

**Age Group 10-11 & 11-12**

**QUR'AN E HAKIM**

Memorization of Sura e Albaqra verses 16 & 17

16. <sup>a</sup>Allāh will punish<sup>33</sup> their mockery and will <sup>b</sup>let them continue<sup>33A</sup> in their transgression, wandering blindly.<sup>34</sup>

اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١٦﴾

17. These are they who <sup>c</sup>have bartered away guidance for error;<sup>35</sup> but their traffic has brought them no gain, nor are they rightly guided.

أُولَئِكَ الَّذِينَ اشْتَرَوُا الضَّلَاةَ بِالْهُدَىٰ سَفَاكَرٍ بَحْتٍ تَجَادَتْهُمُ مِمَّا كَانُوا مُهْتَدِينَ ﴿١٧﴾

Memorization of Sura e Al Kauthar with translation

1. <sup>a</sup>In the name of Allāh, the Gracious, the Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾

2. Surely, We have <sup>b</sup>bestowed upon thee abundance of good;<sup>3448</sup>

إِنَّا آعْطَيْنَاكَ الْكَوْثَرَ ﴿٢﴾

3. So pray to thy Lord, and offer sacrifice.

فَصَلِّ لِرَبِّكَ وَانْحَرْ ﴿٣﴾

4. Surely, it is thy enemy <sup>c</sup>who shall be without issue.<sup>3449</sup>

إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ ﴿٤﴾

**Age Group 11-12**

**Revision of the Prayer Prayer on Entering the House**

Hadhrat Abu Maalik Ash'ari<sup>ra</sup> relates on entering the house this prayer should be recited and then greetings offered to the inmates.

اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ الْمَوْلِجِ، وَخَيْرَ الْمَخْرَجِ بِسْمِ اللَّهِ  
وَلَجْنَا وَبِسْمِ اللَّهِ خَرَجْنَا، وَعَلَى اللَّهِ رَبِّنَا تَوَكَّلْنَا

(Tirmidhi and Abu Dawud, Kitabul Libas)

O Lord, I seek Your blessings and mercy on entering and leaving the house. We entered the house in Allah's name and leave it in Allah's name. We put our trust in Allah, Who is our Lord.

**Age Group 12-13**

**QUR'AN E HAKIM Memorization of Sura e Ale Imran 194 & 195 with Translation.**

ج  
رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ آمِنُوا بِرَبِّكُمْ فَآمَنَّا ۗ رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَقَّنَا مَعَ الْأَبْرَارِ ﴿٣:١٩٤﴾

[3:194] "Our Lord, we have heard a Crier calling us unto faith, 'Believe ye in your Lord,' and we have believed. Our Lord, forgive us, therefore, our errors and remove from us our evils, and in death number us with the righteous

رَبَّنَا وَإِنَّمَا وَعَدْنَا عَلَىٰ رَسُولِكَ لَوَلَّيْنَاكَ لَلْحُلْفِ الْمِيْعَادِ [3:195]

[3:195] "Our Lord, give us what Thou hast promised to us through Thy Messengers; and disgrace us not on the Day of Resurrection. Surely, Thou breakest not Thy promise."

**Age Group 13-14 ;** This group is assigned to complete the recitation of first two parts of Qur'an e Majeed with translation. So according to our divided syllabus they must be on the last quarter of the Part II, which begins with the following verse. And in two weeks' time they must complete the Part II with translation.

233. And when you divorce women and they reach the end of their period, prevent them not from marrying their husbands,<sup>285</sup> if they agree between themselves in a decent manner. This is an admonition for him among you who believes in Allāh and the Last Day. It is more blessed for you and purer; and Allāh knows but you know not.

وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ فَلَا تَعْضُلُوهُنَّ أَنْ يَنْكِحْنَ أَزْوَاجَهُنَّ إِذَا تَرَاضُوا بَيْنَهُمْ بِالْمَعْرُوفِ ۗ ذَٰلِكَ يُوعَظُ بِهِ مَنْ كَانَ مِنْكُمْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۗ ذَٰلِكُمْ أَذْكَ لَكُمْ وَأَطْهَرُ ۗ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٢٣٣﴾

#### QUR'AN E HAKIM

Memorization of Sura e Al Nahl 70-71 with Translation.

70. 'Then eat of all *manner of* fruits, and follow the ways *taught thee* by thy Lord and *which* have been made easy *for thee*.' There comes forth from their bellies a drink of varying hues. Therein is healing for mankind. Surely, in that is a Sign for a people who reflect.<sup>1557</sup>

ثُمَّ كُلِي مِن كُلِّ الثَّمَرَاتِ فَاسْلُكِي سُبُلَ رَبِّكِ ذُلُلًا ۗ يَخْرُجُ مِنْ بَطُونِهِنَّ شَرَابٌ مُّخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِلنَّاسِ ۗ إِنَّ فِي ذَٰلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٧٠﴾

71. And Allāh creates you, then He causes you to die; and *there are some* among you who are driven to the worst *state of* life with the result that they know nothing after *having had* knowledge. Surely, Allāh is All-Knowing, Powerful.

وَاللَّهُ خَلَقَكُمْ ثُمَّ يَتَوَفَّاكُمْ ۗ وَإِنَّ مِنْكُمْ لَمَنْ يُرَدُّ إِلَىٰ آرْذَلِ الْعُمُرِ لِكَيْ لَا يَعْلَمَ بَعْدَ عِلْمٍ شَيْئًا ۗ إِنَّ اللَّهَ عَلِيمٌ قَدِيرٌ ﴿٧١﴾

The subject of the bee has been further elaborated in this verse. God inspires the bee to collect its food from different fruits and flowers and then by means of the mechanism provided in its body and by the methods revealed to it by God it converts the collected food into honey possesses different colors and flavors, but all its different varieties are highly useful for men. This suggests that revelation has continued to descend on Prophets at different times and the teachings of one Prophet differed in some details from the teachings of others, nevertheless all were the means of moral and spiritual regeneration for the people for whom they were designed.

## FIVE PILLARS OF ISLAM

عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ بَيْنِي الْإِسْلَامُ عَلَى خَمْسٍ شَهَادَةٌ  
أَنَّ لَأِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ  
وَأَقَامَ الصَّلَاةَ وَرَأَيْتَهُ الزَّكَاةَ وَحَجَّ الْبَيْتِ  
وَصَوْمَ رَمَضَانَ (بخاری)

Narrated by Ḥaḍrat ‘Abdullāh bin ‘Umar<sup>ra</sup>, (Allāh be pleased with him): Said the Prophet of Allāh<sup>saw</sup> (peace of Allāh be on him and His blessings): “Islām is based on five (pillars):

- (1) Testimony, by heart and tongue, that there is none worthy of worship but Allāh and that Muhammad is His Messenger;
- (2) Observing Prayer;
- (3) Paying the Zakāt;
- (4) Performing the pilgrimage to the House of Allāh and
- (5) Fasting in the month of Ramaḍān.” (Bukhārī)

### Explanatory Notes

It must be remembered that while the preceding Ḥaḍīth defined faith (īmān), this Ḥaḍīth gives a definition of Islām, and the difference between the two is that whereas īmān stands for faith, Islām connotes practice and it will be realized that together the two make religion a complete whole. Belief in God and the Prophet is common to the above two Aḥādīth. In the preceding Ḥaḍīth belief in Allāh and in the Prophet has been incorporated to emphasize faith by heart and its attestation by tongue. In the present Ḥaḍīth this has been included as a basis of action. In any case according to this Ḥaḍīth, in the definition of Islām, belief in the unity of Allāh, the Excellent, and in the Prophethood of the Holy Messenger of Allāh (peace and blessings of Allāh be on him), has been accorded the first place so that the belief of every Muslim is based on the holy article that God is One and Muḥammad, the Prophet of Allāh (peace and blessings of Allāh be on him), is His last law-bearing Messenger. This is followed by four practical acts of worship which are:

1. The first act of worship is Prayer; i.e., Ṣalāt which in Arabic means “glorification and praise.” It has been obligated in the form of five Prayers during the course of the day and is offered after the prescribed Wuḍū (ablution) in a prescribed manner. Of these five Prayers, one is the morning Prayer which is offered after the first twilight of dawn and before daybreak. The second Prayer is the Ḍuhr or midday prayer which is offered after the decline of the sun at noon. The third Prayer is the ‘Asr Prayer which is offered when the sun has far advanced in its decline. The fourth is the Maghrib or evening Prayer which is offered immediately after sundown. And the fifth Prayer is the ‘Ishā Prayer which is offered after the twilight has faded away. Thus, not only different periods of the day, but also the two ends of the night are dedicated to the glorification and worship of God and to prayers addressed to Him.

The object of prayer is to establish personal communion with God, keep His remembrance ever-fresh in the heart and cleanse one’s inner self of all evil and evil inclinations and seek His aid in all difficulties. According to another saying of the Holy Prophet (peace and blessings of Allāh be on him), perfect Prayer is one during which the worshipper has the immediate and sure feeling that he is seeing God or, at least, that God is seeing him. Timing of Prayers too are a subtle hint about the various periods of human life period. It is not without purpose, therefore, that the intervals between Prayers are shortened during the latter part of the day when the darkness of night is drawing near. The idea is to remind us that, with

increase in age, the pace of preparation for the next world should be accelerated. Ṣalāt is the kind of worship which in reality is the very soul of spiritual life, and therefore, it has been termed the mi'rāj (the acme of spiritual exaltation) of the faithful. The extent of the Holy Prophet's attachment to and enjoyment of Prayer is shown by the following words of his. He would often say: "The coolness (delight) of my eyes lies in Prayer."

2. The second item of practical worship, enjoined by Islām, is Zakāt which means "purification of property and increase of goods." The principal object of Zakāt tax is that, on the one hand, the share of the poor should be deducted from the wealth of the rich and on the other, the poor and supportless people should be provided with means of assistance to help raise the position of the group and improve the lot of the individuals belonging to it. The Zakāt is levied on property which is surplus to a minimum basic slab of property and it is called Niṣāb in legal terminology. This is assessed on the value of gold and silver, gold and silver ornaments, gold and silver coins including paper currency at the rate of 2½ %. It must however, be remembered that there is no separate Niṣāb for gold and its Niṣāb is determined on the basis of the current value of the Niṣāb for silver, which will vary with the variation in the relative value of the two metals. Commercial goods are also assessed at the rate of 2½ %. As far as agricultural land and fruit gardens are concerned, it is 10 % of the crop in case of bārānī and 20 % in case of lands irrigated by artificial means. Leaving aside details, it is assessed at the rate of one goat per 40 to 120 goat or sheep, one calf per every 30 cows and buffaloes, one goat for every five camels, and one young she-camel for every 25 camels. On mines, hidden treasures and sealed deposits, it is charged at the flat rate of 20 %. The whole proceeds of the Zakāt tax are to be expended in helping the poor and the destitute, the insolvent, the wayfarers, and those who are not free and in softening hearts and in supporting those who are actively engaged in promoting the cause of the Faith and in remunerating the administrative staff of the Zakāt organization. Zakāt thus plays a great part in regulating national wealth.

3. The third practical form of worship is Ḥajj. Ḥajj means journeying to a Holy Place, and in Islāmic terminology, it means visiting the House of God at the Holy City of Mecca, and making a circuit of the Ṣafā and Marwah Mounts, and halting to pray at the historic site of Arafat plain, 9 miles from Mecca, and on return stopping and worshipping at Muzdalifah, and in the end offering sacrifice at Minā, three miles from Mecca. Ḥajj falls on the 8th, 9th and 10th of the lunar month of Dhul-Ḥajj. It is not merely a pilgrimage to the holiest of places associated with the sacrifice performed by Abraham and Ishmael (may God shower His blessings on them) but the holy traditions of the early sufferings and sacrifices of the Holy Prophet (peace and blessings of Allāh be on him) are also bound up with it. Besides, Ḥajj offers a great opportunity to Muslims of different countries and diverse races to meet one another, to know one another and to consult one another in matters of general interest. The performance of the Ḥajj (pilgrimage) is obligatory once in one's lifetime but, as is explicitly stated in another Ḥadīth concerning the subject, good health, necessary funds to cover expenses of the return journey and peaceful conditions on the way are the necessary conditions precedent to the performance of Ḥajj.

4. The fourth practical form of worship consists in fasting during the month of Ramaḍān. It is obligated on every Muslim who is of age, is neither sick nor is in course of journey. The sick and the traveler must fast at another time for the same number of days. Fasting is called (Ṣaum) in Arabic, which means "holding one's self in restraint." This disciplinary form of worship is performed during the month of Ramaḍān, which according to [the] lunar calendar, coincides with different seasons of the year by rotation. After taking a meal before the dawn of the morning twilight till sunset one must abstain from food and drink and mating. In other words, during the fast, Muslims set a silent example of the sacrifice of their persons and progeny (through selfdenial and restraint). In addition to purifying the mind and inuring one to hardships, fasting creates a sense of fellowfeeling with the poor and has been prescribed to promote the spirit of sacrifice among the Muslims. In truth, fasting is a source of infinite blessing.