḥābah. And say "Raḥmatullah ‘Alayh" (Allāh's blessings be upon them) after the names of great religious leaders and scholars.

(9) We never enter the house of others rashly or peep into their houses from the doors or windows. But, we reach their houses from the main entrance, greet them with salām and ask their permission to enter the house. If permitted, we enter the house, otherwise we return. Even in our own houses, we enter by greeting, so that everyone knows about our arrival. Who knows in what condition the family members are!

(10) We all brothers and sisters have our food together. We wash our hands and faces before having our food. We have our food with good manners and begin eating by saying *Bismillāh*. If we are eating out of one plate, we eat out of the portion in front of us. We always use our right hand to eat and relish whatever we eat, and never find fault with our meals. If we need to drink water while eating, we hold the glass in the left hand, support it with the right hand, and drink slowly within three breaths. After eating, we wash our hands and face and offer thanks to Allāh by reciting masnoon du‘ā (Prescribed invocation).

الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَا وَجَعَلَنَا مِنَ الْمُسْلِمِينَ  
 (Alḥamdu lillāhilladhi Aṭ‘amnā wa Saqānā wa Ja‘alnā Min-al-Muslimīn)

**Exercise****I. Match the following:****Col. A**

1. We eat our food
2. When our elders call us
3. After the names of Ṣaḥābah
4. After the name of our dear
5. While start eating.
6. After eating.

**Col. B**

- a) Recite Darūd Sharīf
- b) With right hand
- c) Alḥamdu lillāh
- d) Bismillāhir Raḥmanir Raḥīm..
- f) We reply by Answering Jee (yes)
- g) Raziallāh ‘Anhuma

**II. Write true or false:**

1. We should not greet youngers. ( )
2. After getting up in the morning, we should greet every body at home. ( )
3. We should let reveal secrets. ( )
4. We should enter the house of others rashly. ( )
5. To blow the nose here and there or put fingers in nostrils are bad habits. ( )
6. Clean mind dwells in a clean body. ( )



**Lesson 19****GOOD HABITS**

1. We not only do good, but also ask others to do good.
2. We are always in awe of Allāh; and never do evil. We know very well that Allāh knows everything and we cannot hide anything from Him. He will punish us severely if we do evil.
3. We always tell the truth and never lie even by oversight. We accept our faults and ask pardon after telling the truth and repent by "Tauba".
4. We keep our words and fulfill our promises, even if it causes us distress.
5. We never boast, never abuse and hurt others' feelings. We never carry tales nor do we speak ill of others in their absence.
6. We never take others' things without their permission
7. We help weak and sick people. We also help blind, lame, crippled and poor people.
8. We are pleased with the innocent prattle of our younger siblings and small children of school. We love them and include them in our plays and meals. We never strike or scold them for their faults, but advise them lovingly and forgive them.
9. Our dear parents have cherished us lovingly. Our loving teachers have taught us to read and write. We are all very much obliged to all of them. We will always serve them, respect them

and obey them. Our elders are pleased with us. We never make them angry.

10. We are very much grateful to Allāh for His unlimited favours. We are thankful to Him and regularly pray to Him. Our beloved Prophet (SAW) has shown us the right path. Without him, we would have gone astray. We listen carefully to Allāh's commands and His messenger's teaching and act upon them. We love them more than our parents.

All these good habits are taught to us by our true religion, Islām. We are Muslims and Muslims follow the complete teachings of Islām.

### Exercise

#### I. Answer the following:

1. What will Allāh do when we do evil?
2. What should we have to do when we commit mistakes?
3. What should we do when we make a promise to others?
4. What should we do when the youngster, make mistakes?
5. How can we express our gratitude to Allāh?

#### II. Fill in the blanks:

1. We are always in ..... of ..... and never do .....
2. We always tell the ..... and never ..... even by oversight.
3. Our dear prophet has shown us the ..... path. Without him, we would have gone .....
4. We never.....
5. We ..... our faults and ask ..... after telling the truth and repent by .....

## Lesson 20

# ETIQUETTE OF RECITING THE HOLY QUR'ĀN

The Qur'ān is the holy and sacred book of Allāh. This sacred book was revealed to our dear Prophet Muḥammad (SAW). This book guides us as to how we should lead our lives? We regularly recite it. We have to pay attention to certain points while reciting it.

Etiquettes of reciting the Qur'ān

1. First of all, we have to purify, clean ourselves and perform ablution.

2. We respect this great and holy book immensely. We lift it with great care and hold it very firmly so that we do not drop it.

3. It is kept on a lectern, also known as *rehal*, (folding stand to keep holy books while reciting) or a high place before opening and reciting it with respect.

4. We begin by reciting *A'uzubillāhi Minashshaytānir Rajīm* (I seek protection of Allah from the accursed Shaytan) so that shaytan does not hinder us in this virtuous deed of ours.

5. After this, we recite *Bismillāhir Raḥmanir Raḥīm* to begin the recitation of the Qur'ān.

6. We read clearly and stillnessly.



7. We take care to read correctly by paying full attention to every affix of *Zer*, *Zabar* and *Pesh*.

8. We observe every pause and stop, wherever it is required.

9. While reciting, we do not talk or look elsewhere and recite with full concentration.

10. After finishing the recitation, we keep the Qur'ān in its cover and place it on a clean and secure place.

### Exercise

What are the etiquette of reciting the Qur'ān?



## Lesson 21

# ṢALĀH

## RECITALS AND INVOCATIONS

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(*Bismillāhir Raḥmānir Raḥīm*)

In the name of Allāh, the Beneficent, the Merciful.

### Takbīr-e- Tahrīmah:

اللَّهُ أَكْبَرُ

(*Allāhu Akbar*)

Allāh is the Greatest.

### Thanā: (Hymn in the praise of Allāh.)

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ.

(*Subḥānakallāhumma Wa Bi Ḥamdika Wa Tabārakasmuka  
Wa Ta'ālā Jadduka Wa Lā Ilāha Ghayruka*)

O Allāh! You are sanctified. We praise You. Your name is of great blessedness. And Your greatness is supreme, and none else is worthy of worship except You.

### Some people recite this during Sana:

اللَّهُمَّ بَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ. اللَّهُمَّ

نَقِّنِي مِنْ خَطَايَايَ كَمَا يُنْقَى الثَّوْبُ الْأَبْيَضُ مِنَ الدَّنَسِ. اللَّهُمَّ اغْسِلْنِي مِنْ

خَطَايَايَ بِالْمَاءِ وَالثَّلْجِ وَالْبَرْدِ.

(*Allāhumma bā'id bayni wa bayna khatā-ya-ya kama bā'atta bayn-al- mashriqi wal maghrib. Allāhumma naqqini min khata-ya-ya kama yunaqqith-thaub-ul-abyadu min-ad-danas. Allāhummaghsilni min khata-ya-ya bil mā'i wath- thalj-i-wal-bard).*

O Allāh! Create distance between me and my sins just as You have created distance between the east and the west. O Allāh! Purify and clean me of sins as white cloth is cleaned and purified of dirt. O Allāh! Wash off my sins with water, ice and hailstones.

### Ta'awwudh:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

(*A 'ūdhu Billāhi Minash Shayṭānir Rajīm*)

I seek the protection of Allāh from accursed Shayṭān.

### Tasmiyah:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(*Bismillāhir Raḥmānir Raḥīm.*)

In the name of Allāh, the Beneficent, the Merciful.

### Surah Al-Fatiḥa:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۝ الرَّحْمَنِ الرَّحِيمِ ۝ مَلِكِ

يَوْمِ الدِّينِ ۝ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ۝ اهْدِنَا

الصِّرَاطَ الْمُسْتَقِيمَ ۝ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ

غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ۝ (آمين)

(*Alḥamdu Lillāhi Rabbil 'ālamīn. Arrahmānir Rahīm. Māliki Yawmiddīn. Iyyaka Na 'budu Wa Iyyaka Nasta 'īn. Ihdinas Sirātal Mustaqīm. Sirātal Ladhīna An 'amta 'Alayhim Ghayril Maghdūbi 'Alayhim Wa laddāllīn.*)

All the praise are for Allāh, the sustainer of all of the worlds. The beneficent, the merciful. Master of the Day of Judgement. O Allāh ! You alone do we worship and You alone do we ask for help. Lead us along the straight path. The path of those whom You have favoured. Not of those who incurred Your wrath, nor of those who went astray. (Āmīn)

### Surah Al-Ikhlās:

قُلْ هُوَ اللهُ أَحَدٌ ۝ اللهُ الصَّمَدُ ۝ لَمْ يَلِدْ ۝  
وَلَمْ يُولَدْ ۝ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ۝

(*Qul Huwallāhu Aḥad. Allāhus Ṣamad. Lam Yalid. Wa lam Yūlad. Wa Lam Yakullahū Kufuwan Aḥad.*)

Say: He is Allāh the One and the only. Allāh the Eternal, the Absolute. He begets not. Nor is He begotten. And there is none comparable unto Him.

### Tasbīḥ for Rukū' or Bowing:

سُبْحَانَ رَبِّيَ الْعَظِيمِ

(*Subḥāna Rabbiyal 'Azīm*)

Glory be unto my Sustainer, the Majestic.

### Tasmī' (Rising from Rukū'):

سَمِعَ اللهُ لِمَنْ حَمِدَهُ

(*Sami 'Allāhu Liman Hamidah*)

Allāh listens to those who praise Him.

**Tahmeed (After rising from Rukū):**

رَبَّنَا لَكَ الْحَمْدُ

(*Rabbanā Lakal Hamd*)

Our Sustainer! All the praises are for You.

**Some persons add:**

حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ

(*Hamdan Kathīran Tayyiban Mubārakan Fīh*)

Lots of praises, pure praises, and abundant praises.

**Tasbīh for Sajdah (Prostration, placing forehead on the ground)**

سُبْحَانَ رَبِّيَ الْأَعْلَى

(*Subhāna Rabbiyal A‘la*)

Glory be unto my Sustainer, the most Exalted.

Some recite this invocation between two prostrations.

رَبِّ اغْفِرْ لِي وَارْحَمْنِي وَعَافِنِي وَاهْدِنِي وَارْزُقْنِي

(*Rabbigh firli Warhamni Wa‘āfini Wahdini Warzuqni*)

O Lord! Forgive me, have mercy on me, keep me in good health make me follow the right path and grant me peace and sustenance.

**Tashahhud:**

التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَ

رَحْمَةُ اللَّهِ وَبَرَكَاتُهُ. السَّلَامُ عَلَيْنَا وَ عَلَى عِبَادِ اللَّهِ الصَّالِحِينَ.

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.

*(At-tahiyātu lillāhi waṣṣalawātu waṭṭayyibātu.  
As-salāmu 'alayka ayyuhan nabīyyu wa raḥmatullāhi wa  
brakātuhu. As-salāmu 'alaynā wa 'ala 'ibadillāhiṣ-ṣālihīn.  
Ash-hadu al lā ilāha illallāhu wa ash hadu anna  
Muḥammadan 'abduhu wa rasūluhu.)*

All the salutations, prayers and nice things are for Allāh. Peace be upon you O prophet, and the blessings of Allāh and His grace. Peace be upon us and all the righteous servants of Allāh. I bear witness that none but Allāh is worthy of worship; and bear witness that Muḥammad is the servant and Messenger of Allāh.

### Darūd Sharīf:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ  
وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَّجِيدٌ. اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَ  
عَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ  
حَمِيدٌ مَّجِيدٌ.

*(Allāhumma ṣalli 'alā Muḥmmadinw wa 'alā āli  
Muḥammadin, kamā ṣallayta 'alā Ibrāhīma, wa 'alā āli  
Ibrāhīma innaka ḥamīdum majīd. Allāhumma bārik 'ala  
Muḥammadin wa 'alā āli Muḥammadin, kamā barākta 'alā  
Ibrāhīma, wa 'alā āli Ibrāhīma innaka ḥamīdum majīd.)*

O Allāh! Bless Muḥammad (SAW) and the offspring of Muḥammad as You blessed Ibrāhīm and the offspring of Ibrāhīm. Verily, You are worthy of praise and are the most exalted. Oh Allāh! Bestow Your favours on Muḥammad (SAW) and the offspring of Muḥammad (SAW) as You bestowed Your

favours on Ibrāhīm and the offspring of Ibrāhīm. Verily, You are worthy of praise and You are most exalted.

### Invocation after Darūd

اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ  
فَاغْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ وَارْحَمْنِي إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ ۝

(*Allāhumma Innī Zalamtū Nafsi Zulmān Kathīranw wa la yaghfirudh dhunūba Illā Anta Faghfirlī Maghfira tam Min Indika Warhamnī Innaka Antalghafūrur Rahīm*)

O Allāh! I have done great wrong to myself and none but You forgives the sins. Hence, accord me forgiveness from Yourself and have mercy on me. Verily You are the most forgiving and most merciful.

### Salām:

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ

(*Assalāmu 'Alaykum Wa Rahmatullāh*)

Allāh's peace and blessings be on you.

### Du'ā-e-Qunūt (Obeisance)

اللَّهُمَّ إِنَّا نَسْتَعِينُكَ وَنَسْتَغْفِرُكَ وَنُؤْمِنُ بِكَ وَنَتَوَكَّلُ عَلَيْكَ  
وَنُثْنِي عَلَيْكَ الْخَيْرَ وَنَشْكُرُكَ وَلَا نَكْفُرُكَ وَنَخْلَعُ وَنَتْرُكُ مَنْ  
يَفْجُرُكَ اللَّهُمَّ إِيَّاكَ نَعْبُدُ وَلَكَ نُصَلِّي وَنَسْجُدُ وَإِلَيْكَ نَسْعِي  
وَنَحْفِدُ وَنَرْجُو رَحْمَتَكَ وَنَخْشَى عَذَابَكَ إِنَّ عَذَابَكَ بِالْكَفَّارِ  
مُلْحَقٌ ۝

*(Allāhumma Innā Nasta 'īnuka Wa Nastaghfiruka Wa Nu'minūbika Wa natawakkalu 'Alayka Wa Nuthnī 'alaykal Khayra Wa Nashkuruka Wala Nakfuruka. Wa Nakhla 'u Wa Natruku Manyyaffuruka Allāhumma Iyyā Ka-na 'budu Wa Laka Nuṣallī wa Nasjudu Wa 'īlayka Nās 'ā Wa Nahfidu Wa Narjū Rahmataka Wa Nakhshā 'adhābaka Inna 'Adhabaka Bilkuffari Mulhiq.)*

O Allāh! We seek Your help and beg Your pardon and affirm our faith in You and rely on You and give good praise to You and thank You and do not withhold our gratitude from You and leave and forsake him, who disobeys You. You alone do we worship and to You do we offer Ṣalāh and fall prostrate before You and run and rush towards You and hope for Your mercy and fear Your chastisement. Verily! Your chastisement is to close in on the unbelievers.

**Some people recite this Qunūt-**

اللَّهُمَّ اهْدِنِي فِي مَن هَدَيْتَ وَعَافِنِي فِي مَن عَافَيْتَ وَتَوَلَّنِي فِي مَن تَوَلَّيْتَ وَبَارِكْ لِي فِي مَا أَعْطَيْتَ وَقِنِي شَرَّ مَا قَضَيْتَ فَإِنَّكَ تَقْضِي وَلَا يُقْضَى عَلَيْكَ إِنَّهُ لَا يَدُلُّ مَن وَالَيْتَ وَلَا يَعِزُّ مَن عَادَيْتَ تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ وَصَلَّى اللَّهُ عَلَى النَّبِيِّ

*(Allāhummahdinī fī man hadayta Wa 'āfinī Fī Man 'āfayta Wa tawallanī Fi man Tawallayta Wa Barik Lī Fīmā A'tayta Wa Qinī Sharra Mā Qadayta fa Innaka Taqdī wa lā Yuqdā 'alayka Innahū La yadhillu Manw Wa layta Wa Lā y'izzu Man 'ādayta Tabārakta Rabbanā Wa Ta'ālayta Wa Sallallāhu 'alannabī.)*



O Allāh! make me among those whom You have guided, and make me among those whom You have saved, and make me among those whom You have chosen, and bless whatever You have given me, and protect me from the evil which You have decreed; verily, You decide the things and nobody can decide against You; and none whom You have committed to Your care shall be humiliated and none whom You have taken as an enemy shall taste glory. You are blessed, our Lord, and Exalted, we ask for Your Forgiveness and turn to You. Peace and mercy of Allāh be upon the Prophet. (SAW)

### Invocation after Ṣalāh:

اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ ۝

*(Allāhumma Antassalāmu Wa Minkassalāmu Tabārakta Yā Dhal Jalāli Wal Ikrām)*

You are the bestower of peace, and peace flows from You. You be praised, the most Exalted and Glorious.

### Invocation after Adhān:

اللَّهُمَّ رَبِّ هَذِهِ الدَّعْوَةِ التَّامَّةِ وَالصَّلَاةِ الْقَائِمَةِ اِنِّ مُحَمَّدٌ الْوَسِيْلَةُ وَ

الْفَضِيْلَةُ وَابْعَثْهُ مَقَامًا مَحْمُودًا الَّذِي وَعَدْتَهُ. اِنَّكَ لَا تُخْلِفُ الْمِيْعَادَ ۝

*(Allāhumma Rabba hadhihid D'watit Tāmmah Wassalātil Qāimah Āti Muḥammada Nilwasīlata walfadīlah Wab'āthhu Maqāmam Maḥmūda Nilladhī Wa'āttahū Innaka Lā tukhliful Mī'ād.)*

O Allāh! Lord of this perfect-call and the present prayer. Bestow upon Muḥammad (SAW) his eternal right of intercession, distinction of the highest class (in paradise) and raise him to the praise worthy position that You have promised him verily you do not do anything against your promise.

## Exercise

### I. Answer the following questions:

1. What do we say when we touch the ears at the beginning of Ṣalāh?
2. What do we recite when rising from Rukū' after Tasmī'?
3. What is the Tasbīḥ for Sajdah and how many times one should recite it in a sajdah?
4. When do we recite Tashahhud?
5. What do we recite before Salām?
6. In which Ṣalāh we recite Du'ā-e- Qunūt?

### II. Match the following:

1. Takbīr-e- Tehrīmah
2. Ta'awwuz
3. Tahmīd
4. Tashahhud
5. Tasmiyah

رَبَّنَا لَكَ الْحَمْدُ  
 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 التَّحِيَّاتُ لِلَّهِ وَالصَّلَاةُ وَالطَّيِّبَاتُ  
 اللَّهُ أَكْبَرُ  
 أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

### III. Write the tasbīḥ in following:

1. Tasbīḥ of Rukū' (or bowing).....
2. Tasbīḥ for Qauma (rising from Rukū') .....
3. Tasbīḥ of Sajdah .....

### IV. Activity:

1. Perform Wuḍu in its prescribed way.
2. Now, perform two rak'at at namaz according to the method, you have studied in the chapter.

