

Junior Jeopardy Study Materials - Lev 4 / 5

Topic #1: Five Pillars of Islam

1- What is the Shahada?

The Shahada (*shahadah*) is the Arabic term for the declaration of faith in one God (Allah) and His messenger.

What does the Shahada mean?

Transliteration: “*Ashadu an la ilaha illa illa-ilah, wa ashadu anna muhammadan rasul ullah.*”

Translation: “There is no God but God (Allah – i.e. there is none worthy of worship but Allah), and Muhammad is the Messenger of Allah.”

It is the most sacred statement in Islam, and must be recited with full understanding and mindfulness of its meaning.

Why is the Shahada important?

The belief in one Allah is the central tenet of the Islamic faith, around which all else revolves. Muslims are continuously reminded of this foundational belief, in the recital of the Shahada (*shahadah*) during each of the five daily prayers, as well as many more pivotal moments of a Muslim’s life.

The second part of the Shahada requires Muslims to acknowledge and testify to the belief in the Prophet Muhammad (peace be upon him) as Allah’s messenger. This serves as a reminder to Muslims of the importance of the Prophet Muhammad (peace be upon him), but also as a reminder to never associate partners with Allah, for He is just a messenger, and Allah remains one God alone.

Facts about the Shahada

- The Shahadah is one of the five pillars of Islam. It is a sacred testament given for Muslims to uphold throughout their lifetime and embody in all of their actions and intentions.
- The Shahadah is recited in the Athan (call to prayer).
- Muslims recite the Shahadah once or twice in their Salah, which they are obliged to do during five different times of the day.
- When someone wishes to convert to Islam as their religion, reciting the Shahadah marks their entrance into Islam and their life as a Muslim.

The Shahadah is spoken as the first words a Muslim baby hears upon entering the world, and Muslims strive for the Shahadah to be their last words upon their death.

2- What is Salah (*salat*)?

Salah (*salat*) is the Arabic term for the ritual prayer that is obligatory for Muslims to perform five times a day. It forms one of the five pillars of Islam.

The five prayers are:

Fajr, which takes place at pre-dawn

Dhuhr (*Dhur, Zhur*), which takes place just after the sun reaches its zenith

Asr, which takes place between noon and sunset

Maghrib, which takes place just after sunset

Isha, which takes place during the night/at night-time

Aside from the five obligatory prayers, Muslims may offer Sunnah and Nafl Salah.

The Sunnah Salah (prayers) are ones in which the Prophet Muhammad (peace be upon him) used to habitually offer as voluntary worship at specified times and places.

Nafl Salah are voluntary prayers that a Muslim may offer at any time as a form of extra Ibadah (worship).

Why is Salah important?

Salah is an integral part of the lifestyle of a Muslim. Through prayer, Muslims are required each day to ponder on the verses of the Qur'an, the Shahadah (the declaration of faith), and Allah's attributes.

Muslims across the world unite in prayer at five specified times each day in the direction of the Kaaba in Mecca, as a means of connecting to Allah and their purpose in life – to remember and worship Him.

“Maintain with care the (obligatory) prayers and (in particular) the middle prayer and stand before Allah, devoutly obedient.” (Qur'an 2:238)

How to pray Salah?

Salah is a ritual prayer that requires certain etiquettes in order to perform it correctly. However, there are some slight differences in what etiquettes are required depending on the Madhhab (school of thought) you follow within the Fiqh of Islam (Islamic jurisprudence).

3- What is Zakat?

Zakat (zakaat, zakah), or almsgiving, is one of the five pillars of Islam. This means that Zakat is mandatory for Muslims, along with the other four sacred pillars of prayer (salah), fasting (sawm), pilgrimage (Haji) and belief in Allah and His Messenger, Prophet Muhammad (peace be upon him) (shahadah). For every sane, adult Muslim who owns wealth over a certain amount – known as the Nisab – he or she must pay 2.5% of that wealth as Zakat.

“...and those in whose wealth there is a recognised right, for the needy and deprived” (Qur’an 70:24-5)

Eligible Muslims pay Zakat once a year, and it is due as soon as one lunar (Islamic) year has passed since meeting or exceeding the [Nisab](#) (certain amount of wealth). The Zakat of every Muslim is then distributed to those who meet the criteria to receive it

What is Nisab?

The [Nisab](#) is the minimum amount of wealth a Muslim must possess before they become liable to pay Zakat. This amount is often referred to as the Nisab threshold.

Gold and silver are the two values used to calculate the Nisab threshold. The Nisab is the value of 87.48 grams of gold or 612.36 grams of silver.

Zakat: A sacred pillar

Zakat is not just a fundamental [pillar of Islam](#), it is also a revolutionary concept which can end extreme poverty – that is the power of Zakat!

As Allah (SWT) tells us in the Holy Qur’an:

“And be steadfast in prayer and regular in charity: And whatever good you send forth for your souls before you, you shall find it with Allah.” (Qur’an 2:110)

It is also a right that the poor have over us.

“Those in whose wealth there is a recognised right for the needy and the poor.” (Qur’an 70:24-25)

Picture this: if just the ten richest people in the world paid Zakat – that would be a staggering 7.7 billion! The power of that money in tackling poverty would be huge.

4-What is Sawm?

Sawm is the Arabic term used to describe the act of fasting. Passed the age of puberty, Muslims are required to fast during the month of [Ramadan](#), which entails abstaining from food, drink, sexual relations and displeasing speech and behaviour from sunrise until sunset.

Why is Sawm important?

The month of Ramadan is the ninth month of the Islamic calendar, and includes the night in which the holy Qur'an was first revealed to mankind, known as Laylat al-Qadr (the night of decree). The month of Ramadan therefore marks an important moment for mankind and requires special devotion from Muslims.

“It was in the month of Ramadan that the Quran was revealed as guidance for mankind, clear messages giving guidance and distinguishing between right and wrong. So, any one of you who is present that month should fast, and anyone who is ill or on a journey should make up for the lost days by fasting on other days later. God wants ease for you, not hardship. He wants you to complete the prescribed period and to glorify Him for having guided you, so that you may be thankful.” (Qur'an | 2:185)

How does Sawm show devotion to Allah?

During this sacred time, Allah asks that Muslims temporarily abstain from their needs and base desires that make up our human selves.

Doing so provides Muslims with the opportunity to acquire a sense of control over their needs, desires and distractions, giving them room for a heightened sense of introspection and their purpose in life – to worship Allah.

Keeping the Sawm for the sake of Allah alone, is a special act of devotion for which there is a unique reward.

In a Hadith Qudsi, Allah (SWT) says:

“All the actions of the children of Adam are for them except for fasting it is for me and I alone will reward for it.”

Sawm Facts

- Sawm is one of the five pillars of Islam and therefore mandatory during Ramadan. However, Muslims can keep the Sawm any time of the year as a form of worship, or in order to make up for lost fasts.
- The Islamic calendar operates on the lunar cycle, as opposed to the Gregorian one we use in modern day. As a result, the month of Ramadan appears to shift forward approximately 14 days each year.
- Fasting is exempt for those who are menstruating, for those pregnant, those suffering from ill health or for any other reason with good cause.
- The Prophet Muhammad (peace be upon him) used to break his fast with a date. It is a beloved sunnah practiced by many during Ramadan.

In a famous hadith, the Prophet (peace be upon him) said:

“When one of you breaks his fast, let him break it with dates for they are blessed. If they are not found, let him break it with water for it is pure.” (Tirmidh)

5- What is Hajj?

Hajj is the sacred pilgrimage performed by Muslims at the holy mosque of Masjid al-Haram in Makkah, Saudi Arabia. It is one of the five pillars of Islam, which means that it is obliged of every Muslim at least once in their lifetime (so long as they have the means). Hajj takes place during the same period each year – during the month of Dhul Hijjah, the twelfth month in the Islamic Calendar. Hajj begins on the 8th of Dhul Hijjah and lasts until the 13th of Dhul Hijjah. The Islamic calendar operates on the lunar cycle, which is why it appears to shift forward approximately 11-12 days each year as it corresponds to the Gregorian calendar.

As Muslims, undertaking Hajj in Islam – is a spiritual duty, as long as we are financially, physically, and emotionally able to do so.

In the Holy Qur’an, Allah (SWT) commands Muslims to take this sacred journey:

“You will enter the Sacred Masjid, God willing, perfectly secure, and you will cut your hair or shorten it (as you fulfil the pilgrimage rituals) there. You will not have any fear. Since He knew what you did not know, He has coupled this with an immediate victory.”

Qur’an | 48:27

While it is only required of Muslims to perform the Hajj at least once in their lifetimes, it can be performed multiple times.

How Long Does Hajj Last?

The Hajj pilgrimage is performed over five to six days, from the 8th to 12th or 13th of Dhul Hijjah. When the new crescent moon is sighted, Eid al-Adha begins, which lasts for four days. The pilgrimage is comprised of a series of rites and rituals, some of which must be performed in order. It can be physically demanding, as pilgrims are required to travel between locations throughout, and can walk on average between 5km-15km per day. Performing Hajj is a test of patience and temperament – it is a spiritual, emotional, and physical challenge, it can take some preparation and for many, it is a once in a lifetime event.

However, it offers Muslims the opportunity to refresh their spiritual selves, to cleanse them of their sins and draw closer to Allah (SWT).

Where Does The Hajj Take Place?

Hajj is performed in Makkah, modern day Saudi Arabia. The pilgrimage consists of a series of rites and rituals across five to six days and is performed across several locations within the vicinity of Makkah.

These locations include:

- The city of Makkah
- The tent settlement of Mina
- Mount ‘Arafah
- Muzdalifah

Who Is Excluded From Hajj?

It is required of every Muslim to perform Hajj at least once in their lifetime. However, the *Hajj* is not intended as a burden upon Muslims, and Muslims are only required to perform *Hajj* so long as it is within their capacity.

Those who are exempt from *Hajj* are the following:

1. Firstly, only Muslim adults (whether male or female) are required to perform *Hajj*. This means that while children may go to *Hajj*, it is not required of them.
2. Secondly, the very weak, sick, elderly, or otherwise physically incapable Muslims are exempt from having to perform the pilgrimage.
3. Thirdly, the Muslim must be financially able to perform *Hajj*. However, if one is in debt, they may still perform *Hajj* as long as:
 - The creditor permits it
 - The debtor has time to pay off the debt
 - Hajj does not affect their ability to pay off the debt

Topic #2: Aqida

I. Monotheism of Lordship & Deity

1. Allah is our only Lord
 - a. To believe that Allah is the only Rab (Lord) means to believe that no one other than Allah can: 1) Create, 2) sustain, 3) give life, 4) cause death, 4) benefit, 5) harm 6) control all affairs.
 - b. Ownership of everything that exists.
 - c. Give commandments, forbid things, legislate.

- d. Forms of Shirk in lordship:
 - i. To believe that there is anyone other than Allah who can sustain, harm or benefit you. There are, for example, people who believe that a dead righteous person (who is dead in his grave) can control their affairs, hear their prayers, etc.
 - ii. To believe that you own yourself. Meaning, that you are free to accept or reject when it comes to Allah's commandments. (Note there is a difference between sinning and rejecting)
 - iii. Attributing the knowledge of the unseen to a prophet, righteous people, fortune tellers, etc or to believe that any of them has control over the universe in any shape or form.
- e. Monotheism of Deity
 - i. To dedicate all open and secret acts of worship to Allah alone. To disbelieve in anything else that is being worshipped like idols, graves, humans, light, fire, angels, etc. A Deity is one for whom your heart longs and yearns.
- f. Forms of Shirk in Deity
 - i. To direct any act of worship towards anyone other than Allah. Such as praying to an angel, a messenger, a righteous man, trees, stones, graves, even if you consider them means to get you closer to Allah.
 - ii. Praying to the dead or seeking their help.
 - iii. Sacrificing animals for anyone other than Allah
- g. Small Shirk - Anything that leads to big shirk
 - i. Thinking that any of the following is a cause/means to keep evil/envy away
 - 1. Ex. horse shoes, evil eye, amulets, ravens
 - 2. If the person starts to believe that they themselves benefit or harm, it becomes big shirk of Lordship.
 - ii. Forbidden form of Tawassul (Getting closer to Allah)
 - 1. Asking a dead person to pray to Allah on your behalf.
 - 2. Asking a dead person to ask Allah to forgive you.
 - 3. However, if the person says to the dead man/woman "help me" or "forgive my sins", **it becomes big shirk.**

II. Names and Attributes of Allah

1. Knowing Allah is the basis of our religion, one of the pillars of Monotheism and one of the first things we must know.
2. Quranic verses that include Names and Attributes have a great status.
 - a. In Muslim “the greatest verse in the Book of Allah is the one about the Throne”. This verse is full of Names and Attributes (Ayat al-Kursi)
3. Loving verses that include Names and Attributes can be a reason for us to go to Heaven.
 - a. In Bukhari, one of the companions always read Surat Al-Ikhlās when leading the prayer. His friends complained to our Messenger, Muhammad (SAAW). The prophet said to him “why do you keep reading this chapter?” he said “I love it”. The prophet replied “your love for that chapter sent you to Heaven”.
4. Allah commanded us to call upon Him with His Names and Attributes.
 - a. Allah says “And to Allah belong the best names, so invoke Him by them. And leave [the company of] those who practice deviation concerning His names. They will be recompensed for what they have been doing” Surah 7:180
 - b. In Bukhari “Allah has 99 Names. Whoever learns them (uses them when worshipping Allah) will go to heaven.”
5. The difference between Muslims and Jews is related to Names and Attributes of Allah. They attributed to him some imperfections like “rest” “regret” etc.
6. The difference between Muslims and Christians is also related to the same field. They attributed a wife, a son, death, and other human imperfections.
7. Learning the Names and Attributes of Allah is one of the ways we get closer to Allah, worship Him, and Pray to him. Scholars agree that it is one of the most honorable branches of knowledge.

III. Belief In Angels

1. Worshippers/servants of Allah, created by Him. They are not Gods, sons or daughters of God.
2. Created from light. They are neither male nor female.
3. They do not/cannot ever disobey Allah (i.e., they are infallible). They do what they are commanded.

4. We believe in all the ones mentioned by Allah in the Quran and by the Messenger of Allah in authentic hadiths. Every Muslim must believe in them because it is one of the six articles of Iman mentioned in the Hadith of Gebriel.
5. We must believe that their numbers are huge and no one knows the actual number except Allah.
6. We believe that they have wings
 - a. Allah says “All praise is [due] to Allah , Creator of the heavens and the earth, [who] made the angels messengers having wings, two or three or four. He increases in creation what He wills. Indeed, Allah is over all things competent.” Quran 35:1
 - b. Ibn Mas’uud said “the Messenger of Allah saw Gebriel and he had 600 wings. Each wing blocks the horizon” Narrated by Ibn Hajar and Imam Ahmed (Ibn kathier said the hadith is Sound)
7. We believe that angels don’t eat or drink. Things that bother humans bother angels (such as bad smell)
8. Among the angels are:
 - a. Gebriel: The angel who is assigned to deliver revelations to messengers of Allah. Allah described him as “Verily this is the word of a most honourable Messenger, Endued with Power, with rank before the Lord of the Throne, With authority there, (and) faithful to his trust.” Quran 81:19-21
 - b. (Mikal): The angel who is assigned rain.
 - c. (Israfiel): Holding the horn waiting for permission to blow it.
 - i. Allah says “And the Horn will be blown, and whoever is in the heavens and whoever is on the earth will fall dead except whom Allah wills. Then it will be blown again, and at once they will be standing, looking on” Quran 39:68
 - d. Malik: The gate keeper of hell
 - e. Angels that write down our good and bad deeds
 - f. Angels that ask for forgiveness for the believers.
 - g. Angels that protect and fight with the believers.
 - h. Angels that carry the Throne and glorify Allah.

V. Scriptures

1. We believe that Allah revealed his words to Messengers before Muhammad. In the Quran Allah mentioned:
 - a. SuHuf (to Ibrahim & Moses)

- b. Torah (revealed to Moses)
 - c. Injeel (revealed to Jesus)
 - d. Azzabuur (revealed to David)
 - e. Al- Quran (revealed to Muhammad)
2. These books included Allah's Legislation. The only Book Allah preserved is the Quran.
 3. Allah made the Quran a criterion over all previous scriptures. It confirms any truths included in them and denies anything that was added, removed, changed, or distorted by the generations that came after the messengers.
 4. According to the Quran, what the people of the book (Jews and Christians) have today are books that include distortion. Three types of distortion include:
 - a. Writing
 - i. Allah says, "So woe to those who write the "scripture" with their own hands, then say, "This is from Allah ," in order to exchange it for a small price. Woe to them for what their hands have written and woe to them for what they earn." Surat Albaqara: 79
 - b. Tongue
 - i. Allah says, "And indeed, there is among them a party who alter the Scripture with their tongues so you may think it is from the Scripture, but it is not from the Scripture. And they say, "This is from Allah ," but it is not from Allah . And they speak untruth about Allah while they know." Surat Al Imran: 78
 - c. Meaning
 - i. Allah says, "O Messenger, let them not grieve you who hasten into disbelief of those who say, "We believe" with their mouths, but their hearts believe not, and from among the Jews. [They are] avid listeners to falsehood, listening to another people who have not come to you. They distort words beyond their [proper] usages, saying "If you are given this, take it; but if you are not given it, then beware." But he for whom Allah intends fitnah - never will you possess [power to do] for him a thing against Allah" Surat Alma'ida: 41
 - d. Any legislation that is in one of these scriptures but not in the Quran or authentic Sunnah is considered abrogated (we cannot follow it).
 - i. Allah says, "And We have revealed to you, [O Muhammad], the Book in truth, confirming that which preceded it of the Scripture and as a criterion over it. So judge between them by what Allah has revealed and do not follow their inclinations

away from what has come to you of the truth” Surat Alma’ida:
48

- e. The Quran (its letters and meaning) is the true word of Allah. The Quran is not created. It came from Allah and to him it will return before the Day of Judgment

VI. Messenger of Allah

1. All Messengers are humans

- a. Best humans that walked on this planet
- b. Allah sent them to deliver his law/religion to his creation
- c. They are worshippers of Allah
- d. We cannot worship them
- e. They are all Ma’suums (They do not commit sins in the way we do. When it comes to big sins, they never commit them)
- f. They are ma’suums because Allah intended for them to be our role models. Compare that to angels.
- g. We must believe in all of them. Whoever disbelieves in one messenger is like he disbelieved in all of them and in Allah who sent them.
 - i. Allah says “Indeed, those who disbelieve in Allah and His messengers and wish to discriminate between Allah and His messengers and say, "We believe in some and disbelieve in others," and wish to adopt a way in between - (150). Those are the disbelievers, truly. And We have prepared for the disbelievers a humiliating punishment. (151)” Quran 4:150-151 (Note: the word “discriminate” in the verse means to believe in some and disbelieve in others)
- h. Some messengers have a higher status than others. The best Messenger is Muhammad, after him is Abraham.
- i. We must believe in the 25 messengers mentioned by name in the Quran. They are:
 - i. 1- Adam, 2- Nuuh, 3- Ibrahim, 4- Mosa, 5- ‘Isa, 6- IsHac, 7- ya’cub, 8- Dawuud, 9- Solaiman, 10- Ayuub, 11- yusuf, 12- Haruun, 13- Zacharyya, 14- Yahya, 15- Elias, 16- Isma’il, 17- Eliasa’
- j. “Muslim” is a name given to the followers of any messenger in his time. For example, in the time of Moses, those who followed him and believed in his message are Muslims.

- k. Anyone that claims to be a messenger after Muhammad is a kafir and anyone who believes in him is also kafir.

Topic #3: Seerah of Prophet (s)

Prophet Muhammad (s) - Madinan Era

Prophet Muhammad (s) migrated from Makkah to Madina in the 13th year of his Prophethood. He was accompanied by Abu Bakar Siddiq (RA) in this journey.

On his journey towards Madina, Prophet Muhammad (s) stayed in Quba for 14 days. It was situated in the outskirts of Madina. The first Masjid of Islam in the history was built in Quba.

As they approached Madinah, the people had gathered on the streets, eager to greet them. Everyone wanted the Prophet (s) to be his guest.

Finally by Allah's command the camel Qaswa, that Muhammad (s) was riding on stopped by Abu Ayyub Ansari's house and thus Prophet (s) stayed there.

The first thing Muhammad (s) did on reaching Madina was to construct a mosque. It was a simple structure made of mud bricks, wooden poles and a roof made of Palm leaves. Here prayers to God were offered five times daily in a free atmosphere for the first time in the history of Islam. This mosque was known as Masjid An Nabwi.

He next turned to establishing a brotherhood of the Muslims in Madina. Those who had fled from Makkah, called Muhajireens (immigrants) had left all their property and belongings behind. So, to provide shelter for them, every refugee was bound in a bond of brotherhood with one of the residents of Madina, called Ansar (Helpers).

Every Ansar would adopt a Muhajir and share half his possessions with him or her (Muhajir).

The Ansar happily responded to the call and soon every poor Muslim from Makkah was given the means to earn a living. This built the bond of brotherhood strongly in the hearts of people and helped ease the suffering of the poor.

To establish peace, Prophet (s) issued a document known as the Constitution Of Madinah. It described the duties and rights of the residents.

The Jews of Madina had also welcomed Prophet (s) warmly and they had hopes he would join them.

The Prophet (s) also made a Treaty with the Christians of Najran, a land in Northern Arabia.

All these treaties were made to show that Islam is a religion of tolerance and peace.

After the mosque was built, the issue came up of how to call people to Salah. People had suggestions to use a horn like Jews or a bell like Christian churches. Prophet (s) wasn't satisfied and then Allah SWT sent a dream to Abdullah Ibn Zayd, one of Prophet's (s) companion. He saw a man in green robes reciting some beautiful verses to him. The prophet SAW declared this dream as a true one and asked these words be taught to Bilal RA. So the first Muaddhin in Islam was Bilal RA.

Muslims were beginning to enjoy a stable community life in Madinah.

By the second year of Hijra, duty of Zakah was announced for all the Muslims.

Not everything was peaceful in Madinah. The three Jewish tribes of Qaynuqa, Quraiza and Nadir started feeling hostile towards Prophet SAW. They did not like his teachings. In addition some Jews were leaving their religion and becoming Muslims. Even one of their Rabbi by the name of Abdullah Ibn Salam had accepted Islam.

The idol worshipers of Makkah never forgot the Muslims. Whenever they captured any Muslims, they would often take them back to Makkah and torture them.

The Makkans would send out small groups to attack the outskirts of Madina.

The Prophet(SAW) organized small groups of Muslims to go on patrol and defend against these attacks. In the two years after the emigration, the encounters between the two groups were small skirmishes and raids. In Ramadan of 624 CE, this changed.

That year, the Prophet Muhammad received information that Quraysh had a large caravan returning from Syria to Makkah. The Muslims planned to raid the caravan in retaliation for Quraysh's taking the property that Muslims could not take with them to Medina. Prophet Muhammad did not intend to go to battle. Abu Sufyan, one of the Makkani leaders who was with the caravan, received word of the plan for the raid and called on the Makkans to send troops to protect the caravan.

Before the Prophet decided to fight the Makkans, he consulted his followers who were made up of Muslims who emigrated from Makkah (called Muhajirun) and Muslims from Medina (called Ansar). He waited for the support of the Muslims from Medina because the Constitution of Medina that they signed on to did not include fighting outside of Medina. Once he received their support, the Prophet Muhammad decided to engage in battle. At the wells of Badr, the Muslims and the Makkans met for battle. The Muslims were outnumbered by the Makkans 3 to 1. The battle began with an Arab tradition where each side sends out warriors to fight each other. Ali, the Prophet's son-in-law and cousin, Hamza, the Prophet's uncle, and Ubayda, a companion of the Prophet from his clan, represented the Muslims and defeated the Makkani warriors. The battle then began and ended with a decisive victory for the Muslims. Muslims were victorious in Battle Of Badr which made their position even more secure than ever.

Jewish tribe of Banu Qaynuqa, publicly challenged Muslims to a fight and the Muslims surrounded their neighborhood. Eventually, Banu Qaynuqa agreed to pack up and leave the city forever. They broke the treaty and were exiled.

The remaining two Jewish tribes continued living peacefully but never gave up their secret plotting against the Muslim Community.

In the same year, the Muslims were ordered from Allah (SWT) to pray in the direction of Ka'bah instead of facing Masjid Al Aqsa. Thus the direction of qibla was changed to Makkah.

The next battle was Battle of Uhud, that took place near Mount Uhud to the north of Madina in Shawwal of the third year after Hijrah. The polytheists sought support from their allies and mobilized an army made up of three thousand men to take revenge for their destructive defeat in the Battle of Badr. Muslims lost this battle to the Quraysh. Prophet Muhammad (s) was hurt on this battle and his Uncle Humza Ibn Muttalib was martyred. Humza was struck by an Abyssinian slave, Wahshi.

The Muslims had a new threat from home. Banu Nadir, another Jewish tribe that lived in the city tried to kill Prophet (s). They were told to leave Madina forever. Some of them went to live in Khaybar and some went to Palestine. But they were determined to take revenge against the Muslims.

A delegation from Khaybar consisting of leaders from Banu Nadir met with the leaders of Makkah and they decided to attack Muslims of Madina.

The Jews sent messages to all the hostile Arab tribes to join them in fighting against the Muslims.

Makkans marched towards Madina with 10,000 soldiers to battle Muslims. This was known as Battle Of Khandaq or Battle Of Trench. It is also known as Battle Of Ahzab. To prepare for this battle, Muhammad (SAW) called a council for strategic planning. A companion, Salman Al Farsi came up with the idea of digging a trench around Madina. His plan worked and the Makkans could not cross the trench. And they got caught in a fierce storm that forced them to go back to Makkah. Muslims won this battle without fighting.

In the sixth year of Hijrah, Muhammad (s) left for Makkah to perform Umrah with 1400 companions. He camped at Hudaibiyyah, just short of Makkah. His match was entirely peaceful but the Makkans leaders barred their entry to perform Umrah. Here at Hudaibiyyah, Prophet (s) signed a peace treaty with them, known as Treaty Of Hudaibiyyah. It provided for 10 years of peace between the Quraysh and the Muslims.

Within a year, the Makkans broke the deal and attacked a group of Muslims. Muslims then decided to go and free Makkah from idol worshiping.

Prophet (s) raised an army of 10,000 Muslims and set out to Makkah in the month of Ramadan. They camped outside of Makkah. The Makkans had no hopes of fighting such a huge army. Abu Sufyan declared his acceptance of Islam and agreed to surrender Makkah peacefully. Ka'bah was cleaned of all the idols and rededicated to the service of Allah SWT alone. Prophet's bitter enemies in Makkah became Muslims, after seeing the fair, kind and just treatment of our beloved Prophet (s).

Our beloved Prophet (s) passed away at the age of 63 years in the month of Rabiul Awwal.

Topic #1: Surah Fatiha, Surah An Nas

English	Arabic	English	Arabic
Thanks be to Allah	الْحَمْدُ لِلَّهِ	Guide us= eh-de-na	إِهْدِنَا
lord	رَبِّ	path	الصِّرَاطَ
All the worlds	العالمين	straight	المُسْتَقِيمِ
The Most Merciful	الرَّحْمَنِ	The Path (of)	صِرَاطَ
The Most Beneficent	الرَّحِيمِ	those	الَّذِينَ
King / owner/ master	مَالِكٍ / مَلِكٍ	You blessed	أَنْعَمْتَ عَلَيْهِمْ
Day of Judgement	يَوْمِ الدِّينِ	not	غَيْرِ
You alone	إِيَّاكَ	The ones you are angry with	الْمَغْضُوبِ عَلَيْهِمْ
We worship	نَعْبُدُ	nor	وَلَا
And you alone	وَإِيَّاكَ	The misguided	الضَّالِّينَ

English	Arabic
Say	قُلْ
I seek refuge	أَعُوذُ
With the lord of	بِرَبِّ
The people	النَّاسِ
King	مَلِكِ
God	إِلَهِ
from	مِنِ
evil	شَرِّ
The whisperer (The devil)	الْوَسْوَاسِ
Who retreats/ cowers	الْخَنَّاسِ
who	الَّذِي
whispers	يُوسِّسُ
in	فِي
chests	صُدُورِ