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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

Issue 11 | Assalaam o alaikum. Welcome to the Islam Channel E-Newsletter, May 29, 2007, Jumaada al Awwal 4, 1428

Du'ua of the Week

None has the right to be worshipped except Allah, alone, without partner. To Him belongs all sovereignty and praise and He is over all things omnipotent.



Ayat of the Week

O ye who believe! Take not my enemies and yours as friends (or protectors),- offering them (your) love, even though they have rejected the Truth that has come to you, and have (on the contrary) driven out the Prophet and yourselves (from your homes), (simply) because ye believe in Allah your Lord! If ye have come out to strive in My Way and to seek My Good Pleasure, (take them not as friends), holding secret converse of love (and friendship) with them: for I know full well all that ye conceal and all that ye reveal. And any of you that does this has strayed from the Straight Path.
(Surah Al-Mumtahina, Ayah 1)

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IslamiQA

QUESTION OF THE WEEK:

Compiled by: Dr. Khalid Khan

QUESTION: How does one perform the Wudoo?

ANSWER:

All praises be to Allaah, Lord and Sustainer of the worlds, and may the peace and blessings of Allaah be upon our Prophet Muhammad (peace be upon him) and upon his family and companions.

Start by saying Bismillaah (in the name of Allaah)

Wash your hands three times.

Then rinse your mouth and nose three times.

Then wash your face three times, from the hairline to the jawbone and chin, and from ear to ear. Men should also wash the hair of their beard because it is part of the face.

Then wash your right arm up to just above the elbow three times,



Manners of Travelling

Supplicating before riding a Mount while Travelling

Hazrat Ibn Umar (R.A.A) relates that the Holy Prophet sallallahu alayhi wa sallam) rode a camel while starting on a journey he used to recite: Allah o Akbar: (Allah is Great) three times, and would then supplicate: Grieved be He who has subdued these unto us, and we were not able to subdue them, and Lo unto our Lord we are returning. Allah, we request Thee for virtue and piety and such deed in this journey as may please Thee O Allah, make this journey comfortable for us and fold up (shorten) its length for our sake O Allah, Thou art our Protector in this journey and the Guardian of our families we left behind. O Allah! I solicit Thy help from the hardships and difficulties our journey and I pray that I may not Encounter any Grief on my return regarding my assets and my family.

On his return he used to repeat the same supplication and would add:

We are returning from journey to safety, turning to our Lord seeking his forgiveness, worshipping Him and praising Him (Muslim)

Supplicating while Travelling

Hazrat Jabir (R.A.A) relates. When we ascended a height we used to say Allah o Akbar (Allah is Great) and when we descended from a height we used to say 'Subhan Allah' (Holy is Allah) (Bukhari)

Preference of Appointing a Leader

Hazrat Abu Saeed Khudri (R.A.A) and Hazrat Abu Hurairah (R.A.A)

Then wash your left arm in the same manner. Then wipe your head and ears using fresh water, not the water left over from washing the arms. Wet the hands with fresh water then start the wiping from the hairline on the forehead moving them towards the back of your head upto the hairline at the back of the head then bringing them back to the place where you started. Then put your index fingers in your ears and wipe the back of the ears with your thumbs. Then wash your right foot up to just above the ankle three times, Then wash your left foot in the same manner.

When you finish the wudoo say: "*Ashhadu an laa ilaaha ill-Allaah wahdahu laa shareeka lah, wa ashhadu anna Muhammadan 'abduhu wa rasooluhu* (I bear witness that there is no god except Allaah alone with no partner or associate, and I bear witness that Muhammad is the Messenger of Allaah)".

The Prophet (peace and blessings of Allaah be upon him) said: "There is no one among you who does wudoo' and does it properly and does it well, then he says, '*Ashhadu an laa ilaaha ill-Allaah wahdahu laa shareeka lah, wa ashhadu anna Muhammadan 'abduhu wa rasooluhu,*' but the gates of Paradise will be opened to him and he may enter through whichever of them he wishes." (Reported by Muslim).

THE BATTLE OF BADR THE FIRST DECISIVE BATTLE IN THE HISTORY OF ISLAM

CONTINUED FROM LAST ISSUE

The Prophet ﷺ apprised his men of the gravity of the situation and asked for their advice. Abu Bakr was the first who spoke on the

occasion and assured the Prophet ﷺ of the unreserved obedience to his command. 'Umar was the next to stand up and supported the views expressed by his noble friend. Then Al-Miqdad bin 'Amr got up and said: "O Messenger of Allâh! Proceed where Allâh directs you to, for we are with you. We will not say as the Children of Israel said to Moses ?- peace be upon him - :

- "Go you and your Lord and fight and we will stay here;"

Rather we shall say:

relates that the Holy Prophet sallallahu alayhi wa sallam) said: 'When three people set out on a journey they should appoint one of them as a leader.' (Abu Daud)

Reference : Riyadh Us Saleheen VOL. 2



- "Go you and your Lord and fight and we will fight along with you."

By Allâh! If you were to take us to Bark Al-Ghimad, we will still fight resolutely with you against its defenders until you gained it."

The Prophet ﷺ thanked him and blessed him.

The three leaders who spoke were from the Emigrants, who only constituted a minor section of the army. The Prophet ﷺ wanted, and for the more reason, to hear the Helpers' view because they were the majority of the soldiers and were expected to shoulder the brunt of the war activities. Moreover, the clauses of Al-'Aqabah Pledge did not commit them to fighting beyond their territories.

The Prophet ﷺ then said:

- "Advise me my men!"

Hadith of the Week

Narrated Abu Huraira:

The Prophet said, "If Allah loves a person, He calls Gabriel saying, 'Allah loves so and-so; O Gabriel! Love him.' Gabriel would love him and make an announcement amongst the inhabitants of the Heaven. 'Allah loves so-and-so, therefore you should love him also,' and so all the inhabitants of the Heaven would love him, and then he is granted the pleasure of the people on the earth."

Book 54, Number 431 Sahih Bukhari

by which he meant the Helpers, in particular. Upon this Sa'd bin Mu'adh stood up and said: "By Allâh, I feel you want us (the Helpers)

to speak." The Prophet ﷺ directly said: "Oh, yes!" Sa'd said: "O Prophet of Allâh! We believe in you and we bear witness to what you have vouchsafed to us and we declare in unequivocal terms that what you have brought is the Truth. We give you our firm pledge of obedience and sacrifice. We will obey you most willingly in whatever you command us, and by Allâh, Who has sent you with the Truth, if you were to ask us to plunge into the sea, we will do that most readily and not a man of us will stay behind. We do not grudge the idea of encounter with the enemy. We are experienced in war and we are trustworthy in combat. We hope that Allâh will show you through our hands those deeds of valour which will please your eyes. Kindly lead us to the battlefield in the Name of Allâh."

Word of the Week

AYAH (pl. AYAT)

Ayah means a sign (or 'token') which directs one to something important. In the Quran the word has been used in four different senses: (1) sign or indication; (2) the phenomena of the universe (called ayat of God for the reality to which the phenomena point is hidden behind the veil of appearances); (3) miracles performed by the Prophets; and (4) individual units (i.e. verses) of the Book of God.

The Prophet ﷺ was impressed with the fidelity and the spirit of sacrifice which his companions showed at this critical juncture. Then he said to them: "Forward and be of cheer, for Allâh has promised me one of the two (the lucrative course through capturing the booty or strife in the cause of Allâh against the polytheists), and by Allâh it is as if I now saw the enemy lying prostrate."

In the immediate vicinity of Badr, the Prophet ﷺ and his cavemate Abu Bakr conducted a scouting operation during which they managed to locate the camp of Quraish. They came across an old bedouin nearby whom they manipulated and managed to extract from him the exact location of the army of the polytheists. In the evening of the same day, he despatched three Emigrant leaders, 'Ali bin Abi Talib, Az-Zubair bin Al-'Awwam and Sa'd bin Abi Waqqas, to scout about for news about the enemy. They saw two men drawing water for the

Abu Hamid Al-Ghazali Biography

Abu Hamid Ibn Muhammad Ibn Muhammad al-Tusi al-Shafi'i al-Ghazali was born in 1058 AD, in what is now Khorasan, Iran (then called Tus). He was formally schooled in his early adulthood, studying under al-Juwayni, a prominent theologian located in Nishapur. During this period, the young al-Ghazali produced various texts on Islamic law and theology, which are still used to this day. Al-Ghazali then moved on to writing religious treatises that were used in the political struggles of his time. At the age of 34, however, he accepted a position as rector and professor of the Nizamiya madrasa, located in Baghdad. It was during this period that he produced two of his most important texts, "The Intentions of the Philosophers," and its companion piece, "The Incoherence of the Philosophers." At this point, al-Ghazali left his position, ostensibly for the purposes of making various pilgrimages, and spent the next ten years in or between the cities of Damascus, Mecca, Medina, and Tus (his birthplace). During this period, he wrote the seminal "Revivification of the Religious Sciences," a massive work containing 40 books, in which he outlined the meanings behind the practices of Islam. At this point, al-Ghazali returned to teaching. Synthesizing jurisprudence, philosophy, theology, and Sufism in an attempt to teach the totality of proper Muslim belief and practice, he was known for tailoring his lessons to his students, offering spiritual guidance to logicians, and teaching rhetoric to mystics. Abu Hamid Ibn Muhammad Ibn Muhammad al-Tusi al-Shafi'i al-Ghazali died in 1111 AD.

An extremely influential figure with respect to both philosophy and religion, al-Ghazali was known in his own time as "the Proof of Islam," as well as "the Renewer of the Religion." (Buchman, xix). He was also known to be a challenger to philosophy's dominance of religion, questioning the former's failure to explain many matters of faith, such as the state of the

Makkan army. On interrogation, they admitted that they were water carriers working for Quraish. But that answer did not please some Muslims and they beat the two boys severely in order to exact from them an answer, even if it isn't true, alluding to the caravan laden with wealth. The two boys thus lied, and so they were released. The

Prophet ﷺ was angry with those men and censured them saying: "On telling the truth, you beat them, and on telling a lie, you released them!" He then addressed the two boys and after a little conversation with them he learned a lot about the enemy: number of soldiers, their exact location and names of some of their notables.

He then turned to the Muslims and said: "Hearken, Quraish has sent you their most precious lives."

The same night it rained on both sides. For the polytheists it obstructed further progress, whereas it was a blessing for the Muslims. It cleaned them and removed from them the stain of Satan. Allâh sent rain to strengthen their hearts and to plant their feet firmly therewith. They marched a little forward and encamped at the farther bank of the

valley. Muhammad ﷺ stopped at the nearest spring of Badr. Al-Hubab bin Mundhir asked him, "Has Allâh inspired you to choose this very spot or is it stratagem of war and the product of consultation?" The

Prophet ﷺ replied "It is stratagem of war and consultation." Al-Hubab said: "This place is no good; let us go and encamp on the nearest water well and make a basin or reservoir full of water, then destroy all the other wells so that they will be deprived of the water." The Prophet ﷺ approved of his plan and agreed to carry it out, which they actually did at midnight.

Sa'd bin Mu'adh suggested that a trellis be built for the Prophet ﷺ to function as headquarters for the Muslim army and a place providing reasonable protection for the leader. Sa'd began to justify his proposal and said that if they had been victorious, then everything would be

satisfactory. In case of defeat, the Prophet ﷺ would not be harmed and he could go back to Madinah where there were more people who loved him and who would have come for help if they had known that he was in that difficult situation, so that he would resume his job, hold counsel with them and they would strive in the cause of Allâh with him again and again.

A squad of guards was also chosen from amongst the Helpers under the leadership of the same man, Sa'd bin Mu'adh, in order to defend the Prophet ﷺ in his headquarters.

The Prophet ﷺ spent the whole night preceding the day of the battle in prayer and supplication. The Muslim army, wearied with their long march, enjoyed sound and refreshing sleep, a mark of the Divine favour and of the state of their undisturbed minds.

soul, and the nature of infinity. Al-Ghazali thought it was imperative that a true Muslim not lose sight of the reasons for his practice. Sufism, at its root, concerns one's own relationship with Allah, and he wanted to communicate his belief that the restrictions and practices of Islam were next to meaningless without a proper understanding of their meaning. By utilizing the forms and language of philosophy, al-Ghazali was able to present his own views in the scholastic language of his opponents. It is because of this combination of faith and logic that al-Ghazali's writings survived, remaining important to this day.

Ghazali's influence was deep and everlasting. He is one of the greatest theologians of Islam. His theological doctrines penetrated Europe, influenced Jewish and Christian Scholasticism and several of his arguments seem to have been adopted by St. Thomas Aquinas in order to similarly reestablish the authority of orthodox Christian religion in the West. So forceful was his argument in the favour of religion that he was accused of damaging the cause of philosophy and, in the Muslim Spain, Ibn Rushd (Averros) wrote a rejoinder to his Tuhafut.

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- "(Remember) when He covered you with a slumber as a security from Him, and He caused rain to descend on you from the sky, to clean you thereby and to remove from you the *Rijz* (whispering, evil suggestions, etc.) of Satan, and to strengthen your hearts, and make your feet firm thereby." [8:11]

That was Friday night, Ramadan 17th., the year 2 A.H.

In the morning, the Prophet ﷺ called his men to offer the prayers and then urged them to fight in the way of Allâh. As the sun rose over the desert, the Prophet ﷺ drew up his little army, and pointing with an arrow which he held in his hand, arranged the ranks.

Quraish, on the other hand, positioned their forces in Al-'Udwat Al-Quswa opposite the Muslim lines. A few of them approached, in a provocative deed, to draw water from the wells of Badr, but were all shot dead except one, Hakeem bin Hizam, who later became a devoted Muslim. 'Umair bin Wahab Al-Jumahi, in an attempt to reconnoiter the power of the Muslims, made a scouting errand and submitted a report saying that the Muslim army numbered as many as 300 men keen on fighting to the last man. On another reconnaissance mission he came to the conclusion that neither reinforcements were coming nor ambushes laid. He understood that they were too brave to surrender and too intent on carrying out their military duties to withdraw without slaying the largest number possible of the polytheists. This report as well as kindred relations binding the two belligerent parties together, slackened the desire to fight among some of the Quraishites. To counteract this reason-based opposition advocated by a rival of his, 'Utbah bin Rabi'a and others, Abu Jahl started an anti-campaign

seeking vengeance on Muhammad ﷺ's followers for the Quraishites killed at Nakhlah. In this way, he managed to thwart the opposite orientation, and manipulated the people to see his evil views only.

When the two parties approached closer and were visible to each

other, the Prophet ﷺ began supplicating Allâh "O Allâh! The conceited and haughty Quraishites are already here defying You and belying Your Messenger. O Allâh! I am waiting for Your victory which You have promised me. I beseech You Allâh to defeat them (the enemies)." He also gave strict orders that his men would not start fighting until he gave them his final word. He recommended that they use their arrows sparingly[] and never resort to sword unless the enemies came too close.[]

Abu Jahl also prayed for victory, saying: "Our Lord, whichever of the two parties was less kind to his relatives, and brought us what we do not know, then destroy him tomorrow." They were confident that their superior number, equipment and experience would be decisive. The Noble Qur'ân, with a play on the word, told them that the decision had come, and the victory — but not in the sense they had hoped for:

- "(O disbelievers) if you ask for a judgement, now has the

Allah's Names and Attributes in the Qur'an

Hearing:

He has said: "Allah has indeed heard her who argued with you (O Muhammad) concerning her husband, and who complained unto Allah; Allah hears the argument between both of you; Indeed, Allah is Hearer, Seer." (Surah al Mujadalah 58/1)

And He has said: "Verily, Allah heard the saying of those (the Jews) who said: Allah is poor and we are rich." (Surah al Imran 3/181)

And He has said: "Do they think that We do not hear their secrets and their private counsels? Indeed (We do), and Our Messengers are by them to record all." (Surah Az-Zakhruf 43/80)

Seeing and Hearing:

He has said: "Indeed, I will be with you (Musa and Harun), Hearing and Seeing." (Surah Ta Ha 20/46)

And He has said: "Is he then unaware that Allah sees?" (Surah al Alaq, 96/14)

And He has said: "Who Sees you when you stand up (to pray)? And (sees) your movements among those who fall prostrate (in worship)? Indeed, He, and only He, is The Hearer, The Knower." (Surah ash- Shu'ara' 26/218 - 220)

And He has said: "Say (unto them): Act! Allah will see your actions, and (so will) His Messenger and the Believers." (Surah at Tawbah 9/105)

Power of Planning:

He has said:

"He is, in His Power, Supreme." (ar-Ra'd 13/13)
And He has said:

"They [the unbelievers] plotted and planned, and Allah planned too; Allah is The Best of

judgement come unto you and if you cease (to do wrong), it will be better for you, and if you return (to the attack), so shall we return, and your forces will be of no avail to you, however numerous it be, and verily, Allâh is with the believers." [8:19]

The first disbeliever to trigger the fire of the battle and be its first victim was Al-Aswad bin `Abdul Asad Al-Makhzumi, a fierce bad-tempered idolater. He stepped out swearing he would drink from the water basin of the Muslims, otherwise, destroy it or die for it. He engaged with Hamzah bin `Abdul Muttalib, who struck his leg with his sword and dealt him another blow that finished him off inside the basin.

The battle had actually started. Protected by armour and shields, `Utbah bin Rabi`a stepped forth between his brother Shaibah and his son Al-Waleed bin `Utbah from the lines of Quraish and hurled maledictions at the Muslims. Three young men of the Helpers came out against them: `Awf and Mu`wwadh — the sons of Harith, and `Abdullah bin Rawaha. But the Makkans yelled that they had nothing to do with them. They wanted the heads of their cousins. Upon this the Prophet ﷺ asked `Ubaidah bin Al-Harith, Hamzah — his uncle, and his cousin `Ali - may Allah be pleased with him - to go forward for the combat. The three duels were rapid. Hamzah killed Shaibah, while `Ali killed Al-Waleed.[] `Ubaidah was seriously wounded but, before he fell, Hamzah fell upon `Utbah and with a sweep of his sword, cut off his head. `Ali and Hamzah carried `Ubaidah back with his leg cut off. He died four or five days later of a disease in the bile duct.

`Ali was possessed of a deep conviction that Allâh's Words were revealed

- "These two opponents (believers and disbelievers) dispute with each other about their Lord." [22:19]

These verses were revealed in connection with men of Faith who confess their Lord and seek to carry out His Will (i.e. Muhammad ﷺ's followers at Badr Battle), and men who deny their Lord and defy Him (the people of Quraish).

The duel was followed by a few more duels but the Makkans suffered terrible defeats in all the combats and lost some of their most precious lives. They were too much exasperated and enraged and fell upon the Muslims to exterminate them once and for all. The Muslims, however, after supplicating their Lord, calling upon Him for assistance, were made to hold to their position and conduct a defensive war plan that was successful enough to inflict heavy losses on the attackers. The

Prophet ﷺ used to pray to his Lord ceaselessly persistently and day and night to come to their succour. When the fierce engagement grew too hot he again began to supplicate his Lord saying:

- "O Allâh! Should this group (of Muslims) be defeated today,

Planners." (Al-'Imran 3/54)
And He has said:

"So they devised a plot: and We devised a plot while they perceived not." (an-Naml 27/50)

And He has said:

"Indeed, they devise a plot [against you O Muhammad] and I devise a plot [against them]." (at-Tariq 86/15-16)
Forgiveness:

He has said:

"If you do good openly or conceal it, or if you forgive evil, indeed, Allah is Forgiving and Powerful." (an-Nissa' 4/149)

And He has said:

"Let them forgive and disregard [the transgressions of others]. Do you not wish that Allah forgive you? Allah is Forgiving, Merciful." (an-Nur 24/22)
Might:

He has said:

"And the might belongs to Allah and to His Messenger." (al-Munafiqun 63/8)
And He has said about Iblis (the Satan):

"[Iblis] said: Then by Your might, I will lead all of them astray'." (Sad 38/82)
And He has said:

"Blessed be the Name of your Lord, Full of Majesty, and Honor." (ar-Rahman 55/78)

Reference: Al-'Aqidah Al-Wasitiyah

You will no longer be worshipped."

He continued to call out to his Lord, stretching forth his hands and facing *Al-Qiblah*, until his cloak fell off his shoulders. Then Abu Bakr came, picked up the cloak, and put it back on his shoulders and said: "O Prophet of Allâh, you have cried out enough to your Lord. He will surely fulfill what He has promised you."

Immediate was the response from Allâh, Who sent down angels from the heavens for the help and assistance of the Prophet ﷺ and his companions. The Noble Qur'ân observes:

- "Verily, I am with you, so keep firm those who have believed. I will cast terror into the hearts of those who have disbelieved." [8:12]

Allâh, the All-Mighty, also inspired another message to His Messenger, saying:

- "I will help you with a thousand of the angels each behind the other (following one another) in succession." [8:9]

The Prophet ﷺ, in his trellis, dozed off a little and then raised his head joyfully crying:

- "O Abu Bakr, glad tidings are there for you: Allâh's victory has approached, by Allâh, I can see Gabriel on his mare in the thick of a sandstorm."

He then jumped out crying:

- "Their multitude will be put to flight, and they will show their backs." [54:45]

At the instance of Gabriel, the Prophet ﷺ took a handful of gravel, cast it at the enemy and said: "Confusion seize their faces!" As he flung the dust, a violent sandstorm blew like furnace blast into the eyes of the enemies. With respect to this, Allâh says:

- "And you (i.e. Muhammad ﷺ) threw not when you did throw but Allâh threw." [8:17]

Only then did he give clear orders to launch a counter-attack. He was commanding the army, inspiring confidence among his men and exhorting them to fight manfully for the sake of their Lord, reciting the Words of Allâh:

- "And be quick for forgiveness from your Lord, and for Paradise as wide as are the heavens and the earth." [3:133]

The spirit he infused into his men was clearly witnessed by the valour of 'Umair, a lad of sixteen, who flung away some dates he was eating crying out: "These (the dates) are holding me back from Paradise." So saying he plunged into the thick of the battle and died fighting bravely. Unique deeds of valour, deep devotion and full obedience to the

Prophet ﷺ were exhibited in the process of the battle. The army of the faithfuls was borne forward by the power of enthusiasm which the half-hearted warriors of Makkah miserably lacked. A large number of the polytheists were killed and the others began to waver. No wonder! The standard-bearers of Truth were given immediate help, and supernatural agencies (the angels), were sent to their assistance by their Lord to help them defeat the forces of evil.

The records of *Hadith* speak eloquently of the fact that the angels did appear on that day and fought on the side of the Muslims. Ibn 'Abbas said: "While on that day a Muslim was chasing a disbeliever and he heard over him the swashing of a whip and the voice of the rider saying: 'Go ahead Haizum'. He glanced at the polytheist who had (now) fallen down on his back. The Helper came to the Messenger of Allâh ﷺ and related that event to him. The Prophet ﷺ replied: 'You have told the truth. This was the help from the third heaven.'"

One of the Helpers captured 'Abbas bin 'Abdul Muttalib, who said: "O Messenger of Allâh, by Allâh this man did not capture me. I was captured by a man who was bald and had the most handsome face, and who was riding a piebald horse, I cannot see him here among the people." The Helper interrupted: "I captured him, O Messenger of Allâh." The Prophet ﷺ replied:

- "Be quiet, Allâh the All-Mighty strengthened you with the help of a noble angel."

Iblîs, the archsatan, in the guise of Suraqah bin Malik bin Ju'sham Al-Mudlaji, on seeing angels working in favour of the Muslims, and Quraish rapidly losing ground on the battlefield, made a quick retreat despite the polytheists' pleas to stay on. He ran off and plunged into the sea.

The ranks of Quraish began to give way and their numbers added nothing but confusion. The Muslims followed eagerly their retreating steps, slaying or taking captive all that fell within their reach. Retreat soon turned into ignominious rout; and they fled in haste, casting away their armour, abandoned beasts of burden, camp and equipage.

From: 'The Sealed Nectar, 'Ar-Raheeq Al-Makhtum'.

Just For Kids

1. What is the Arabic word for remembrance mean?
2. The call to prayer just before the Imam begins the Salah or prayer is called what?
3. What surah from the Qur'an contains the longest ayah or verse?
4. Who were the Muslims in Madinah who welcomed the Prophet Muhammad (sallallahu alayhi wasalam) and the Makkans when they migrated from Makkah?
5. What is the way of the Prophet Muhammad (sallallahu alayhi wasalam) called?

Answers at the bottom of the newsletter.

RECITORS ON ISLAM CHANNEL

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ANSWERS TO THE QUIZ:

- 1) Dhikr
- 2) Athan
- 3) Surah Al Baqarah
- 4) They were known as the Al Ansar.
- 5) It is known as Sunnah.

Questions or Comments email us at newsletter@islamchannel.tv

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