

Qur'an City



Sura Al Teen Workbook

95 Qasam Place
8595106

8-12
years



Suratut Teen (95)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالْتَيْنِ وَالزَّيْتُونِ

I swear by the fig and the olive,

وَطُورِ سَيْنِينَ

And mount Sinai,

وَهَذَا الْبَلَدِ الْأَمِينِ

And this city made secure,

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ

Certainly We created man in the best of moulds.

ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ

Then We render him the lowest of the low.

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ

Except those who believe and do good, so they shall have a reward never to be cut off.

فَمَا يُكَذِّبُكَ بَعْدُ بِالذِّينِ

Then who can lie after this about the Judgement?

أَلَيْسَ اللَّهُ بِأَحْكَمِ الْحَاكِمِينَ

Is not Allah the best of the Judges?



Benefits of Learning Suratut Teen (95)

Suratut Teen has 8 ayaat.

It was revealed in Makka and is the 95th sura of the Qur'an.

The theme of the Sura centres around the creation of the human being.

Benefits

- If recited over food it removes its harmful effects.
- Recite it for answer of hajaat (requests).
- Recite it 7 times for finding a lost thing.
- Rasulullah (pbuh) has said: "Allah will grant the recitor of Suratut Teen the qualities of safety and certainty in this world and the reward of fasting the sum of the number of people who have recited this sura after he or she dies."



Suratut Teen (95)

Aya 1

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالزَّيْتُونِ وَالزَّيْتُونِ

I swear by the fig and the olive,

When Allah makes an oath it is to draw or attention to the importance to that which He swears by. That which is sworn by may have a symbolic or literal reference or both.

The fig is symbolic to the city of Damascus where it is found in abundance whilst the olive is symbolic to Jerusalem.

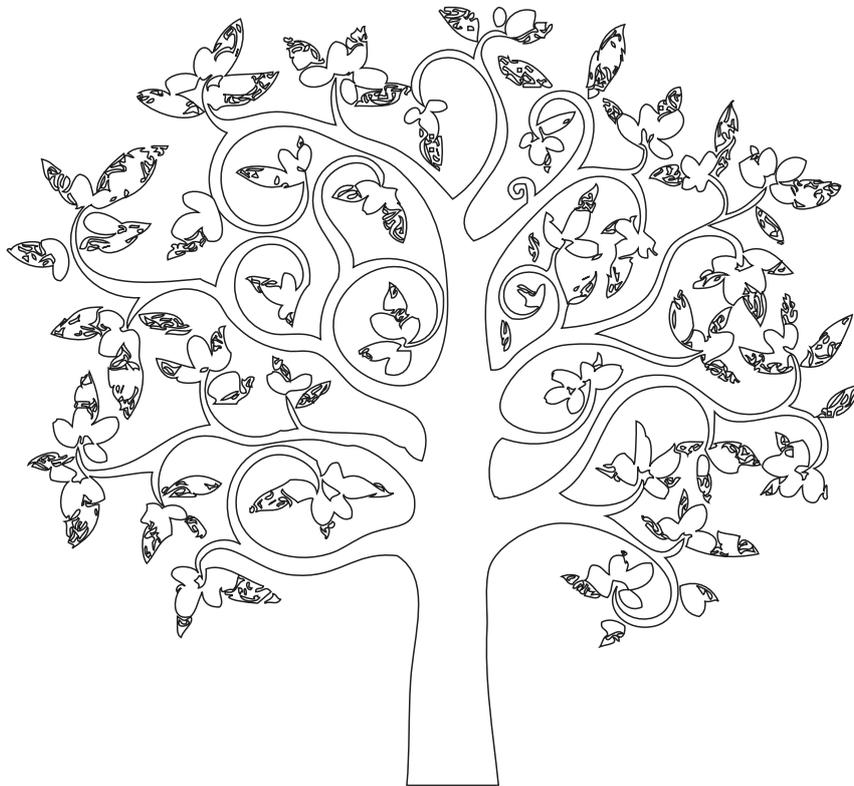
Literally the two trees that Allah swears by is an indication towards their abundant benefits.

According to a hadith, the fig tree represents the tree of Prophet Adam (pbuh) as he and Sayyida Hawwa (pbuh) had clothed themselves with the leaves of the fig tree.



The olive tree is said to refer to the time of Prophet Nuh (pbuh) when after the flood he sent a pigeon to search for signs of land and the pigeon returned with a small branch of the olive tree. (This is the reason for the olive branch being a symbol of peace and security).

Although civilizations come and go, these trees remain constant. Their hardiness enables them to live for hundreds of years and continuously bear fruit, though they may be wrinkled and old. They are like an echo of truth, linking era after era.



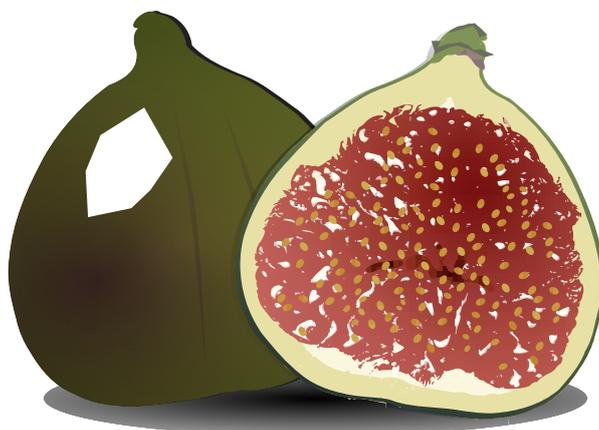
The Fig

Someone presented the Prophet (pbuh) with a plate of figs and he said, “Eat figs! If I would say a certain type of fruit was sent down to us from the heavens I would say it’s a fig because it has no seeds and in it there is a remedy (shifaa).”

The seeds of the fig are the edible part of the fruit and the fig tree is one of a few trees in existence that does not have blossoms. Although considered a fruit, the fig is actually a flower that is inverted into it. In Chinese the fig is called “wú huā guǒ” or “fruit without flower”. The round fig becomes soft and drops to the ground when it is ripe. Acknowledging the similitude of the human creation and the fig, the blossoms of the fig tree are within it, just as the blossom of the mu’min is within his heart. It is one of the oldest trees known to humankind.

There are two types of fig trees – the wild uncultivated tree which produces the Capri fig and the cultivated tree which produces edible figs. The Capri fruit is only used for pollination (Caprifigation) as it houses the fig wasps. The simile with the human being is the difference between the human being who does not cultivate his/her soul as opposed to the one who cultivates it and produces fruit of benefit.

The fig is one of the five fruits mentioned in the Qur’an, along with olives, grapes, pomegranate and dates. It is mentioned only once in the Qur’an in this aya.



BENEFITS

- Figs are high in dietary fibre and a rich source of magnesium as well potassium.
- Figs are also thought of as a fruit that gives strength and energy to long-term patients as they seek to recover.
- Figs are also recommended in the treatment of asthma, coughs, chills and even diabetes. Syrup made from methi seeds, figs and honey is very effective when it comes to cough and bronchial asthma.
- It is recommended for athletes and children.
- It benefits pregnant and nursing women, helps in reducing acidity, rheumatism and helps the brain.
- Their ash, when taken with oil, treats pimples, skin pigmentation and whitens the teeth.
- Figs are used widely for the treatment of major diseases like cancer and paralysis. Dr. Kochi from Japan, who specializes in using figs for its medical value, has treated twenty kinds of cancer with figs. According to Japanese tests, figs and the fig syrup (benzaidehyde) have helped shrink tumors.
- It can dissolve and expel kidney and urinary bladder stones, and can help patients suffering from kidney failure. It can clear the obstruction of liver and gall-bladder and relieves inflammations of kidney and urinary bladder.
- It is a good nourishing tonic and provides protection against the effects of toxins.

Imam Ali Ridha (pbuh) advises eating figs for:

- Removing bad breath
- Improves hair growth
- Cures colic
- Cures pains especially joint pains & strengthens the bones
- Cures piles



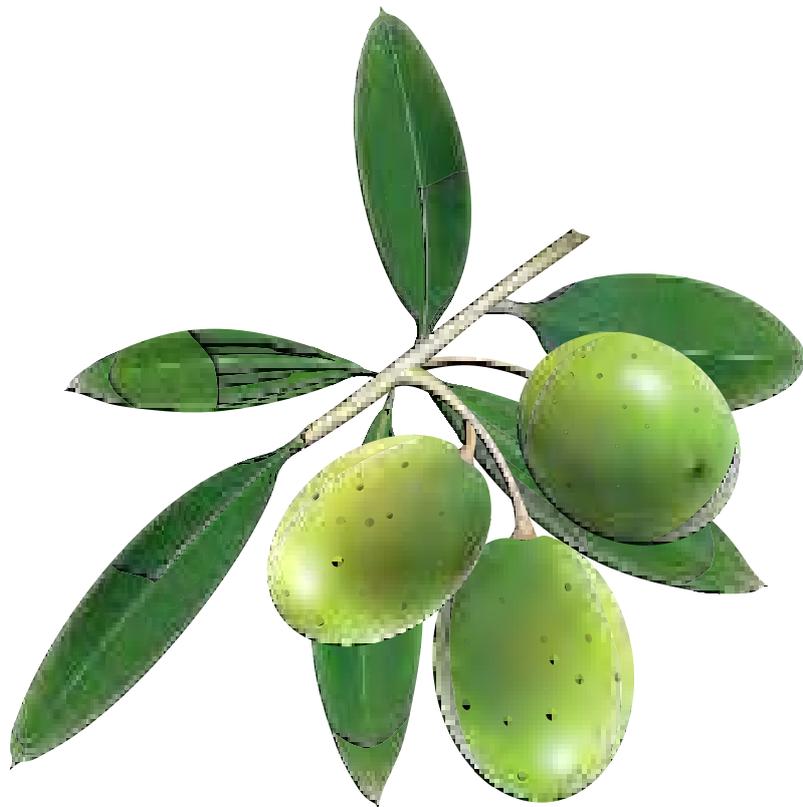
Olives

The Qur'an mentions olives in several places; namely,

- Suratul An'am **6:99** and **141**
- Suratun Nahl **16:11**
- Suratun Nur **24:35**
- Suratul Mu'minun **23:20**
- Suratut Teen **95:1**
- Suratul 'Abasa **80:29**

Prophet Muhammad (pbuh) has said: "Use olive oil and anoint yourself with it, because it is from a blessed tree"**24:35**

The antioxidants in olives help to strengthen the body's immune system; reducing the severity of asthma, cancer, osteoarthritis, and rheumatoid arthritis, premature ageing, as well as delaying the effects of ageing.



As regards to the Olive tree, Allah in the Qur'an says:

وَشَجَرَةً تَخْرُجُ مِنْ طُورِ سَيْنَاءَ تَنْبُتُ بِالذُّهْنِ وَصَبْغٍ لِلَّالِئِينَ

"And a tree that grows on Mount Sinai which provides oil – and enjoyment for those who eat it" **23:20**

شَجَرَةٌ مُبَارَكَةٌ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ

"...A blessed tree, the olive; neither of the east nor of the west, the oil whereof almost gives light though fire touch it not." **24: 35**

It is a tree most cited in recorded literature and has been cultivated since ancient times. It is native to the coastal areas of the eastern Mediterranean region, from Lebanon, Syria and the parts of Asia Minor and northern Iran at the south end of the Caspian Sea.

The roots of the olive tree are so extensive and strong that in times of drought, when other trees die, the olive tree is still standing because it draws from deep within the earth when the heavens with hold their life-giving water.

The human body easily absorbs olives. This aids digestion, and so your body can handle food with ease. In the book Tibbe Nabawi - "Medicine of the Prophet" it is recommended to drink olive oil so as to keep the bowels moving, soothing pains and combating constipation.



Olives regulates the digestive process, expel intestinal parasites, make hair shiny and delay ageing. General consumption of olives, due to their high anti-oxidant properties, help to combat against diseases such as cancer (studies in particular show breast cancer), asthma, arthritis, osteoporosis, and others.

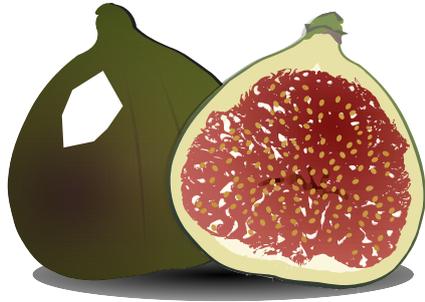
The local application of olive oil or the water extracted from the crushed olive oil leaves is effective on boils, rashes and itching. Olive oil prevents dandruff, moisturises skin, soothes aches and pains and aids digestion. Massage of olive oil with common salt over the gums is a remedy for several diseases of gums and teeth. Imam Ali (pbuh) has said the people who use olive oil and vinegar will not be afflicted with poverty.

It is called “liquid gold.” In ancient Greece, athletes ritually rubbed it all over their body. Olive oil has been more than mere food to the peoples of the Mediterranean; it has been medicinal and an endless source of fascination and wonder.



The Fig and the Olive

Write things that are alike and different about the Fig and the Olive.



Alike	Different



Aya 2

وَطُورِ سَيْنِينَ

And mount Sinai,

It is a 2285m high mountain in the Sinai region of Egypt. There are two principal routes to the summit. By the longer and less steep track known as Siket El Bashait, it is possible to ascend either on foot or by camel - approximate time on foot two and a half hours. The steep, more direct route (Siket Sayidna Musa) ascends the 3,750 "steps of penitence" directly up the ravine.

This is where Prophet Musa (pbuh) had his recognition of Allah and came face to face with knowledge. It is where his heart opened and where he saw the truth. 7:142-143

Before this event Allah had announced to the mountains that He would pick one of them to honour His messenger Musa (pbuh). Each of the mountains saw themselves befitting the job except the Mount of Sinai who humbled itself and Allah chose it for its humility.

The revelation of the Tawrat took place on the mountain of Sinai in the form of stone tablets. In Suratut Tur (52) Allah swears by the mountain saying:



وَالطُّورِ

I swear by the Mountain

وَكِتَابٍ مَّسْطُورٍ

And the Book written



Mount Sinai



1. Where is Mount Sinai?

2. What happened on Mount Sinai?

3. What was the quality that Allah liked about the mountain?



Prophet Musa (pbuh) (Moses)

The family of Prophet Ya'qub (pbuh) who had settled in Egypt grew to a large number and were called the Bani Israil

When Firaun came to power in Egypt after several centuries, he was alarmed to see that the Bani Israa'il had become so many. He started making life difficult for them. His oppression on them increased when an astrologer told him that a boy would be born from the Bani Israil who would destroy Firaun's kingdom. On hearing this, Firaun ordered that every male child born to the Bani Israa'il should be killed.

When Prophet Musa (pbuh) was born, his mother hid him to protect him from the king's soldiers. Allah inspired her to put her baby in a water proof box and cast him into the waters of the Nile. She did this, and then sent her daughter to follow the little 'box' and see where it went. Firaun's wife Aasiya found the box and asked Firaun if they could adopt the child as their own. Despite his misgivings, he agreed to her request and called some women to feed the crying child. However, the baby refused milk from all the women who came to feed him. In the meantime the sister came forward and offered to introduce a woman who she was certain the child would accept. Firaun asked for the woman to be brought and thus Prophet Musa (pbuh) was reunited with his mum.



Once as a youth Prophet Musa (pbuh) saw two men fighting. One was from Bani Israil, and shouted for help. Prophet Musa (pbuh) came to his rescue and struck the other man unintentionally killing him. He was seen by one of Firaun's men who had reported him. Prophet Musa (pbuh) knew he had to leave the town.

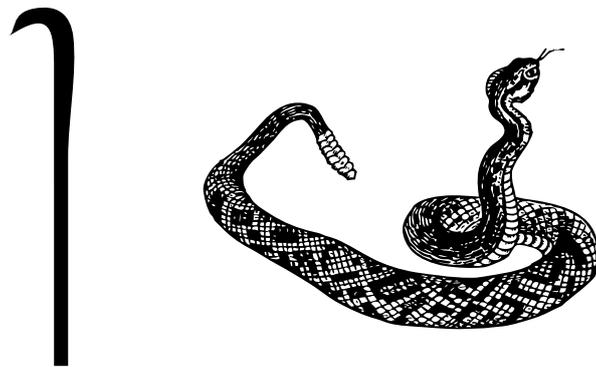
He walked for a long time without any destination and finally reached Madain. He rested near a well and saw two women waiting their turn to get water whilst some sheperds got theirs. Prophet Musa (pbuh) helped them get some water. One of the women returned and told him that her father wished to thank him for his help. He went with her to her house and discovered that her father was Prophet Shuayb (pbuh).

Prophet Musa (pbuh) stayed with Prophet Shuayb and worked for him for 10 years eventually marrying his daughter Safura. He then left for Egypt with his wife. It was a cold winter's night and suddenly he saw a fire in the distance. He asked his wife to remain where she was and headed for the fire, thinking to bring some of it back to give them relief from the bitter cold.



When he reached Mount Sinai he saw that the flames were coming from a green tree. Suddenly, a voice said:

“O Musa, I am your Lord! Take off your shoes for you have stepped on to the sacred valley of Tuwa.” As Prophet Musa (pbuh) obeyed, he heard the voice ask him to throw his staff onto the ground. At once it changed into a snake, scaring him. He was then commanded to lift the snake without fear and as he did so, it changed back into a stick. Next he was commanded to put his hand under his armpit. When he drew it out again, his hand glowed with a dazzling light, brilliant like the sun. The voice said to him, “O Musa! These are the two great Signs of your Lord. Go back to Firaun and his people and invite them towards your Lord!”



Prophet Musa (pbuh) requested that his brother, Prophet Harun (pbuh) accompany him and Allah agreed to his request.

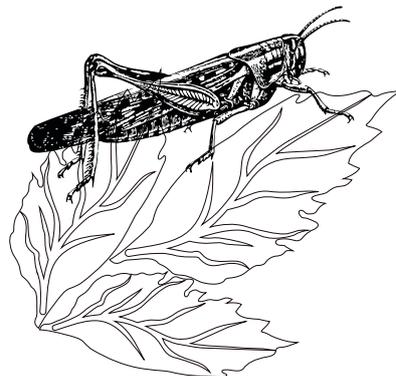
Prophet Musa (pbuh) told Firaun that he was a Messenger of Allah. Firaun rejected this claim and then reminded Prophet Musa (pbuh) that he had brought him up and he accused him of having run away after committing a murder.



Prophet Musa (pbuh) argued that he had only been raised away from his own family because his mother had been forced to abandon him in fear of his life. He also said that he had not intentionally killed anyone.

The miracles of Prophet Musa (pbuh) frightened Firaun and he asked his ministers for advice. They assured him that Prophet Musa and Harun (pbuh) were magicians. All the magicians of the land were called and when they threw their ropes on the ground, they began moving like snakes. Prophet Musa (pbuh) cast his staff down and his serpent ate all the pieces of rope. The magicians immediately realised that they were witnessing a miracle. Immediately, they went into sijda saying, “We believe in the Rabb of Musa”. Firaun threatened to kill them but they would not budge.

Firaun increased his oppression of the Bani Israil. Prophet Musa (pbuh) warned him of the punishment from Allah but he did not listen. Soon the country was hit by famine. Swarms of locusts ate away the crops. The river Nile flooded its banks and people were afflicted with lice and tumours.

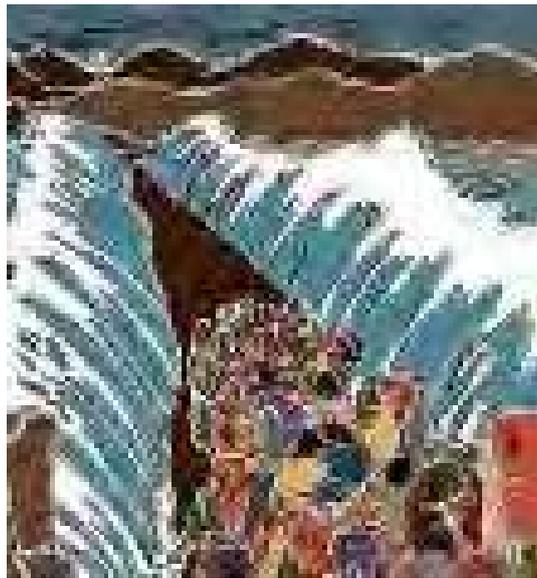


The people rushed to Prophet Musa (pbuh) asking him to pray for their relief and promised to believe in Allah but when they were cured, they returned to their idol worship.



Finally, Allah commanded Prophet Musa (pbuh) to take his people away: “We commanded Musa, Journey by night with Our creatures, and strike a dry path for them through the sea. Do not fear being overtaken by Firaun nor have dread of anything.”

Firaun followed them with his army, but the sea overpowered and engulfed them. Firaun had led his people astray and did not rightly guide them. **20:77 - 79**

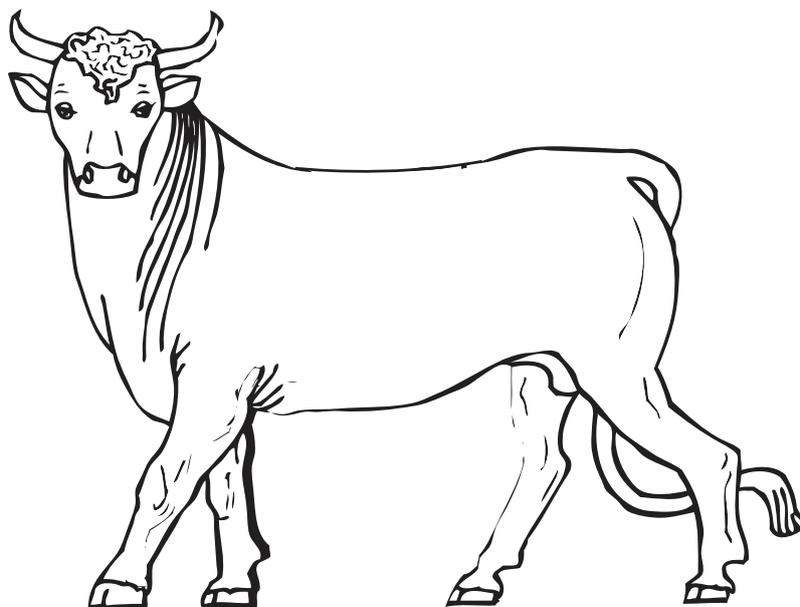


In the final moments of his life Firaun recognised the Greatness of Allah and he cried out that there is no god but the Rabb of Musa, and that he was a believer. Firaun and his people drowned, their bodies were thrown on the shore as a sign to humankind. The preserved body of Firaun can be seen in the Cairo museum even today as a lasting lesson.



Prophet Musa (pbuh) had promised the Bani Israil a book of guidance from Allah. On their way to Palestine, Allah commanded Prophet Musa (pbuh) that once they left Egypt he would bring to them a Divine Book for their guidance. Now that Firaun was dead, Prophet Musa (pbuh) was to come to Mount Sinai. The Qur'an says: We made an appointment of thirty nights with Musa to which we added ten more, so the term set by the Lord was completed in forty nights. Musa said to Harun, his brother, "Deputise for me among my people. Act rightly and do not follow the path of the mischief-makers." **7:142**

When Prophet Musa (pbuh) returned with the Tawrat he saw that a man called Samiri had made a golden calf by collecting gold from the people of Bani Israil. He then sprinkled into its mouth some dust that he had collected from under the feet of the angel Jibraeel (pbuh), whom he had seen on the day that Firaun was drowned. The addition of the dust made the golden calf seem to make noises. The sight of his people worshipping a golden calf made Prophet Musa (pbuh) furious. The people said they had been misguided by Samiri and did tawba. The calf was melted and thrown into the sea.



After a long journey, the Bani Israil finally came near Palestine. The Qur'an says: "When Musa told his people, "Recall Allah's favours to you. He made Messengers and kings out of your own people and gave you what He had not given others. Enter the Sacred Promised Land. Do not return to disbelief lest you become losers". They said, "Musa, a strong race of people is living there. We shall never go there unless they leave the land first." **5:20 - 22**

Despite Prophet Musa's (pbuh) attempts to persuade them, they refused to move into Palestine. Instead, they said to him, "You and your Lord should go there and not we. We will stay away while you fight with the rulers and the people of Palestine. After the land is cleared of people, we will walk onto it."

As a result of their disobedience, the Bani Israil wandered in the wilderness for forty years.

During these forty years a new generation of stronger people replaced the older demoralised one. Prophet Musa (pbuh) and Prophet Harun (pbuh) had died but Yusha' bin Nun, a successor of Prophet Musa (pbuh), led the Bani Israil and finally conquered Palestine.

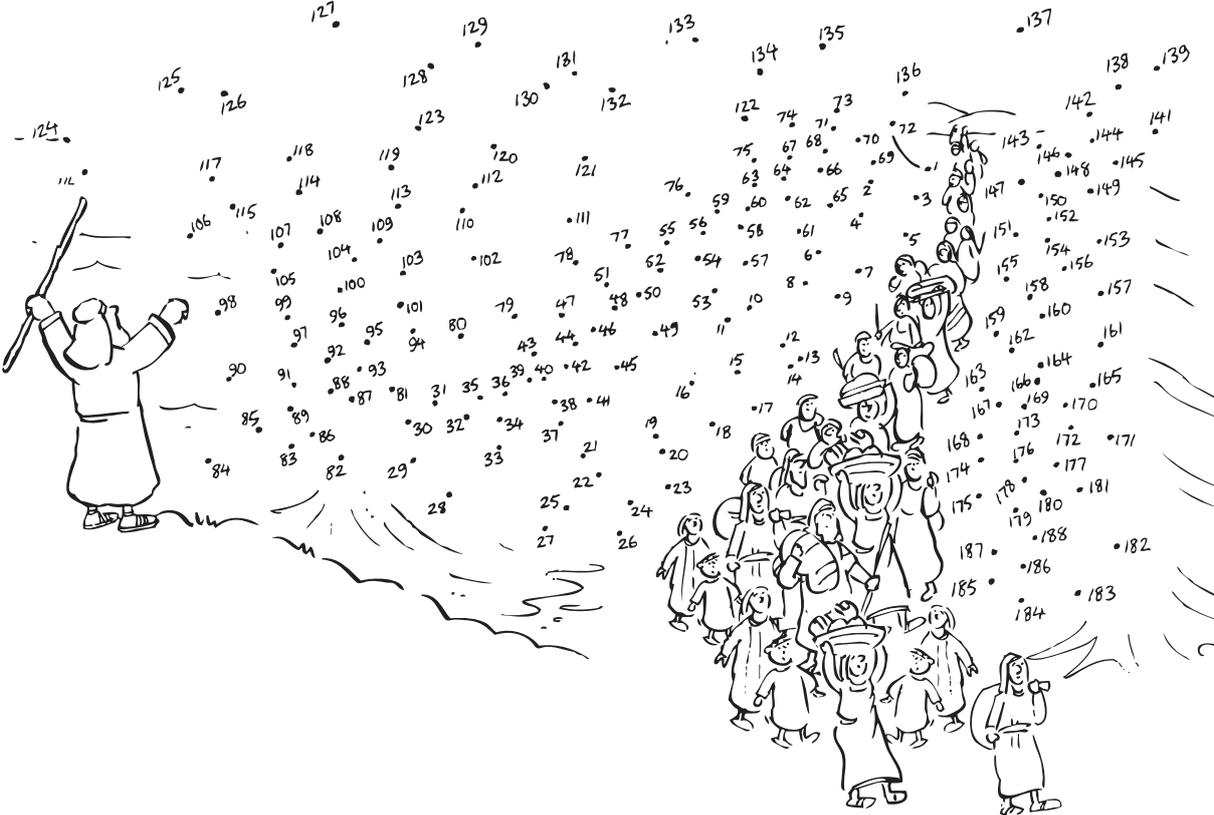


Join the dots to see who's sleeping?



What happened when prophet Musa (pbuh) raised his hands over the red sea?

Join up the dots to find out.



The locusts were everywhere. Spot the 8 differences between the pictures below.



Aya 3

وَهَذَا الْبَلَدِ الْأَمِينِ

And this city made secure

The sequence of these oaths shows progress from Damascus symbolised by the fig or the olives representing Jerusalem (Land of Isa (pbuh) to Mount Sinai (Land of Musa (pbuh) down to Makka (land of Rasulullah (pbuh). Rasulullah (pbuh) has said that the first piece of land laid down was the land of the house (Ka'ba) and the first mountain range made was the mountain range of Abu Qubays in Makka.

Makka is known as Makka Al-Mukarramah, Umm Al-Qura (the origin of the Cities), Al Balad Al-Ameen (the Secure City), and Al-Balad Al-Haram (the Sacred City). It has also been known as Bakka.



إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ

Most surely the first house appointed for men is the one at Bekka, blessed and a guidance for the nations. **3:96**

فِيهِ آيَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ وَمَنْ دَخَلَهُ كَانَ آمِنًا وَلِلَّهِ عَلَى النَّاسِ حُجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ

In it are clear signs, the standing place of Ibraheem, and whoever enters it shall be secure, and pilgrimage to the House is incumbent upon men for the sake of Allah, (upon) everyone who is able to undertake the journey to it; and whoever disbelieves, then surely Allah is self-sufficient, above any need of the worlds. **3:97**

It's first inhabitants were Hajara (pbuh) and her son Ismail (pbuh). Prophet Ibraheem (pbuh) then built the Ka'ba with Ismail (pbuh).

وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَانَ الْبَيْتِ

And when We assigned to Ibrahim the place of the House **22:26**

وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ

And when Ibrahim and Ismail raised the foundations of the House: Our Lord! accept from us; surely You are the Hearing, the Knowing. **2:127**



رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُّسْلِمَةً لَّكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ

Our Rabb! And make us both submissive to You and (raise) from our offspring a nation submitting to You, and show us our ways of devotion and turn to us (mercifully), surely You are the Oft-returning (to mercy), the Merciful. **2:128**

رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ

Our Rabb! And raise up in them a Messenger from among them who shall recite to them Your communications and teach them the Book and the wisdom, and purify them; surely You are the Mighty, the Wise. **2:129**

The dua of Ibraheem (pbuh) was answered with the birth of Rasulallah (pbuh) in Makka in 570 CE. When he began to spread the word of Islam, he was forced by the Makkans to leave the city. He went to Madina which proved more receptive to his understanding of the will of God. In 630 CE Rasulallah (pbuh) returned to Makka, taking the city without resistance and cleared the Ka'ba of the 360 "gods" within, dedicating the Ka'ba once more to the pure worship of the one and only God, and establishing Makka as a place of pilgrimage for all Muslims.



Hajj & Umra are the defining factor in the life of the city. The arrival of close to 3 million pilgrims each year in Dhulhijja is one of the largest logistical and administrative undertakings in the world.

Inwardly the city of security is the heart of eiman

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

Those who believe and whose hearts are set at rest by the remembrance of Allah; now surely by Allah's remembrance are the hearts set at rest. **13:28**

Makka was also notable as a staging post on the trade route linking the spice producers of the east with Mesopotamia and the Mediterranean. Makka lay about midway between Marib, one of the main cities of the kingdom of Sheba (Yemen) and Petra (in Jordan), When Makka came under the control of the Quraysh tribe, it was a noted trading centre, a place for pilgrimage and the site of festivals chiefly remarkable for intensely fought poetry competition.



Makka



1. Which Prophet prayed for Makka to be a secure town?

2. Who built the Ka'ba?

3. What are the two hills (mountains) on which we do Sa'ee?

4. What is the name of the cloth that covers the Ka'ba?

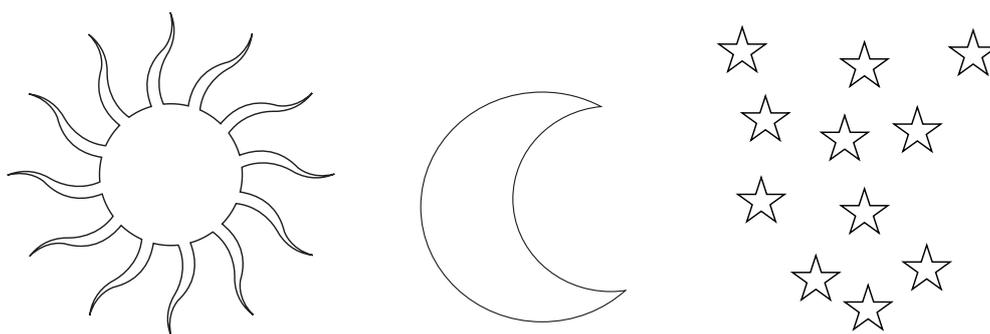
5. Where is Makka? Mark it on the map below.



Prophet Ibraheem (Pbuh)

He was born in the time of the king called Namrud who claimed that he was God. An astrologer had told Namrud that there was soon to be a Prophet who would overthrow Namrud and invite people to Allah. Namrud afraid of losing his power ordered all men and women in the land to be separated so there would be no children born. He thought he could change the will of Allah. Prophet Ibraheem (pbuh) was born and his mother hid him in a cave outside the town where they lived until he was 13 yrs old. His mother felt it was safe to bring him into town then.

People used to worship idols (statues), stars, moon and the sun. Prophet Ibraheem (pbuh) told them to worship the creator of the sun, moon and stars.



He also told them not to worship statues. One day when the people were out of town, he went to where the statues were kept and broke all of them leaving only the biggest one. When the people of the town came back they saw the broken statues and rushed towards Prophet Ibraheem (pbuh) saying “Have you done this to our Gods, Ibraheem?” **21:62**

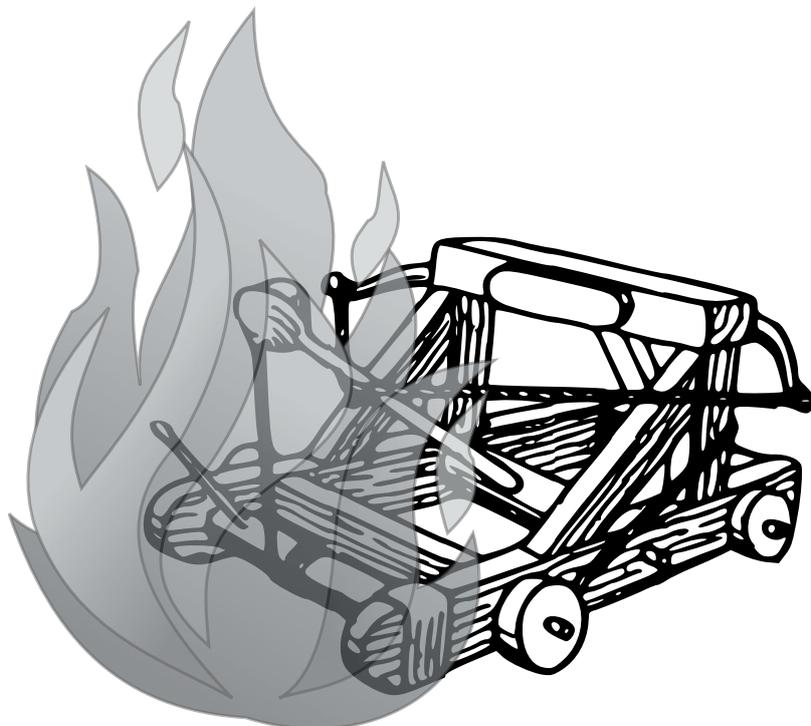


Prophet Ibraheem (pbuh) wanted them to realise the helplessness of these statues and asked them to ask the biggest one. The people knew that their Gods could not answer and lowered their heads in shame and said “You know fully well that these statues speak not”
Qur’an **21:65**

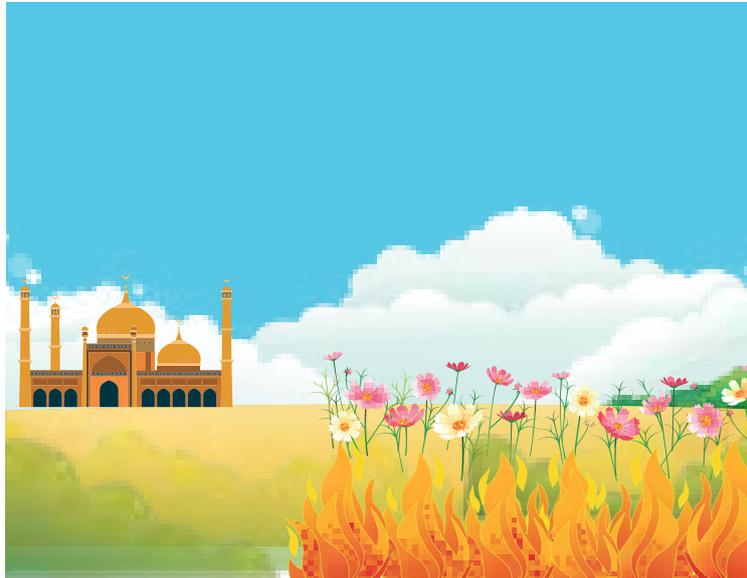
Prophet Ibraheem (pbuh) replied “Would you then worship that which can neither help nor harm you?” **21:66**

He wanted to show them the uselessness of their Gods but the people were stubborn. They did not want to admit defeat. They wanted to get rid of Prophet Ibraheem (pbuh)

A huge furnace was constructed and firewood was collected for a month. Prophet Ibraheem (pbuh) was placed in a catapult and flung into the fire. As he was being thrown into the fire several angels came to him offering to rescue him but Prophet Ibraheem (pbuh) said that was a matter between him and his Lord (Allah). In the Qur’an, Allah says that he told the fire “O fire! Be cold and a safety to Ibraheem (pbuh)” **21:69**



Namrud was astounded when from the top of his palace he saw that the fire had turned into a garden.



After this Ibraheem (pbuh) left the city of Babul and migrated to Syria. From Syria he went to Ghazaza. On the way there a king presented Sarah (Prophet Ibraheem's wife) with a slave (maid) called Hajara. Sarah presented Hajara to Prophet Ibraheem (pbuh)

Sarah did not have any children and Prophet Ibraheem (pbuh) prayed to Allah for a child. "O my Lord! Grant me righteous (son)" **37:100** Through Hajara Allah granted Prophet Ibraheem (pbuh) a son called Ismail. When Ismail was born Prophet Ibraheem (pbuh) was 86 years old. Sarah did not like this very much, so Prophet Ibraheem (pbuh) took Hajara and Ismail to the place now known as Makka and left them there.



There Hajara and her baby son ismail soon ran out of water. Hajara ran in search of water between the two mountains of Safa and Marwa. Suddenly she saw a spring of water gush out under the heel of her son Ismail. The spring is still there today and is known as Zamzam (meaning lots of water).



Soon the tribe of Banu Jurham came and settled around there and the town of Makka grew. Prophet Ibraheem (pbuh) visited them often.

When Ismail (pbuh) was 13 yrs old, Prophet Ibraheem (pbuh) dreamt that he was sacrificing Ismail (pbuh) It was a dream from Allah. Prophet Ibraheem (pbuh) talked to Ismail about his dream and Ismail who too was to be a Prophet said that Prophet Ibraheem (pbuh) should do as Allah had commanded. On the way to Mina (where Ibraheem was to sacrifice Ismail) Shaytan tried to stop Ibraheem (pbuh) 3 times but it did not have any effect.



Just as Prophet Ibraheem (pbuh) Had thought that he had sacrificed Ismail (pbuh) (after passing a knife over his neck) he opened his blindfold and saw that Ismail was standing safe near him and in his place there was a Ram. Ibraheem (pbuh) thought that his sacrifice had not been accepted but he heard a voice which said “O Ibraheem, indeed you have proven true that dream, thus do we reward the doers of good.” **37:105**

We celebrate Eid-ul-Hajj (Adha) commemorating the above sacrifice of Ibraheem (pbuh) Allah says in the Qur’an “Never shall you achieve righteousness unless you spend (in the way of Allah) that which you love most.” **3:91**

Prophet Ibraheem (pbuh) and Ismail also made the Ka’ba as commanded by Allah near the grave of Hajara who had died. The place where Prophet Ibraheem (pbuh) stood is also there today and is known as Maqame Ibraheem. Allah softened the rock he was standing on to mould his footprint.



Prophet Ibraheem (pbuh) prayed to Allah to make the Ka’ba safety for people, he also prayed for his progeny (children) to be good and to have leaders (Imams) from them. Allah granted his prayers raising Prophet Muhammad (pbuh) from his progeny.

Even in the Torah (Old Testament) there is a verse about 12 Imams (leaders) from Ismail (pbuh) “And as for Ishmail, I have heard you; Behold I have blessed him and will make him fruitful and will multiply him exceedingly, 12 princes shall he beget and I shall make him a great nation.” (Genesis 17:20)



Conquest of Makka

It was only six years after Rasulallah (pbuh), had emigrated to Madina that he left or Makka for Umra. However, the Makkans stopped him at Hdaybiya and a peaceful treaty was concluded after negotiations. The treaty is described in the Qur'an as a manifest victory although the Muslims at that point returned to Madina:

لَقَدْ صَدَقَ اللَّهُ رَسُولَهُ الرُّؤْيَا بِالْحَقِّ لَتَدْخُلَنَّ الْمَسْجِدَ الْحَرَامَ إِنْ شَاءَ اللَّهُ آمِنِينَ مُحَلِّقِينَ رُؤُوسَكُمْ وَمُقَصِّرِينَ لَا تَخَافُونَ فَعَلِمَ مَا لَمْ تَعْلَمُوا فَجَعَلَ مِنْ دُونِ ذَلِكَ فَتْحًا قَرِيبًا

Certainly Allah had shown to His Messenger the vision with truth: you shall most certainly enter the Sacred Mosque, if Allah pleases, in security, (some) having their heads shaved and (others) having their hair cut, you shall not fear, but He knows what you do not know, so He brought about a near victory before that. **48:27**

One year later the Muslims performed the Umra and the year after they conquered Makka without bloodshed. The historical talk of Rasulallah (pbuh) then gives the clear directive of achieving security. Rasulallah (pbuh) entered Makka in peace and began to destroy the idols. Some idols were on a high pedestal and he could not reach them. He ordered Imam Ali (pbuh) to climb on his shoulders and to knock them down thus removed the impurity of idolatry from the Ka'ba for all time.



As he was destroying the idols, Rasulullah (pbuh) kept repeating the aya:

وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا

And say: The truth has come and the falsehood has vanished; surely falsehood is a vanishing (thing) **17:81**

Then he said: “There is no god but Allah. He is one and all Alone, and He has no partners, all praise and thanks to Him. He has fulfilled his promise, He has helped His servant to victory, and He has dispersed the gangs of his enemies.

O people! Listen to me. All the arrogance, the distinctions, the pride and all the claims of blood of the times of Ignorance are under my feet today.

O Quraysh! Allah has destroyed the arrogance of the times of Ignorance, and he has destroyed the pride of race. All men are the children of Adam, and Adam was a handful of dust.”

The Prophet then recited aya **49:13**

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ
أَكْرَمَكُمْ عِنْدَ اللَّهِ اتَّقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

O human beings! Surely We have created you of a male and a female, and made you tribes and families that you may know each other; surely the most honourable of you with Allah is the one among you most careful (of his duty); surely Allah is Knowing, Aware.



There cannot be any distinction between men on the grounds of race, color, nationality, family or wealth. But whereas Islam destroys all other distinctions, it upholds a distinction of its own, and that is the distinction of faith and character.

Rasulullah (pbuh) then posed a question to the Quraysh; to those who had thrown him out of his city, fought him and killed several of his companions: “How do you think, I am going to treat you now?” They said: “You are a generous brother and the son of a generous brother, we expect only charity and forgiveness from you.” He said: Go now; all of you are free.”

Rasulullah (pbuh) declared a general amnesty in Makka. He forbade his army to plunder the city or to seize anything that belonged to the Quraysh. This incredible tolerant mercy of Rasulallah (pbuh) was distinguished with is what he wants us to follow: when some of us overcome others in our social affairs, he wants us to be merciful and forgive.

He told a man who was so afraid when he met Rasulallah (pbuh) for the first time to take it easy for he was no king... He also said that Allah has made Makka a sacred and safe place since the day He created the earth and the heavens...



Aya 4

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ

“Indeed We have created the human being in the best of moulds”

The four oaths are to stress the importance of each aya. The word Laqad stresses it again. It also implies that there is a necessity of re-inforcing the message. Shaytan was the first to deny the creation of the human being when he refused to do sajda on the creation of Prophet Adam (pbuh) saying that he was made of fire and Adam of earth and therefore he was better.

Allah stresses the impact of creation; *the act that only human beings have the most potential to reach perfection. This aya also is direct proof that the human being did not evolve from an ape. *Allah creates and man makes. Creation is an act exclusive to Allah.

Ponder over the amazing creation of the human body and its perfection that Allah created from nothing. E.g. the human heart beats 3 billion times in the average lifetime; each adult is made of one hundred trillion cells, each one containing information which would fill a CD etc...

The word Insaan is derived from one of 2 roots – ‘Nasiya’ or ‘Anisa’. Nasiya means to forget and according to this, the human being was called this due to his forgetfulness as mentioned in the Qur’an in relationship to Prophet Adam (pbuh).



وَلَقَدْ عَهِدْنَا إِلَىٰ آدَمَ مِن قَبْلُ فَنَسِيَ وَلَمْ نَجِدْ لَهُ عَزْمًا

And certainly We gave a commandment to Adam before, but he forgot; and We did not find in him any determination.**20:115**

Anisa means closeness and according to this it is the aspect of the human being a social creature.

In every aspect the human being has been given the ability to reach their full potential but what does human perfection consist of? In the world we can often distinguish perfection of things e.g. A perfect apple has flavour, colour, delicacy, shape, etc. A perfect house or horse can be defined but most difficult to define is a perfect human being.

Is the criteria physical beauty, wealth, lineage or knowledge? To recognise this it takes thinking or intelligence (multiple intelligence)

There are three types of intelligence.

1. IQ – Rational, logical, rule bound thinking. It is the rational intelligence which allows us to solve logical or strategic problems. It became a big thing in the early part of the 20th century and psychologist's devised tests to determine people level of intelligence, the theory being that the higher the IQ, the higher their intelligence. Just rational, logical intelligence is not enough, in fact on its own without EQ and SQ it can lead to downfall through kibr (pride and arrogance) as seen for Shaytan and Abu Jahl (father of ignorance) uncle of the Prophet (pbuh) who was previously known as Abul Hikma (father of wisdom).



2. **EQ** – Emotional thinking.

EQ is the name given by Daniel Goleman and is better known as personal intelligence. This is the ability to control ones impulses and thus manage emotions (taqwa through jihad) and to be able to have hope (raja') and empathy (rahma).

To be able to recognise emotions in others and have self restraint and compassion. Knowing a sense of the situation they are in and knowing how to respond to it. As Aristotle put it, 'Anyone can become angry, that is easy. But to be angry with the right person to the right degree, at the right time, for the right purpose and in the right way – that is not easy.'

3. **SQ** – Spritual thinking that gives us meaning, and purpose to our actions.

It allows one to discriminate between right and wrong, to question the purpose of existence and to change one's situation. As Imam Husayn (pbuh) said "Life is nothing but hijra and jihad." It is SQ which integrates all our intelligences. It is the intelligence of the nafs which gives a meaning to life.

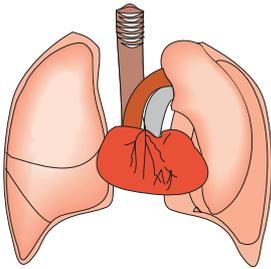
It is SQ that makes us respond to the Qur'an and that allows us to witness janna and jahannam on earth, that which takes us closer to Allah. It is the ability in a person to bring higher vision and value to others and showing them how to use it, in other words a person who motivates others.

One with SQ is incapable of making anyone or anything a victim, one who does not use any force against another. All our Prophets and Ma'sumeen have a high SQ, they taught us with that which awakens in us the recognition of truth.

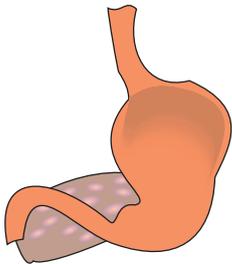


The Best of Creation - Human Being

Allah has made us the best of His creations;
How can we be more aware of our Rabb with our



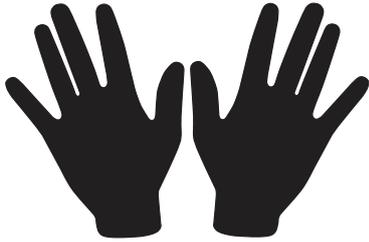


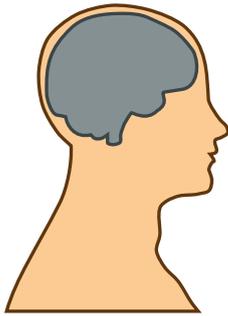


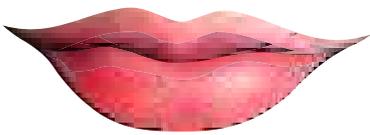














EQ: Personal Intelligence

1. When Imam Ali (pbuh) was about to kill one of the enemies in a battle, the enemy spat on Imam's face. Imam Ali (pbuh) was angry. What did he do?

2. Write down any incident in your life where you have had to control yourself.



SQ: Allows You to Think and Choose Between Right and Wrong

Hazrat Hur had 2 options in front of him either to remain in Yazid's army and go to Jahannam OR to join Imam Husayn's army and go to Janna. We too are faced with options in our lives, and we weigh the options and make our choices.

Below are a few options . Circle the right answer.

1. Do your home work in the evening or play PSP in the evening.
2. Say your salaa on time or pray just before the salaa gets qadha, after all its not a sin
3. Go to mosque on Thursday or stay at home to watch CSI – Miami at 9.00 pm.
4. Your maths home work is difficult, so try to attempt it or Your maths home work is difficult so go to school early the next day and copy it from a friend.
5. Its Friday should I do ghusl Jumua' or it's Friday should I just shower as I do on any other week day.
6. I am early for school should I watch my favourite show or I am early for school should I read a few ayaat of Quran.
7. There is a new boy in school, it will be cool to bully him or there is a new boy in school , it would be nice to show him around.
8. You've had a fight with your brother, so you will not speak to him for a day, he needs to learn a lesson or you had a fight with your brother, let us make up, it will be boring without him around.



Aya 5

ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ

Then We render him the lowest of the low

اللَّهُ الَّذِي خَلَقَكُمْ مِنْ ضَعْفٍ ثُمَّ جَعَلَ مِنْ بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ مِنْ بَعْدِ قُوَّةٍ ضَعْفًا

وَشَيْبَةً يَخْلُقُ مَا يَشَاءُ وَهُوَ الْعَلِيمُ الْقَدِيرُ

Allah is He Who created you from a state of weakness then He gave strength after weakness, then ordained weakness and age-old hair after strength; He creates what He pleases, and He is the Knowing, the Powerful. **30:54**

From the physical point of view, anything that is green and fresh will eventually become yellow, barren and dark. Everything that is created will be destroyed. As we see the human being physically grows up in the best form, young, active and healthy, so too shall we see him stoop and resume a curved posture, as though he were returning to his childhood.

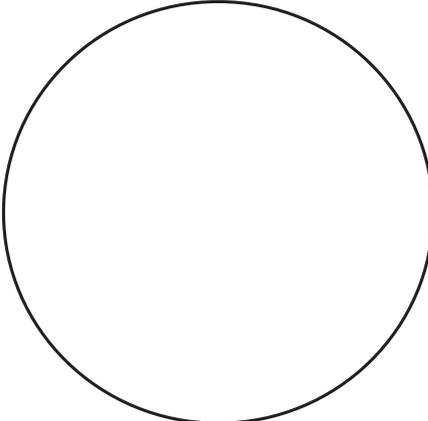
It also means that if the human being does not accept guidance and rejects belief in the Creator, he or she becomes worse than the worst of animals. This aspect is only understood if we look at the next aya which states what preserves the human being from becoming the lowest of the low.



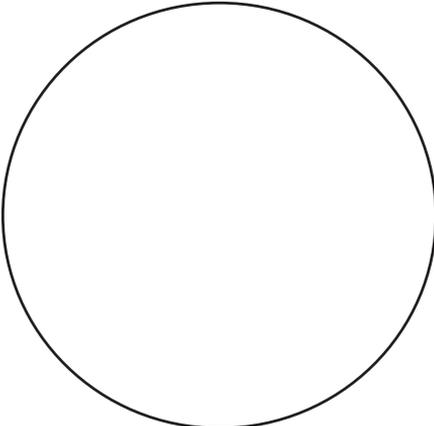
Complete the missing pictures.



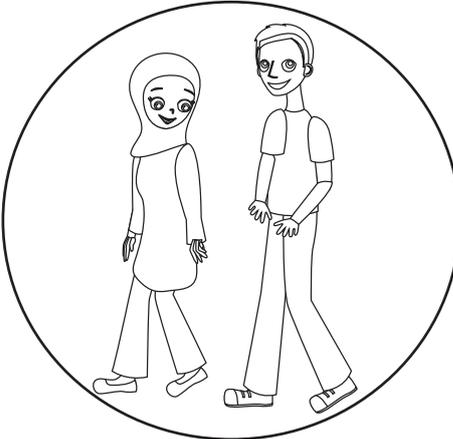
1. Infant



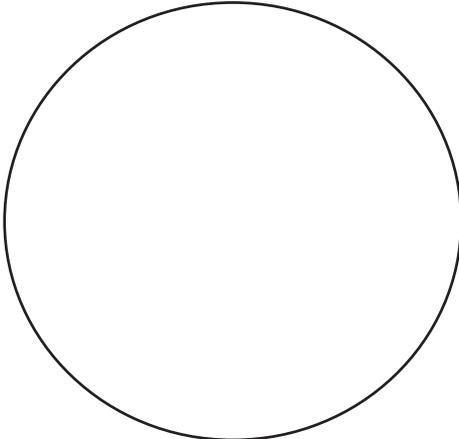
2. Childhood



3. Youth



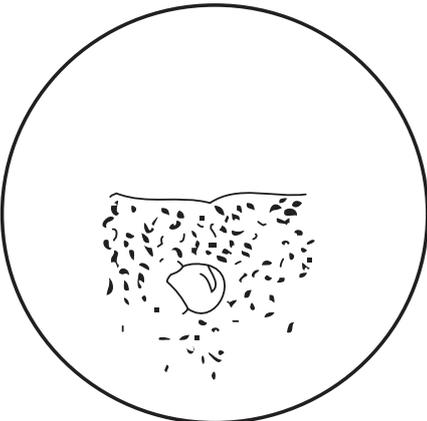
4. Adult



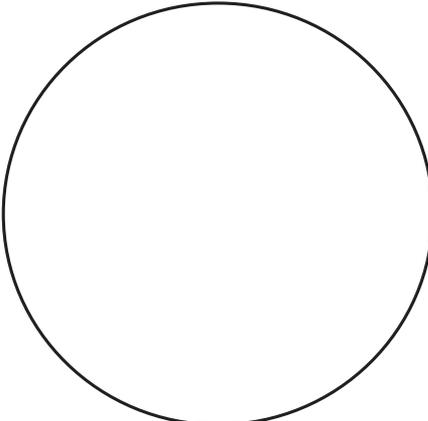
5. Old



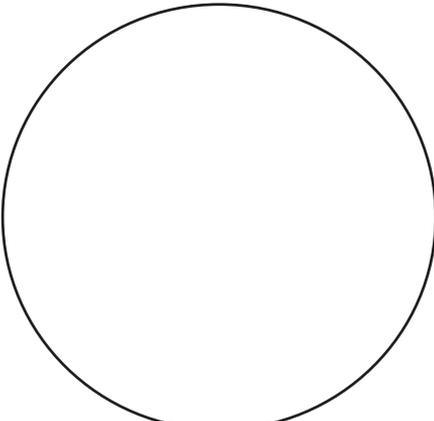
Complete the missing pictures showing the life cycle of a plant.



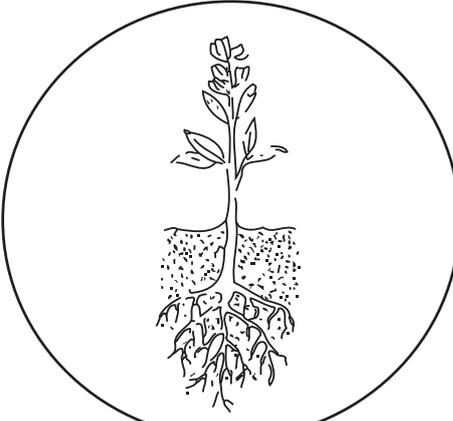
Day 1



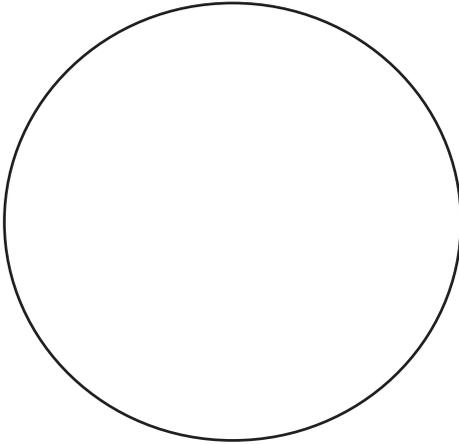
Day 5



Day 9



Day 11



End of life cycle



Aya 6

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ

Except those who believe and do good, so they shall have a reward never to be cut off.

Let's look at eiman and 'amilus saalihaat.

قَدْ أَفْلَحَ الْمُؤْمِنُونَ

“Those with eiman are certainly successful” **23:1**

Eiman means faith. But what does faith mean?

Faith means trust, or belief founded on authority. Therefore if a person is to have faith, he has to believe in things. The next question is “What does he have to believe in?” The first and foremost belief is “There is only one God.”

Eiman also means to believe in those things which we cannot see with our eyes; Janna, Jahannam and the Judgment day. To believe in Allah is to have eiman, since we cannot see Allah with our eyes.



Prophet Muhammad (pbuh) has said, “Eiman is divided into 2 halves; one half lies in sabr (Patience) and the other half in shukr (thankfulness).”

He has also said, “Islam is outward whereas eiman is in the heart (inward).”

Imam Ja’fer As-Sadiq (pbuh) explained the difference between Islam (in the personal sense) and eiman:

“...Eiman means - acknowledgement made by the tongue, covenant made in the heart, and actions performed by the body”.

Eiman has a daar (zone) of its own, just as Islam and kufr have. A person is a Muslim before they become a mu’min... So, when someone commits a big or small act which Allah has forbidden (sin), they come out of the zone of eiman and lose their title to eiman, although the title of Islam still remains with them. When they turn away from their sin and do tawba and istighfaar (repents), they return to the zone of eiman.”

Imam Ja’fer As-Sadiq (pbuh) also said:

“...Islam is the deen of Allah. One who acknowledges the deen of Allah is a Muslim and one who acts according to that which Allah has commanded is a Mu’min.”



A religion is of little value if it only brings inner light and peace to the individual. It must be able to offer decisive and clear guidance to human beings in every kind of social role or profession, and in each and every phase of their life and career. Only eiman can claim to possess the ability to satisfy fully this requirement.

Eiman has to be coupled with good deeds. Therefore it is to ensure that all actions have hayaat (immortality), nur (light energy) and sukun (contentment). That is to convert lust into love, greed into generosity, and radiate instead of consume.

Modern physics has taught us that no substance truly disappears and that matter is just another form of energy. A tree for example may be felled to make furniture - a table or a chair. Regardless of how the form changes, the wood remains wood. When the wood is burnt it changes form again becoming an energy that gives heat and gas. The tree, table and fire are merely different forms of the same substance. It is the same with a spiritual substance. Whatever we do is stored in the archives of nature...

إِنَّا نَحْنُ نُحْيِي الْمَوْتَىٰ وَنَكْتُبُ مَا قَدَّمُوا وَآثَارَهُمْ وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ

Surely We give life to the dead, and We write down what they have sent before and their footprints and We have recorded everything in a clear writing. **36:12**

The only 'amal' that turns from earth to nur is 'ahsanu 'amal'.



الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ الْغَفُورُ

Who created death and life that He may try you; which of you is best in deeds; and He is the Mighty, the Forgiving, **67:2**

Imam Sadiq (pbuh) when commenting on this said “It does not mean one of you whose deeds are more numerous but one who is more rightful in his conduct, and this righteousness is nothing but the fear of Allah and sincerity of niyya and fear.” Then he added “To persevere in an action until it becomes sincere is more difficult than performing the action itself, and sincerity of action lies in this that you should not desire anyone to praise you for it except Allah, and niyya supersedes action. Lo! Indeed niyya is action itself” Imam then quoted aya **17:84**

قُلْ كُلُّ يَعْمَلُ عَلَى شَاكِلَتِهِ فَرُبُّكُمْ أَعْلَمُ بِمَنْ هُوَ أَهْدَى سَبِيلًا

Say: “Every one acts according to his manner; but your Rabb best knows who is best guided in the path.”

Now let us look at the individual, the actions of the ‘I, every action has an equal reaction, If I am mean to someone, she will be cold towards me, As the Qur’an says in Suratuz Zilzal, that if you do as much as a mustard seed worth of good, it will come back to you. Actions and reactions are interlinked, you cannot say “I fooled them” You have only fooled yourself. Until one reaches that conclusion, one is baffled by how we can convert the base action of ahsanu ‘amal.



Good deeds will be manifested in attractive, pleasant figures which will be a source of joy and pleasure whilst evil deeds will be manifested as terrifying, harmful figures which will be a source of pain and suffering.

يُنَبِّأُ الْإِنْسَانَ يَوْمَئِذٍ بِمَا قَدَّمَ وَأَخَّرَ

”On that day, the human being will become aware of all the deeds, good and evil, he/she has committed throughout his/her life” **75:13**

The term ‘mamnun’ means ‘broken of’ or deficiency. The phrase ‘ghayru mamnun’ means ‘an uninterrupted reward without any deficiency.

It signifies the ongoing income from the investment of ‘amilus salihaat’.



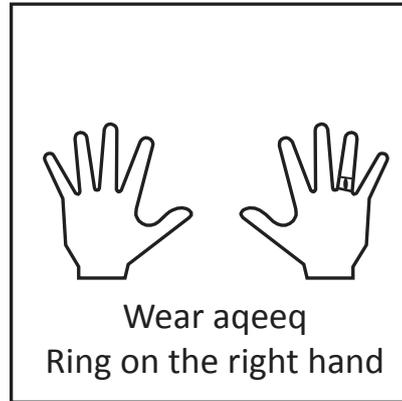
Accountability

When you choose a thought & a behaviour you choose the consequences.

Situation	Reaction	Result
When Habil & Qabil had to present a sacrifice Allah accepted Habil's sacrifice	How did Qabil feel?	What did Qabil do?
Firaun was very proud and considered himself to be god	How did Firaun react with everybody?	What was the outcome?
The Ahlulbayt were fasting for 3 days & on each day at iftar a needy came to their door.	What did the Ahlulbayt do?	What did Allah do?
Your friend is doing better than you in school in everything	How did you react?	What was the outcome?



The Signs of a Mu'min Imam Hasan Askery (pbuh)



Amilus Saalihah (Good Deeds)

In your diary below write down a good deed that you would do each day.

Monday

Tuesday

Wednesday

Thursday

Friday

Saturday

Sunday



Aya 7

فَمَا يُكَذِّبُكَ بَعْدُ بِالذِّينِ

Then who can give you the lie after this about the Judgement?

Deen is translated as religion and reckoning, judgement. The consequence of the actions of one's life or in other words the extent of commitment to Allah as the Creator.

Through the repeated message of nabuwwa, how can we deny that we are here only to realise our full potential through eiman and 'amilus salihah.

Suratul Maun (107) describes the qualities of those who deny the Judgement.

أَمْ آيَاتِ الَّذِي يُكَذِّبُ بِالذِّينِ

Have you seen the one who denies the deen

Allah is asking - Do you not see the one who denies the true religion? The true way of living and conduct? It is said that here 'deen' also refers to the day of Qiyama which is the belief which regulates our conduct.

فَذَلِكَ الَّذِي يَدُعُّ الْيَتِيمَ

He/she is the one who rejects/rebukes the orphan



وَلَا يَجُضُّ عَلَىٰ طَعَامِ الْمِسْكِينِ

And does not encourage the feeding of the poor

Historically, many people were identified with this sura, including Abu Sufyan. These were those who were asked to help orphans and the needy. Despite their immense wealth, they refused and rejected them. The aya says how these people neither help nor encourage others to do so. 'Miskeen' is a person who even gives up on being a 'faqeer' (needy). Their 'faqr' (poverty) has caused them to give up any rest or comfort and they reach a point where no aspirations remain.

فَوَيْلٌ لِلْمُصَلِّينَ

الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ

الَّذِينَ هُمْ يُرْءَاؤُونَ

So, woe to those who pray, those who are neglectful in their salaa and those who wish to be seen. Allah then curses those who pray neglectfully, only praying to be seen. They miss the essence of salaa, performing it as 'outer movements' for others to see.

وَيَمْنَعُونَ الْمَاعُونَ

And refuse the daily necessities (to others). The message is that we must use every tool that is available to us to reduce the outer afflictions of others.



Put a circle around the words that describe the qualities of those that deny the day of judgement.



Eiman

Looking after the orphans

Helping others

Ignoring the poor

Neglecting salaa

Rejecting orphans

Pray attentively with love for Allah

'Amilus salihaat

Lie



Aya 8

أَلَيْسَ اللَّهُ بِأَحْكَمِ الْحَاكِمِينَ

Is not Allah the best of the Judges?

Is the Creator not the most just? Does not the whole creation represent absolute justice? If we do not act accordingly and do not recognize the signs, then we shall continue to struggle about without guidance, causing ourselves loss and harm.

It is recommended when reciting this aya to say Balaa! (I affirm). Allah is Al-Hakeem (The All Wise). Hakeem is an unmatched form, a form for the glorification of the One Who has all the Wisdom. Wisdom means the best way of knowing something, utilising the very best of means.

Al-Hakeem is One who is Just in His assessments, Rahman in the management of affairs, One Who has determined the measure of everything, One Who places everything in its right place.

When one acknowledges Allah as the Wise, then it follows that he or she will act on His orders without any questions or dispute, that which we call submission. Submission is not the absence of reason, it is a skill in its own right, which, when cultivated, allows us to experience the ultimate. The divine Architect through His Wisdom provided us with a road map and guides that illuminate the world's many winding dark paths, so that we too may reflect His wisdom.

Rasulullah (pbuh) has said:

“The peak of wisdom is to have taqwa in Allah”



'Taqwa' comes from the word 'wiqaya' meaning to guard oneself applied to something which is exposed to danger and corruption. In essence it is submitting to His Wisdom and fulfilling all the waajibaat and keeping away from all the muharrimaat.



Put a circle
around Allah's
idea of wisdom

Put a square
around the
world's idea
of wisdom



Always look
after number 1
at all costs.

Put yourself
out for others,
loving them.

Stop worrying
about what
impresses people
and learn to seek
Allah's will.

Aim to impress
other people so
they respect you
and value you.

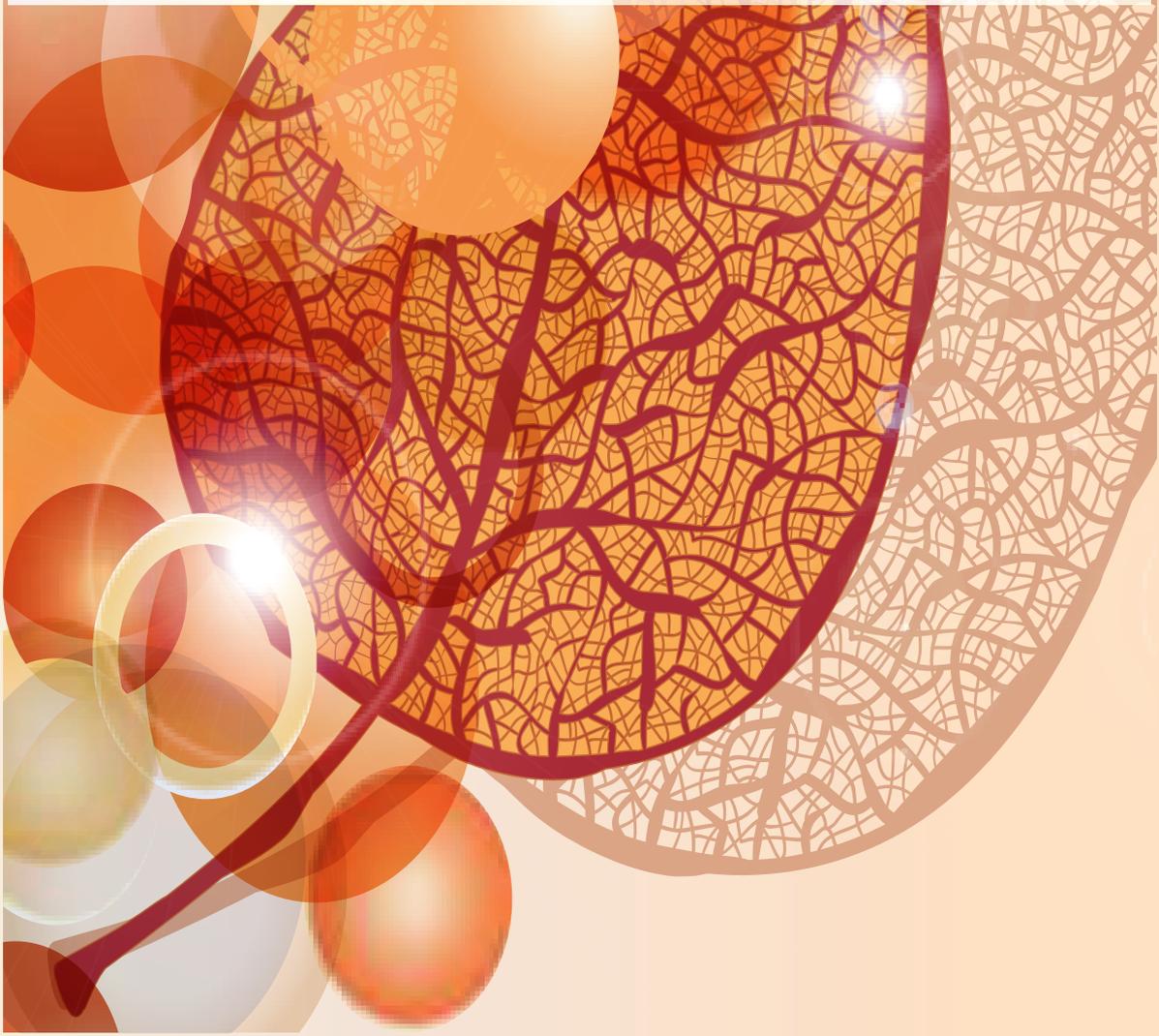
What you look
like and buy is
extremely
important.

To be beautiful in
Allah's eyes has
nothing to do with
how you look.





**Qur'anic Art of
Suratut Teen**
Illustrated by the Hujjat Saturday
Workshop Children











SHORT MORAL STORIES TO ACCOMPANY SURATUT TEEN (95)



The Four Seasons

There was a man who had four sons. He wanted his sons to learn not to judge things too quickly. So he sent them each on a quest, in turn, to go and look at a pear tree that was a great distance away. The first son went in the winter, the second in the spring, the third in summer, and the youngest son in the autumn. When they had all gone and come back, he called them together to describe what they had seen.

The first son said that the tree was ugly, bent, and twisted. The second son said no it was covered with green buds and full of promise.

The third son disagreed; he said it was laden with blossoms that smelled so sweet and looked so beautiful, it was the most graceful thing he had ever seen.

The last son disagreed with all of them; he said it was ripe and drooping with fruit, full of life and fulfillment.



The man then explained to his sons that they were all right, because they had each seen but only one season in the tree's life. He told them that you cannot judge a tree, or a person, by only one season, and that the essence of who they are and the pleasure, joy, and love that come from that life can only be measured at the end, when all the seasons are up.

If you give up when it's winter, you will miss the promise of your spring, the beauty of your summer, fulfillment of your autumn.

Moral lessons:

Don't let the pain of one season destroy the joy of all the rest. Don't judge life by one difficult season. Persevere through the difficult patches and better times are sure to come some time or later



You Need the Lamp in Front

There was once a rich old man who did not like to give his money to charity. He had a good son who always told his dad that he should give his money in the way of Allah. The old man told his son that he could give it all away after his death.

The son told him that it would be too late for the father, for he should give it away now to be able to get the benefits in the hereafter (grave and onwards). The old man just would not listen.

One night the old man wanted to go out. It was very dark so he asked his son to carry a lamp and walk in front of him so he would be able to see. The son obeyed his father but half way he started walking behind his dad.

His father said, “Why have you gone behind me? I can’t see ! I need the lamp in front.”

The son said, “Father ! that’s exactly what I have been telling you. If you want light in the grave you have to give away what you have in the way of Allah before you die and not after.”

The old man finally understood what his son had been trying to tell him!



The Wise Ant

As Prophet Sulayman (pbuh) was walking through the valley of the ants, the chief of the ants warned his fellow ants of the coming of the army advising them to go into their homes to avoid being crushed.

When Prophet Sulayman (pbuh) heard the warning of chief of the ants, he smiled and walked up to him gently lifting him on the palm of his hand.

“Don’t you know that I am the Prophet of Allah and that I would not harm any of Allah’s creatures?” Sulayman asked the chief ant.

“Of course I do!” said the chief “But, I feared that if my fellow ants would see the grandeur of your army, they would underestimate the grace of Allah which they receive and may become ungrateful.”

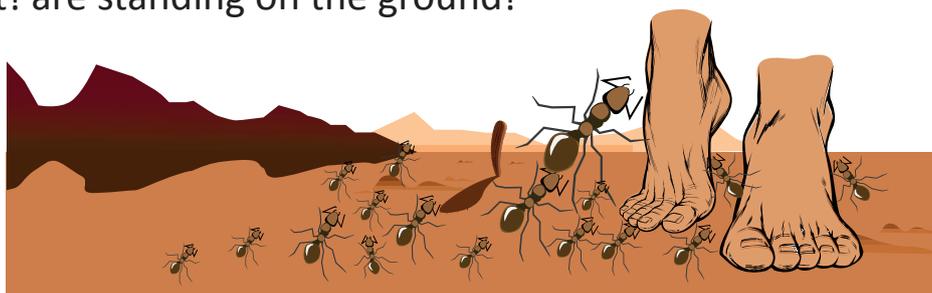
The chief ant then asked Prophet Sulayman (pbuh) : “May I ask you a question?”

“Yes!” said Prophet Sulayman (pbuh)

“Who is better at this moment of time?” asked the chief ant

“Why don’t you answer the question yourself!” Prophet Sulayman (pbuh) said.

The chief ant replied: “At this moment in time, I am better than you for I am standing on the palm of a Prophet of Allah, whilst you O Prophet! are standing on the ground!”



Water For the Pilgrims

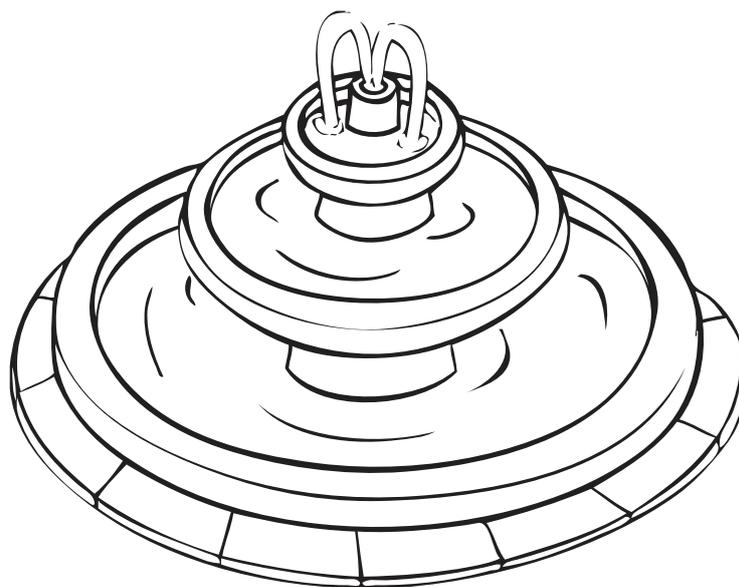
Zubayda was the wife of Haroon al-Rasheed, the Abbasid khalifa and also a follower of Imam Musa Al Kadhim (pbuh). Being the wife of the khalifa and being a queen, she was the most important woman of her time.

One day Zubayda was reciting the Qur'an when she came across the aya:

“You shall never attain righteousness until you spend (in the cause of Allah) of what you love (most)...” **3:92**

As soon as she read this aya, Zubayda got up from her place and opened up her safe to see what was the thing she loved most from her possessions and she discovered that it was a Qur'an whose writing was done in gold.

Immediately, she called her jeweller, had the gold removed from the Qur'an, sold it and spent the money to build a fountain of water in Taif so people who came for hajj and umra. The water still flows today for the pilgrims.



The Cracked Pot

A water bearer in India had two large pots, each hung on each end of a pole which he carried across his neck. One of the pots had a crack in it, and while the other pot was perfect and always delivered a full portion of water at the end of the long walk from the stream to the master's house, the cracked pot arrived only half full.

For a full two years this went on daily, with the bearer delivering only one and a half pots full of water to his master's house. Of course, the perfect pot was proud of its accomplishments, perfect to the end for which it was made. But the poor cracked pot was ashamed of its own imperfection, and miserable that it was able to accomplish only half of what it had been made to do. After two years of what it perceived to be a bitter failure, it spoke to the water bearer one day by the stream.

"I am ashamed of myself, and I want to apologise to you."

"Why?" asked the bearer. "What are you ashamed of?"

"I have been able, for these past two years, to deliver only half my load because this crack in my side causes water to leak out all the way back to your master's house. Because of my flaws, you have to do all of this work, and you don't get full value from your efforts," the pot said.

The water bearer said, "As we return to the master's house, I want you to notice the beautiful flowers along the path." Indeed, as they went up the hill, the old cracked pot took notice of the sun warming the beautiful wild flowers on the side of the path, and this cheered it some.



But at the end of the trail, it still felt bad because it had leaked out half its load, and so again it apologised to the bearer for its failure.

The bearer said to the pot, “Did you notice that there were flowers only on your side of your path, but not on the other pot’s side? That’s because I have always known about your flaw, and I took advantage of it. I planted flower seeds on your side of the path, and every day while we walk back from the stream, you’ve watered them.

For two years I have been able to pick these beautiful flowers to decorate my master’s table. Without you being just the way you are, he would not have this beauty to grace his house.”

Each of us has our own unique flaws. We’re all cracked pots. But if we will allow it, our Rabb will use our flaws to grace His table.



Bring Your Umbrella

One summer, a drought threatened the crop in a small town. On a hot and dry Friday, the aalim told his congregation;

“There isn’t anything that will save us except to pray for rain. Go home, pray, believe, and when you come back for Salatul Jumua’ next Friday be ready to thank your Rabb for sending rain.”

The people did as they were told and when they came for Salatul Jumua’ the following Friday they found the ‘aalim sad.

“What is the matter?” they asked.

“You do not yet believe,” he said.

“But,” they protested, “we prayed, and we do believe.”

“Believe?” he responded. “Then where are your umbrellas?”



The Clean Coal Basket

An old man lived on a farm with his young grandson. Each morning Grandpa was up early sitting at the kitchen table reading his Qur'an. His grandson wanted to be just like him and tried to imitate him in every way he could.

One day the grandson asked, "Grandpa! I try to read the Qur'an just like you but I don't understand it. What good does reading the Qur'an do?"

The grandfather quietly turned from putting coal in the stove and replied, "Take this coal basket down to the river and bring me back a basket of water."

The boy did as he was told, but all the water leaked out before he got back to the house.

The grandfather laughed and said, "You'll have to move a little faster next time," and sent him back to the river with the basket to try again. This time the boy ran faster, but again the basket was empty before he returned home. Out of breath, he told his grandfather that it was impossible to carry water in a basket, and he went to get a bucket instead.

The old man said, "I don't want a bucket of water; I want a basket of water. You're just not trying hard enough," and he went out the door to watch the boy try again.

At this point, the boy knew it was impossible, but he wanted to show his grandfather that even if he ran as fast as he could, the water would leak out before he got back to the house. The boy again dipped the basket into river and ran hard, but when he reached his grandfather the basket was again empty.



Out of breath, he said, “See! it’s useless!”

“So you think it is useless?” The old man said, “Look at the basket.” The boy looked at the basket and for the first time realized that the basket was different. It had been transformed from a dirty old coal basket and was now clean, inside and out.

“Son, that’s what happens when you read the Qur’an. You might not understand or remember everything, but when you read it, you will be changed, inside and out. That is the work of Allah in our lives.”



Trapped on an Island

The only survivor of a shipwreck was washed up on a small, uninhabited island.

He prayed feverishly for Allah to rescue him, and every day he scanned the horizon for help, but none seemed forthcoming.

Exhausted, he eventually managed to build a little hut out of driftwood to protect him from the elements and to store his few possessions.

But then one day, after scavenging for food, he arrived home to find his little hut in flames, the smoke rolling up to the sky. The worst had happened; everything was lost. He was stunned with grief and anger.

“Allah, how could you do this to me!” he cried. Early the next day, however, he was awakened by the sound of a ship that was approaching the island. It had come to rescue him.

“How did you know I was here?” asked the weary man of his rescuers. “We saw your smoke signal,” they replied.



The Price of Eiman

Several years ago a zhakir moved to London. He often took the bus from his home to the Imambada. Some weeks after he arrived, he had occasion to ride the same bus. When he sat down, he discovered that the driver had accidentally given him twenty pence too much change.

As he considered what to do, he thought to himself, ‘you better give the twenty pence back. It would be wrong to keep it’.

Then he thought, ‘oh forget it, it’s only twenty pence. Who would worry about this little amount?’.

When his stop came, the zhakir paused momentarily at the door, then he handed the twenty pence back to the driver and said: “Here, you gave me too much change.”

The driver with a smile replied: “Aren’t you the new zhakir in this area? I have been thinking lately about coming to hear you at the Imambada .I just wanted to see what you would do if I gave you too much change.”

When the zhakir stepped off the bus, his knees became weak and soft. He had to grab the nearest light pole and held for support, and looked up to the heavens and cried:

“Oh Allah, I almost sold Islam for twenty pence!”



The Chains of Belief

Author Unknown

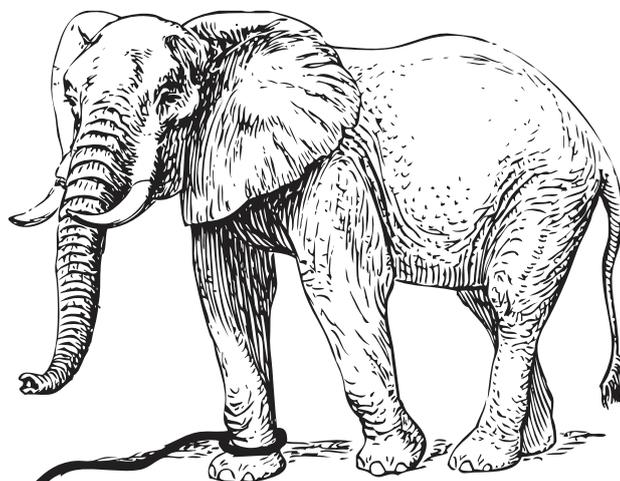
As I was passing the elephants, I suddenly stopped, confused by the fact that these huge creatures were being held by only a small rope tied to their front leg.

No chains, no cages. It was obvious that the elephants could, at anytime, break away from their bonds but for some reason, they did not. I saw a trainer near by and asked why these beautiful, magnificent animals just stood there and made no attempt to get away.

“Well,” he said, “when they are very young and much smaller we use the same size rope to tie them and, at that age, it’s enough to hold them. As they grow up, they are conditioned to believe they cannot break away. They believe the rope can still hold them, so they never try to break free.”

I was amazed. These animals could at any time break free from their bonds but because they believed they couldn’t, they were stuck right where they were.

Like the elephants, how many of us go through life hanging onto a belief that we cannot do something, simply because we failed at it once before?



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