



THE FINAL MESSENGER

صَلَّى اللّٰهُ عَلٰيْهِ وَسَلَّمَ



LIFE IN MAKKAH

BOOK - 4

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ وَحْدَهُ وَالصَّلَاةُ وَالسَّلَامُ عَلَى مَنْ لَا نَبِيَّ بَعْدَهُ

TABLE OF CONTENTS

CHAPTER	TITLE	PAGE
1	Ancestors, Tribe and Lineage	8
2	Grandfather, Father and Mother	8
3	His Birth, Foster Mothers and Foster Brothers	15
4	Death of Abdul Muttalib and under the care of uncle Abu Talib	24
5	Early profession and marriage to Khadeejah رضي الله عنها	33
6	His character before Prophethood and commencement of Prophethood.	43

Lineage being an important consideration in Arab society, the Prophet ﷺ's family tree was well-documented. He was born into a family that traced its ancestry back to the Prophet Ibraheem عليه السلام through Prophet Isma'eel عليه السلام.

The Prophet belonged to the well respected Quraysh tribe and his family was called Hashmi after his great grandfather, Hashim. Hashim assumed the position of host to the pilgrims, a privilege which, after him, was transferred to his brother, Muttalib. After Muttalib's death, the progeny of Hashim reclaimed this privilege and retained it until the advent of Islam.

Hashim was well-respected and honored by his tribesmen. He was called Hashim, which means the one who mashes something, because he used to mash pieces of bread in meat and soup and distribute it for others to eat.

The Quraysh were merchants by profession, and Hashim arranged trade journeys for them to Yemen each winter and to Syria each summer. He obtained security for them from the authorities in both these countries. In Surah Quraysh of the Qur'an, Allah reminds the Quraysh of their debt to Him for these important trade expeditions.

Hashim once passed by Yathrib the city which was later known as Madinah en route to Syria, and there he married Salma bint Amr, a lady from the tribe of Banu Adiy bin Najjar. He halted there for a few days and then left for Syria. He passed away in Gaza, a famous city in Palestine.

At the time of Hashim's departure, Salma was pregnant. She gave birth to a son whose hair had white streaks. She therefore named him Shayba, which means "one with grey hair." None of Hashim's relatives in Makkah knew about the birth of Shayba. Eight years later however, Muttalib found out about his dead brother's son and decided to bring Shayba to Makkah. When he entered Makkah with Shayba, the people thought the young boy was Muttalib's slave and referred to Shayba as

Abdul Muttalib, which means 'Muttalib's slave'. Thus, Shayba became known as Abdul Muttalib.

WORD MEANINGS:

1. lineage	വംശപരമ്പര	2. Important	പ്രധാനപ്പെട്ട
3. consideration	പരിഗണന	4. society	സമൂഹം
5. documented	രേഖപ്പെടുത്തി	6. traced	കണ്ടെത്തി
7. ancestry	വംശപരമ്പര	8. prophet	പ്രവാചകൻ
9. belonged	ഉൾപ്പെട്ടിരുന്നു	10.respected	ബഹുമാന്യനായ
11.assumed	വഹിച്ചു	12.position	സ്ഥാനം
13.host	ആര്തിമേയൻ	14.pilgrims	തീർത്ഥാടകൾ
15.privilege	പദവി	16.transferred	കൈമാറ്റം ചെയ്യു
17.progeny	സന്തതി	18.reclaimed	വീണ്ടെടുത്തു
19.retained	നിലനിർത്തി	20.honored	ആരാഞ്ചു
21.mashed	ചതച്ച	22.distribute	വിതരണം ചെയ്യുക
23.merchants	വ്യാപാരികൾ	24.profession	തൊഴിൽ
25.journey	യാത്ര	26.winter	ശീതകാലം
27.summer	വേനൽക്കാലം	28.security	സുരക്ഷ
29.authorities	അധികാരികൾ	30.debt	കടം
31.expeditions	പര്യവേഷണങ്ങൾ	32.halted	നിർത്തി
33.passed away	അമരാഞ്ചു	34.departure	പുറപ്പെടൽ
35.pregnant	ഗർഭിണിയായ	36.streaks	വരകൾ
37.slave	അടിമ	38.referred	പരാമർശിച്ചു

ANSWER THE FOLLOWING:

- How is Prophet Muhammed ﷺ related to Prophet Ibraheem عليه السلام?
- Which tribe and family did Muhammed ﷺ belong?
- How was the character of Hashim and how did he get the name Hashim?
- What was the profession of the Quraysh and where did they travel during the summer and winter months?
- In which Surah of the Qur'an does Allah remind the Quraysh about their indebtedness towards him?
- What is the name of the city of Yathrib now?
- Where did Hashim die?
- Whom did Hashim marry and why was his son given the name of Shayba?
- Who was Muttalib and how is he related to Hashim?

10. How did Shayba get the name of Abdul Muttalib?

Paradise and Hell

PARADISE - *Definition and Explanation*

Paradise is the tremendous reward which Allah, the All-Powerful, has prepared for His beloved (*awliyaa*) and those who obey Him. It is perfect joy and pleasure, where nothing is lacking and nothing can disturb its purity.

What Allah, the Almighty, and His Messenger ﷺ have told us about the Paradise makes us mystified with indescribable joy because our minds are not able to comprehend the greatness of such blessings.

See the words of Allah Almighty in this hadith *qudsi* below:

عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ "قَالَ اللَّهُ أَعْدَدْتُ لِعِبَادِي الصَّالِحِينَ مَا لَا عَيْنٌ رَأَتُ وَلَا أُذْنٌ سَمِعَتْ وَلَا حَظَرَ عَلَى قَلْبِ بَشَرٍ"

In this hadith, Abu Hurairah رضي الله عنه reports from the Prophet صلى الله عليه وسلم that –

Allah, the Almighty said, "I have prepared for My righteous slaves that which no eye has seen, no ear has heard, and has never crossed the mind of any human being."

Then the Prophet ﷺ said, "Recite, if you wish:

فَلَا تَعْلَمُ نَفْسٌ مَا أَخْفَى لَهُم مِّنْ قُرَّةِ أَعْيُنٍ جَزَاءً
بِمَا كَانُوا يَعْمَلُونَ

No person knows what is kept hidden for them of joy as a reward for what they used to do. (*Qur'an As Sajdah : 17*)

The joys of Paradise are far greater than the pleasures of this world, which pale into great insignificance in comparison.

عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ - قَالَ رَسُولُ اللَّهِ ﷺ - مَوْضِعُ سَوْطٍ فِي
الْجَنَّةِ خَيْرٌ مِّنَ الدُّنْيَا وَمَا فِيهَا

Bukhari reports from Sahl ibn Sa'd that the Messenger of Allah ﷺ said:

"A space the size of a whip in Paradise is better than this world and all that is in it."

HELL - Definition and Explanation

Hell is the abode which Allah, the Almighty has prepared for those who do not believe in Him, those who rebel against His laws and disbelieve in His messengers. It is the punishment for His enemies, the prison for evildoers. It is the ultimate humiliation and loss; there is nothing worse.

Allah, the Almighty says:

رَبَّنَا إِنَّكَ مَنْ تُدْخِلُ النَّارَ فَقَدْ أَخْرَيْتُهُ وَمَا
لِلظَّالِمِينَ مِنْ أَنْصَارٍ

Our Lord! Verily, whom You admit to the Fire, indeed, You have disgraced him, and never will the Zaalimoon [polytheists and wrongdoers] find any helpers. (*Qur'an Aalu Imran : 192*)

FILL IN THE BLANKS:

1. Paradise is the tremendous reward which Allah, the All-Powerful, has prepared for His _____
2. The joys of _____ are far greater than the pleasures of this world.
3. Hell is the abode which Allah, the Almighty has prepared for those who do not _____ in Him.

LET'S LEARN GRAMMAR - *The use of Capital Letter*

The capital letter is also called the big letter or upper-case letter
So, when do you use a capital letter in a sentence?

1. Use a capital letter for the first letter of a sentence:
E.g. The child is laughing.
2. Always use the capital letter for the word "I"
E.g. Ahmed and I are classmates.
3. Use a capital letter for the names of people, places, festivals, days of the week and months of the year.
E.g. Muhammed, Makkah, Eid-ul-Fitr, Friday, January etc.

Underline the letters that should be capital:

1. muhammed and i are good friends.

2. we are going to makkah for hajj.
3. there is an interesting program on friday.
4. ali lives in chennai.
5. january is the first month of the year and december is the last month of the year.
6. friday is an important day for muslims.
7. i am going to delhi on monday.
8. ramadan is the month of fasting for muslims.
9. muslims go to makkah for hajj.
10. eid- ul- fitr and eid-ul-adha are the two festivals of muslims.

Abdul Muttalib grew up to be a very handsome man and became a leading figure of the Quraysh tribe. He became the chieftain of the Quraysh and oversaw the tribe's trade caravans. Famous for his generosity, he was called "the Generous." He would give his leftovers to the needy and even to the animals and birds. For this reason, he was known as "the feeder of men on earth and of beasts and birds on the mountaintops."

Abdul Muttalib also has the honour of rediscovering the sacred well of *Zamzam*. This well had gushed forth when the infant Isma'eel عليه السلام kicked at the dry sand while his mother, Hajar, searched for water. The location of the well had been forgotten ever since the tribe of Jurhum covered it when they were being exiled from Makkah. One night Abdul Muttalib had a dream in which he was shown where to dig the well. When he digged the spot which was next to the *Ka'bah*, the water of *Zamzam* began to flow again.

It was also during Abdul Muttalib's time that the *Ka'bah* was attacked by the Abyssinian conqueror Abraha and his men, whom the Qur'an refers to as the "Companions of the Elephant". Abraha advanced with an army of sixty-thousand men, intent on destroying the *Ka'bah*. By destroying the *Ka'bah* he hoped to divert Arab pilgrims to his church in Yemen.

Abraha reached the valley of Muhassir, between Muzdalifah and Mina, ready to invade Makkah. As he advanced with his elephant, the beast that had terrified all of Makkah suddenly refused to move. As for the sixty-thousand soldiers, Allah, in defense of His Sacred House, sent flocks of birds to pelt the invaders with stones.

The soldiers were repulsed, and they lay felled by the stones, their bodies resembling mashed corn. Apart from the miraculous intervention of Allah in defence of the *Ka'bah*, this episode in Makkan history showed the strength of Abdul Muttalib's character. He stood up to Arabia's might in defense of his own property, unshakable in his faith that Allah would protect the *Ka'bah*.

Abdul Muttalib's son, Abdullah, the father of the Prophet, was a handsome youth. He was called "Dhabih" (the sacrificed) in reference to the rediscovery of *Zamzam*. When Abdul Muttalib was digging beside the *Ka'bah* in search of the old well, the Quraysh watched him idly. Once he began to reach wet soil, they insisted on sharing in his discovery, and they raised a great clamor. Abdul Muttalib vowed to Allah that he would sacrifice one of his ten sons if he were allowed to uncover the well. In the end, Abdul Muttalib continued excavating and discovered the old well.

Afterwards, he drew lots to determine which son he would sacrifice, and Abdullah was chosen. Abdul Muttalib took Abdullah to the *Ka'bah* and was prepared to sacrifice him, but the Quraysh, particularly Abdullah's brothers and maternal uncles, were opposed to the sacrifice. Finally, it was decided that one hundred camels should be sacrificed in his place. Hence, the Prophet is called the descendant of the "two sacrificed ones" (Isma'eel عليه السلام and his own father Abdullah). Similarly, he is referred to as the descendant of "two elders held for ransom," for Isma'eel عليه السلام was ransomed for a ram and his father for a hundred camels.

Abdullah was married to Amina, the daughter of Wahb. Wahb was a chieftain of Banu Zahra. Shortly after the marriage, Amina became pregnant, but before she could give birth to their child, Abdullah was sent by his father to Yathrib or Syria on business. Tragically, he passed away in Yathrib on the return journey and was buried in the house of Nabgha Dhabyani.

WORD MEANINGS:

39.handsome സുന്ദരൻ	40.leading figure പ്രമുഖ വ്യക്തി
41.chieftain തലവൻ	42.oversee മേൽനോട്ടം
43.caravan യാത്രാസംഗ്രഹം	44.generosity ഒറബാര്യം
45.leftovers അവശിഷ്ടങ്ങൾ	46.needy ആവശ്യകാർ
47.feeder തീറ്റിപ്പിക്കുന്നവൻ	48.beasts മൃഗങ്ങൾ
49.rediscover വീണ്ടും കണ്ടത്തുക	50.sacred വിശുദ്ധം
51.gushed ഓക്കി	52.infant ശിശു
53.kicked ചവിട്ടി	54.searched തിരഞ്ഞു

55.location സ്ഥാനം	56.forgotten മറന്നു
57.dream സ്വാഖാ	58.dig കുഴിക്കുക
59.spot ഇടം	60.flow ഓഴുക്ക്
61.attacked ആക്രമിച്ചു	62.conqueror കീഴടക്കുന്നവർ
63.advanced മുന്നോടി	64.companions കൂട്ടാളികൾ
65.army സെന്റ്യൂ	66.intent ഉദ്ദേശം
67.destroy നശിപ്പിക്കുക	68.hoped ആശിച്ചു
69.divert വഴിതിരിച്ചുവിടുക	70.invade ആക്രമിക്കുക
71.terrified ഭയപ്പെട്ടു	72.refuse നിരസിക്കുക
73.soldiers സെന്റ്യൂകൾ	74.defense പ്രതിരോധം
75.sacred വിശുദ്ധം	76.flocks കൂട്ടങ്ങൾ
77.pelt എറിയുക	78.invaders അധിനിവേശകൾ
79.repulsed പിന്തിരിപ്പിച്ചു	80.lay felled വീണു കിടന്നു
81.resemble സാദൃശ്യം	82.corn ചോളം
83.miraculous അതഭുതകരമായ	84.intervention ഇടപെടൽ
85.episode അദ്ദൃശ്യം	86.strength ശക്തി
87.character സ്വഭാവം	88.might ശക്തി
89.property സ്വത്ത്	90.unshakable അചാന്വലമായ
91.sacrificed ബലിയർപ്പിച്ചു	92.reference പരാമർശം
93.rediscovery വീണ്ടും കണ്ടെത്തൽ	94.digging കുഴിക്കുന്നു
95.idly വെറുതെ	96.insisted നിർബന്ധിച്ചു
97.discovery കണ്ടെത്തൽ	98.clamor ബഹിപ്പം
99.vowed പ്രതിജ്ഞ ചെയ്യു	100. uncover അനാവരണം ചെയ്യുക
101. excavating വന്നു	102. drew lots നറുക്കെടുത്തു
103. opposed to എതിർക്കുക	104. ransomed വിലനൽകി മോചിപ്പിച്ചു
105. ram ആട്ടക്കാറൻ	106. chieftain തലവൻ
107. pregnant ശർഭിണി	108. tragically ദുരന്തമായി

ANSWER THE FOLLOWING:

1. Why was Abdul Muttalib called “the Generous” by his people?
2. Who rediscovered the sacred well of Zamzam and how did it happen?
3. Who attacked the Ka’bah and why did he do it?
4. How did Allah deal with Abraha and his men?
5. What was Abdul Muttalib’s vow to Allah, and why did he do that?
6. How was Abdullah saved from being sacrificed to Allah?
7. Whom did Abdullah marry and what happened to him during his journey to Syria?

Paradise and Hell

Have already been created

At-Tahaawi, the great scholar of Islam said, in his book *Al-'Aqeedah at-Tahaawiyah*

"Paradise and Hell have already been created. They will never come to an end or cease to exist. Allah, the Exalted, created Paradise and Hell before the rest of creation, and He created inhabitants for each of them. Whoever He wishes will enter Paradise by His grace and mercy, and whoever He wishes will enter Hell as a result of His justice. Every person will behave according to that for which he is created, and his destiny will be that for which he is created, good deeds and evil deeds are foreordained for all men."

Allah, The Most Gracious says:

وَلَقَدْ رَءَاهُ نَزْلَةً أُخْرَى ١٤ عِنْدَ سِدْرَةِ الْمُنْتَهَى ١٣
عِنْدَهَا جَنَّةً الْمَأْوَى ١٥

And, indeed he [Muhammad] saw him [Jibreel] at a second descent [i.e. another time], near *Sidrat al-Muntaha* [lote-tree of the utmost boundary beyond which none can pass], near it is the Paradise of Abode. (*Qur'an An Najm* : 13-15)

The Prophet ﷺ saw *Sidrat al Muntaha* (a tree in heaven), and near it the Paradise of Abode, as is mentioned by Bukhari and Muslim in the hadith of Anas رضي الله عنه. At the end of this narrative of 'Al-Isra', the Prophet ﷺ said:

"Then Jibreel brought me to *Sidrat al-Muntaha*, which was veiled in colours indescribable. Then I entered Paradise, and its lights were of pearls and its soil was musk."

رضي الله عنه from 'Abdullah ibn 'Umar رضي الله عنه also reported: from 'Abdullah ibn 'Umar رضي الله عنه that the Messenger of Allah ﷺ said:

عَنْ ابْنِ عُمَرَ - أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ "إِنَّ أَحَدَكُمْ إِذَا مَاتَ عُرِضَ عَلَيْهِ مَقْعُدُهُ بِالْغَدَاءِ وَالْعَشِيِّ إِنْ كَانَ مِنْ أَهْلِ الْجَنَّةِ فَمِنْ أَهْلِ الْجَنَّةِ وَإِنْ كَانَ مِنْ أَهْلِ النَّارِ فَمِنْ أَهْلِ النَّارِ يُقَالُ هَذَا مَقْعُدُكَ حَتَّىٰ يَبْعَثَكَ اللَّهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ"

Abdullah ibn 'Umar رضي الله عنه reported that the Messenger of Allah ﷺ said: "When any one of you dies, he is shown his position (in the Hereafter) morning and evening. If he is one of the people of Paradise, then he is shown the place of the people of Paradise, and if he is one of the people of Hell, then he is shown the place of the people of Hell, and he is told: 'This is your position, until Allah resurrects you on the Day of Resurrection.'

Muslim, Abu Dawood and Imam Ahmad reported from Abu Hurayrah رضي الله عنه that the Messenger of Allah ﷺ said:

When Allah created Paradise and Hell, He sent Jibreel عليه السلام to Paradise, saying: 'Go and look at it and the things that I have prepared therein for its inhabitants.' So he went and looked at it and at what Allah had prepared therein for its inhabitants. He then came back and said: 'By Your Glory, whosoever will hear of it will long to enter it.' So He ordered that it be surrounded by forms of hardship, and said to Jibreel عليه السلام: 'Go back and look at what I have prepared therein for its inhabitants.' So he went back and found that it was surrounded by forms of hardships. Then he came back and said: 'By Your glory, I fear that no-one will enter it.'

Then He sent him to the Fire of Hell, saying, 'Go and look at it and at what I have prepared therein for its inhabitants.' So he looked at it and saw that it was in layers, one above the other. Then he came back and said: 'By Your glory, whoever hears of it will never try to enter it.' So He

ordered that it be surrounded by passions and desires, and said: 'Go and see what I have prepared therein for its inhabitants.' So he went and looked at it, then came back and said, 'By Your glory, I fear that no-one will escape from entering it.'

FILL IN THE BLANKS:

1. Paradise and hell have already been created and they will never end or _____
2. Whoever Allah wills will enter Paradise by His _____ and whoever he wishes will enter hell as a result of His _____
3. The lights of Paradise is of _____ and its soil is of _____

LET'S LEARN GRAMMAR - Parts of the Speech

There are eight parts of speech in the English language: noun, pronoun, verb, adjective, adverb, preposition, conjunction, and interjection. The part of speech indicates how the word functions in meaning as well as grammatically within the sentence.

Noun – is the name of a person, place, thing or an idea
E.g. Ahmed, man, India, chair, happiness.

Pronoun – is a word used in place of a noun.
E.g. He, She, we, they, it.

Verb – expresses action.
E.g. run, walk, read, write, become.

Adjective – describes a noun or pronoun
E.g. pretty, old, green, smart.

Adverb – describes a verb, an adjective or another adverb.
E.g. gently, extremely, carefully, well.

Preposition – is a word placed before a noun or pronoun to form a phrase modifying another word in the sentence.

E.g. by, with, about, until.

Conjunction – joins words phrases or clauses.

E.g. and, but, or, while, because.

Interjection – is a word used to express emotion.

E.g. Oh!, Wow!, Oops!.

Muhammad ﷺ was born in She'eb Banu Hashim in Makkah. It was a Monday morning in spring, the ninth day of Rabi' Al Awwal (according to some sources it was the twelfth of Rabi' Al Awwal), fifty to fifty-five days after the Abraha's failed attack on the *Ka'bah*.

While Amina was pregnant, she had a dream that a light was emitted from her lower body that illuminated the places of Syria. When she went into labour, Shifa bint Amr, the mother of Abdul Rahman bin Auf, served as midwife. Abdul Muttalib received the news of his grandson's birth with joy. He took the new-born to the *Ka'bah* and invoked Allah's blessings and gave thanks.

Believing his grandson would grow up to be highly praised, Abdul Muttalib named him Muhammad ﷺ, which means "he who is praised." In keeping with Arab tradition, he then shaved the baby's head and circumcised him on the seventh day. Afterwards, he invited his fellow-Makkans to a feast.

Muhammad ﷺ was first nursed by his mother, and then by Umm Ayman, his father's slave. An Abyssinian whose name was Barakah, she embraced Islam and migrated to Madinah, where she died six months after the Prophet's death.

Thuwaybah, the slave of Muhammad ﷺ's uncle Abu Lahab, also nursed the infant. At that time, Thuwaybah was also nursing her own child, Masrooh, as well as Hamzah bin Abdul Muttalib and Abu Salamah bin Abdul Asad Makhzoomi. Hence, these three men became foster brothers because they were nursed at the same breast.

It was customary among the citizens of Makkah to put their new-borns in the care of Bedouin women who would raise them for a couple of years in the desert. The Makkans believed that the unspoiled, rugged desert environment would make their children strong and hardy. Furthermore, an upbringing among the Bedouin ensured that the children would learn the purest form of Arabic language spoken throughout Arabia.

Abdul Muttalib was looking for one such Bedouin woman who would serve as a wet nurse and take his grandson to the desert. Some women from the Banu Sa'd bin Bakr bin Hawazen came to Makkah to offer their services to local families. Abdul Muttalib asked each of them to take his grandson Muhammad ﷺ, but all of them declined the offer when they were told the child's father was dead. They felt the family of a fatherless child would not be able to reward them handsomely.

Haleemah bint Abu Dhuwayb had also come to Makkah that day. While all the other Bedouin women had found children to nurse, she was not so fortunate. She saw Abdul Muttalib with an infant in his arms and took pity on the child who had been rejected by the other women. She and her husband took the infant Muhammad ﷺ back to the desert. Haleemah رضي الله عنها was happy she was not returning empty-handed.

Haleemah رضي الله عنها and her husband, Harith, both belonged to the tribe of Sa'd bin Bakr bin Hawazen. Their children became the Prophet's foster brothers and sisters. Their names were Abdullah, Anisa, and Judhama, Judhama also nursed the Prophet.

Haleemah رضي الله عنها and her husband found their lives changed the moment they took Muhammad ﷺ home. They had travelled to Makkah on a frail she-ass that could barely keep up with their caravan. On the return journey, however, as Haleemah رضي الله عنها rode with the infant in her arms, the same animal moved so swiftly that it left the caravan behind.

While Muhammad ﷺ stayed with Haleemah رضي الله عنها's family, the house overflowed with blessings. Haleemah herself narrated that she brought Muhammad ﷺ to her home during a drought. Her she-camel would not give a drop of milk. Haleemah رضي الله عنها's child would cry the whole night out of hunger. With the child so distraught, Haleemah رضي الله عنها and Harith found it hard to sleep at night.

Things changed, however, when Haleemah رضي الله عنها brought Muhammad ﷺ home and placed him in her lap. Her breasts overflowed with milk so that both Muhammad ﷺ and her own child drank their fill of milk and fell fast asleep.

When Harith went to the she-camel, he was amazed at what he saw. The she-camel's udders were full of milk and ready to overflow. It gave so much milk that Haleemah رضي الله عنها's family was able to sleep that night on full stomachs. Haleemah رضي الله عنها's household suddenly appeared to be untouched by the drought-stricken spot in the region.

The family's goats would return from grazing with their stomachs full of grass and their udders bursting with milk. Husband and wife would milk their goats often while others failed to get even a single drop of milk. Haleemah رضي الله عنها's household continued to be blessed for the next two years, after which she weaned Muhammad ﷺ. Although Muhammad ﷺ grew up during a great drought, he had developed into a strong, healthy child.

Every six months Haleemah رضي الله عنها would take Muhammad ﷺ back to Makkah to be with his mother and other family members. She would then return with him to Dayar Banu Sa'd. After Muhammad ﷺ was weaned, it was time for him to go back to his family for good. When Haleemah رضي الله عنها took him back to his mother, she begged Amina to let her keep the boy longer because he had brought her good fortune. She pleaded he would grow stronger and healthier in the desert, far away from the frequent epidemics that raged in Makkah.

Amina consented, and Haleemah رضي الله عنها returned home with Muhammad ﷺ, happy at her extended good fortune. Two years later, however, a strange event occurred that frightened Haleemah رضي الله عنها and her husband, prompting them to return Muhammad ﷺ to his family in Makkah.

One day as Muhammad ﷺ was playing with some children near Haleemah رضي الله عنها's house; the angel Jibreel appeared and made Muhammad ﷺ lie down. He then opened up the boy's chest, took out his heart, and extracted a lump of flesh from it, saying: "This is the portion of Satan in you." Then he put Muhammad ﷺ's heart in a golden tray filled with Zamzam water, washed it and replaced it in his chest.

The other children ran to Haleemah رضي الله عنها in terror crying that Muhammad ﷺ had been killed. When they reached Muhammad ﷺ they found him alive, his face pale from shock. Anas رضي الله عنه later said

that he saw the scar on the Prophet's chest where it had been sewn back together.

In the wake of this supernatural event, Muhammad ﷺ was carried back to Makkah, where for the next two years he grew up under his mother's care. When Muhammad ﷺ was six, he accompanied his grandfather, mother and Umm Ayman on a journey to Yathrib, where his mother's family lived. It was also where his father lay buried. After a month in Yathrib, they began the long journey back to Makkah, but Amina fell ill on the way. She died at Abwa and was buried there. Muhammad ﷺ was left orphaned.

WORD MEANINGS:

109. spring വസന്തം	110. emitted പുറത്തുവിട്ടു
111. illuminated പ്രകാശിച്ചു	112. sources ഉറവിടങ്ങൾ
113. labour പ്രസവം	114. midwife സൃതികർമ്മിൾ
115. involve ഉൾപ്പെടുന്നു	116. tradition പാരമ്പര്യം
117. circumcised പരിച്ഛേദം	118. feast വിരുന്നു
119. customary പതിവ്	120. bedouin ഗ്രാമീണൾ
121. unspoiled കേടാകാത്തത്	122. rugged പരുക്കൾ
123. environment പരിസ്ഥിതി	124. hardy കറിനമായ
125. ensured ഉറപ്പാക്കി	126. fortunate ഭാഗ്യമുള്ള
127. infant ശിശു	128. took pity കരുണ തോന്തി
129. empty-handed വെറും കൈയ്യോടു	130. she-ass പെൺ കഴുത
131. rode ഓടിച്ചു	132. overflowed കവിത്തൊഴുകി
133. narrated വിവരിച്ചു	134. hunger വിശ്രദ്ധ
135. distraught അസ്പന്ധത	136. udders അക്കിടുകൾ
137. draught stricken വരൾച്ച ബാധിച്ച	138. grazing മേച്ചിൽ
139. weaned മുലകുടി നിർത്തുക	140. good fortune ഭാഗ്യം
141. pleaded കേണപേക്ഷിച്ചു	142. frequent പതിവായി
143. epidemics പകർച്ചവ്യാധികൾ	144. raged ഉഗ്രതയിലാവുക
145. consented സമർത്തിച്ചു	146. extended നീട്ടി
147. supernatural അമാനുഷിക	148. orphaned അമാമനായി

ANSWER THE FOLLOWING:

- Where and in which month was Muhammad ﷺ born?
- What dream did Aminah have when she was pregnant?

3. What did Abdul Muttalib do on receiving the news of his grandson's birth?
4. Who were the foster mothers, foster brothers and foster sisters of Muhammad ﷺ?
5. Why did the Makkans put their new-borns into the care of Bedouin women for some years?
6. How was Haleemah's life before and after taking Muhammad ﷺ to their home?
7. What happened to Muhammad ﷺ when he was playing with some children near Haleemah's house?
8. When and where did Muhammad ﷺ's mother Aminah die and where is she buried?
9. Write an essay on Muhammad ﷺ's life with Haleemah as-Sa'adiyah رضي الله عنها.

Paradise and Hell

PARADISE – *Admittance to Paradise and intercession with regard to admittance*

There is no doubt that the joy of the believers will be incomparable when they will be led to the blessed Garden of Paradise with all honour and dignity, group after group. When they reach Paradise, its gates will be opened for them, and they will be welcomed by noble angels congratulating them on their safe arrival after suffering so much hardship and witnessing so much horror:

وَسِيقَ الَّذِينَ أَتَقَوْا رَبَّهُمْ إِلَى الْجَنَّةِ زُمَرًا حَتَّىٰ إِذَا
جَاءُوهَا وَفُتُحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَرَّنَتُهَا سَلَامٌ
عَلَيْكُمْ طِبْتُمْ فَادْخُلُوهَا خَلِدِينَ

And those who feared their Lord will be led to the garden in crowds until, behold, they arrive there: its gates will be opened and its keepers will say, "Peace be upon you! Well have you done! Enter here, to dwell therein [forever]."(Qur'an - Az Zumar : 73)

It is proven in the saheeh hadith that the believers will stand for a long time on the Day of Recompense, asking the Prophets to plead to open the gates of Paradise for them. All of them will refuse in turn, saying, "I am not in a position to do that," until the matter reaches our Prophet Muhammad ﷺ. He will intercede in the matter, and his intercession will be accepted.

Muslim reports from Hudhayfah ibn al Yamaan رضي الله عنه and Abu Hurayrah رضي الله عنه that the Messenger of Allah ﷺ said:

"Allah, may He be blessed and exalted, will gather mankind together. The believers will stand up, and Paradise will come close to them. They will come to Adam, and will say, 'O' our father, ask that Paradise be opened for us.' He will say, 'Did anything cause you to be expelled from Paradise but the sin of your father? I am not in a position to do that.'"

The hadith mentions that all of the Prophets will refuse (in their respective turn) to do it, until they come to Muhammad ﷺ, when the believers will be permitted to enter.

HELL – The keepers of hell

Standing over Hell are mighty and stern angels who never disobey Allah, the Exalted, Who has created them. They do whatever He commands them, as Allah, The Almighty says:

يَا أَيُّهَا الَّذِينَ إِيمَنُوا قُوَّا أَنفُسَكُمْ وَأَهْلِيَّكُمْ نَارًا
وَقُوْدُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَئِكَةٌ غَلَاظٌ

شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمْرَهُمْ وَيَفْعَلُونَ مَا يُؤْمِرُونَ

0' you who believe! Save yourselves and your families from a Fire whose fuel is men and stones, over which are [appointed] angels stem [and] severe, who flinch not [from executing] the Commands they receive from Allah, but do [precisely what] they are commanded. (*Qur'an At Tahrim: 6*)

Their number is nineteen, as Allah, The Almighty says:

سَأُصْلِيهِ سَقَرَ ٢٦ وَمَا أَذْرَكَ مَا سَقَرُ ٢٧ لَا تُبْقِي^{٢٧}
وَلَا تَذَرُ ٢٨ لَوَاحَةً لِلْبَشَرِ ٢٩ عَلَيْهَا تِسْعَةَ عَشَرَ ٣٠

Soon I will cast him into Hellfire. And what will explain to you what Hellfire is? Naught does it permit to endure, and naught does it leave alone! Darkening and changing the colour of man! Over it are nineteen [angels as guardians and keepers of Hell], (*Qur'an Al Muddathir : 26-30*)

This number was a captivating trial for the *kufaar* (disbelievers) who thought that they would easily overcome such a small number, but they did not realize that one of these angels has the strength to confront the whole of mankind on his own. For this reason, Allah, The Almighty said in the next verse:

وَمَا جَعَلْنَا أَصْحَابَ النَّارِ إِلَّا مَلَكِكَةً ١٢ وَمَا جَعَلْنَا^{١٢}
عِدَّتَهُمْ إِلَّا فِتْنَةً لِلَّذِينَ كَفَرُوا.....

And We have set none but angels as guardians of the Fire, and We have fixed their number [19] only as a trial for the disbelievers..... (*Qur'an Al Muddathir : 31*)

These angels are the ones whom Allah, the Almighty, called the guards of Hell:

وَقَالَ الَّذِينَ فِي النَّارِ لِحَزَنَةِ جَهَنَّمَ أَدْعُوا رَبَّكُمْ
يُخَفِّفُ عَنَّا يَوْمًا مِّنَ الْعَذَابِ

And those in the Fire will say to the keepers [angels] of Hell: "Call upon your Lord to lighten for us the torment for a day!" (*Qur'an Ghafir : 49*)

FILL IN THE BLANKS:

1. The believers will stand for a long time on the Day of Recompense, asking the Prophets to _____
2. Standing over hell are _____ and _____ angels who never _____
3. The number of Angels who guard hellfire are _____

LET'S LEARN GRAMMAR - NOUNS: Common nouns

Nouns are divided into *common nouns* and *proper nouns*.

Common Nouns are words for people, animals, places or things.

Examples of common nouns for people include – uncle, aunt, baby, baker, cook, dentist, doctor, lawyer, teacher, nurse and police officer.

Some common nouns for animals include – cat, cow, dog, duck, hen, fish,

goat, goose, horse, mouse, parrot, shark, whale and dolphin.

Common nouns for places are – masjid, house, hill, farm, hotel, hospital, mall, market, school, supermarket, beach and zoo.

And some common nouns for things can be – bag, box, bread, can, chair, cat, cup, desk, kite, ladder, train, truck, watch, door and window.

Underline the common nouns in the sentences given below:

1. There's a little kitten in the garden.
2. Where is your teacher?
3. Don't eat that rotten pineapple.
4. Aysha has a lovely dress.
5. I like reading books.
6. My father is an engineer.
7. Every boy has a bat.
8. Ahmed does not like bananas
9. The dog is barking.
10. Here is an eraser for you.

Abdul Muttalib, himself growing old, carried Muhammad ﷺ back to Makkah. His heart was heavy, and he could not bear to see his young grandson suffer. He suddenly felt tenderness in his heart that he had never even felt for his own sons. When Abdul Muttalib sat with his friends, Muhammad ﷺ sat on a carpet next to him, a position no one else was allowed to occupy. He used to stroke his back and observe his every movement.

Abdul Muttalib was sure the future would bring Muhammad ﷺ rare greatness. Tragically, Abdul Muttalib's time with his grandson was short, for he died when Muhammad ﷺ was only eight years, two months and ten days old.

After the death of Abdul Muttalib, his son Abu Talib took Muhammad ﷺ under his care. Abu Talib and Abdullah, the Prophet's father, were brothers, both born of the same mother. Abu Talib was not a wealthy man, but Muhammad ﷺ brought Allah's blessings with him, and suddenly Abu Talib found that he could support his family easily with a small sum of money.

When Muhammad ﷺ was twelve years old, Abu Talib planned to accompany a trade caravan to Syria. Both Muhammad ﷺ and Abu Talib dreaded the long separation, so Abu Talib decided to take Muhammad ﷺ with him.

Once the caravan reached Basra on the border of Syria, the travelers broke for a short stay. A Christian monk by the name of Bahira lived in this city, and he came to welcome the caravan. He walked past all the travelers and approached the young Muhammad ﷺ. Holding Muhammad ﷺ's hand, he said: "This is the chief of the world and the Messenger of the Lord. God has sent him as a mercy for all mankind."

"Why do you say this?" the people inquired of him. Bahira explained: "When he came by this side of the pass, stones and trees bowed in prostration. They do not prostrate for anyone other than a Prophet. Moreover, I recognized him from the Seal of Prophethood, which lies like

an apple on the soft bone below his shoulders. It is mentioned in our Scriptures."

Bahira then held a feast in honour of the caravan. Later he took Abu Talib aside and pleaded with him not to take Muhammad ﷺ any further. He urged him to send the boy back. He feared that the Jews and Romans might recognise him as the Promised Messenger, in which case, he felt, Muhammad ﷺ's life would be endangered. Abu Talib heeded the monk's warnings and concerned for his nephew's safety, sent Muhammad ﷺ back to Makkah.

Coming of age in Makkah, Muhammad ﷺ played an active role in his society and participated in some significant events in the community, two of which are recounted below.

When Muhammad ﷺ was twenty years old, a battle broke out at the Fair of 'Ukaz in the month of Dhul Qa'dah. The warring tribes were Quraysh and Kinana on one side and the Qays Ghilan on the other. The fighting was fierce, and several people on both sides were killed. At last they made peace on condition that whichever side had suffered the most casualties would get blood money.

This battle was the fourth and most deadly in a series of skirmishes that had erupted each of the previous years. It would, however, be the last. It came to be known as the Battle of *Fajaar* (Arabic for immorality) as it took place in a sacred month when fighting was prohibited and violated the sanctity of a sacred month with bloodshed. As a member of the Quraysh, Muhammad ﷺ was also present in the battle. His role was to collect the enemy's arrows and hand them over to his uncles.

In the wake of the Battle of *Fajaar*, later that month a covenant was agreed upon among the five tribes of the Quraysh. It was known as *Hilf Al-Fudool* and its signatories were Banu Hashim, Banu Abdul Muttalib, Banu Asad, Banu Zahra and Banu Taym.

The covenant was born in response to a shameful denial of justice to a stranger. A man came from Zabid to sell his merchandise in Makkah. A local resident by the name of Aas ibn Wayel took all of the stranger's goods, but refused to pay for them. The helpless stranger approached the people of Banu Abdul Dar, Banu Makhzoom, Banu Jamah, Banu Sham and Banu Adiy, all of whom ignored his cry for redress. In

desperation, he climbed atop a hill called Jabal Abu Qays and informed everyone of how all his goods had been stolen. Then he implored his listeners to come forward to help him. His plea was answered by Zubayr bin Abdul Muttalib, who volunteered to help the unfortunate stranger.

Zubayr called on representatives of all the clans to assemble in the house of Abdullah bin Jad'an of Banu Taym. At this assembly, the tribal leaders agreed that henceforth they would stand up for anyone who had suffered injustice, regardless of his tribal affiliation. Then they forced Aas bin Wayel to return the merchandise he had taken.

Muhammad ﷺ was also present with his uncles during the institution of the covenant, which he regarded as an honourable pact. Long after Allah had made him a Prophet, he was to declare: "I was present when a covenant was agreed upon in the house of Abdullah bin Jad'an, and I would not accept even a red camel in lieu of it. Had I been asked to uphold it even in the days of Islam, I would have agreed."

WORD MEANINGS:

149. tenderness	മയമുണ്ടാവുക	150. carpet	പരവതാനി
151. occupy	സ്വാധീനിക്കുക	152. observe	നിരീക്ഷിക്കുക
153. rare	അപൂർവ്വം	154. wealthy	ധനികൾ
155. travelers	സഞ്ചാരികൾ	156. scriptures	തിരുവേദശാസ്ത്രങ്ങൾ
157. endangered	പ്രൈക്കറ്റിലാക്കുക	158. heeded	ശ്രദ്ധിച്ചു
159. concerned	ആശങ്കപ്പെടുക	160. participated	പങ്കെടുത്തു
161. significant	കാര്യമായ	162. community	സമൂഹം
163. skirmished	എറ്റുമുട്ടി	164. erupted	പൊട്ടിപ്പുറപ്പെടുക
165. violated	ലംബിച്ചു	166. sanctity	വിശ്വാസി
167. bloodshed	രക്തചൂരിച്ചിൽ	168. covenant	ഉടന്നടി
169. signatories	ഒപ്പിടവർ	170. shameful	ലജാകരമായ
171. merchandise	വ്യാപാരച്ചരക്ക്	172. approached	സമീപിച്ചു
173. ignored	അവഗണിച്ചു	174. redress	പരിഹാരം
175. volunteered	സന്നദ്ധസ്വന്നം നടത്തി	176. unfortunate	ദൗർഭാഗ്യകരം
177. henceforth	ഇനി മുതൽ	178. regardless	പരിഗണിക്കാതെ
179. affiliation	അംഗത്വം	180. forced	നിർബന്ധിച്ചു
181. institution	സ്ഥാപിക്കൽ	182. honorable	മാന്യൻ
183. in lieu	പകരം	184. uphold	ഉയർത്തിപ്പിടിക്കുക

ANSWER THE FOLLOWING:

1. What was the age of Muhammed ﷺ when Abdul Muttalib died and who took care of Muhammed ﷺ after his grandfather's death?
2. Narrate the incident that happened in Basra on Muhammed ﷺ journey to Syria with his grandfather?
3. How did the monk Bahira knew that Muhammed ﷺ was to be a prophet?
4. Why did monk Bahira ask Abu Talib to send Muhammed ﷺ back and not to take him with the caravan to Syria?
5. What is the battle of Fajaar and how did it come to an end?
6. Explain in detail the incident that led to the covenant of Hilf al Fudool?
7. What did Muhammed ﷺ say about the covenant of Hilf al Fudool long after the time, after Allah made him a prophet?

Paradise and Hell

PARADISE – *The believers will be purified before they enter Paradise and the first people to enter Paradise.*

After the Believers have passed over *As-Siraat* (the bridge over Hell), they will be kept on a bridge between Paradise and Hell, where they will be purified by means of their settling any wrongs that existed between any of them in this world. Then when they enter Paradise they will be pure and clean, none of them will bear any ill-will towards another or demanding anything of another.

Bukhari reported from Abu Sa'eed al-Khudri رضي الله عنه that the Messenger of Allah ﷺ said:

"The believers will be saved from the Fire, and then they will be kept on a bridge between Paradise and Hell. They will settle their accounts with one another for any wrongs that existed between them in this world, until they are purified and cleansed, and will be permitted to enter Paradise. By the One in Whose hand is the soul of Muhammad, each of

them will know his dwelling in Paradise better than he knew his dwelling in this world."

The first of mankind to enter Paradise will be our Prophet Muhammad ﷺ and the first nation to enter Paradise will be his ummah, and the first member of this ummah to enter will be Abu Bakr as-Siddiq رضي الله عنه.

Ibn Katheer has quoted a number of hadith that state this, such as the report of Muslim from Anas رضي الله عنه, according to which the Messenger of Allah ﷺ said: "I will be the first one to knock at the gates of Paradise."

Muslim also reported from Anas رضي الله عنه that the Messenger of Allah ﷺ said:

"I will come to the gate of Paradise and ask for it to be opened. The gatekeeper will ask, 'Who are you?' I will say, 'Muhammad.' The gatekeeper will say, 'I was ordered not to open the gate for anyone else before you.'"

Bukhari, Muslim and Nasaa'i reports from Abu Hurayrah رضي الله عنه that the Prophet ﷺ said:

"We are the last (to appear as ummah), but we will be the first on the Day of Resurrection. We will be the first of mankind to enter Paradise."

Abu Dawood reports from Abu Hurayrah رضي الله عنه that the Prophet ﷺ said:

"Jibreel came to me, and showed me the gate of Paradise through which my ummah will enter." Abu Bakr رضي الله عنه said: "O' Messenger of Allah, would that I had been with you to see it!" The Messenger of Allah ﷺ said: "But you, O' Abu Bakr, will be the first of my ummah to enter Paradise."

HELL – Its location and its vast extend.

The scholars differ as to where Hell is located at present. Some say that it is in the lower earth, others say that it is in the heavens, and yet others refrain from discussing the matter at all. This last group is

correct, because there are no sound and clear reports that define the location of Hell.

Hell is huge and vast and immensely deep, as is proven by several things:

1) Those who will enter Hell are innumerable. In addition to the vast number of the disbelievers in Hell, the structure and makeup of only one of the disbelievers will be so huge that his molars will be as big as Mount Uhud, and the distance between his shoulders will be equivalent to three days' walking. Nevertheless, Hell will accommodate the huge number of *kuffaar* and evildoers who have existed throughout history, in spite of their huge size, and there will still be room for more, as Allah, says in the Qur'an:

يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ أَمْتَلَأْتِ وَتَقُولُ هَلْ مِنْ مَّرِيدٍ

On the Day when We will say to Hell: "Are you filled?" It will say: "Are there any more [to come]?" (Qur'an Qaf : 30)

The Fire of Hell is like a mill to which are brought thousands upon thousands of tons of grain, which it grinds tirelessly until it is all done, then waits for more. In the hadith that describes the debate between Paradise and Hell, it says that Allah said to Hell: "You are My punishment; I will punish in you whomsoever I will.' Both Paradise and Hell will be filled, but Hell will not be filled until Allah places His foot in it.

In another version it says: Until, Allah, the All-Glory and All-High, will put His leg and it will say 'Enough, enough!' Then it will be filled, and its different parts will come closer to one another. Allah will not wrong any one of His creation."

Bukhari and Muslim reported on the authority of Abu Hurayrah رضي الله عنه that the Prophet ﷺ said:

"People will continue to be thrown into Hell, and it will continue to say 'Are there any more?' until the Lord of Glory places His foot in it. Its

different parts will come closer to one another, and it will say 'Enough, enough, by Your glory and honour!'” (Bukhari and Muslim)

2) Another indication of its vast depth is the fact that a stone thrown from the top of Hell takes a very long time to reach the bottom.

Muslim reports that Abu Hurayrah رضي الله عنه said: "We were with the Messenger of Allah ﷺ, and we heard the sound of something falling. The Prophet ﷺ said: 'Do you know what that was?' We said, 'Allah and His Messenger know best.' He said, 'That was a stone that was thrown into Hell seventy years ago, and it is yet in the way in (to reach the other side of the) Hell until now.'"

Haakim reports from Abu Hurayrah رضي الله عنه, and Tabaraani from Mu'aadh رضي الله عنه and Abu Ummah رضي الله عنه that the Prophet ﷺ said: "If there was a huge stone as big as seven *khalfaat* stones, and it was thrown from the edge of Hell, it would fly through it for seventy years and yet it will not reach the bottom."

3) Great number of angels will bring forth Hell on the Day of Resurrection. The Messenger ﷺ described how Hell will be brought forth on the Day of Resurrection, concerning which Allah said:

وَجَاءَ يَوْمَئِذٍ بِجَهَنَّمَ ...

And Hell will be brought near that Day... (*Qur'an Al-Fajr : 23*)

The Prophet ﷺ said: "Hell will be brought forth that Day by means of seventy thousand ropes, each of which will be held by seventy thousand angels." (Muslim on the authority of 'Abdullah ibn Mas'ood رضي الله عنه)

We can only imagine the vastness of this terrifying creation that requires such a huge number of strong and powerful angels whose strength is known only to Allah.

4) Another indication of the vastness of Hell is the fact that two great creations like the sun and the moon will be two rolled-up bulls in Hell. At-Tahaawi reports in his *Mushakkal al-Aathaar*, that Salamah ibn

'Abdur-Rahmaan said: Abu Hurayrah رضي الله عنه told us that the Prophet ﷺ said:

"The sun and the moon will be like two rolled-up bulls in Hell on the Day of Resurrection."

FILL IN THE BLANKS:

1. When the believers enter Paradise they will be _____ and _____ and none of them will bear any ill-will towards another or demanding anything of another.
2. The first of mankind to enter Paradise will be _____ and the first nation to enter Paradise will be the ummah of _____ and the first member of this ummah to enter Paradise will be _____.
3. Hell is _____ and _____ and immensely _____.
4. Hell will be brought forth that Day by means of _____ ropes, each of which will be held by _____ angels.

LET'S LEARN GRAMMAR - NOUNS: Proper nouns.

Proper nouns are names for particular people, places or things, They always begin with a capital letter.

Some proper nouns for people include - *Muhammed, Abdullah, Abdur Rahman, Abu Bakr, Umar, Uthman, Ali, Khadeejah, Aysha, Fathima, Hafsa, Maryam, Sara, Hajara* etc.

Proper nouns of places include names of countries like – *India, Saudi Arabia, Egypt, Italy, Japan, Korea, Malaysia, Pakistan, France, Thailand* etc. The names of people of these countries are also proper nouns like *Indian, Saudi Arabian, American, Egyptian, Italian* etc.

The names of towns, cities, buildings and landmarks are proper nouns, some examples include – *New York, New Delhi, London, Tokyo, Central Part, Eiffel Tower, Burj Khalifa, the Twin Towers, Bangkok, Beijing* etc.

The days of the week from *Sunday to Saturday* and months of the year from *January to December* are proper nouns.

The names of mountains, seas, rivers and lakes are proper nouns, examples of some of these are – *the Alps, the Dead Sea, Mount fuji, the Himalayas, the Pacific Ocean, the Yellow river*. We often use ‘**the**’ before names of oceans, rivers, seas and ranges of mountains.

The names of festivals, some special events and holidays are proper nouns too, these include – *Eid ul fitr, Eid ul Adha, Independence Day, Republic Day etc.*

Underline the proper nouns in the following sentences:

1. May is often the hottest month in Summer.
2. One day Ahmed saw two fishermen fishing in the river.
3. Umar and Anas are going to the beach for a swim.
4. I am your grandmother, said the tall women to the Dawood.
5. Uncle Abdullah is a doctor.
6. Mr. Abdu Rahman is reading a book
7. Next Thursday is Eid ul Adha.
8. All the children enjoyed the trip to Ooty.
9. Qur'an is the final revelation of Allah.
10. Mount Everest is the tallest mountain in the world.

Having lost his parents and his grandfather, Muhammad ﷺ, who was in the care of his uncle Abu Talib, came of age with practically no inheritance. At first, he tried to make a living tending goats for Banu Sa'd, but then upon his return to Makkah he tended goats for the Quraysh for a small sum.

The choice of occupation was significant. Later, after becoming a prophet, Muhammad ﷺ remarked, "There has been no prophet who has not tended sheep." Noted for his trustworthiness, honesty and piety, he came to be called "Al-Ameen" - The Trustworthy.

Mohammad ﷺ's reputation led Khadeejah bint Khuwaylid رضي الله عنها to entrust him with her merchandise to sell in Syria. As a wealthy business woman from a noble family of the Quraysh, she would hire men to conduct business on her behalf. And so it happened that the young Muhammad ﷺ journeyed to Syria with her slave Maysarah. The trip was extremely successful and profitable, and upon his return to Makkah, Muhammad ﷺ gave Khadeejah رضي الله عنها her profit.

Khadeejah رضي الله عنها was twice-widowed, having been married to Ateeq bin Ayed and then to Abu Hala. While married to Abu Hala, she bore a son. Following her second husband's death, she received several proposals from various chiefs of the Quraysh, all of which she refused. Now, however, impressed by Maysarah's description of Muhammad ﷺ's character, she broached the topic of marriage to Muhammad ﷺ through her friend, Nafeesah.

Being open to the idea, Muhammad ﷺ consulted his uncles, who sent the proposal to Amr bin Asad, Khadeejah's uncle. Amr accepted on his niece's behalf, and Muhammad ﷺ gave twenty camels as dowry (according to some sources it was *six camels*). They were married in the presence of the Banu Hashim and the chiefs of the Quraysh. Praising and glorifying Allah, Abu Talib recited the wedding sermon and formalised the union. Thus within two months and some days within Muhammad ﷺ's return from Syria, he and Khadeejah رضي الله عنها were married. He was twenty-five and she was either *twenty-eight* or forty.

Khadeejah رضي الله عنها was Muhammad ﷺ's first wife. He married none other during her lifetime. She bore all his children except for Ibraheem, who was born to Maria Qibtiya (Mary the Copt). They were named (in order of birth) Qasim, Zaynab, Ruqayyah, Umm Kulthoom, Fatimah, Abdullah and Ibraheem (scholars however disagree about the exact number and order of births).

All the sons of Muhammad ﷺ passed away during childhood, but all the daughters lived to see their father become a prophet. Each daughter embraced Islam and migrated to Madinah, and all but Fatimah رضي الله عنها died during the lifetime of the Prophet. Fatimah رضي الله عنها died six months after her father's death.

When Muhammad ﷺ was thirty-five years old, a devastating flood damaged the *Ka'bah*. The walls of the *Ka'bah* had been weakened by a fire earlier, and the flood caused additional cracks to form. The structure revered by the Quraysh was in danger of collapse. Seeing their house of worship under threat of ruin, the Quraysh decided to rebuild the *Ka'bah*. They resolved not to taint the project with resources gained through usury, prostitution, or larceny.

As the walls of the *Ka'bah* had to be torn down before they could be rebuilt, the Quraysh feared Allah would punish anyone who raised his hand against the Sacred House. Waleed bin Mugheera was the first to approach the *Ka'bah*. Declaring, "Allah will not destroy reformers," he began to dismantle the walls of the *Ka'bah*. When others saw that he had done so untouched by divine wrath, they joined in the work. They demolished the *Ka'bah* down to the original foundation laid by Ibraheem عليه السلام.

Then the construction started with each tribe being allocated specific duties. The nobles among them carried pieces of stone and piled them up in one place. Muhammad ﷺ and his uncle Abbas were among those carrying stones.

A Roman mason named Baqoom reconstructed the walls. However, the tribes were unable to collect enough money to rebuild the *Ka'bah* completely, so a small wall was built showing the boundaries of the original foundation laid by Ibraheem عليه السلام. This small wall

enclosed an area of about six cubits on the northern side of the *Ka'bah* and is called *Hijr Isma'eel*.

When the wall was completed up to the spot where the Black Stone (*A-Hajr Al-Aswad*) was located, a dispute arose. Each chieftain claimed the honour of putting the Black Stone in place. The crisis continued for four or five days, and bloodshed was imminent. At that time, Abu Umayya – the oldest among them – found a solution to the problem. He suggested that the next man who entered the gate of the *Ka'bah* should be given the authority to settle the dispute. Everyone agreed to this suggestion, and it was by the will of Allah that the next man to enter the gate was Muhammad ﷺ.

"It's Muhammad," they said as soon as they saw him coming. "Since he is trustworthy, we all agree to abide by his decision." When Muhammad ﷺ learned the details of the dispute, he asked them to bring him a sheet. He then took the Black Stone, and placing it on the sheet, asked each clan to take hold of an edge of the sheet and lift it in unison. When the Black Stone was lifted up by the tribal chieftains, Muhammad ﷺ pushed it into place with his own hands. Everyone was satisfied with Muhammad ﷺ's decision, and a great conflict was averted.

The Black Stone rests about one and a half meters above the ground, with the *Ka'bah* door about half a meter above the Black Stone. The Quraysh did not lower the position of the door because they did not want anyone to enter the *Ka'bah* without their permission. They also doubled the height of the walls from nine to eighteen cubits, added a roof (fifteen cubits in height), and six pillars in two rows inside the *Ka'bah* to support it.

WORD MEANINGS:

185. practically	പ്രായോഗികമായി	186. inheritance	അമന്ത്രാവകാശം
187. tending	പരിപാലിക്കുക	188. choice	പ്രാധാന്യം
189. occupation	തൊഴിൽ	190. significant	കാര്യമായ
191. reputation	പ്രശ്നം	192. entrust	ചുമതലപ്പെടുത്തുക
193. merchandise	കച്ചവട ചരക്ക്	194. widowed	വിധവയാക്കപ്പെടുക
195. proposals	വിവാഹാദ്യർത്ഥന	196. broached	ചർച്ച തുടങ്ങുക
197. consulted	കൂടിയാലോചിക്കുക	198. behalf	വേണ്ടി
199. dowry	വിവാഹമുല്പാദം	200. praise	സൂചി
201. glorify	മഹത്പെടുത്തുക	202. wedding	കല്യാണം

203. sermon പ്രസംഗം	204. finalize അന്തിമമാക്കുക
205. childhood ബാല്യം	206. embraced അതുശേഷിക്കുക
207. devastating വിനാശകരമായ	208. weakened ദുർബലപ്പെടുത്തി
209. structure കെട്ടിടം	210. collapse തകർച്ച
211. resolved പരിഹരിച്ചു	212. taint കളിക്കം
213. project പദ്ധതി	214. resources സാധനസ്വത്തുകൾ
215. usury പലിശ	216. prostitution വേശ്യാവ്യത്തി
217. larceny മോഷണം	218. declare പ്രവൃംപിക്കുക
219. destroy നശിപ്പിക്കുക	220. reformers ഭോഷ്ഠരഹിതമാക്കുന്നവർ
221. dismantle പൊളിച്ചുമാറ്റുക	222. divine wrath ദൈവിക കോപം
223. demolished പൊളിച്ചു	224. original യമാർത്ഥം
225. foundation അടിത്തറ	226. construction നിർമ്മാണം
227. allocated വിനിയോഗിക്കുക	228. piled കൂന്പാരമായി
229. enclosed വളച്ചു കെട്ടുക	230. dispute തർക്കം
231. arose ഉയർന്നു	232. crisis പ്രതിസന്ധി
233. bloodshed രക്തച്ചാരിച്ചിൽ	234. imminent അത്സുനമായ
235. abide നിലകൊള്ളുക	236. edge അറ്റം
237. unison ഒറുക്കക്കൾഡോന	238. conflict സംഘർഷം
239. averted ഫീവാക്കി	240. cubits മുഴം

ANSWER THE FOLLOWING:

1. What occupations did Muhammed ﷺ do as a young man?
2. What business did Muhammed ﷺ do for Khadeejah رضي الله عنها?
3. How many husbands did Khadeejah رضي الله عنها have before marrying Muhammed ﷺ and how many children did she have with them?
4. Describe the incident that led to the marriage of Muhammed ﷺ to Khadeejah رضي الله عنها?
5. What happened to the Ka'bah when Muhammed ﷺ was thirty five years old?
6. What did the Quraish fear about the Ka'bah when they decided to rebuild it?
7. How was the Ka'bah rebuilt by the Quraish, describe in detail the incidents of the construction?
8. Describe in detail the incident of placing the Blackstone on the Ka'bah.
9. Why did the Quraish not lower the position of the door of the Ka'bah?
10. Write an essay on the incident of the rebuilding of the Ka'bah.

Paradise and Hell

PARADISE – *Those who will enter Paradise without being called to account.*

The first group of this ummah to enter Paradise will be those who were pre-eminent in their *Eemaan* (faith), *taqwa* (piety or consciousness of Allah), righteous deeds and adherence to the true religion. They will enter Paradise in one rank: the first of them will not enter until the last of them enters, their faces will be as bright as the full moon. Bukhari reports from Abu Hurayrah that the Messenger of Allah ﷺ said:

“The first group to enter Paradise will be as beautiful with bright faces as the full moon. They will not spit, blow their noses or excrete. Their vessels will be of gold, their combs of gold and silver, their incense of aloe and their sweat of musk. Each of them will have two wives, the marrow of whose legbones will be visible through their flesh because of their extreme beauty. There will be no differences or hatred among them (the people of Paradise); their hearts will be as one, and they will glorify Allah morning and evening.”

In another narration, Bukhari reports from Ibn 'Abbaas رضي الله عنه that the Prophet ﷺ said:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "عُرِضَتْ عَلَى الْأُمَمِ - فَجَعَلَ النَّبِيُّ وَالنَّبِيَّانِ يَمْرُونَ مَعَهُمُ الرَّهْطُ - وَالثَّبِيْرُ لَيْسَ مَعَهُ أَحَدٌ - حَتَّىٰ رُفِعَ لِي سَوَادُ عَظِيمٍ - قُلْتُ مَا هَذَا أُمَّقِي هَذِهِ قِيلَ هَذَا مُوسَى وَقَوْمُهُ. قِيلَ انْظُرْ إِلَى الْأَفْقِ. فَإِذَا سَوَادٌ يَمْلأُ الْأَفْقَ - ثُمَّ قِيلَ لِي انْظُرْ هَا هُنَا وَهَا هُنَا فِي آفَاقِ السَّمَاءِ فَإِذَا سَوَادٌ قَدْ مَلَأَ الْأَفْقَ قِيلَ هَذِهِ أُمَّتُكَ وَيَدْخُلُ الْجَنَّةَ مِنْ هَؤُلَاءِ سَبْعُونَ

أَلْفًا بِغَيْرِ حِسَابٍ - ثُمَّ دَخَلَ وَلَمْ يُبَيِّنْ لَهُمْ فَأَفَاضَ الْقَوْمُ وَقَالُوا
 نَحْنُ الَّذِينَ آمَنَّا بِاللَّهِ - وَاتَّبَعْنَا رَسُولَهُ - فَنَحْنُ هُمُ أُوْلَادُنَا
 الَّذِينَ وُلِدُوا فِي الْإِسْلَامِ فَإِنَّا وُلِدْنَا فِي الْجَاهِلِيَّةِ. فَبَلَغَ النَّبِيَّ صَلَّى
 اللَّهُ عَلَيْهِ وَسَلَّمَ فَخَرَجَ فَقَالَ هُمُ الَّذِينَ لَا يَسْتَرْقُونَ - وَلَا
 يَتَطَيِّرُونَ - وَلَا يَكْتُوْنَ وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ ". فَقَالَ عُكَاشَةُ
 بْنُ مَحْصَنٍ أَمِنْهُمْ أَنَا يَا رَسُولَ اللَّهِ قَالَ " نَعَمْ ". فَقَامَ آخَرُ فَقَالَ
 أَمِنْهُمْ أَنَا قَالَ " سَبَقَكَ عُكَاشَةُ ".

Allah's Messenger ﷺ said, 'Nations were displayed before me; one or two prophets would pass by along with a few followers. A prophet would pass by accompanied by nobody. Then a big crowd of people passed in front of me and I asked, who are they Are they my followers?' It was said, 'No. It is Musa and his followers It was said to me, 'Look at the horizon.' Behold! There was a multitude of people filling the horizon. Then it was said to me, 'Look there and there about the stretching sky! Behold! There was a multitude filling the horizon,' It was said to me, 'This is your nation out of whom seventy thousand shall enter Paradise without reckoning.'

"Then the Prophet ﷺ entered his house without telling his companions who they (the 70,000) were. So the people started talking about the issue and said, "It is we who have believed in Allah and followed His Apostle; therefore those people are either ourselves or our children who are born in the Islamic era, for we were born in the Pre-Islamic Period of Ignorance."

When the Prophet ﷺ heard of that, he came out and said. "Those people are those who neither treat themselves with Ruqya, nor do they believe in bad or good omens (from birds etc.) or get themselves branded (Cauterized). but they put their trust (only) in their Lord"

On hearing this 'Ukasha bin Muhsin said. "Am I one of them, O Allah's Messenger ﷺ?" The Prophet ﷺ said, "Yes." Then another person got up and said, "Am I one of them?" The Prophet ﷺ said, 'Ukasha has anticipated you."

These may be the ones whom Allah, the Exalted, has called *Al Muqarraboon* (those nearest to Allah):

وَالسَّبِقُونَ الْمُقَرَّبُونَ ١٠ أُولَئِكَ الْمُقَرَّبُونَ ١١ فِي
جَنَّتِ النَّعِيمِ ١٢

And those foremost [in faith] will be foremost [in the Hereafter]. These will be those nearest to Allah [*Al Muqarraboon*], In the Gardens of Bliss. (*Qur'an Al Waqi'ah* : 10-12)

More of them will come from the early generations than from later generations:

ثُلَّةٌ مِّنَ الْأَوَّلِينَ ١٣ وَقَلِيلٌ مِّنَ الْآخِرِينَ ١٤

A multitude of those [foremost] will be from the first generations [who embraced Islam], and a few of those [foremost] will be from the later generations. (*Qur'an Al Waqi'ah* : 13-14)

HELL – The levels of hell.

There are variations in the degrees of heat in Hell, and in the levels of punishment which Allah has prepared for its inhabitants. There is not just one level, as Allah says:

إِنَّ الْمُنَافِقِينَ فِي الدَّرْكِ الْأَسْفَلِ مِنَ النَّارِ وَلَنْ تَجِدَ
لَهُمْ نَصِيرًا

Verily the hypocrites will be in the lowest depths [grade] of the Fire - and you will never find for them any helper (Qur'an An-Nisa : 145)

It is said that both Paradise and Hell have different levels; the lower the level in Hell, the greater the intensity of the heat. The hypocrites will suffer the worst punishment, and so they will be in the lowest level of Hell.

Allah, the All-Glorious, refers to levels of Paradise and Hell in the Qur'an:

وَلِكُلِّ دَرَجَاتٍ مِّمَّا عَمِلُوا وَمَا رَبُّكَ بِغَافِلٍ عَمَّا
يَعْمَلُونَ

They will each be assigned ranks according to their deeds. And your Lord is not unaware of what they do. (Qur'an Al-An'am: 132)

أَفَمَنِ اتَّبَعَ رِضْوَانَ اللَّهِ كَمَنْ بَاءَ بِسَخْطٍ مِّنَ اللَّهِ
وَمَا وَلَهُ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ ١٦٢
عِنْدَ اللَّهِ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ ١٦٣

Is then one who follows [seeks] the good Pleasure of Allah like the one who draws on himself the Wrath of Allah? His abode is Hell - and worst,

indeed, is that destination! They are in varying grades with Allah, and Allah is All-Seer of what they do. (*Qur'an Aalu-Imran: 162-163*)

It is known that the levels of Paradise go up and the levels of Hell go down. It is also known that people will be placed in different levels of Hell according to the extent of their *kufr* (disbelief) and sins.

FILL IN THE BLANKS:

1. The first group to enter paradise from this Ummah will be as beautiful with bright faces as the _____. They will not _____, blow their noses or _____.
2. Each of the dwellers of paradise will have _____ wives.
3. It was said to the Prophet 'This is your nation out of whom _____ will enter Paradise _____.'
4. The hypocrites will be in the _____ of the fire.
5. The levels of paradise _____ and the levels of hell _____

LET'S LEARN GRAMMAR - NOUNS: Common nouns and proper nouns.

Read through the lessons 1 to 5 and write down the common nouns and proper nouns in these lessons:

COMMON NOUNS	PROPER NOUNS

From childhood, Muhammad ﷺ was exceptionally intelligent and chaste, and was highly regarded for his honesty, valour, justice, piety, patience, modesty, loyalty and hospitality. Abu Talib described his beloved nephew in the following words: He is fair and handsome. From his visage, mercy falls like rain. He is a shelter for the orphan and protector of widows.

Muhammad ﷺ maintained good relations with his family, bore other's burdens, and guided the destitute towards self sufficiency.

In keeping with his future role as Allah's Messenger, one who was to outlaw all aspects of idolatry and polytheism, Muhammad ﷺ had an inherent hatred for the prevailing paganism of his time. Thus although he was an integral part of his society, Muhammad ﷺ never attended any of the important festivals and fairs that revolved around idol worship and drinking. He was also careful not to eat the flesh of any animal slaughtered in the name of someone other than Allah, and avoided touching or even coming close to idols. He especially detested hearing oaths sworn upon the pagan's two most famous idols, Lat and Uzza.

With his aversion to some of the most cohesive social ties in Makkan society, it was inevitable that Muhammad ﷺ would grow apart from his fellow Makkans and their depraved way of life that included public drunkenness and female infanticide. He began to long for solitude, and preferred to spend his time alone, away from the noisy festivals and crowded markets. At the same time, he felt the need to save his people from the destruction he felt was imminent.

His discontentment grew, and he began to seek refuge in the cave of Hira. Here he would spend long periods alone, and it was here that he worshipped not idols or imagined gods, but the one true God – Allah.

Following the monotheistic practice of his forefather, Ibraheem عليه السلام, every year, for three consecutive years, he spent the month of Ramadan in the cave. He would then return to Makkah, circumambulate the *Ka'bah* and then go back home.

When Muhammad ﷺ reached forty years of age, he began to experience what could be called portents of Prophethood. He would have visions, and whatever appeared to him in these visions and dreams would come true.

Late one Monday night, just before sunrise on the twenty first of Ramadan corresponding to the Gregorian date of August 10, 610 C.E., an event transformed the life of the man chosen to deliver Allah's Message, just as it would change the lives of countless beings, most of whom were yet to be born. According to the lunar calendar, Muhammad ﷺ was forty years, six months and twelve days old, and according to the solar calendar, he was thirty-nine years, three months and twenty two days old.

He was alone in the cave of Hira, engaged in worshipping Allah just like he had done the previous two Ramadans. Aishah رضي الله عنها, who has narrated so many of the Prophet ﷺ's words and deeds, relates Muhammad's transition from an ordinary man to someone who would forever be known simply as "The Prophet ﷺ".

The Prophet ﷺ first began to have revelations in the form of good dreams which came true. Then he began to like solitude. He would go to the cave of Hira and meditate there in solitude for a number of days and nights. He would take provisions with him to stay an extended period, and then he returned to Khadeejah رضي الله عنها. He would stock up again and go back to the cave. This was his practice until 'Truth' was revealed to him by an angel while he was in the cave of Hira. The angel said to him, "Read!"

"I cannot read," Muhammad ﷺ replied. The angel then took hold of him and pressed him until he could not endure it any longer. The angel let him go and said once again, "Read!"

"I cannot read," Muhammad ﷺ replied. The angel took hold of him a second time and pressed him until he could not endure it any longer. After letting him go, the angel said, "Read!"

I cannot read Muhammad ﷺ repeated. For a third time, the angel took hold of him and said,

أَقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ۝ خَلَقَ الْإِنْسَنَ مِنْ عَلَقٍ ۝ أَقْرَأْ وَرَبِّكَ الْأَكْرَمَ ۝ الَّذِي عَلِمَ بِالْقَلْمَ ۝ عَلِمَ الْإِنْسَنَ مَا لَمْ يَعْلَمْ ۝

"Read in the name of your Lord, the Creator. He Who created man from a clot. Read! And your Lord is the Most Bounteous, Who taught by the pen, Thought man what he knew not." (*Qur'an Al-Alaq : 1-5*)

The Prophet ﷺ was terrified and his heart was pounding hard. He returned home to Khadeejah رضي الله عنها, and said, "Cover me! Cover me!" Khadeejah رضي الله عنها covered him and helped him calm down. He related what had happened in the cave, and said, "I fear that something has happened to me."

"Never," Khadeejah رضي الله عنها replied. "I swear by Allah, Allah would never disgrace you. You keep good relations with your family, help the feeble and destitute, serve your guests generously, and assist those who deserve help."

Khadeejah رضي الله عنها then took the Prophet to her cousin, the old venerable Warqa bin Naufal. He knew Hebrew and was familiar with the Gospels, having left paganism for Christianity.

"O my cousin," Khadeejah رضي الله عنها began. "Listen to your nephew." "What have you seen my nephew?" asked the old man. The Prophet told Waraqa what had happened in the cave. Waraqa replied "The angel that was sent to you is the same angel that Allah sent to Musa. I wish I were young and could live to see the day your own people will drive you out of this city."

"Will they drive me out?" the Prophet ﷺ asked.

"Yes," replied Waraqa. "Never has a man brought something such as what you have, without meeting with hostility. If I live to see the day

you are expelled, I will support you with all my might." A few days later, however, Waraqa died, and a long time passed before the Prophet ﷺ received a second revelation.

The Qur'an tells us that the first revelation descended in Ramadan on the "Night of Power."

شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْءَانُ هُدًى لِلنَّاسِ
وَبَيِّنَاتٍ مِّنَ الْهُدَى وَالْفُرْقَانِ
ج

Ramadân is the month in which the Quran was revealed as a guide for humanity with clear proofs of guidance and the decisive authority.....
(Qur'an Al Baqara : 185)

And:

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ

We have indeed revealed this Message during the Night of Power.
(Qur'an Al-Qadr : 1)

After Jibreel عليه السلام first appeared before Muhammad ﷺ at the cave of Hira, a long time passed without any further revelation. A distressed Muhammad ﷺ feared Allah had abandoned him. Why had his Lord abandoned him? In moments of despair, he would want to throw himself off a mountain, but then he would sense Jibreel عليه السلام's presence and become calm again. This interim period was a time of contemplation, a time for Muhammad ﷺ to prepare himself for what lay ahead.

One day Muhammad ﷺ returned to the cave of Hira to worship in solitude. As he left the cave and began to descend the mountain another strange event took place. The Prophet ﷺ described the event as follows:

"When I descended the mountain and came to the valley, I heard a voice saying "Muhammad! You are the Prophet of Allah, and I am Jibreel!" Then I raised my head and on the horizon, I saw the angel who had come to me in the cave of Hira. I was filled with awe and bowed towards the earth. I hurried home to Khadeejah and asked her to wrap me up. She put a blanket around me and sprinkled water on me."

It was at this time that Prophet ﷺ received the second revelation. It comprised of the first five verses of *Surah Al Muddaththir*:

يَا أَيُّهَا الْمُدَّثِّرُ ۝ قُمْ فَأَنذِرْ ۝ وَرَبَّكَ فَكَبِّرْ ۝
 وَثِيَابَكَ فَظَهِّرْ ۝ وَالرُّجْزَ فَاهْجُرْ ۝ وَلَا تَمْنُنْ ۝
 تَسْتَكْثِرْ ۝ وَلِرَبِّكَ فَاصْبِرْ ۝

"O you wrapped up in garments! Arise and warn! Magnify your Lord, and your clothing purify! Shun idols and false worship! And give not a thing in order to have more (or consider not your deeds of obedience to Allah as a favour to Him). And be patient for the sake of your Lord (i.e. perform your duty to Allah)" (Qur'an *Al Muddaththir* : 1-7)

This revelation with its instructions regarding worship came before Muhammad ﷺ was instructed to perform regular prayers (*Salah*). It marked the resumption of visitations by Jibreel, and subsequent revelations came in quick succession.

Muhammad ﷺ had been appointed as a Prophet with the first revelation. With the second revelation, he was made Allah's Messenger, entrusted with two tasks. The first task was to "arise and warn." He was ordered to teach his people about Allah and to warn them about the consequences of their sins.

The Prophet ﷺ's second task was to obey the commands of Allah and act as a model for others. The *Surah* contains a series of instructions to the Prophet, and a line by line examination reveals the basic religious

practices ordered in Islam. In the original Arabic, the phrase *fakabbir* in the first verse means: Worship Allah alone without associating any partners with Him.

In the second verse, the expression *thyaabaka fathahir* literally means: Purify your clothing; but according to Muslim scholars, it also means: Purify your conduct.

The next verse, *warrujza fahjur* enjoins the Prophet to: Abstain from the pagan customs of the Arabs.

The verse, *la tamnun tastakthir* means: Do not expect to be rewarded in this world for your efforts. And finally, *wa lirabbika fasbir* means: Be patient for the sake of your Lord.

WORD MEANINGS:

241. exceptionally	അസാധാരണമായി	242. intelligent	ബുദ്ധിമാൻ
243. chaste	പരിശുദ്ധി	244. regarded	കണക്കാക്കുന്നു
245. valor	വീര്യം	246. justice	നീതി
247. piety	ക്രതി	248. patience	ക്ഷമ
249. modesty	എളിമ	250. loyalty	കുറ്റ
251. hospitality	ആതിമ്യമര്യാദ	252. described	വിവരിച്ചത്
253. nephew	മരുമകൻ	254. fair	സ്വാധീനമായ
255. handsome	സുന്ദരൻ	256. visage	മുഖം
257. shelter	അടയം	258. maintained	നിലനിർത്തുക
259. bore	താങ്ങുക	260. burdens	ഭാരങ്ങൾ
261. guided	വചിക്കുടി	262. destitute	ഭരിത്രൻ
263. self-sufficiency	സ്വയംപര്യാള്ക്ക	264. outlaw	നിയമവിരുദ്ധമാക്കുക
265. aspects	വശങ്ങൾ	266. inherent	അന്തർലീനമായ
267. hatred	വെറുപ്പ്	268. prevailing	നിലവിലുള്ള
269. paganism	അവിശ്വാസം	270. although	എക്കിലും
271. integral	അവിഭാജ്യമായ	272. festivals	ഉത്സവങ്ങൾ
273. fairs	മേളകൾ	274. revolved	കറങ്ങി
275. slaughtered	അരുത്തു	276. especially	പ്രത്യേകിച്ച്
277. detested	വെറുക്കപ്പെട്ട	278. aversion	വെറുപ്പ്
279. cohesive	ഗാഡബന്ധമുള്ള	280. inevitable	അനിവാര്യം
281. depraved	ഭൂഷിച്ചു	282. drunkenness	മദ്യപാനം
283. female infanticide	പെൺ ശിശുഹത്യ	284. solitude	എകാന്തര
285. preferred	കുടുതൽ ഇഷ്ടപ്പെടുക	286. spend	ചെലവഴിക്കുക

287. crowded തിരക്ക്	288. destruction നാശം
289. imminent ആസന്നമായ	290. discontentment അസംതൃപ്തി
291. imagined gods സാക്ഷിക ദൈവങ്ങൾ	292. monotheistic ഏകദൈവവിശ്വാസം
293. consecutive തുടർച്ചയായി	294. circumambulate പ്രക്ഷിണം ചെയ്യുക
295. experience അനുഭവം	296. portents സുചനകൾ
297. visions ദർശനങ്ങൾ	298. dreams സ്വാഘാതങ്ങൾ
299. countless എണ്ണമറ്റ	300. lunar calendar ചാന്ദ കലണ്ടർ
301. engaged in ഏർപ്പെട്ടിരിക്കുന്നു	302. relates ബന്ധപ്പെടുത്തുക
303. forever എന്നേക്കും	304. solitude ഏകാന്തര
305. provisions അവശ്യസാധനങ്ങൾ	306. extended periods ദീർഘമായ സമയം
307. endure സഹിക്കുക	308. bounteous ഒരാരുമുള്ള
309. terrified അതിയായി ഭയപ്പെട്ടു	310. pounding ഇടിക്കുക
311. calm down ശാന്തമാക്കുക	312. disgrace അപമാനം
313. guests അതിമിക്കൾ	314. generously ഉദാരമായി
315. deserve അർഹിക്കുന്നു	316. venerable ബഹുമാന്യൻ
317. gospels സുവിശേഷങ്ങൾ	318. paganism അവിശ്വാസം
319. christianity ക്രിസ്തുമതം	320. hostility ശത്രുത
321. expelled പുറത്താക്കപ്പെട്ടു	322. distressed വിഷമിച്ചു
323. abandoned ഉപേക്ഷിച്ചു	324. moments നിമിഷങ്ങൾ
325. despair നിരശ	326. presence സാന്നിധ്യം
327. interim ഇടക്കാല	328. contemplation ചിന്തിക്കുവാനുള്ള
329. descent ഇറക്കം	330. horizon ചക്രവാളം
331. awe വിസ്മയം	332. hurried തിടുക്കപ്പെട്ടു
333. wrap പൊതിയുക	334. blanket പുത്തല്
335. sprinkled തളിച്ചു	336. magnify അതിയായി സൂചിക്കുക
337. shun ദിവിക്കുക	338. favor അനുകൂലം
339. resumption പുനരാരംഭിക്കൽ	340. visitations സന്ദർശനങ്ങൾ
341. subsequent തുടർന്നുള്ള	342. succession പിന്തുടർച്ച
343. appointed നിയമിച്ചു	344. entrusted ഏർപ്പിച്ചു
345. consequences അനന്തരാർഹങ്ങൾ	346. instructions നിർദ്ദേശങ്ങൾ
347. examination പരിശോധന	348. reveals വെളിപ്പെടുത്തുന്നു
349. enjoins അനുശാസിക്കുന്നു	350. abstain വിട്ടുനിൽക്കുക
351. rewarded പ്രതിഫലം നൽകപ്പെട്ടു	352. efforts ശ്രമങ്ങൾ
353. finally ഒടുവിൽ	354. be patient കഷ്മയോടെയിരിക്കുക

ANSWER THE FOLLOWING:

1. How did Abu Talib describe the personality of the Prophet ﷺ?
2. What was the attitude of Muhammed ﷺ against idolatry and other

vices prevalent in his society before his Prophethood?

3. Why did Muhammed ﷺ long for solitude and where did he spend his days during the time just before Prophethood and what did he do there?
4. What were the portents of Prophethood experienced by Muhammed ﷺ?
5. Describe in detail the narration of Aysha رضي الله عنها explaining how Muhammed ﷺ received his first revelation in the cave of Hira.
6. Describe in detail how Khadeejah رضي الله عنها comforted Muhammed ﷺ after his incident in the Hira cave?
7. Describe in detail the interaction of Muhammed ﷺ with Waraqa bin Noufal?
8. Describe in detail the second meeting of Muhammed ﷺ with Jibreel عليه السلام.
9. What was the significance of the second revelation of Muhammed ﷺ and explain the series of instructions revealed to the Prophet.

Paradise and Hell

PARADISE – *The poor will enter Paradise ahead of the rich and the first three to enter Paradise.*

Muslim reports from Abdullah ibn Amr رضي الله عنه that the Messenger of Allah ﷺ said:

“The poor of the *Muhajireen* will enter Paradise forty years ahead of the rich.”

Tirmidhi reported from Abu Sa'eed رضي الله عنه and Ahmad, Tirmidhi and Ibn Maajah reported from Abu Hurayrah رضي الله عنه, that the Messenger of Allah ﷺ said:

“The poor of the *Muhajireen* will enter Paradise five hundred years ahead of the rich of the *Muhajireen*,”

Elsewhere, the Prophet ﷺ explained that these are the people who have nothing to be brought to account for, and this is in addition to their jihad and virtue.

Al-Haakim reported from Abdullah ibn Amr رضي الله عنه that the Messenger of Allah ﷺ said:

"Do you know who will be the first group of my ummah to enter Paradise?" I said, "Allah and His Messenger know best." He said, "The poor of the *Muhajireen*. They will come to the gate of Paradise on the Day of Resurrection and ask for it to be opened. The gatekeepers will say to them: 'Have you been brought to account?' They will say, 'What do we need to be brought to account for? We were carrying our swords and fighting for the sake of Allah until we died.' Then the gates will be opened for them, and they will stay there for forty years before anyone else enters."

Bukhari reports from Usaamah ibn Zayd رضي الله عنه that the Prophet ﷺ said:

"I stood by the gate of Paradise and saw that the majority of those who entered were the poor and wretched. The rich (Muslims) were detained while the people of Hell were ordered to be taken to Hell."

Some of the hadiths quoted above state that the poor will enter Paradise forty years ahead of other people, while others state that the difference will be five hundred years. The two statements may be reconciled by pointing out that the poor are not all alike, neither are the rich.

Qurtubi suggests, the poor vary in the strength of their *Eemaan* and their achievements, and the same applies to the rich. If we think in terms of the first of the poor and the last of the rich to enter Paradise, then the time-span will be five hundred years, but if we are thinking of the last of the poor and the first of the rich, then the time-span is forty years. Allah knows best.

Tirmidhi reported with a *hasan isnaad* from Abu Hurayrah that the Prophet ﷺ said:

"I was shown three people among the first to enter Paradise: the *Shaheed* (martyr); the one who is chaste and dignity conscious; and the

slave who worships Allah with devotion and is faithful and sincere towards his master."

HELL – *The gates of hell.*

Allah has told us that Hell has seven gates, as He says in the Qur'an:

وَإِنَّ جَهَنَّمَ لَمَوْعِدُهُمْ أَجْمَعِينَ ﴿٤٣﴾
 لَهَا سَبْعَةُ أَبْوَابٍ
 لِكُلِّ بَابٍ مِنْهُمْ جُزْءٌ مَقْسُومٌ ﴿٤٤﴾

And surely, Hell is the promised place for them all. It [Hell] has seven gates, for each of these gates is a [special] class [of sinners] assigned. (Qur'an Al Hijr : 43- 44)

Ibn Katheer, commenting on this *aayah*, said: "This means that each gate has been allotted its share of the followers of *Iblees* who will enter it, and they will not be able to avoid it. May Allah protect us from it. Each will enter a gate according to his deeds, and will be assigned a level of Hell according to his deeds."

Allah, the Exalted, says:

وَسِيقَ الَّذِينَ كَفَرُوا إِلَى جَهَنَّمَ زُمَرًا حَتَّىٰ إِذَا
 جَاءُوهَا فُتِحْتُ أَبْوَابُهَا وَقَالَ لَهُمْ خَرَنْتُهَا أَلَمْ
 يَأْتِكُمْ رُسُلٌ مِنْكُمْ يَتْلُونَ عَلَيْكُمْ عَرَايَتِ
 رَبِّكُمْ وَيُنذِرُونَكُمْ لِقَاءَ يَوْمَكُمْ هَذَا قَالُوا بَلَى

وَلَكِنْ حَقَّتْ كَلِمَةُ الْعَذَابِ عَلَى الْكُفَّارِينَ ﴿٦١﴾
 قِيلَ أَذْخُلُوا أَبْوَابَ جَهَنَّمَ خَلِدِينَ فِيهَا فَيُنَسَّ
 مَثْوَى الْمُتَكَبِّرِينَ ﴿٦٢﴾

And those who disbelieved will be driven to Hell in groups, till, when they reach it, the gates thereof will be opened [suddenly like a prison at the arrival of the prisoners]. And its keepers will say, "Did not the Messengers come to you from yourselves, - reciting to you the Verses of your Lord, and warning you of the Meeting of this Day of yours." They will say, "Yes," but the Word of torment has been justified against the disbelievers! Enter you the gates of Hell, to abide therein. And [indeed] what an evil abode of the arrogant! (*Qur'an Zumar* : 71-72)

These gates will be shut upon the evildoers, and they will have no hope of ever escaping from them after that, as Allah The Almighty, says:

عَلَيْهِمْ نَارٌ مُؤْصَدَةٌ ﴿٢٠﴾

The Fire will be vaulted [all round] over them. (*Qur'an Al-Balad* : 20)

Ibn 'Abbaas رضي الله عنه said: "Vaulted" (literally: 'shut over them') means that the gates will be locked." Mujaahid pointed out that the word used (*mu'sadah*) is the word used in the dialect of Quraysh to mean "locked" or shut."

In the Qur'an, Allah, the Exalted, says:

وَيْلٌ لِّكُلِّ هُمَزٍ لِّمَزَةٍ ۝ ۱۰۰ الَّذِي جَمَعَ مَالًا وَعَدَّهُ وَ
 يَحْسَبُ أَنَّ مَالَهُ وَأَخْلَدَهُ ۝ ۱۱۰ كَلَّا لَيُنَبَّذَنَّ فِي الْحُكْمَةِ
 وَمَا أَدْرَكَ مَا الْحُكْمَةُ ۝ ۱۲۰ نَارُ اللَّهِ الْمُوْقَدَةُ
 الَّتِي تَطَلُّعُ عَلَى الْأَفْئِدَةِ ۝ ۱۳۰ إِنَّهَا عَلَيْهِمْ مُؤْسَدَةٌ
 فِي عَمَدٍ مُمَدَّدَةٍ ۝ ۱۴۰

Woe to every [kind of] scandal-monger and backbiter, who piles up wealth and lays it by. Thinking that his wealth would make him last forever! By no means! He will be sure to be thrown into that which Breaks to Pieces. And what will explain to you that which Breaks to Pieces? [It is] the Fire of [the wrath of] Allah, kindled [to a blaze], which does mount [right] to the hearts. It shall be made into a vault over them, in columns outstretched. (*Qur'an Al-Humazah : 1-9*)

Allah informs us that the gates of Hell will be locked behind them. Ibn 'Abbaas رضي الله عنه said: "In columns outstretched' means that the gates will be stretched out."

The gates of Hell may be opened and closed before the Day of Judgement. The Prophet ﷺ told us that the gates of Hell are locked during the month of Ramadaan. Abu Hurayrah رضي الله عنه reported that the Prophet said:

"When Ramadaan comes, the gates of Paradise are opened, and the gates of Hell are closed, and the *Shayateen* and devils are tied up."

Tirmidhi reported that Abu Hurayrah رضي الله عنه that the Prophet ﷺ said:

'When the first night of Ramadaan comes, the *Shayateen* and devils are chained up. The gates of Hell are closed, and not one of them is opened. The gates of Paradise are opened, and not one of them is closed.'"

FILL IN THE BLANKS:

1. The poor of the _____ will enter _____ forty years ahead of the rich.
2. Those who _____ will be driven to hell in _____
3. When Ramadan comes, the gates of _____ are opened and the _____ of _____ are closed

LET'S LEARN GRAMMAR - NOUNS: Singular nouns and plural nouns.

Nouns can be singular or plural, when we talk about one person, animal, place or thing use a singular noun and when we talk about two or more people, animals, places or things use plural nouns.

Examples of singular nouns – an aeroplane, a bicycle, a boy, a bus, a comb.

Examples of plural nouns – birds, camels, cats, birds, games.

Use of 'a' or 'an' before singular nouns:

Use 'an' before words beginning with vowels (a, e, i, o and u)
e.g. an axe, an egg, an envelope.

But some words don't follow this rule. For example, use 'a' (not an) before these words that begin with 'u'
e.g. a uniform, a university.

Use 'a' before words beginning with the other letters of the alphabet, called consonants.

e.g. a basket, a house, a rainbow.

But some words do not follow this rule. For example, use 'an' (not a) before these words that begin with 'h'

e.g. an hair, an honor, an hour.

Making singular nouns to plural.

1. Most nouns are made plural by adding –s at the end.

e.g. star – stars, bat – bats, mug – mugs, fan – fans, cap – caps etc.

2. Some plural nouns end in –es.

e.g. bus – buses, glass – glasses, brush – brushes, watch – watches etc.

When the last letters of singular nouns are ch, sh, s, ss, or x we add –es to form the plural.

3. Some plural nouns end in –ies.

e.g. butterfly – butterflies, canary – canaries, candy – candies etc.

Nouns like these are made plural by changing **y** to **i** and adding –es.

If there is a **vowel** before the y just add –s to form the plural.

e.g. key – keys, tray – trays, turkey – turkeys etc.

4. If a noun ends in f change the **f** to **v** and add –es

e.g. calf – calves, half – halves, shelf – shelves etc.

If there is a **vowel** before the f just add –s to form the plural.

e.g. chef – chefs, roof – roofs, cliff – cliffs, handkerchief – handkerchiefs

5. With some nouns that end in –fe, change **f** to **v** and add –s

e.g. knife – knives, life – lives, wife – wives etc.

6. If a noun ends in –o just add –s to form the plural

e.g. rhino – rhinos, kangaroo – kangaroos,

but flamingo is flamingoes, tomato is tomatoes, potato is potatoes and hero is heroes and these are exceptions.

And for some nouns that end in o you can add both –s and –es.

7. Some plural nouns don't follow the –s rule, they do not end in –s, –es, –ies, or –ves. instead the word changes in form.

e.g. mouse – mice, goose – geese, foot – feet, man – men, child – children, ox – oxen, tooth – teeth, woman – women etc.

8. Some plural nouns are same as the singular noun.
e.g. sheep – sheep, reindeer – reindeer, fish – fish etc.

9. Some nouns are always plural.
e.g. binoculars, goggles, pliers, jeans, spectacles etc.

NOTES

THE FINAL MESSENGER

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

BOOK - 4

