

Age Group 10-11

Qur'an e Majeed

1. ^aIn the name of Allāh, the Gracious, the Merciful.
2. Say, 'I seek refuge in ^bthe Lord of the dawn,³⁴⁷⁰
3. 'From the evil of that which He has created,
4. 'And from the evil of darkness³⁴⁷¹ when it overspreads,
5. 'And from the evil of those who blow upon the knots³⁴⁷² of mutual relationships to undo them,
6. 'And from the evil of the envier when he envies.'

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ
 مِنْ شَرِّ مَا خَلَقَ
 وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ
 وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ
 وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ

Age Group 13 - 14

Qur'an e Majeed

1. ^aIn the name of Allāh, the Gracious, the Merciful.
2. Say,³⁴⁵⁰ 'O ye³⁴⁵¹ disbelievers!³⁴⁵²
3. 'I worship not as you worship,
4. 'Nor do you worship as I worship.
5. 'Nor do I worship *those* that you worship,
6. 'Nor do you worship Him³⁴⁵³ Whom I worship.
7. 'For you your religion, and for me my religion.'³⁴⁵⁴

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 قُلْ يَا أَيُّهَا الْكَافِرُونَ
 لَا أَعْبُدُ مَا تَعْبُدُونَ
 وَلَا أَنْتُمْ عِبُدُونَ مَا أَعْبُدُ
 وَلَا أَنَا عَابِدٌ مِمَّا عَبَدْتُمْ
 وَلَا أَنْتُمْ عِبُدُونَ مَا أَعْبُدُ
 لَكُمْ دِينُكُمْ وَلِيَ دِينِ

To those disbelievers

against whom a Divine decree had gone forth that they would not accept Islām, are warned that when after having seen such manifest Signs in support of the Holy Prophet they had refused to accept him, how could they expect Muslims to give up their Faith and accept their foolish and fantastic beliefs? He is reported to have said that *Sūrah* Ikhhlās 112th *Sūrah* was equal to 1/3 of the Qur'ān, and this *Sūrah* to 1/4 of it, and whosoever would frequently recite these two *Sūrahs* and give serious thought to their subject-matter would command great respect and prestige (Ibn Mardwaih), meaning that as *Sūrah* Ikhhlās deals with a basic principle of Islām—Divine Unity—and as in the present *Sūrah* believers are enjoined courageously to stick to their Faith in an hostile environment and under adverse circumstances, so he, who will comprehend and realize the significance and importance of these two Chapters, will necessarily command great respect.

something like this: ‘I will never adopt your mode or manner of worship, nor will you adopt the manner in which I worship. And I shall not worship those things (idols) or rational or irrational beings whom you worship, nor will you worship Him (Allāh) Whom I worship.’

3454. The verse signifies that as there is absolutely no meeting ground between the believers’ way of life and that of the disbelievers and as they are in complete disagreement not only with regard to the basic concepts of Religion but also with regard to its details and other aspects, therefore, there can possibly be no compromise between the two.

Prayer to memorize : *Allahumma antassala’mu, waminkassala’mu, taba’rakta ya dhaljalili wal’ikram*
Allah you are the Peace, and from You is peace; Blessed are You, O lord of Majesty and Bounty (*Muslim*).

۲۳۸ — عَنْ ثَوْبَانَ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا انْصَرَفَ مِنْ صَلَاتِهِ اسْتَغْفَرَ ثَلَاثًا، وَقَالَ: اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ قِيلَ لِلَّذِي رَوَى الْحَدِيثَ كَيْفَ اسْتَغْفَرُ؟ قَالَ: يَقُولُ: اسْتَغْفِرُ اللَّهَ، اسْتَغْفِرُ اللَّهَ.

(مسلم کتاب الصلوة باب استنجاب الذکر بعد الصلوة)

حضرت ثوبان بیان کرتے ہیں کہ آنحضرت صلی اللہ علیہ وسلم جب نماز سے فارغ ہوتے تو تین بار استغفار کرتے پھر یہ دعا مانگتے
اے میرے اللہ! تو سلامتی والا ہے۔ تیری طرف سے ہی سلامتی ملتی ہے
اے جلال اور عزت والے خدا! تو برکتوں کا مالک ہے۔ امام اوزاعی
جو اس حدیث کے راویوں میں سے ہیں۔ ان سے پوچھا گیا۔ حضور استغفار
کس طرح کرتے تھے تو انہوں نے بتایا۔ استغفر اللہ! استغفر اللہ! پڑھتے
تھے یعنی میں اللہ سے مغفرت طلب کرتا ہوں۔

The complete Hadith wherein the above prayer is quoted in Sahih Muslim says:
“Hazrat Thoban^{ra} narrates that Rasoolullah^{saw} when use to finish the Sala’t, he will say *Isteghfir* three times and then pray this prayer; Allah you are the Peace, and from You is peace; Blessed are You, O lord of Majesty and Bounty. Imam Auzaee’ the one who is one of the narrator of this Hadith, when it was asked how Hazoor^{sa} use to do the *Isteghfir*, he said by saying *Istheghfarullah, Istaghfarullah*”

Age Group 13 – 14 : For this age group I will start with the poem which students have to learn, memorize and make a good tune to recite it in a Jalsa or Ijtemaa. I will say better take some help from your Mom, Dad.

نام اس کا ہے محمد، دلبر مرا یہی ہے
 لیک از خدائے بر تر خیرالورئی یہی ہے
 اس پر ہر اک نظر ہے، بدر الدجی یہی ہے
 میں جلوں اس کے وارے بس نا خدا یہی ہے
 دیکھا ہے ہم نے اس سے بس رہنما یہی ہے
 وہ طیب و امین ہے، اس کی ثنائی یہی ہے
 ہاتھوں میں شمع دیں ہے، عین الضیاء یہی ہے
 دولت کا دینے والا فرمانروا یہی ہے
 وہ ہے میں چیز کیا ہوں، بس فیصلہ یہی ہے
 (روحانی خزائن جلد ۲۰ قادیان کے آریہ اور ہم صفحہ ۳۵۶)

وہ پیشوا ہمارا، جس سے ہے نور سدا
 سب پاک ہیں پیغمبر، اک دوسرے سے بہتر
 پہلوں سے خوبتر ہے، خوبی میں اک قمر ہے
 پہلے تو رہ میں بارے، پار اس نے ہیں اتارے
 وہ یار لامکانی، وہ دلبر نہمانی
 وہ آج شہہ دیں ہے، وہ تاج مرسلین ہے
 آنکھ اسکی دور ہیں ہے، دل یار سے قرین ہے
 جو راز دیں تھے بھلے، اس نے بتائے سدا
 اس نور پر ندا ہوں اس کا ہی میں ہوا ہوں

That leader of ours,
 from whom radiates all light;
 His name is Muhammad; he is the one
 Who has captivated my heart.

All prophets are holy,
 One better than the other;
 But from God on high,
 he is the crown of all creatures.

Superior to all the earlier ones,
 he shines forth like a moon in excellence.
 Each gaze is fixed upon him, he indeed
 Is the full moon which lights up the darkness.

Those before him gave up half way through;
 He is the one who steered safely to the destined heaven.
 May that I lay down my life in his cause;
 He alone is the perfect master.

That Beloved unbounded by space,
 That Darling of the recesses of my heart;
 Was shown to us by him (Muhammad),
 unique is he in guidance.

Today he is the sovereign of the world of religion,
 The crown of all the Messengers.
 The healthiest influence, the purest, the most comely;
 The most trustworthy, the most dependable;

Allah! This superlative praise;
befits him alone.

His eye ranges far and wide,
like a powerful telescope,
While his heart remains
incessantly close
to the Lord God.
In his hand he carries
the torch of religion;
And this alone is the real
and true source of light.

Whatever the great secrets
in the domain of religion;
He has opened all knots,
No matter how subtle, how strong,
And he alone is the king,
In a position to distribute,
This—the rarest of all kinds of wealth!

Indeed I am sold entirely on this light:
Wholly and completely, and I am devoted to it;
In my mind, in this respect,
There are no reservations.
He alone is the one that counts,
While I, in myself,
Amount absolutely to nothing.
This alone is the basic truth;
This alone, the final verdict.

Quraish

The Quraish is the tribe in which the Holy Prophetsa was born, and which was settled in Makkah during that era. Based on the unanimous narrations of the Arabs, this tribe was from the descendants of Ishmaelas and was a branch of the tribes of ‘Adnān. Varied narrations exist with relevance to the founder of the Quraish.

In some narrations, Naḍr bin Kinānah has been declared its founder and others confirm, Fihr bin Mālik as its founder. However, this discrepancy, does not pragmatically affect historical accounts in any way – the reason being that Naḍr bin Kinānah had no sons except Mālik bin Naḍar through which his lineage could continue. In the same manner, Mālik, with the exception of Fihr bin Mālik had no sons. In other words, the genealogical line of Naḍar is ultimately the same as that of Fihr.¹ There is also a disagreement in the etymological reasoning behind the name of the Quraish. Some believe that the tribe was given the name of the Quraish in resemblance to a fish, which is exceedingly large in size and consumes the rest of the fish around it and it is called ‘Quraish’ in the Arabic language. It was as if this word alluded to the strength and power of the Quraish. However, another party believes when Qusaiyy gathered the various branches of this tribe and settled them in Makkah, in order to acquire the custodianship

of the Ka'bah, it was at that time that they were identified as the Quraish. The reason being that in the Arabic language, one root meaning of the word 'Quraish' is also 'to gather'.²

The Internal Branches of the Quraish

In the time of the Holy Prophetsa, the Quraish had been divided into many tribes. Sometimes, they would fall into conflict as well but the misfortune of formal warfare never rose. Among these tribes, the genealogical tree of some clans and renowned individuals has been presented below. In the following tree, the names accompanied by the word 'Banū' refer to the names of individuals to which the renowned clans of the Quraish were attributed during the time of the Holy Prophetsa. Those with which this word has not been written are merely the names of prominent individuals. Names written within a lined border are the noteworthy individuals of the time of the Holy Prophetsa. The names of Muslims have been displayed in a circle and the names of the disbelievers are in a square outline. Since every name has not been shown in this tree, names written on the same line, should not be misconceived as children of the same mother and father. In fact the intention is merely to imply that they all belong to the same tribe.