

MAP Sunday school Junior Jeopardy Study Materials for Grades 4 and 5

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Companions of Prophet Muhammad (s)

1. THE SECOND CALIPH, 'UMAR RA (634 - 644CE)

"Allah has placed truth upon 'Umar's tongue and heart." [Hadith]

During his last illness Abu Bakr had conferred with his people, particularly the more eminent among them. After this meeting they chose 'Umar as his successor. '

'Umar's Life

'Umar Ibn Al Khattab was born into a respected Quraysh family thirteen years after the birth of Muhammad (peace be on him). 'Umar's family was known for its extensive knowledge of genealogy. When he grew up, 'Umar was proficient in this branch of knowledge as well as in swordsmanship, wrestling and the art of speaking. He also learned to read and write while still a child, a very rare thing in Makkah at that time. 'Umar earned his living as a merchant. His trade took him to many foreign lands and he met all kinds of people. This experience gave him an insight into the affairs and problems of men. 'Umar's personality was dynamic, self-assertive, frank and straight forward. He always spoke whatever was in his mind even if it displeased others.

'Umar was twenty-seven when the Prophet (peace be on him) started preaching Islam. The ideas Muhammad (SAW) was preaching enraged Umar as much as they did the other notables of Makkah. He was just as bitter against anyone accepting Islam as others among the Quraysh. He did not believe in the teachings of Muhammad (SAW) and did not like Islam or the Muslims. The story of his embracing Islam is an interesting one. One day, full of anger against the Prophet, he drew his sword and set out to kill him. A friend met him on the way. When 'Umar told him what he planned to do, his friend informed him that 'Umar's own sister, Fatimah, and her husband had also accepted Islam. 'Umar went straight to his sister's house where he found her reading from pages of the Qur'an. He fell upon her and beat her mercilessly. Bruised and bleeding, she told her brother, "Umar, you can do what you like, but you cannot turn our hearts away from Islam." These words produced a strange effect upon 'Umar. What was this faith that made even weak women so strong of heart? He asked his sister to show him what she had been reading, but his sister told him to clean himself before touching the Quran. After he cleansed himself and began reading the surah, he became fascinated at what he was reading. He could not stop

reading the wonderful verses and immediately decided to accept Islam. He went straight to the house where the Prophet was staying and declared his faith in Islam.

'Umar made no secret of his acceptance of Islam. He gathered the Muslims and offered prayers at the Ka'bah. This boldness and devotion of an influential citizen of Makkah raised the morale of the small community of Muslims. Nonetheless 'Umar was also subjected to privations, and when permission for emigration to Madinah came, he also left Makkah. The soundness of 'Umar's judgment, his devotion to the Prophet (peace be on him), his outspokenness and uprightness won for him a trust and confidence from the Prophet which was second only to that given to Abu Bakr. The Prophet gave him the title 'Al-Faruq' which means the 'Separator of Truth from Falsehood'. During the Caliphate of Abu Bakr, 'Umar was his closest assistant and adviser. When Abu Bakr died, all the people of Madinah swore allegiance to 'Umar, and on 23 Jumada al-Akhir, 13H, he was proclaimed Caliph.

'Umar's Caliphate

After taking charge of his office, 'Umar spoke to the Muslims of Madinah:

" ... O people, you have some rights on me which you can always claim. One of your rights is that if anyone of you comes to me with a claim, he should leave satisfied. Another of your rights is that you can demand that I take nothing unjustly from the revenues of the State. You can also demand that ... I fortify your frontiers and do not put you into danger. It is also your right that if you go to battle I should look after your families as a father would while you are away.

"O people, remain conscious of God, forgive me my faults and help me in my task. Assist me in enforcing what is good and forbidding what is evil. Advise me regarding the obligations that have been imposed upon me by God ... "

The most notable feature of 'Umar's Caliphate was the vast expansion of Islam. Apart from Arabia, Egypt, Iraq, Palestine and Iran also came under the protection of the Islamic government. But the greatness of 'Umar himself lies in the quality of his rule. He gave a practical meaning to the Qur'anic injunction:

"O you who believe, stand out firmly for justice as witnesses to God, even as against yourselves, or your parents, or your kin, and whether it concerns rich or poor, for God can best protect both." [Al-Qur'an 4:135]

Once a woman brought a claim against the Caliph 'Umar. When 'Umar appeared on trial before the judge, the judge stood up as a sign of respect toward him. 'Umar reprimanded him, saying, "This is the first act of injustice you did to this woman!"

He insisted that his appointed governors live simple lives, keep no guard at their doors and be accessible to the people at all times, and he himself set the example for them. Many times foreign envoys and messengers sent to him by his generals found him resting under a palm tree or praying in the mosque among the people, and it was difficult for them to distinguish which man was the Caliph. He spent many a watchful night going about the streets of Madinah to see whether anyone needed help or assistance.

'Umar gave his government an administrative structure. Departments of treasury, army and public revenues were established. Regular salaries were set up for soldiers. A population census was held. Elaborate land surveys were conducted to assess equitable taxes. New cities were founded. The areas which came under his rule were divided into provinces and governors were appointed. New roads were laid, canals were dug and wayside hotels were built. Provision was made for the support of the poor and the needy from public funds. He defined, by precept and by example, the rights and privileges of non-Muslims, an example of which is the following contract with the Christians of Jerusalem:

"This is the protection which the servant of God, 'Umar, the Ruler of the Believers has granted to the people of Eiliya [Jerusalem]. The protection is for their lives and properties, their churches and crosses, their sick and healthy and for all their coreligionists. Their churches shall not be used for habitation, nor shall they be demolished, nor shall any injury be done to them or to their compounds, or to their crosses, nor shall their properties be injured in any way. There shall be no compulsion for these people in the matter of religion, nor shall any of them suffer any injury on account of religion ... Whatever is written herein is under the covenant of God and the responsibility of His Messenger, of the Caliphs and of the believers, and shall hold good as long as they pay Jizyah [the tax for their defense] imposed on them."

Those non-Muslims who took part in defense together with the Muslims were exempted from paying Jizyah, and when the Muslims had to retreat from a city whose non-Muslim citizens had paid this tax for their defense, the tax was returned to the non-Muslims. The old, the poor and the disabled of Muslims and non-Muslims alike were provided for from the public treasury and from the Zakat funds.

'Umar's Death

In 23H, when 'Umar returned to Madinah from Hajj, he raised his hands and prayed:

"O God! I am advanced in years, my bones are weary, my powers are declining, and the people for whom I am responsible have spread far and wide. Summon me back to Thyself, my lord!"

Some time later, when 'Umar went to the mosque to lead a prayer, a Magian named Abu Lulu Feroze, who had a grudge against 'Umar on a personal matter, attacked him with a dagger and stabbed him several times. 'Umar reeled and fell to the ground. When he learned that the assassin was a Magian, he said, "Thank God he is not a Muslim."

'Umar died in the first week of Muharram, 24H, and was buried by the side of the Holy Prophet (peace be on him).

As a Caliph, Umar ruled for ten years.

2. HAMZA IBN ABD AL MUTTALIB

Hamza ibn 'Abdul-Muttalib (In Arabic: حمزة ابن عبد المطلب) was the paternal uncle of the Islamic prophet Muhammad (SAW) and his foster-brother. He was regarded as his foster brother because Prophet Muhammad and Hamza were suckled by the same women when they were infants. He and Muhammad were raised together as they were almost the same age. With excellence in the arts of wrestling and swordsmanship, Hamza used his talents and experience to its best in the cause of Islam and earned the title of "Chief of the Martyrs" from Muhammad. Hamza was very fond of wrestling and hunting. He took great interest in swordsmanship and archery."

Lineage and Titles

Hamza was the son of Abdul Muttalib (Shaiba ibn Hashim), the grandson of Hashim ibn Abd Manaf and the great-grandson of Abd Manaf ibn Qusai from the tribe of Quraysh, **حَمَزَةُ بْنُ عَبْدِ الْمُطَّلِبِ بْنِ هَاشِمِ بْنِ عَبْدِ مَنَاةِ الْقُرَشِيِّ**, Hamza was known as the Lion of God (Arabic: **أسد الله**) and the Lion of Paradise (Arabic: **أسد الجنة**) for his bravery. Among his titles are: Abu Umara ("**أَبُو عُمَارَةَ**"), and Abu Ya'la ("**أَبُو يَعْلَى**"). Hamza was also given the tittle of "Seyyed-ush-Shuhda" (Leaders of the Martyrs).

Early Life and Family

Hamza, the son of Abd al-Muttalib, was the younger brother of Abd Allah ibn Abd al Muttalib, Muhammad's father. He had also been weaned by the same woman, Halimah bint Abi Dhuayb, as Muhammad, making Hamza Muhammad's foster brother as well. The two, Hamza and Muhammad, had grown up together, being just two or three years apart in age. But as the boys had become young men, they developed different attitudes to problems of society, Hamza was not such a contemplative thinker and was comfortable in his status of being part of the Meccan elite, though their relationship remained as strong as ever. So it was a conflicted Hamza that witnessed the escalating situation in the city as Muhammad declared the message of Islam. On the one hand, he had absolute faith in the character of his foster brother and nephew, being one of those who had been closest to him for all of his life. Yet some of his most honored values were the respect he held for his family and the traditions they had always followed, his pagan religion among these. So he was indifferent to the controversy, discouraging his peers from worrying about what they saw as a revolution in their midst and not bothering to join them[6] in torturing the defenseless Muslims, while declining Muhammad's invitation to Islam. Hamza ibn 'Abd al-Muttalib was married to Salma bint Umayy, the half-sister of Maymuna bint al-Harith (wife of Mohammed).

Hamza's Conversion of Islam

Hamza converted to Islam due after some actions of Amr ibn Hishām, (also known as Abū Jahl **أَبُو جَهْل**) known for his hostility against the Muslims. Hamza, Muhammad's uncle, had returned to the city of Mecca after a hunting trip in the desert. Upon returning, he soon learned that Abu Jahl (an avowed enemy of Islam) had heaped abuse and insults upon Muhammad, who had not responded and walked away from where he had sat in the Haram. Outraged, Hamza dashed to the Kaaba, where Abu Jahl sat with other leaders of Mecca, and began to beat him with his bow while shouting

"Are you going to insult him now, now that I am of his religion and vouch for what he vouches for? Hit me if you can!" As the companions of Abu Jahl approached Hamza in an attempt to assault him, Abu Jahl feebly cried out from the ground "Leave Abu Umarah, for indeed I insulted his nephew deeply." And he covered at the feet of Hamza, while his friends could not meet Hamza's eyes. As he departed, he kicked sand back at the men, leaving all shocked at what Hamza had just said, none more so than Hamza himself. After that incident, Hamza declared Islam, and made a covenant to help Muhammad and to die in the cause of Islam.

Death at Battle of Uhud

On 19 March 625 (3 Shawwal 3 hijri) Hamza was fighting alongside the Muslims in the Battle of Uhud. He was standing in front of Muhammad, fighting with two swords, and shouting "I am Allah's lion". The Abyssinian slave Wahshy ibn Harb was there near the mountain of Uhud where the battle was fought. His master, Jubayr ibn Mut'im (Arabic: جبير بن مطعم) had promised him freedom if he killed Hamza. Wahshy ibn Harb, who was skilled in using the Javelin, threw it into Hamza's abdomen and killed him. He (Wahshi) soon left the battle as he had no other reason to fight.

3. ABU HURAIRAH (RadhiAllahu Anhu)

Abu Hurairah (R A) , (also known as `Abd al-Rahman ibn Sakhr Al-Azdi) was a companion of the Prophet Muhammad (SAW) and the narrator of Hadith. Abu Hurairah (R A) had an excellent memory which is why he was able to narrate so many hadith.

His Life

Abu Hurairah (R A) was born in Baha, Yemen into the Banu Daws tribe from the region of Tihamah on the coast of the Red Sea. His father had died, leaving him with only his mother and no other relatives. His name at birth was Abd al-Shams (servant of the sun). However, as a child, he had a cat and became known as "Abu Hurairah (R A)" (which literally means "Father of the Kitten" or more idiomatically "Of the kitten").

Another recognized fact is that after embracing Islam Abu Hurairah (R A) looked after the mosque and Prophet Muhammad (SAW) . He made it a regular habit to give the left over food to the wandering cats. Gradually the number of cats around the mosque increased. He loved to caress and play

with them. Hence he got the name Abu Hurairah (R A) - Father (care taker) of kitten.

As a young man, he worked for Bushra bint Ghazwan. Abu Hurairah (R A) embraced Islam through Tufayl ibn Amr the chieftain of his tribe.

Tufayl had returned to his village after meeting Muhammad (SAW) and become a Muslim in the early years of his mission. Abu Hurairah (R A) was one of the first to respond to his call, unlike the majority of Tufayl's tribesmen.

Abu Hurairah (R A) accompanied Tufayl to Mecca to meet Muhammad (SAW) who renamed him Abd al-Rahman (servant of the Merciful, one of the 99 Names of God). Abu Hurairah (R A) then returned to his tribe for several years.

In 629 he went to Medina with some others from his tribe. Since Muhammad (SAW) was absent due to the Battle of Khaybar, he stayed in the masjid.

Abu Hurairah (R A), with other Muslims, suffered from hunger when the Muslims were poor in Medina

The poorer members of the Community including migrants from other parts of the world had a special place in the mosque called the Suffa. They were called the Ahl al-Suffa, People of the Bench, and many of them had no possessions but the clothes on their back. Abu Hurairah was the most prominent of the Ahl al-Suffa. The Messenger, upon him be peace, used to send any charity that he received and shared with them gifts that had been given. Abu Hurairah related how he used to lie on the ground or tie a stone to his stomach due to the intense hunger. On one occasion, he waited outside the mosque and when Abu Bakr went by, he asked him about a verse of Qurân in the hope that he would notice his state and offer him something to eat. However, he answered the question and went on. Then he did the same with 'Umar ibn al-Khattâb, who did the same as Abu Bakr. Then he waited for the Messenger, upon whom be peace, who invited him in to his house to see if there were any gifts of food. He felt fortunate as the Messenger, upon him be peace, had been given a cup of milk. To Abu Hurairah's dismay, he was ordered to invite all the Ahl al-Suffa and then to pour out for each one of them. At this, he despaired of getting any milk because they were so numerous and the person pouring the milk is always

the last to drink. To his surprise when everyone had drunk, the cup was still full. He drank his fill and when he had finished, the Messenger, upon him be peace, said 'drink!' Abu Hurairah obeyed. When he had drunk until he could drink no more, the Messenger, upon him be peace, smiled and again said, 'drink!' Despite being sated, he drank. After he had finished, the Messenger smiled again and said, 'drink!' To this Abu Hurairah, said 'O Messenger of Allah, there is no way I can drink any more.' He realised that the Messenger, upon him be peace, was teaching him not to doubt the blessings of his Lord.

Abu Hurairah (R A) had an excellent memory which is why he was able to narrate so many hadith.

"Narrated Abu Huraira: I said, 'O Allah's Apostle! I hear many narrations from you but I forget them.' He said, 'Spread your covering sheet.' I spread my sheet and he moved both his hands as if scooping something and emptied them in the sheet and said, 'Wrap it.' I wrapped it round my body, and since then I have never forgotten a single Hadith."

Abu Huraira helped pass and teach the religion of Islam on through narrating the traditions of the Prophet(SAW) to the early Muslims.

The Memory of the Revelation Era

Abu Huraira (R A) was good in the art of listening and his memory was good in the art of storing. He used to listen, understand, and memorize; then he hardly forgot one word, no matter how long his life lasted. That is why his gift made him memorize and narrate the Prophetic traditions (Hadiths) more than any of the Companions of the Messenger (SAW).

Abu Hurairah (R A) was not one of the scribes, but, he had a strong memory that made him retain things in his mind very quickly. He had neither land to plant nor commerce to keep him busy; hence he stayed with Messenger (SAW) all the time.

Thus, he devoted himself and his precise memory to memorizing the hadiths and instructions of the Messenger of Allah (SAW). When the Prophet (SAW) died, Abu Hurairah (R A) kept narrating his traditions, which made some Companions wonder how he could know all those hadiths? When did he hear them?

Once Marwaan Ibn Al-Hakam wanted to examine Abu Hurairah (R A)'s ability to memorize. He invited him to sit with him and asked him to narrate about the Messenger of Allah (SAW) while a scribe sat behind a screen and was told to write whatever Abu Hurairah (R A) said. After a year, Marwaan invited him once again and asked him to narrate the same traditions the scribe had written. Abu Hurairah (R A) had not forgotten a single word!

Imam Ash- Shaafiy (R A) said about him, "No one in his period was more capable of narrating traditions with such a memory than Abu Hurairah (R A)."

Al Bukhaariy said, "Almost eight hundred or more Companions, followers (the generation after the Companions) and people of knowledge narrated through Abu Hurairah (R A)." Thus, Abu Hurairah (R A) was a big, immortal school.

His Death

Umar appointed him as ruler over Bahrain but after a short time, he decided he did not want to be involved in politics or ruling, resigned and went into recluse. He returned to Madina where he died in the year 57, 58 or 59 H, aged 78 years old.

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 Shawwaal 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.

Quran Facts

1. How many Suras are in Holy Quran? **114**
2. How many times Bismillah Al-Rahmaan Al-Raheem is repeated? **114.**
3. How many times the word 'Quran' is repeated in Holy Quran? **70.**
4. The best eatable thing mentioned in Holy Quran is... **Honey.**
5. The most disliked thing by the God though Halal is...**Divorce**
6. How many suras are Makki and how many are Madni? **Makki 86, Madni 28**
7. In which sura the name of Allah is repeated five times? **Sura al-Haj.**
8. Which sura is called ' Aroos-ul-Quran? **Sura Rehman.**
9. Which sura is considered as 1/3 of holy Quran? **Sura Ikhlas.**
10. In which Sura the backbiters are condemned? **Sura Humzah.**
11. In which Sura the name of Allah is repeated every verse? **Sura Mujadala.**
12. In which Sura the letter 'Fa' did not come? **Al-Fatiha**
13. Makki Suras were revealed in how many years? **13 years**
14. Madani Suras were revealed in how many years? **10 years.**
15. How many Suras are in 30th. Chapter? **37.**
16. In which sura every verse ends with letter ' Ra '? **Kawthar**
17. Which sura has the laws about marriage? **Sura Nesa.**
18. In which sura the story of the worship of cow of Bani Esra'iel is mentioned? **Sura Taha.**
19. In which sura the Hijra of Holy Prophet is mentioned? **Sura Anfaal**
20. In which Sura the 27 Attributes of God are mentioned? **Sura Hadeed.**

Great Mosques Around the World

MASJID QIBLATAIN

Masjid Qiblatain (Mosque of the Two Qiblas) is located in Madinah. It is historically important to Muslims as this is where in Rajjab 2 AH the revelation of the Quran came to change the direction of the Qibla from Bait-al-Maqdis in Jerusalem to the Ka'bah in Makkah.

SULEMANIYE MOSQUE

The Suleymaniye Mosque is the largest masjid in Istanbul. It was built on the order of Sulayman the Magnificent by the great architect Sinan, both are buried within the complex.

UMAYYAD MOSQUE

The Umayyad Mosque (or Masjid), also known as the Grand Mosque of Damascus is one of the largest and oldest mosques in the world. It is the first monumental work of architecture in Islamic history.

MOSQUE OF CORDOBA

The Mosque of Cordoba, in Andalusia, Spain was originally the site of a church which was bought by the Muslim Emir Abd ar-Rehman and subsequently converted into one of the largest mosques in the world with work starting in 784 CE. Cordoba became one of the most advanced cities in the world, as well as a great cultural, political and economic center and the mosque featured as a great center of learning.

MASJID NIMRAH

Masjid Nimrah is located on the plain of Arafat in Makkah. In the second century of Islam, Masjid Nimrah was built at the spot where the Prophet (peace and blessings of Allah be on him) delivered the sermon of his last Hajj and led the Salah.

MASJID AL JUMUAH

Masjid Al Jumuah is situated south of Masjid An Nabawi in Madinah. It was named so as the Prophet (s), led the first Jumuah (Friday) prayer here shortly after arriving in Madina.

JAMA MASJID

Jama Masjid is one of the famous mosques, located in Delhi, India. It was constructed by a Mughal ruler, ShahJehan.

SELIMIYE MOSQUE

The Selimiye Mosque is an Ottoman mosque, which is located in the city of Edirne, Turkey. The mosque was commissioned by Sultan Selim II, and was built by an architect named Mimar Sinan between 1569 and 1575. It was considered by Sinan to be his masterpiece and is one of the highest achievements of Islamic architecture.

HASSAN II MOSQUE

The Hassan II Mosque is the second largest mosque in the world and is located in Casablanca, the capital of Morocco. Michel Pinseau, a French architect, designed the Hassan Mosque and its accompanying minaret. Pinseau designed the building in such a way that it is able to endure earthquakes. At night the minaret has lasers that shine in the direction of Mecca. Today, the minaret is considered the tallest in the world, standing at 689 feet or 210 meters.

SHEIKH ZAYED GRAND MOSQUE

Sheikh Zayed Grand Mosque, is Abu Dhabi's most iconic landmark that features eighty-two white domes. Built between 1996 and 2007, it was designed to be an architectural wonder that incorporated both modern and classic Islamic artistic styles. Greek and Italian white marble covers the exterior, while Islamic calligraphy decorates the inside.

FAISAL MOSQUE

The Faisal Mosque is the largest mosque in Pakistan, located in Islamabad. Completed in 1986, it was designed by Turkish architect Vedat Dalokay to be shaped like a desert Bedouin's tent. Unlike traditional masjid design, it lacks a dome. The mosque is named after the late King Faisal bin Abdul-Aziz of Saudi Arabia, who supported and financed the project.

GREAT MOSQUE IN XIAN

The Great Mosque in Xian is one of the oldest, largest and best-preserved Islamic mosques in China. The mosque is a combination of traditional Chinese architecture and Islamic art. It was constructed during Tang Dynasty.