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# Cambridge O Level Islamiyat



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# About Cambridge O Level Islamiyat

The syllabus mainly consists of the major beliefs of Islam, the early history of the Islamic community, some selected verses of the Holy Quran and Hadith quotes. It is aimed to develop evaluation skills in the students so that they are able to understand the teachings and beliefs of Islam and their impact on the daily lives and thoughts of Muslims.

## Scheme of Assessment

All candidates take **two** written papers and answer in English. Both papers must be taken for the candidate to be awarded a grade.

## Paper 1

**1 ½ hours**

Paper 1 contains 5 questions of which candidates must answer **Question 1, Question 2** and **two** others.

1. *Major themes of the Quran:*

Three passages will be set from the syllabus of which candidates may choose any two. [8 marks]

2. *The history and importance of the Quran:*

This question is usually set in more than one part, and requires an essay length answer. [14 marks]

3. *The life and importance of the Prophet Muhammad:*

One or two questions are set, usually in more than one part, requiring essay length answers. [14 marks]

4. *The first Islamic community:*

One or two questions are set, usually in more than one part, requiring essay length answers. [14 marks]

Total mark = 50.

## Paper 2

**1 ½ hours**

Paper 2 contains 5 questions of which candidates must answer **Question 1, Question 2** and **two others**.

1. *Major teachings of the Hadiths of the Prophet ﷺ:*

Four passages will be set from the syllabus of which candidates may choose any two. [8 marks]

2. *The history and importance of the Hadiths:*

This question is usually set in more than one part, and requires an essay length answer. [14 marks]

3. *The period of rule of the Rightly Guided Caliphs and their importance as leaders:*

**One or two questions** are set, usually in more than one part, requiring essay length answers. [14 marks]

4. *The Articles of Faith and the Pillars of Islam:*

**One or two questions** are set, usually in more than one part, requiring essay length answers. [14 marks]

**Total mark = 50.**

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# Assessment Objectives 1 and 2 (AO1 & AO2)

Assessment Objectives 1 and 2 (AO1 & AO2) must be well understood. Each question is divided into two parts (AO1 and AO2). Candidates should be aware of the difference between these Assessment Objectives and the required level of response in order to answer the questions correctly.

## ■ Assessment Objective 1 (AO1)

### Knowledge – part (a) Questions

Candidates are asked to recall, select and present relevant facts from the main elements of the faith and history of Islam.

A thorough and substantial response, demonstrating relevant and highly accurate knowledge of the subject in significant detail with supportive quotation of Quranic verses and Hadiths would be considered an excellent response. Such comprehensive and thoughtful response is rewarded with a very high mark.

However, an undeveloped response in which some of the main points are covered but which lacks substance, a response which shows very limited knowledge of the subject or a response which includes irrelevant detail earns a low mark.

No mark would likely be given for a wholly inappropriate response.

## ■ Assessment Objective 2 (AO2)

### Understanding – part (b) Questions

Candidates are asked to demonstrate understanding of the significance of the main elements of the faith and history of Islam in the teachings of Islam and in the lives of Muslims.

A response demonstrating a wide and thorough understanding of what the question asks and explaining the significance of material used in answer with reasons and thoughtful evaluation would earn a high mark.

However, a response with limited evaluation and limited discussion of the material or an immature response having limited understanding of the subject with no attempt to discuss or evaluate the material would earn a low mark.

No mark is given to a response which clearly lacks any understanding of the subject matter.

# About the Book

The book consists of eight chapters, based on each of the sections in the revised Cambridge O Level Islamiyat Syllabus (2058). Each chapter of the book gives information related to each of the sections of the revised Cambridge O Level Islamiyat Syllabus (2058) for the examination.

## Each chapter includes the following:

### Important points of the subject in a box

Essential facts relevant to the topic are presented in bullet form, given in a box above the content. It is to make sure that the teacher teaches the basic information and the students must not skip the necessary aspects of the topic. These facts will also help students understand the theme of the topic. Such as the topic Ten Blessed Companions begins with the following box.

- ❖ Ten blessed companions are those close and true followers of the Holy Prophet ﷺ who were given the good-news of entry into Paradise during their life-time.
- ❖ Due to the blessing of being granted of Paradise, they excelled all their contemporaries in respect and honour.

### The Content of the subject

The content of each chapter thoroughly encompasses all relevant aspects of the topic with respect to the revised Cambridge syllabus. The text includes relevant quotations from the Holy Quran and Hadiths. Substantial information has also been provided for the benefit of the students.

### Illustrations to support and develop better understanding

Supportive graphical descriptions, photographs and illustrations are used in the book for a better comprehension and a thorough description of the topic.

### Past Paper Questions

With due permission from Cambridge International Examinations, questions from past papers are given at the end of each chapter to support students in their skill acquisition and to broaden their exposure to exam-style questions.

Note: The quotations from the Holy Quran or Hadiths of the Holy Prophet ﷺ are given in the book with **bold text** as, for example:

**“Therefore preach openly what you are commanded, and turn away from those who join false gods with Allah.” (15:94)**



## ■ Introduction

The list of 15 Quran verses has been divided into three thematic parts, dealing with:

1. Allah in Himself (1-5)
2. Allah's relationship with the created world (6-10)
3. Allah's Messengers (11-15)

The verses collected within each part contain something significant about the theme of that part, and that is what students are asked to think about. In the examination these 15 verses are tested in paper 2058/1 Question 1. The instruction to candidates reads as follows:

**Choose any two of the following passages from the Quran, and**

- a). **briefly describe the main theme(s) in each passage.** [4]  
This asks candidates to briefly describe what each passage teaches about Allah in himself/Allah's relationship with the created world/Allah's messengers
- b). **briefly explain the importance of these themes in a Muslims life today.** [4]  
This asks candidates to briefly reflect upon their meaning to Muslims. So e.g for *surah* 112 candidates can state what this *surah* rejects doubt of God having partners. It helps Muslims to understand the nature of God etc.

Candidates are required to show both knowledge and understanding of the passage in their comments.

*It should be noted that the passages included in the book are subject to change from time to time. The book will be revised accordingly in future.*

# Allah in Himself

## ■ Passage 1 (Ayat-ul-Kursi) 2:255

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يُعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴿٢٥٥﴾

*Allah. There is no god but He, the living, the self-subsisting, eternal. No slumber can seize Him nor sleep. His are all things in the heavens and on earth. Who is there can intercede in His presence except as He permits? He knows what is before or after or behind them. Nor shall they compass any of His knowledge except as He wills. His Throne extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them for He is the Most High, the Supreme.*

*Ayat-ul-Kursi* categorically explains the distinctive attributes of Allah. It describes Allah as the Creator, Cherisher and Sustainer of the universe. This passage expresses Unity, Omniscience and Omnipotence of Allah. Allah is an Eternal, Self-sustaining Being that is Unique and Independent of everything else. **Proclaim, 'Allah alone is the Creator of all things, and He Alone is the Dominant over all. (13:16)**

Allah does not possess human weaknesses. He is not affected by sleep or rest to any degree, in any shape or form. He has total authority over all creations and He is the Master of the heavens and the earth. No one can intercede on behalf of anyone without His permission, and when they are granted such permission, they will act within limits.

Allah has full and total knowledge of the present, the past and the future, which human beings cannot know. **He knows all that is before them and all that is behind them, whereas their knowledge cannot encompass Him. (20:110)** He is ever aware of what human beings know and what they do not know. They can learn only what He allows them to learn. It teaches total humility and submission to the One Omniscient God, Who alone is worthy of worship and total submission.

The word *kursi*, means 'seat' or 'chair' and translated here as 'Throne' which denotes Power and Sovereignty of Almighty Allah. His Kingdom, Sovereignty and Authority is vast and extended to the heavens and the earth, which is also described in *Surah Ash-Shura* as, **To Him only belongs all whatever is in the heavens and all whatever is in the earth; and He is Supreme, the Greatest. (42:4)** Everyone is His servant and lives in His kingdom. He is the Master of all. He is Majestic and Great.

*Surah Al-Ikhlās* (112) describes the Uniqueness and Oneness of Allah in the simplest form negating the concept of family relations and partners of Allah. **He begets none, nor is He begotten. (112:3)** On the other hand, *Ayat-ul-kursi* speaks about Allah's Perfection, Ownership, Majesty, Knowledge and Absolute Rule.



*Ayat-ul-Kursi* affirms the fundamental belief of Muslims to worship none but Allah. Its main theme highlights the alertness of Almighty Allah which reminds Muslims that their Lord looks and listens to their activities constantly. Hence, Muslims must avoid indulging into any sinful activity such as bribery, cheating and looking or saying something foul throughout their lives as they are being watched by their Creator. In addition, *Ayat-ul-Kursi* emphasizes on the perfect kingdom of Allah. So, a believer must not bow down or surrender himself before a tyrant or any worldly power and unjust authority.

## Passage 2 (Surah Al-An'aam) 6:101-103

بَدِيعُ السَّمٰوٰتِ وَالْاَرْضِ اَنۡ يَّكُوۡنَ لَهُ وَلَدٌ وَلَمْ تَكُنۡ لَّهٗ صَاحِبَةً ۚ وَخَلَقَ كُلَّ شَيْءٍ ۚ وَهُوَ بِكُلِّ شَيْءٍ عَلِيۡمٌ ﴿١٠١﴾  
ذٰلِكُمۡ اللّٰهُ رَبُّكُمۡ ۚ لَاۤ اِلٰهَ اِلَّا هُوَ خَالِقُ كُلِّ شَيْءٍ فَاعْبُدُوْهُ ۚ وَهُوَ عَلٰى كُلِّ شَيْءٍ وَكِیْلٌ ﴿١٠٢﴾ لَا تَدْرِكُهُ الْاَبۡصَارُ وَهُوَ يُدۡرِكُ الْاَبۡصَارَ ۚ وَهُوَ الۡلَّطِیۡفُ الْخَبِیۡرُ ﴿١٠٣﴾

*101: To Him is due the primal origin of the heavens and the earth: how can He have a son when He has no consort? 102: He created all things and He has full knowledge of all things. That is Allah, your Lord! There is no god but He, the Creator of all things: then worship Him: and He has power to dispose of all affairs. 103: No vision can grasp Him, but His grasp is over all vision: He is above all comprehension, yet is acquainted with all things.*

This passage highlights the Supreme and Matchless existence of Allah and His Knowledge. Allah is the Originator, Who created the universe from the beginning and without any model or pattern. Hence, He is exclusively worthy of worship. It is stated in *Surah Al-Baqara*, **He is the Originator of the heavens and the earth.** (2:117)

Anyone who desires an offspring must have a mate from his own species. Then, how can God have a son when He has never had a spouse, and when He is One, Single, how can any offspring be born without a mate? Allah, unlike humans, is free from all human attributes and far superior to be in need to have children or spouse. **And it does not befit the most Gracious to choose an offspring!** (19:92). The fact that Allah has no son has also been mentioned more simply in *Surah Al-Ikhlâs*, **He does not beget nor is He begotten.** (112:3)

The passage gives special emphasis to the fact that Allah creates all beings. It denies any concept of other deities. Creation can never be equal to the Creator. Allah is the Lord and the Master. He is the exclusive Disposer of all affairs. It is therefore, binding on man to believe in His Unity. People must worship and obey none but Him.

Almighty Allah is Majestic and Unperceivable. His attributes are infinite, limitless and beyond human comprehension. However, His vision encompasses the whole universe. Nothing is concealed from Him. He watches us all the time and knows our intentions. *Ayat-ul-Kursi* states, **He knows what is before or after or behind them.** (2:255)

The passage declares that Allah is the Originator and the sole Creator of the universe. This develops the faith that everything is under the Lordship and Authority of Allah. So, Muslims should always look towards Allah for all their needs and fulfillment of prayers. Muslims also learn that Allah knows everything of the universe. Our actions, words and thoughts are not hidden from Him. Hence, we should always be careful of our deeds. The Quran reminds Muslims this repeatedly: **And He is with you wherever you are.** (57:4) In addition, the passage also categorically negates the false belief that God has a wife or children, and thus, Muslims, in this way, develop a clearer concept of *Tawhid* and understand that *Shirk* is the only unpardonable sin in the sight of God.



### Passage 3 (Surah Fussilat) 41:37

وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي  
 خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ ﴿٣٧﴾

*Among His signs are the night and the day, and the sun and the moon. Adore not the sun and the moon, but adore Allah, who created them, if it is Him you wish to serve.*

In this passage, similar to Surah An-Naba (78) and Surah Al-Lail (92), the cosmic signs of the universe are referred to as the great signs of Allah's Lordship and Authority. This verse emphasizes that Allah is the sole cause and source of all that exists; and whatever exists is a wondrous sign of His Lordship and Authority. These signs are not to be worshipped. Instead, by pondering over them, one can understand the reality of Allah's Greatness and creative Power.

The purpose of the given verse is to express the glory of Allah and His exclusive worthiness for worship. At another place, the Holy Quran invites people to ponder over the wondrous creations of Allah and believe in Him, **Undoubtedly in the creation of heavens and the earth and the alternation of night and day are signs for the intelligent.** (3:190)

The cycle of the night and the day points to the fact that sun and moon are not the objects of Divine power. Both are helpless and powerless objects. They are moving according to the law of Almighty Allah. If one is really Allah's worshipper, he should bow down to Him alone. **He brings the night in a part of the day, and He brings the day in a part of the night, and He has subjected the sun and moon; each one runs to its fixed term; such is Allah, your Lord – only His is the kingship; and those whom you worship instead of Him do not own even the husk of a date-seed.** (35:13)

Theme of this passage urges Muslims to observe various objects of nature that reflect God's majesty and bear witness to His existence. Such observations develop a strong belief in *Tawhid* and consolidate the faith of Muslims that all things are under the commandment of Allah. So they must mould their life as per the instructions of God just like the other creations of Allah. With such clear testimony, no one should hold the sun and other celestial objects worthy of worship instead of their Creator—the One God.

## Passage: 4 (Surah Ash-Shura) 42:4-5

لَهُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ۚ وَهُوَ الْعَلِيُّ الْعَظِيْمُ ۝ تَكَادُ السَّمٰوٰتُ يَتَفَطَّرْنَ مِنْ فَوْقِهِنَّ وَالْمَلَائِكَةُ  
يُسَبِّحُوْنَ بِحَمْدِ رَبِّهِنَّ وَيَسْتَغْفِرُوْنَ لِمَنْ فِي الْاَرْضِ ۚ اَلَا اِنَّ اللَّهَ هُوَ الْغَفُوْرُ الرَّحِيْمُ ۝

*4: To Him belongs all that is in the heavens and on earth: and He is most high, most great. 5: The heavens are almost rent asunder from above them, and the angels celebrate the praises of their Lord, and pray for forgiveness for beings on earth: Behold! Verily Allah is He, the Oft-Forgiving, the most Merciful.*

This passage highlights the total Authority, Ownership, Majesty and Mercy of Allah. Allah alone is the exclusive Owner of all that is contained in the heavens and on earth. No one can be equal to Allah in rank nor can become an associate in His being, attributes, and powers. This fact is also illustrated in Surah Al-Anaam as, Say, 'To Whom does all whatever is in the heavens and the earth, belong?' Proclaim, 'To Allah;' (6:12). Ayat-ul-Kursi also proclaims the same reality categorically, "...His are all things in the heavens and on earth." The firm conviction in Allah's authority encourages man to put his trust in Allah alone and direct supplications and prayers to Him only.

Allah's glory and praise is so majestic that even the magnificent heavens tremble before His Might. The innocent angels always glorify Allah. They implore Allah for His mercy again and again for the dwellers of the earth so.

It is only mercy and forgiveness of Allah that the people who have touched the extreme limits in disbelief, polytheism, atheism, sinfulness and tyranny, have been receiving respite after respite for years so that they may mend their ways. The Holy Quran states, **Do not lose hope in Allah's Mercy; indeed Allah forgives all sins; indeed He only is the Oft-Forgiving, the most Merciful.** (39:53) The Holy Prophet ﷺ said, Allah says; **My Grace and Mercy outstrips My Wrath.** (Masnad Imam Ahmad)

The theme of the passage stresses that Allah is the most High, the most Great so Muslims should be humble in their attitudes as all greatness and grace belongs to Almighty Allah. Muslims should never be proud and should stay away from all kinds of superiority complex.

By referring to the angels praising Allah and seeking forgiveness for humans, the passage informs about Allah's mercy. Belief in Allah's mercy and forgiveness prepares Muslims to repent over their misdeeds and encourages them to ask forgiveness from Allah without losing hope from His affection. Surah Al-Nisa states, **If anyone does evil or wrongs his own soul, but afterwards seeks Allah's forgiveness, he will find Allah Oft-Forgiving, most Merciful.** (4:110) So, Muslims should always put their trust in Allah alone and direct all their supplications and prayers to Him only.



## Passage: 5 (Surah Al-Ikhlās) 112:1-4

قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝ لَمْ يَلِدْ ۝ وَلَمْ يُولَدْ ۝ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ۝

1: Say: He is Allah, the One and Only; 2: Allah, the Eternal, Absolute; 3: He does not beget, nor is He begotten; 4: And there is none like Him.

The main theme of the *surah* is *Tawhid*, the Oneness of Allah. Belief in the absolute Unity of Allah is the foundation of Islam. Allah is One and Unique in every aspect. The Arabic term *Ahad* is used here to refer that Allah is One and Unique. He is Alone in His Divinity. He is Eternal and Absolute, everything depends upon Him. All supplications are addressed to Him alone. He alone has authority to decide everything independently.

At numerous places in the Holy Quran, the concept of *Tawhid* is elaborated such as in *Ayat-ul-kursi* (2:255), where Allah is described as the Creator and the Owner of the universe, All-Knowing and Majestic. *Surah Al-An'aam* also states, **That is Allah, your Lord! There is no god but He, the Creator of all things** (6:102).

*Surah Al-Ikhlās* negates the concept of polytheism and destroys all assumptions of family relations of Allah; **He begets not nor is He begotten.** (112:3) There is no one in the entire universe, nor ever was, nor ever can be, similar to Allah, or equal in rank with Him, or resembling Him in His attributes, works and powers.

*Surah Al-Ikhlās* describes *Tawhid* in a precise and accurate manner rejects four kinds of *Shirk* a belief in the plurality of gods, a belief that other things possess the perfect attributes of the Divine Being, a belief that Almighty Allah is either a father or a son, and a belief that others can do that which is ascribable only to Allah Almighty.

The *surah* deals with absolute Unity and Oneness of Allah. It affirms and strengthens Muslims belief upon Almighty Allah that He is One, Perfect and Unparalleled. The theme of this *surah* crystallizes the belief of *Tawhid* and eliminates all forms of *Shirk*. The *surah* categorically states that Allah is free from any kind of family relations and partners. So, we should never associate any being or object as partner of Almighty Allah which is the biggest of all sins. Belief in *Tawhid*, in turn, affects the conduct of Muslims as they develop a strong sense of God's presence and knowledge.

## Model Question

**Q: From passages you have studied from the Quran, write about Allah in Himself.**

This theme 'Allah in Himself' mainly deals with Greatness and Lordship of God. Muslims believe that Allah is the only God Who deserves worship. Worship of any other being is strongly condemned. **Adore not the sun and the moon, but adore Allah, who created them, if it is Him you wish to serve.** (41:37). Almighty Allah is the Greatest and Highest in status. Ayat-ul-Kursi elaborates attributes of Allah extensively. It states that Allah has been and will be living forever. He is Eternal and Protector of the heavens and earth. Allah possesses supreme knowledge which is infinite and perfect. Allah's rule and authority is all over the universe. It is further said, **No slumber can seize Him nor sleep.** (2:255)

It is the cardinal belief of Muslims that everything in the universe belongs to Allah. He alone is the Creator, and everything else is the creation, **To Him belongs all that is in the heavens and on earth.** (42:4). Thus, worship is due to Him alone. We must direct all our supplication and expectation to Allah.

Almighty Allah is unmatched, and there is no comparison of Him. It is stated, **And there is none like Him.** (112:4). There is no one in the entire universe, nor ever was, nor ever can be, similar to Allah, or equal in rank with Him, or resembling Him in His attributes, works and powers.

The passages of the theme 'Allah in Himself' describe and elaborate the nature and attributes of Allah in a remarkable, concise and convincing manner.



# Allah's Relationship with the Created World

## Passage 6 (Surah Al-Fatiha) 1:1-7

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۝ الرَّحْمَنِ الرَّحِيمِ ۝ مَلِكِ يَوْمِ الدِّينِ ۝  
إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ۝ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ۝  
صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ۝ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ۝

1: In the name of Allah, most Gracious, most Merciful. 2: Praise be to Allah, the Cherisher and Sustainer of the worlds; 3: Most Gracious, most Merciful; 4: Master of the Day of Judgment. 5: You we worship, and Your aid we seek. 6: Show us the straight way, 7: The way of those to whom You have given your Grace, not those who earn Your anger, nor those who go astray.

The main theme of the *surah* explains that all praise is due only for Allah as He is the sole Creator, Sustainer and Guardian of the entire universe. Allah alone is the Master of all and absolutely worthy of worship, total submission and seeking guidance. He is the **Lord of the worlds**. He alone owns the dominion of the universe and has absolute power.

**Most Gracious** and **Most Merciful** expresses Allah's mercy in cherishing, maintaining and guiding the creation. Allah is the **Master of the Day of Judgment**. He is Just and has the full authority to punish, reward or pardon anyone He pleases.

We worship, obey, submit and pay our services and devotion only to Almighty Allah. We repose our trust only in Allah and we turn to Him for help, and fulfillment of our needs and requirement.

The *surah* inspires believers to ask Allah for help and compassion in all affairs of life. Allah alone has the power to guide people to the right path. *Surah Al-Nisa* elaborates the list of guided and blessed people, "And whoever obeys Allah and His Noble Messenger, will be with those upon whom Allah has bestowed grace - that is, the Prophets and the truthful and the martyrs and the virtuous; and what excellent companions they are! (4:69).

Allah is All-Powerful and protects people from the wickedness of the wrongdoers. Similar to *Surah Al-Falaq* (113) and *Surah Al-Naas* (114), we seek His refuge. We seek guidance for the right path and His favour to help us in avoiding the path of those who have been led astray and will be losers in the life hereafter. Believers are warned not to follow the path of misguided people which undoubtedly leads to destruction. We pray to Allah to guide us to the right way which would lead us to our true salvation and happiness in both the worlds.

*Surah Al-Fatiha* declares that Allah is the Lord of the worlds Who cherishes and sustains the whole humanity.

Hence Muslims should also develop the qualities of kindness and caring others. They should treat everyone kindly without any distinction of class, race and religion. This passage inspires believers to worship Allah by following the righteous track of the pious people and invoke God's mercy as it is stated, **He has inscribed for Himself the role of mercy (6:12).**

In addition, the *surah* declares that God is also Just as He will dispense absolute justice on the Day of Judgment. Muslims should remember that they will surely get reward in the hereafter as is promised in the Quran: **And truly on the Day of Judgment shall you be paid your full recompense (3:185).** The *surah* manifestly affirms that we are the servants of Allah and we should worship none but Him.



## Passage 7 (Surah Al-Baqara) 2:21-22

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ۝ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ  
فِرَاشًا وَالسَّمَاءَ بِنَاءً ۖ وَأَنزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَّكُمْ ۖ فَلَا تَجْعَلُوا لِلَّهِ أَندَادًا  
أَنْتُمْ تَعْلَمُونَ ۝

*21: O people! Adore your Guardian-Lord, who created you and those who came before you, so that you may have the chance to learn righteousness; 22: Who has made the earth your couch, and the heavens your canopy; and sent down rain from the heavens; and by it brought forth fruits for your sustenance; then do not set up rivals to Allah, when you know.*

This passage addresses all mankind to worship Allah, the sole Creator of all beings. He alone is the Creator, and He alone must be worshipped. *Surah Bani Israel* states, **Your Lord has decreed that you worship none but Him** (17:23). Allah is the Lord of the living and the dead, past and present, and the sole Sustainer and Provider of all that is in the heavens and the earth. The creation of man, the creation of earth and the heavens, the sending of rain and the growth of fruits are manifestation of Allah's lordship and an invitation to worship Him alone.

It is Allah who has blessed man with all the necessities and luxuries of life. He made the earth a resting place for them just like a bed, stable with firm mountains, duly covered with the canopy of sky providing heat, light, stars and a roof for mankind. Also, He sends down rain from the sky to give life to the earth so that it may produce fruits and various types of vegetation to sustain mankind. *Surah Al-Rehman* also repeatedly asks man to acknowledge the countless blessings of Allah, and submit his self for the obedience and worship of Allah alone. **So O men and jinns! Which favour of your Lord will you deny?** (55:13).

Knowing that Allah has created us and those who came before us, and being that He singlehandedly prepared the earth for us to live on and built the skies above us, and provided us with water, the essence of life, man should not set up equals to Almighty Allah, or worship others as gods beside Him.

## Passage 8 (Surah Al-Alaq) 96:1-5

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ۝ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ۝ اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ۝  
الَّذِي عَلَّمَ بِالْقَلَمِ ۝ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ۝

*1: Read! In the name of your Lord, Who created, 2: Created man out of a clot of congealed blood: 3: Proclaim! And your Lord is most bountiful, 4: He Who taught by the pen, 5: Taught man what he did not know.*

These five verses were the first revelation to the Holy Prophet ﷺ. These verses mainly deal with the creation of man and the importance of knowledge. Primarily it describes the creation of man from an insignificant clot of blood—an unimportant substance. In fact, the origin of man is very low, but the Bountiful Allah granted him intellectual, moral and spiritual abilities through which he increases his knowledge. This illustrates the attribute of Allah as the Cherisher and Sustainer of humanity. The similar attribute is mentioned in *Surah Al-Fatiha* as, **Praise be to Allah, Lord and Cherisher of the worlds** (1:1).

The passage speaks of the importance of acquiring knowledge and the use of the pen. The pen has always been the most widespread means of learning and it has always had the most far-reaching impact on man's life. Almighty Allah held 'the pen' in high esteem to the extent that He took an oath of it, **Nuun - by oath of the pen and by oath of what is written by it.** (68:1)

The passage further elaborates that knowledge is a special gift of Allah to mankind. **Taught man what he did not know.** It implies to the knowledge of 'Unseen' and 'Seen' which Allah granted to man through the Divine Revelation. *Surah Al-Rehman* also exclaims this gift of knowledge as, **The Most Beneficent; has taught (you mankind) the Holy Quran. He created man and taught him eloquent speech** (55:1-4).

Hence, in whatever manner man acquires knowledge, the source is Almighty Allah. From Him, man receives all his knowledge—past, present and future. From Him man learns secrets revealed about the universe, life and himself. Therefore, it is binding and incumbent upon man to express his gratitude to Allah alone and worship none but Him.

The theme of this passage inspires Muslims to develop an attitude of reading and using pen. A Muslim is required to acknowledge God's goodness and greatness as He created man from a clot of congealed blood and nurtured his growth with intellectual and physical capabilities that have made him superior to all other creatures, **We have indeed created man in the best of moulds** (95:4). Realizing these blessings, man should worship none but Him.



## Passage 9 (Surah Al-Zilzal) 99:1-8

إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا ۝ وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا ۝ وَقَالَ الْإِنْسَانُ مَا لَهَا ۝ يَوْمَئِذٍ تُخْبِرُهَا ۝ بِأَنَّ رَبَّكَ أَوْحَىٰ لَهَا ۝ يَوْمَئِذٍ يُصْدَرُ النَّاسُ شَتَاتًا ۝ يُبْرَأُ الْأَعْمَالُ لَهُمْ ۝ فَمَنْ يَعْمَلْ ۝ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ۝ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ۝

1: When the earth is shaken to her utmost convulsion, 2: And the earth throws up her burdens, 3: And man cries out: 'What is the matter with her?', 4: On that day will she declare her tidings: 5: For that your Lord will have given her inspiration. 6: On that day will men proceed in companies sorted out, to be shown their deeds. 7: Then shall anyone who has done an atom's weight of good see it! 8: And anyone who has done an atom's weight of evil shall see it.

This *surah* describes some of the major events of the resurrection. It indicates that a tremendous earthquake will strike the earth and cause its destruction which will take place preceding the Day of Judgment as portrayed in *Surah Al-Qariyah*, The day when mankind shall be like scattered moths. And the mountains will be like flying wool (101:4-5). It is on the Day of Judgement when the firm earth trembles and quakes violently and yields up her long-carried loads of bodies and metals and other matters.

Men will be amazed looking at this unfamiliar and imperceptible event and say, **What is the matter with her?** The 'men' here refers to the unbelievers who will be confused and bewildered whereas the believers would say, **This is what the Beneficent had promised, and the Messenger had told the truth** (36:52). The earth will be directed by the Almighty to describe what has happened to her and narrate all that man did on its surface in the world so that pious and righteous people may be praised and appreciated while wrongdoers be insulted and put to shame. This is the Divine Law Retribution.

People will be sorted out in groups to receive judgement for their deeds. *Surah An-Naba* affirms, **The day when the trumpet shall be blown, and you will assemble in companies** (78:18). People have to face their deeds and their rewards or punishment. The word 'atom' refers to a definite thing which is impossible to see even with the help of the most powerful microscopes in modern laboratories. This atom, or what is similar to it in weight, whether good or bad, will be brought forth and shown to its doer, who will then receive its reward. The smallest good deed will not go unrewarded nor will the smallest evil escape punishment.

*Surah Al-Zilzal* asks Muslims to have strong faith in God's authority to end the world and make all man stand accountable before Him for the ultimate justice. So they should be prepared for accountability of their deeds. With such a belief, Muslims learn about the worthlessness of this world and realize the value of the hereafter. **Nay, you prefer the life of this world. But the hereafter is better and more enduring** (87:16-17).

Genuine and sincere faith in the hereafter shapes the conduct of Muslims. This belief reminds them of God's mercy, justice and powers and to lead a righteous life. They are responsible creature and answerable to Almighty Allah for all their actions and deeds, no matter how small they may be. Therefore, Muslims must be highly concerned for all their actions.

## Passage 10 (Surah Al-Naas) 114:1-6

قُلْ أَعُوذُ بِرَبِّ النَّاسِ ۝ مَلِكِ النَّاسِ ۝ إِلَهِ النَّاسِ ۝ مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ۝ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ ۝ مِنَ الْجِنَّةِ وَالنَّاسِ ۝

1: Say: I seek refuge with the Lord of mankind, 2: The King of mankind, 3: The God of Mankind, 4: From the mischief of the whisperer who withdraws, 5: Who whispers into the hearts of mankind, 6: Among jinns and among mankind.

This *surah*, like *Surah Al Falaq* (113), teaches a man to seek refuge of God Who is Master and Nourisher of mankind. Seeking refuge in Allah is one of the repeated themes of the Holy Quran. This *surah* stresses upon seeking the refuge of Allah Who is the Lord, Who nourishes preserves, directs, and protects humanity. He is the Sovereign Who owns and governs; and supervises all affairs.

Allah, the Merciful, instructs man to seek His protection against the sneaking evil, which locates itself within their hearts and whispers repeatedly because he cannot rid himself of such an evil without the help of Allah. *Surah Al-Mu'minun* also refers these promptings of Satan, Say: Lord, I seek refuge with You from the promptings of Satan (23:97).

So, Muslims should strengthen their relation with God to ward off all evil forces. The Holy Prophet ﷺ used to recite *Surah Al Falaq* and *Surah Al-Naas* to guard against evil after his enemies had cast magic spell on him.

Devils do the evil whispering from among jinn and men. Man is inspired to feel that he is not helpless in the evil provoked by Satan himself or by his human agent; since his Lord, Sovereign and Protector is all-Powerful and has authority over all creations. Therefore, the prayer in this *surah* has been taught to seek refuge from the evil of both.

This *surah* incites every human being to develop his deep relation with Almighty Allah and get closer to His protection and care.



## Past Paper Questions

Q From passages you have studied from the Qur'an, write about God's relationship with humankind. [10]

[Cambridge O Level Islamiyat 2058, Paper 1, Q2 a-b, May/June 2010]

These passages are replete with descriptions of Allah's relationship with His creation. It teaches that He Alone is the Sustainer, Creator and Provider Whom all praise is due. Praise be to **Allah, the Cherisher and Sustainer of the worlds.** (1:1) And to Him, all creation will be brought back on the Day of Judgement. Allah is Just and has the full authority to punish, reward or pardon anyone He pleases. Humans must worship, obey, submit and pay their services and devotion only to Almighty Allah. They should turn to Him for help and fulfillment of their needs and requirement.

It is described that the origin of man is very low; an insignificant clot of blood, **Created man, out of a clot of congealed blood** (96:2) but the Bountiful Allah granted him intellectual, moral and spiritual abilities through which he increases his knowledge. Allah nurtures his growth with intellectual and physical capabilities that have made him superior to all other creatures. Therefore, it is binding upon man to express his gratitude and worship only Him as humanity is helpless and utterly lost without submission to the Lord of Mankind. It is Allah Who has provided for all the things that humanity needs to survive in this world, **The One Who has appointed the earth a base for you, and the sky a canopy - and caused water to pour down from the sky, thereby producing fruits as food for you; and do not knowingly set up rivals to Allah!** (2:22).

The Holy Quran categorically warns about bringing an end to the world by the Almighty Allah. Surah Al-Zilzal gives a detailed description of Qiyamah, **When the earth is shaken to her utmost convulsion.** (99:1) Muslims are urged to have strong faith in God's authority to end the world and make all men stand accountable before Him for the ultimate justice. So, they should be prepared for accountability of their deeds. With such a belief, Muslims learn about the worthlessness of this world and realize the value of the Hereafter.

The Holy Quran stresses on the need of developing and strengthening our relationship with Allah by identifying Him and then worshipping none except Him. It repeatedly encourages people to use their minds to see what the true meaning of the world is. And it constantly argues that the universe is created by Allah, Who is the Lord of the worlds.

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# Allah's Messengers

## Passage 11 (Surah Al-Baqara) 2:30-37

وَإِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً ؕ قَالُوا أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ  
الدِّمَآءَ ؕ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ؕ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ ۝ وَعَلَّمَ آدَمَ الْأَسْمَآءَ كُلَّهَا  
ثُمَّ عَرَّضَهُمْ عَلَى الْمَلٰٓئِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَآءِ هٰٓؤُلَآءِ إِن كُنْتُمْ صٰدِقِينَ ۝ قَالُوا لَا بِلَاغٍ لَّا إِلَٰهَ إِلَّا  
مَا عَلَّمْتَنَا ؕ إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ ۝ قَالَ يَا آدَمُ أَنْبِئْهُمْ بِأَسْمَآئِهِمْ ؕ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَآئِهِمْ قَالَ أَلَمْ  
أَقُلْ لَّكُمْ إِنِّي أَعْلَمُ غَيْبَ السَّمٰوٰتِ وَالْأَرْضِ ؕ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ ۝ وَإِذْ قُلْنَا لِلْمَلٰٓئِكَةِ  
اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ ؕ أَبَىٰ وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَٰفِرِينَ ۝ وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ  
الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا ۖ وَلَا تَقْرَبَا هٰذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّٰلِمِينَ ۝ فَأَزَلَّهُمَا الشَّيْطٰنُ  
عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ ۖ وَقُلْنَا اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ ؕ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ  
حِينٍ ۝ فَتَلَقَّى آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ ؕ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ ۝

30: Behold, your Lord said to the angels: 'I will create a vicegerent on earth.' They said: 'Will You place there one who will make mischief there and shed blood?- whilst we celebrate your praises and glorify your holy (name)?' He said: 'I know what you do not know.' 31: And He taught Adam the names of all things; then He placed them before the angels, and said: 'Tell me the names of these if you are right.' 32: They said: 'Glory to You, of knowledge we have none, save what You have taught us: In truth it is You Who are perfect in knowledge and wisdom.' 33: He said: 'Adam! Tell them their names.' When he had told them, Allah said: 'Did I not tell you that I know the secrets of heaven and earth, and I know what you reveal and what you conceal?' 34: And behold, We said to the angels: 'Bow down to Adam'. And they bowed down. Not so Iblis: he refused and was haughty: he was of those who reject faith. 35: We said: 'Adam! You and your wife dwell in the Garden; and eat of the bountiful things in it as you wish. But do not approach this tree, or you will run into harm and transgression.' 36: Then Satan made them slip from there, and got them out of what they had been in. We said: 'Go down, with enmity between yourselves. On earth will be your dwelling-place and your means of livelihood, for a time.' 37: Then Adam learnt from his Lord words of inspiration, and his Lord turned towards him; for He is Often-Returning, most Merciful.



This passage speaks of the creation of man and his high status as vicegerent of Allah on earth. These verses indicate that man is held in high regard in Allah's sight, and occupies a prominent position in the system of the universe. It also highlights the superiority of Prophet Adam ﷺ over all creatures including angels. The verse describes man's descent from Paradise and Allah's blessings and mercy upon him.

Allah bestowed upon Prophet Adam ﷺ the knowledge and recognition of the names of persons and objects. Allah then asked the angels to identify certain objects but they could not. They admitted their inability and recognized the limits of their knowledge. After that, angels were ordered to prostrate before Adam in reverence to him. They all prostrated except *Iblis* who turned arrogant and was cursed. This is also referred to in *Surah Al-Hijr*, Said Allah, 'O *Iblis*! What happened to you that you stayed apart from those who prostrated?' He answered, 'It does not befit me to prostrate myself to a human whom You have created from sounding clay made out of smelly black mud.' (15:32-33). The worshipping angels prostrated to Prophet Adam in obedience to Allah's orders and in appreciation of knowledge that Prophet Adam ﷺ had. Allah says, Proclaim, 'Are the knowledgeable and the ignorant equal?' It is only the men of intellect who heed advice. (39:9).

*Iblis*, because of his jealousy, persuaded Prophet Adam ﷺ and his wife to eat from the forbidden tree in Paradise. Consequency Allah ordered them to leave and go down on earth where they would live for a limited period of time and find provisions. They were also warned that satan would be their enemy and would try to misguide them.

Soon Prophet Adam ﷺ realised his forgetfulness and repented over it. So Allah, the most Merciful, inspired in him the words of forgiveness, and he was forgiven.

The theme of this passage contains important lessons for Muslims. Allah appointed Hazrat Adam ﷺ as His vicegerent on earth and because of his superior knowledge all angels prostrated before him. Therefore Muslims should always strive to acquire knowledge and be grateful to Allah. Furthermore, the passage informs that because of jealousy and proud, satan did not prostrate Hazrat Adam ﷺ and he was cursed for eternity. So, Muslims should always avoid these vices.

These verses remind us, through Prophet Adam's ﷺ story, of the nature of the struggle between truth and falsehood, vice and virtue, guidance and evil. If Satan could trick Prophet Adam ﷺ, an innocent Prophet of Allah, in a safe place like Paradise, then how safe can we be from his guiles in this mundane world. Therefore, the Holy Quran guides us to always seek refuge of Allah from promptings of satan, Say: Lord, I seek refuge with You from the promptings of satans. (23:97).

## Passage 12 (Surah Al-An'aam) 6:75-79

وَكَذَلِكَ دَرَجْنَا إِبْرَاهِيمَ مَلَكُوتَ السَّمَوَاتِ وَالْأَرْضِ وَلِيَكُونَ مِنَ الْمُوقِنِينَ ۝ فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَى كَوْكَبًا ۖ قَالَ هَذَا رَبِّي ۖ فَلَمَّا أَفَلَ ۚ قَالَ لَا أُحِبُّ الْإِفْلِينَ ۝ فَلَمَّا رَأَى الْقَمَرَ بَازِعًا قَالَ هَذَا رَبِّي ۖ فَلَمَّا أَفَلَ ۚ قَالَ لَيْسَ لَمْ يَهْدِنِي رَبِّي لَأَكُونَنَّ مِنَ الْقَوْمِ الضَّالِّينَ ۝ فَلَمَّا رَأَى الشَّمْسَ بَازِعَةً قَالَ هَذَا رَبِّي هَذَا أَكْبَرُ ۖ فَلَمَّا أَفَلَتْ قَالَ يُقَوْمِ إِنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ ۝ إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ حَنِيفًا ۖ وَمَا أَنَا مِنَ الْمُشْرِكِينَ ۝

75: So also did We show Abraham the power and the laws of the heavens and the earth, so that he might have certainty. 76: When the night covered him over, he saw a star: He said: 'This is my Lord.' But when it set, he said: 'I do not love things that set.' 77: When he saw the moon rising in splendour, he said: 'This is my Lord.' But when the moon set, he said: 'Unless my Lord guides me, I will surely be among those who go astray.' 78: When he saw the sun rising in splendour, he said: 'This is my Lord; this is the greatest.' But when the sun set, he said: 'O my people! I am indeed free from your giving partners to Allah.' 79: 'For me, I have set my face firmly and truly towards Him who created the heavens and the earth, and never shall I give partners to Allah.'

This passage speaks of Prophet Ibrahim's quest for truth and his firmly grounded faith. He observed the stars, the moon and the sun. But when he saw their waning, he realised that his Lord could not be a bright planet, a rising moon or a shining sun. He is not one to be seen with the human eye or felt with other physical senses. The sun, moon and stars are themselves dependent upon the will of Almighty Allah. They rise and set according to laws set by Allah. Therefore, it is unwise to worship these created things. This is clearly stated in *Surah Fussilat*, "... Adore not the sun and the moon, but adore Allah, who created them, if it is Him you wish to serve" (41:37).

Prophet Ibrahim عليه السلام was inspired by the creation, wisdom, and Lordship of Allah. He admonished his people and asked them to turn away from the worship of idols and astronomical creations and come under the shade of Almighty Allah. This is referred to in the later part of this *surah*, Say, 'Indeed my Lord has guided me to the Straight Path; the right religion, (of) the community of Ibrahim who was free from all falsehood; and was not a polytheist.' (6:161).

This logical narration of Prophet Ibrahim عليه السلام rejects all concepts of polytheism and all the arguments of those who deny the Oneness of God and wrongly associate partners with Him.

The theme of this passage teaches Muslims to refute *Shirk* i.e. associating partners with Allah, and to believe in *Tawhid*. The passage teaches that celestial bodies merely reflect Allah's glory and are only His creatures. They should never be worshiped because the Holy Quran categorically declares, **And He subjected the night**



and the day for you - and the sun and the moon; and the stars are subjected to His command; indeed in this are signs for people of intellect. (16:12) This further teaches Muslims not to bow down to any worldly power or tyrants no matter how powerful they are and how greater they seem.

Muslims should also believe that all messengers preached the universal message of *Tawhid*. Prophet Ibrahim's proclamation of *Tawhid* was no different from the *Shahada* taught by the Prophet Muhammad ﷺ. Therefore, Muslims should respect all the Messengers equally.

### Passage 13 (Surah Al-Maidah) 5:110

اذ قال الله ليعيسى ابن مريم اذكر نعمتي عليك وعلى ولدتك اذ ايدت بك بروح القدس ثم تكلم الناس  
 في المهدي وكهلا " واذ علمتكم الكتب والحكمة والشورى والانسجيل " واذ علمتكم في الانبياء كهيئة  
 الطير باذن فتنفخ فيها فتكون طيرا باذن وتبرى الائمة والابوص باذن " واذ علمتكم في النمل باذن "   
 واذ كففت بني اسرائيل عنك اذ جئتكم بالبينت فقال الذين كفروا ومنهم من ان طارا لا يسمعون مبينين ٥

*Then will Allah say: 'Jesus son of Mary! Recount my favour to you and to your mother. Behold! I strengthened you with the holy spirit, so that you spoke to the people in childhood and in maturity. Behold! I taught you the Book and Wisdom, the Law and the Gospel. And behold! You make out of clay, as it were, the figure of a bird, by my leave, and you breathe into it and it becomes a bird by my leave, and you heal those born blind, and the lepers, by my leave. And behold! You bring forth the dead by my leave. And behold! I restrained the Children of Israel from you when you showed them the clear signs, and the unbelievers among them said: 'This is nothing but evident magic.'*

This passage gives a full account of the various aspects of grace bestowed by Allah on Prophet Isa (عليه السلام) and his mother, Hazrat Mariam (عليها السلام). Prophet Isa (عليه السلام) has been addressed as **Jesus son of Mary** which refutes the belief of those who consider him as god.

Prophet Isa ﷺ was supported by the Holy Spirit in his infancy. Therefore, he was able to talk to people long before children normally start to talk. The divine help absolved his mother of the nefarious and unfounded accusations of these who were not willing to accept the immaculate conception and miraculous birth of Prophet Isa ﷺ (Jesus) that had no parallel in history.

The Prophet Isa (عليه السلام) was also given knowledge of the Divine Book (The Holy Bible) and wisdom. The Holy Quran narrates, "And Allah will teach him the Book and wisdom, and the Taurat (Torah) and the Injeel (Bible)." (3:48).

Furthermore, Allah gave the Prophet Isa عليه السلام several miraculous powers, he could fashion a bird-shaped out of clay and breathe life into it. Moreover, he cured a person born blind, by Allah's leave. Prophet Isa عليه السلام also cured the leper without using any medicine. He was also able to resurrect life to the dead, by God's leave.

The miracles, which he performed, were not due to his own will and power. He performed them with the will of Allah. The words **with My Leave** is repeated after mentioning each miracle to emphasise the fact that, the miracles arose by the will and Power of Almighty Allah. Thus, it is quite clear that Jesus was not god. He was a Prophet of Allah. All his faculties and miracles were granted by Allah to assist him in his mission. Allah says, **We gave Jesus, the son of Mary, clear (signs) and strengthened him with the Holy Spirit (2:87).**

Allah further reminds the Prophet Isa (عليه السلام) of His favours when He extended His protection to him against the Israelites who, when he produced all these miracles, denied him claiming that they were plain sorcery. God



protected him and they were unable to kill or crucify him. God raised him to heavens. **"But they killed him not, nor crucified him... Nay, Allah raised him up unto Himself" (4:157,158).**

Muslims learn many important lessons in this passage. Muslims are required to believe that, like other messengers, Jesus was also a man chosen by God.

This passage explains that Allah helps His prophets as He granted miraculous powers to Jesus to assist him in his mission. Similarly, a Muslim should be assured that Allah is always with him in all his righteous actions. Muslims also learn that Allah's messengers were rejected by the people yet they continued their mission. This teaches Muslims to be consistent, firm and steadfast in all difficult times and not to give up efforts even if the things for the time being may not go in favourable way. We should not show frustration and disappointment in the time of difficulties and hardship.

## Passage 14 (Surah Al-Duha) 93

وَالضُّحَى ۝ وَاللَّيْلِ إِذَا سَجَى ۝ مَا وَدَّعَكَ رَبُّكَ وَمَاقَلَى ۝ وَلَلْآخِرَةُ خَيْرٌ لَّكَ مِنَ الْأُولَى ۝ وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَى ۝ أَلَمْ يَجِدْكَ يَتِيمًا فَآوَى ۝ وَوَجَدَكَ ضَالًّا فَهَدَى ۝ وَوَجَدَكَ عَائِلًا فَأَغْنَى ۝ فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ ۝ وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ ۝ وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ ۝

1: By the glorious morning light, 2: And by the night when it is still, 3: Your Lord has not forsaken you, nor is He displeased, 4: And truly the hereafter will be better for you than the present. 5: And soon your Lord will give you so that you will be pleased. 6: Did He not find you an orphan and gave you shelter? 7: And He found you wandering, and He gave you guidance. 8: And He found you in need, and made you independent. 9: Therefore, do not treat the orphan with harshness, 10. Nor drive the beggar away; 11. But tell about the bounty of your Lord!

This *surah* was revealed as a rich flow of compassion, mercy, hope, comfort, reassurance and unmatched love of Allah for His beloved Prophet Muhammad ﷺ. Allah promises the Holy Prophet ﷺ that He is his Lord, his Sustainer, Protector and is always with him. His bounties have neither run out nor have they been stopped. And the Holy Prophet ﷺ is to get much more and greater blessings in the hereafter than in this life. Besides, an assurance is given to the Holy Prophet ﷺ that whatever pleases him in both worlds will be given to him.

The *surah* affirms that Allah does not abandon his prophets at any stage of their life, as He provided the Holy Prophet ﷺ shelter when he was an orphan, guided him when he was in search of it and made him rich when he was in need.

The *surah* also teaches to look after the orphans and give them their rights, as they are the most helpless individuals on earth. Allah directs his Prophet ﷺ to shower blessings on the poor, the orphans and the needy. It is instructed to be helpful and cooperative with the needy and the poor. In addition to this, it is advised to proclaim and acknowledge Allah's favours which make people grateful to Him.

The theme of this passage teaches Muslims to be assured of Allah's help in difficult times. The Holy Prophet ﷺ was consoled and reassured by Allah at the mockery of Quraish in Makkah. So, Muslims should always keep a strong belief that Allah is with the true believers and does not forsake them. In addition, Muslims should be confident that the upcoming blessings of the hereafter are much better than the temporary entertainment of the world. Hence they should patiently endure the hardships of this world for the sake of unlimited and eternal happiness of the hereafter. Allah promises, "So verily with every difficulty there is a relief." (94:5)

We learn that our relationship with Allah can be strengthened by our kindness to the weak and poor. The kind and generous treatment with orphans is very much appreciated in the Holy Quran, But true righteousness is that one must believe in Allah and the Last Day and the angels and the Book and the Prophets; and out of love for Allah, to give treasured wealth to relatives and to the orphans and the needy and the traveller, and to those who ask..." (2:177)



## Passage 15 (Surah Al-Kawthar) 108:1-3

إِنَّا آعْطَيْنَاكَ الْكَوْثَرَ ۝ فَصَلِّ لِرَبِّكَ وَانْحَرْ ۝ إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ ۝

1: To you have We granted abundance. 2: So pray to your Lord and sacrifice. 3: For he who hates you, he will be cut off.

In this *surah*, similar to *Surah Al-Duha* and *Surah Al-Inshirah*, the Holy Prophet ﷺ is addressed and consoled when he was faced with a magnitude of painful incidents and numerous taunts by the offensive language of his enemies. This *surah* shows the loving relationship of Almighty Allah with the Holy Prophet ﷺ. Allah granted the Holy Prophet ﷺ unbounded and limitless abundance of good. The word *Kawthar* means unrestricted and unlimited abundance. He was assured that no shortage shall ever occur in this abundant benevolence. It includes spiritual blessings, divine revelation, knowledge, wisdom, leadership, victory and dignity. It also refers to the Fountain *Kawthar*, which will be granted in Paradise.

Moreover, this *Kawthar*, or abundance, is also manifested in the millions upon millions of Muslims who follow his footsteps and proclaim his name with respectful affection by sending blessings and salutation (*Durood*).

In response to this abundant good, Allah directs the Holy Prophet ﷺ to be completely and sincerely thankful to Him for His bounties and devote himself to Him alone in worship in the form of regular obligatory prayer and sacrifice.

Allah throws back the taunt of "cut off" on those who hated and reviled the Holy Prophet ﷺ. The word *shani* *aka* implies every such person who slanders and vents his spite against the Holy Prophet ﷺ by taunting and scoffing at him. Such a person will be cut off from the prosperity of this world and hereafter. On the other hand, Allah affirms the Holy Prophet ﷺ the exaltation of his blessed name in this world and in the hereafter.

This *surah* teaches Muslims to have faith in God's support that surely reaches the righteous and noble people. The Holy Prophet ﷺ as assured of "abundance" which came in the form of his countless followers, and his descendants through his daughter Fatima. His blasphemers, on the other hand, perished forever. So, a noble mission always survives though it is rejected by the misguided people. The Holy Quran testifies to it. **"Rejected were the Messengers before you; with patience and constancy they bore their rejection"** (6:34).

The passage teaches Muslims to develop spirit of sacrifice and establish prayer. These are the best means of getting closer to God. Allah says, **"And establish regular prayer in order to remember Me"** (20:14)

*Surah Kawthar* is an example of God's protection of His servant, the Prophet Muhammad ﷺ, and those who follow him and believe in One God. It is an instance of God's direct support to the believers in their struggle and a terrible fate of their enemies, who would be ultimately destroyed.

## Past Paper Questions

Q) From the Qur'anic passages you have studied, outline the relationship between God and two of His messengers who were sent before the Prophet Muhammad ﷺ [10]

[Cambridge O Level Islamiyat 2058, Paper 1, Q2 a, May/June 2011]

The Holy Quran categorically outlines the mission of a Messenger, **So Allah sent Prophets giving glad tidings and warnings - and with them sent down the true Book...** (2:213) So, Almighty Allah bestowed His each Messenger dignity, innocence and a very cordial relationship with Himself.

The Holy Quran explicitly describes the creation of Prophet Adam ﷺ and his association with Allah. He was created as Allah's vicegerent on earth, **I will create a vicegerent on earth.** (2:30). Allah bestowed him the knowledge of all things and superiority over angels to the extent that they were ordered to prostrate before him, **We said to the angels: 'Bow down to Adam'** (2:32). Allah rewarded Prophet Adam ﷺ with the gracious living in Paradise; however, he descended later on to earth. Allah ﷻ conferred him Prophethood. Thus, he was the first prophet of Allah in the line of prophets who were sent subsequent for the guidance of humanity.

There is also a description of specific prophetic signs granted to the Prophet Isa ﷺ, the Holy Quran states, **...And behold! You make out of clay, as it were, the figure of a bird, by my leave, and you breathe into it, and it becomes a bird by my leave, and you heal those born blind, and the lepers, by my leave.** (5:110) Allah addressed him as "Jesus, son of Mary" which refutes the belief of those who consider Prophet Isa ﷺ as a god. Muslims are required to believe that, like other messengers, Prophet Isa ﷺ was also a man chosen by God. It explains that Allah helps His prophets as He granted miraculous powers to Prophet Isa ﷺ to assist him in his mission. Similarly, a Muslim should be assured that Allah is always with him in all his good actions.

Allah's guidance through His Messengers is the practical manifestation of His commandments. Their life has always been a guideline for the success in the world and hereafter.



# **The History and Importance of the Holy Quran**

## **2** Chapter

# The Holy Quran

- ❖ Holy Quran is the word of Allah.
- ❖ Holy Quran is the final and universal revelation of Almighty Allah revealed upon Prophet Muhammad ﷺ for the guidance of humanity.
- ❖ Holy Quran has different divine names i.e. Al-Furqan, Al-Dhikr, etc.
- ❖ Quranic revelation was completed in about 23 years.

The Holy Quran is the Book of guidance from Allah for all humanity. It contains revelations received by Prophet Muhammad ﷺ from Allah during a period of about 23 years (from 610 to 633 A.D.). Almighty Allah says, **(This is) The exalted Book (the Qur'an), in which there is no place for doubt; a guidance for the pious.** (2:2). Thus, the Holy Quran is, a collection of messages (of guidance).



The Holy Quran is the final revelation from Allah to humanity. In other words, it is the 'Last Testament of Allah' to humanity. It discusses a vast range of topics. It tells us about God, His attributes, man's position in the universe, man's aim in life, or the life hereafter, how to attain that aim, and how he stands in relation to God and to his fellow-beings. It gives details of what one should believe and how it should be put into practice. The next life is described in detail. Histories of previous nations and their Prophets, as well as many events from the life of the Holy Prophet ﷺ are also referred to the Holy Quran. It logically gives arguments to disprove false beliefs of all kinds and answers all sorts of questions and objections raised about its teachings and the Holy Prophet ﷺ. Guidance, laws and regulations on everyday subjects such as family life, business dealings, war and peace, women's rights, hygiene, government and democracy, are also described in the Holy Book.

The Holy Quran gives reasons, arguments and evidence to support its teachings. It also challenges those who disagree with it to produce proof of their views.

The Holy Quran is divided into *surahs*, and each *surah* contains *ayah*. The Holy Prophet ﷺ determined the order of the *surahs* in the Holy Qur'an and of the *ayah* within each *surah* both himself under divine guidance. As such, these divisions and their order are termed as '*Tawfiqi*' (divinely inspired).



## The Divine Names of the Holy Quran

The word 'Quran' is derived from the root 'qara' meaning to call, to proclaim, to recite. The Arabic word 'Quran' means 'that which is to be read aloud'.

The revelation from Allah to the Holy Prophet Muhammad ﷺ is referred to, in the Quran itself by not less than 55 names. Some names other than *Al Quran* are:

Al-Furqan	The criterion by which right and wrong can be judged.	Quran 25:1
Al-Dhikr	Reminder	Quran 15:9
Al-Tanzil	Revelation	Quran 26:192
Al-Majeed	Glorious	Quran 50:1
Al-Kareem	Honoured	Quran 80:13
Al-Hakeem	Full of Wisdom	Quran 31:2
Al-Kitab	The Book, Scripture	Quran 2:2, 21:10
Al-Kitab Mubeen	Clear, (perspicuous) Book	Quran 5:15
Al-Kitab Mubarak	A Book full of blessings	Quran 6:155
Al-Qaul Faisal	That which distinguishes good from evil	Quran 86:13

Except for *Al-Quran*, all the other names are, actually attributes (or qualities) and reflect one of the various aspects of the Holy Quran. These are common to the Book of Allah, which Allah revealed to His Prophets from time to time. At not less than 140 places the attributes of the Holy Quran are mentioned.

## The Makkan (*Makki*) and Madinite (*Madani*) Revelations:

- ❖ Makkan *Surahs* are those which were revealed before the Prophet's migration.
- ❖ Madinite *Surahs* are those which were revealed after the Prophet's migration.

*Makkan Surah* or *Ayah* is the one which was revealed before the migration to Madinah, whether in Makkah or elsewhere, while *Madinite Surah* or *Ayah* is the one that was revealed after migration.

The Makkan revelation lasted for about 13 years (from the first revelation in 610 A.D. up to the migration in 622 A.D.). There are 85 *surahs* from the Makkan period.

The Madinite revelation lasted for about ten years, i.e. from the migration to the demise of the Holy Prophet ﷺ. There are 29 *surahs* from the Madinite period.

Their respective themes can differentiate the *surahs*. Moreover, there are certain features of Makkan and Madinite *Surahs* which are indicative of the period of revelation.

### In the Makkan Surahs:

- ❖ The verses are brief and short.
- ❖ People are invited towards 'Belief' (Iman). Hell, Heaven and Day of Judgment are referred to.
- ❖ Previous Prophets and Messengers are referred to, except *Surah Al Baqara* which is Madinite.
- ❖ Prophet Adam ﷺ and devil are referred to.
- ❖ All the *surahs* containing the 14 *ayah* after the recitation of which *Sajdah* (prostration) is obligatory, are Makkan.
- ❖ The words that address the entire humanity are used.
- ❖ Of the 29 *surahs* which begin with *Muqattaat* 26 are Makkan (except *Surah Al-Baqara*, *Surah Al-Imra* and *Surah Al-Ra'ad*, which are Madinite).
- ❖ Almost all the terms of the Holy Quran are mentioned.
- ❖ The addressees are mostly: 'O people', or 'O Mankind'.

### In the Madinite Surahs:

- ❖ The verses are long.
- ❖ Permitted and prohibited duties, rights, obligations, liabilities and laws of Islam are discussed.
- ❖ *Jihad* and its related commandments are discussed.
- ❖ Principles covering the social, political and financial lives of Muslims are described.
- ❖ Jewish tribes living in Madinah are invited to accept Islam.
- ❖ The hypocrites are condemned, and their conspiracies are exposed.
- ❖ Commandments relating to Zakat, Fasting, Hajj and likewise are mentioned.
- ❖ The *surahs* beginning with an address to the believers are Madinite (except *Surah Al-Hijr* which is Makkan).



- ❖ The topics of the Madinite *Surahs* are mostly of social and legal implications.
- ❖ The addressees are 'O you who believe!', 'O people of the Book!'

## Revelations between 610 and 632 A.D

Following are the different modes of Revelation of the Holy Quran:

1. On the heart of the Holy Prophet ﷺ
2. Through Jibra'il ﷺ
3. In the form of a ringing bell
4. In the dreams of the Holy Prophet ﷺ

The Holy Quran was revealed in piecemeal over a period of twenty-three years. The first Revelation came in the cave of Hira when Angel Jibra'il (Gabriel) ﷺ came and recited chapter 96, verses 1-5 of the Holy Quran. He declared Prophet Muhammad's ﷺ Prophethood. In the next 13 years in Makkah and 10 years in Madinah, the entire Holy Quran was revealed to the Holy Prophet ﷺ.

The process of revelation is called, '*nuzul*'. The word '*nuzul*' is derived from the root '*nazala*' meaning to bestow, sent down, or cause to descend. The verbal forms '*anzala*', '*nazala*' etc. are mostly used for the revelation of the Holy Quran and the earlier Books.

'*Nazala*' implies bestowing from high, step by step. It indicates continuity in the process of divine revelation. "And We sent down the Quran in pieces so that you may read it to mankind at intervals and We sent it down gradually bit by bit" (17:106).

The Holy Prophet ﷺ received revelations through one of the three phenomena mentioned in the Holy Quran;

**"It is not fitting for man that Allah should (directly) speak to him except by 'wahiy' or from behind a veil or by sending of a messenger to reveal with authority from Allah, what Allah wills, for He is most High, Most Wise."** (42:51)

The above verse listed three kinds of revelations:

1. Allah directly inspired the Holy Prophet ﷺ without the medium of an angel. The inspiration was directly on the heart of the Holy Prophet ﷺ. It was not conveyed through any voice or any of his (the Prophet's) senses. The Holy Prophet ﷺ was, however, fully aware that the idea was from Allah. This was experienced in full consciousness, as well as during sleep.
2. Allah conveyed the message directly to the Holy Prophet ﷺ. This was also not through an angel. The Holy Prophet ﷺ heard the voice which was different from the voice of human beings, and the process was beyond human conception.

3. Allah conveyed the message through an angel. At times the angel was not seen; only his voice was heard. Sometimes the angel was seen in human form.

Hazrat Ayesha رضي الله عنها reports that Hazrat Harith bin Hisham رضي الله عنه asked the Holy Prophet ﷺ, "O God's Apostle! How is the Divine Inspiration revealed to you?" The Holy Prophet ﷺ replied, "Sometimes it is (revealed) like the ringing of a bell, this form of inspiration is the hardest of all and then this state passes off after I have grasped what is inspired. Sometimes the angel comes in the form of a man and talks to me and I grasp whatever he says." (Bukhari)

In his last sermon (at the Farewell Pilgrimage) the Holy Prophet ﷺ asked the Muslims whether he had delivered the message and received an answer in the affirmative. He then received the last revelation which said, "This day I have perfected your religion for you and completed My favour upon you and have chosen Islam as the religion for you" (5:3).

## Tafseer

- ❖ Tafseer is the science of learning the meaning of the Holy Quran and its explanation.
- ❖ The Holy Prophet ﷺ was the first Explainer of Quranic meanings.
- ❖ Among the scholars of Tafseer-ul-Quran, Hazrat Abdullah ibn-e-Abbas رضي الله عنه is the pioneer.
- ❖ Tafseer explains spiritual, religious, legal, political, social and scientific aspects of the Quranic verses.

The Arabic word 'Tafseer' is derived from 'Fasara' which means 'to open' or to explain, interpret or comment. Technically, the science of 'Tafseer' is a branch of knowledge in which the meanings of the Holy Quran are explained, and its injunctions and wisdom are described openly and clearly.

Addressing the Holy Prophet ﷺ, the Glorious Quran says, "We revealed the Quran to you so that you explain to the people what has been sent down to them" (16:44). Once again, the Holy Quran says, "Surely Allah did a great favour to Muslims when He sent a Messenger to them from among them who would recite His verses before them and purify them and teach them the Book and the Wisdom" (3:164).

Keeping this in view, it should be noted that the Holy Prophet ﷺ did not only teach the words of the Holy Quran, but he also explained them in detail. Until such time that the Holy Prophet ﷺ graced this mortal world with his presence, seeking the explanation of any verse was not much of a problem. When the companions faced any difficulty, they would turn to him and get a satisfying answer. Later, it became necessary that the Tafseer of Holy Quran be preserved as a permanent branch of knowledge, so that, along with the words of the noble Quran, its correct meaning stands protected and conserved as well, for the Muslim ummah.

Tafseer of the Holy Quran consists of explaining the difficult words and phrases including grammatical construction of the sentences, purpose of revelation, abrogating (Naasikh), abrogated (Mansookh), verses with clear meaning (Mohkam) and verses with resembling meanings (Mutashaabeh), unique features of the



Holy Quran, examples, oaths and events quoted by the Holy Quran, commands relating to the compulsory, obligatory, permissible and forbidden things, fundamental beliefs, inherent meaning of mystical or philosophical expressions, objections raised by the non-believers, and so on.

Originally all these different aspects of *Tafseer* formed only one science. However, with the advancement of knowledge, each one of these acquired the form of independent science in itself and the learned scholars left monumental works dealing with each of them separately.



# Preservation of the Holy Quran

## Compilation of the Quran during the Lifetime of the Holy Prophet ﷺ

- ❖ The Holy Prophet ﷺ himself learnt every revelation by heart instantly.
- ❖ The Holy Prophet ﷺ appointed a group of forty scribes (writers) for writing the divine revelations.
- ❖ Revelations were written down on stone tablets, wood parchments, leather pieces, branches of trees, camel's shoulder bones and on loose sheets.
- ❖ Companions were instructed by the Holy Prophet ﷺ to memorise the Holy Quran.

From the beginning, the Holy Prophet ﷺ meticulously taught the Muslims the *Ayah* that were revealed in recitation in daily prayers, i.e., *Salat*. This necessitated every Muslim to memorize at least some portions of the Holy Quran. Secondly, whenever the *Ayah* were revealed, the Prophet Muhammad ﷺ had them write down immediately by the holy scribes who were available to him round the clock, and then the Holy Prophet ﷺ asked them to read these *Ayah* for verification.

In addition to this, the Companions also took copies on their own initiative. Thus the Holy Prophet ﷺ was very careful about the protection of the Holy Quran. He took the following three measures for its preservation:

- a) Recitation before himself or under the supervision of the competent teachers.
- b) Preservation by way of memorization.
- c) Preservation in written form through the scribes.

The Holy Prophet ﷺ did not arrange the Holy Quran according to its order of revelation, i.e., in chronological order. It was arranged as per a definite plan under Divine guidance. Had the Holy Quran been arranged in the chronological order, the first five *Ayaat* of *Surah Al-Alaq* (96) would have been followed by the *ayah* of *Surah Al-Mudaththir* (74). Whereas, in the present order *Surah Al-Alaq* is placed at serial number 96 and *Surah Al-Mudaththir* at serial number 74. Therefore, whenever portions of different *surahs* or any *ayah* were revealed the Holy Prophet ﷺ used to call the scribes and would instruct them to write the *ayah* in the *surah* where these *ayah* occur. Thus, the whole Quran was arranged by the Holy Prophet ﷺ himself under divine guidance.



There were a total of 40 scribes; Abu Bakr ؓ, 'Umar ؓ and 'Uthman ؓ are few to mention. In Makkah, the main scribe was Hazrat 'Ali ؓ and in Madinah Hazrat Zaid bin Thabit ؓ. The verses were repeatedly checked by the Holy Prophet ﷺ as he would recite them often, while praying and preaching.

Every Ramadan, the Holy Prophet ﷺ would recite the entire Holy Quran in the presence of Angel Jibra'il ؑ to verify the accuracy. In the last Ramadan of his life, the Holy Prophet ﷺ recited the Holy Quran twice, once to Angel Jibra'il ؑ alone and once in the presence of Hazrat Zaid bin Thabit ؓ who checked his own memory, text and arrangement too.

In this way, the Holy Prophet ﷺ assured that the Holy Quran was preserved in the minds and hearts of people and on loose sheets.

# Compilation of the Holy Quran under the Rightly Guided Caliphs ﷺ

## During the Caliphate of Abu Bakr Siddique ﷺ

- ❖ For the first time, the Holy Quran was compiled in a book form during the Caliphate of Abu Bakr ﷺ.
- ❖ The suggestion of compilation was given by Hazrat 'Umar ﷺ.
- ❖ Battle of Yamama was the main cause of the first compilation of the Holy Quran.
- ❖ Hazrat Abu Bakr ﷺ assigned the duty of compilation to Hazrat Zaid bin Thabit ﷺ (The chief scribe of the divine revelation during the lifetime of the Holy Prophet ﷺ).

The Holy Quran was written on various scattered objects like stones, leaves, wooden planks, tanned skin and parchments. It was given the form of a book during the period of the first caliph Abu Bakr Siddique ﷺ.

In 11 AH, a large number of Muslims including many Huffaz (those who memorize the Holy Qur'an) martyred in the battle of Yamama. The calamity called for the attention of Hazrat 'Umar ﷺ, who was apprehensive that if such calamities occur in future also, then gradually all the Huffaz would either be martyred in battles or die a natural death. In either case, preservation of the Holy Quran would be endangered. Subsequently the Holy Quran might face the same fate under which the earlier revealed Books could not be protected.

He, therefore, proposed to the caliph for the compilation of the Holy Quran. The caliph's immediate reaction was in the negative stating that how could he do something which was not done by the Holy Prophet ﷺ himself. Hazrat Zaid bin Thabit ﷺ was then summoned, and his opinion was sought. His initial reaction was also the same as of the caliph. Hazrat 'Umar ﷺ, however argued and convinced both. Hazrat Abu Bakr ﷺ on the advice of Hazrat 'Umar ﷺ, assigned the work of compiling and of bringing a single copy of the Holy Quran to a group of companions and Hazrat Zaid bin Thabit ﷺ was found the most suitable to head the commission as he was the Chief Scribe of the Holy Prophet ﷺ and his dialect was that of the Quraish. The Holy Quran, too, was in the same dialect. The terms of reference were as follows:

1. To bring together every part of the Holy Quran on the basis of all the written material (which was scattered) and with the help of Huffaz.



2. To be careful in accepting only those written portions of the Holy Quran which were found authentic and reliable.
3. To accept only that material of which at least two written copies were available.
4. To obtain testimony of at least two witnesses to the effect that whatever was submitted to the commission was written in front of the Holy Prophet ﷺ and whichever portions of the Holy Quran were recited before the commission were exactly the same as heard from the Holy Prophet ﷺ and also recited in the presence of the Holy Prophet ﷺ.
5. To compare the written material with the last recitation of the Quran by the Holy Prophet ﷺ.

In response to the call of Hazrat 'Umar ؓ, those companions, who served as scribes, submitted all the written portions of the Holy Quran before the commission. Then Hazrat Zaid bin Thabit ؓ compiled the Holy Quran into a book form. This was called a *Mus'haf*.

Hazrat Zaid ؓ handed the compilation to Abu Bakr ؓ. After Abu Bakr's demise, it was passed on to Hazrat 'Umar ؓ and then to Hazrat Hafsa ؓ, the Mother of faithful.

## ■ During the Caliphate of Hazrat 'Uthman ؓ

- ❖ Some changes in the recitation of the Holy Quran took place amongst the non-Arabic speaking people such as Syrian and Iraqi.
- ❖ Hazrat Huzaifa bin Yaman ؓ reported to the Caliph about the changes in the recitation.
- ❖ Hazrat 'Uthman ؓ ordered for the comparison between the master copy and the other scriptures.
- ❖ The dialect of Quraish was declared as standard for the recitation of the Holy Quran.
- ❖ Hazrat Zaid bin Thabit ؓ was again appointed for making copies of the Holy Quran.
- ❖ This master copy removed all differences and misunderstanding about the authenticity of the Holy Quran. Hazrat 'Uthman ؓ, is thus called, 'Jami-ul-Quran'.

During the caliphate of Hazrat 'Uthman ؓ, an army which consisted of Muslims from various places including Iraq and Syria, was sent to Armenia. A dispute arose during performance of *Salat* on the issue of pronunciation (mode of recitation) of the Quranic *ayah*. Some claimed that they heard a particular word being pronounced by an Iraqi scholar in a particular manner, while others claimed Syrian recitation was correct. The variation in recitation was also reflected in the manuscripts which were used in different parts of the vast Islamic state. The leader of the army, Hazrat Hudhaifa bin Yaman ؓ realized the delicacy of the situation and resolved the controversy temporarily. On his return to Madinah, even before going to his residence, he called on the caliph and brought the seriousness of the controversy to his notice.

The caliph realizing the urgency of the matter summoned the copy of the *Mus'haf* which was compiled during the reign of Hazrat Abu Bakr ؓ and which was then in the custody of *Ummul Muminin* Hazrat Hafsa

daughter of Hazrat 'Umar ؓ. The caliph constituted a commission headed by Hazrat Zaid bin Thabit ؓ, the same scribe of the Holy Quran who played a key role in the compilation of the Holy Quran during the period of Hazrat Abu Bakr ؓ. Other members of the commission included Hazrat Sayeed bin al-'Aas ؓ, Hazrat Abdur Rahman bin Harith ؓ and Hazrat Abdullah bin Zubair ؓ.

The commission was asked to prepare a master copy from the Mus'haf. It was further advised that, should there be any difference with regard to the recitation of the Holy Quran, the recitation of the Quraish should be followed. The caliph also directed that the differences of opinion among the members of the commission should be referred to him.

With these specific instructions the work of the preparation of the authentic copies was started and conducted carefully. Through this sacred project, Hazrat 'Uthman ؓ in fact, united the entire *ummah* on a single script.

The third caliph, Hazrat 'Uthman ؓ got four official copies (according to some seven copies were prepared) of the Holy Quran prepared and declared them as the standard model to be followed. One copy was kept in Madinah and the remaining copies were sent to the capitals of various provinces. All individually preserved wrongful copies were destroyed. An obligation was imposed that in future every copy of the Holy Quran should be made strictly in accordance with the official one.

In this way, the Holy Quran was compiled. It is the same undistorted and completed Quran that we, 1400 years later, recite every day under Allah's Protection. The *Suhuf* compiled during the period of Hazrat Abu Bakr ؓ were in the form of *surahs*. Hazrat 'Uthman ؓ got them compiled and gave the shape of *Mus'haf*. Hazrat 'Uthman ؓ is known as 'Jami-ul-Quran', the one who brought the Muslims around to a uniform reading of the Holy Quran.



# The Use of the Holy Quran in Legal Thinking, and its Relationship with the Hadiths (Sunnah), Consensus (Ijma) and Analogy (Qiyas)

## The Use of the Holy Quran in Legal Thinking

- ❖ The Holy Quran covers every aspect of human life (A complete and perfect law).
- ❖ The Holy Quran is the criterion between right and wrong.
- ❖ The Holy Quran is the final authority for all Muslims.

The Holy Quran contains the most comprehensive divine instructions mainly to guide humanity until the Day of Resurrection. It enables mankind to distinguish between truth and falsehood and to acquire prosperity in this life as well as in the life hereafter. Allah says, **"And certainly We have bestowed upon them a Book, which We have enriched with great knowledge, a guidance and mercy for the people who believe"** (7:52).

The Holy Quran, being the primary source of Islamic jurisprudence, has outlined the basic principles which establish the Islamic laws governing all aspects of human life. The Holy Quran, as it is the direct revelation from Allah, is also the first source of Islamic laws. Hence, it is natural that whenever legal experts decide to know any Islamic law, they seek it in the Holy Quran first. In other words, it is the first and primary medium through which we get to the Islamic Laws. The Holy Quran is also an authority for the authenticity of *Sunnah*, *Ijma* (Consensus) and *Qiyas* (Analogy) - the other three sources of Islamic laws.

The commandments of the Holy Quran have been divided into three categories:

1. Commandments about Articles of faith.  
*(They do not fall within the scope of the science of Islamic law)*
2. Commandments about Ethics and Morality.  
*(They are not discussed in the science of Islamic law too/as well)*
3. Commandments about laws that govern the behaviour and actions of legally capable persons.  
*(They fall within the scope of the science of Islamic law, and they are thoroughly discussed in it.)*

Commandments about laws are further divided into two groups: the commandments about worship such as prayer, zakat, fasting and pilgrimage and the commandments which deal with laws governing affairs of the people (private laws and public laws).

The Holy Quran outlines the commandments about worship and sometimes describes its performance, such as Pilgrimage. And performing the Hajj (pilgrimage) of this house, for the sake of Allah, is a duty upon mankind, for those who can reach it; (3:97), and about Prayer, O you who believe! When you prepare for prayer, wash your faces and your hands to the elbows; rub your heads, and wash your feet to the ankles (5:6)

The Holy Quran also gives details of the laws governing affairs of people, such as financial affairs, Allah has made trading lawful and forbidden usury; (2:275)—crime and punishment—“We set down in [the Torah] for them: ‘Life for life, eye for eye, nose for nose, ear for ear, tooth for tooth and wounds equal for equal. But if anyone remits the retaliation by way of charity, it is an act of atonement for himself” (5:45).

The Holy Quran also elaborates judicial laws such as giving witness, verdict, pronouncing, evidence and promise, “O you who believe! Stand firmly for justice, giving witness for Allah even though it may be against your own selves, or of your parents or your relations. And whether it (witness) is against the rich or the poor. Allah is more worthy of both of them. Therefore, do not follow the passions lest you may be far away from justice. And if you distort or turn your face, then Allah is aware of your doings.” (4:135)

Besides, the Holy Quran also describes laws related to domestic life and social conduct. It also elaborates the system of government, i.e. nature of relations of the ruler and masses and their rights and responsibilities, financial affairs of an individual and for a Muslim state, i.e. about the income, expenditures and rights of poor on the rich etc. and the relationships of a Muslim state with other states i.e. about limits and nature of the relations in war and peace, and the asylum seekers, etc.

The study of the Holy Quran shows that the detail of all commandments is not included in it. It mostly deals with the rules and principles, which help in establishing Islamic laws. These principles state that law should be formulated with the mutual consultation of jurists and it should be based on justice. The punishment must not be either greater or lesser than the crime. The duties and the responsibilities after the treaties and contracts must be fulfilled, the Islamic laws must not be harsh or difficult to follow and extreme necessity makes unlawful things lawful, but only in life-threatening circumstances such as extreme hunger.

Beside these basic principles, some of the laws have been briefly mentioned in the Holy Quran, such as laws for zakat, retaliation and regarding sale, purchase and interest. There are few detailed laws as well. They include the law of inheritance, and some of the punishments of *Hudud*, etc.

The Holy Quran is the final authority for all Muslims, and the laws described in it are final. Legal experts frequently refer to these when they set out the best way of life for their people.



## ■ Significance of the Holy Quran as the Basis of all Thought and Action in Islam

- ❖ The Holy Quran addresses human relations comprehensively, i.e., man's relation with man, man's relation with fellow beings, man's relation with family, man's relation with Almighty Allah and man's relation with the universe.
- ❖ The Holy Quran presents solutions to all individual, collective, personal, religious, spiritual, moral and social problems.

The Holy Quran is a rich treasure of knowledge that deals not only with faith and beliefs, or with lessons that we can learn from past nations; but also with laws and legislations that cover every aspect of human life. Such laws aim to redefine and refine the manners of individuals, implement justice among the members of society, and improve the dealings that take place among them.

Verses of the Holy Quran deal with acts of worship, beliefs, dealings with individuals, relations among nations, the rules of effective governance in a Muslim country, the principles of justice in society, and the rights of individuals. In short, everything that forms the character of a Muslim, as well as everything that pertains to establish an upright Muslim society.

The Quran consists of legislation that deals with all aspects of life in detail. Allah said, **And We have explained everything (in detail) with full explanation** (17:12).

And elsewhere in the Quran, Allah said, **And elsewhere in the Quran, Allah said, "And We have sent down to you Book (the Quran) as an exposition of everything.** (16:89).

One of the reasons why the Holy Quran is the basis of all thought and action in Islam is that it comprehensively serves the needs of mankind. For every occurrence—in all places and all times—there is a Quranic ruling that applies to it. The Quranic law does not have any weak points; it is in harmony with the nature of man. It comprehensively deals with all spheres of life; and it can appropriately be applied today as it was applied more than 14 centuries ago.

The Holy Quran does not deal exclusively with man's worldly needs, nor does it deal solely with his religious duties; rather, it comprehensively takes care of both. Likewise, the Holy Quran does not take care of the needs of the individual while ignoring the needs of the community; instead, the Holy Quran strikes a perfect balance by comprehensively taking into consideration the needs of both the individual and the community. In short, the Quranic law is complete, perfect, comprehensive — and magnificent in every respect.

Human-made laws, on the other hand, deal with the surface of problems, while ignoring their underlying reasons and causes; and, while ignoring the spiritual needs of man, they focus wholly on worldly benefits and harms. In short, human-made laws deal with the problems in an ineffective and short-sighted manner, whereas Allah's laws comprehensively consider man's overall condition. Allah's laws strike a perfect balance

between achieving benefits for this world and for the hereafter. No one knows more about the benefits of human beings than their Creator. Allah said, **Should not He Who has created know? And He is the Most Kind and Courteous (to His servants) All-Aware (of everything).** (67:14) Therefore, we should follow the laws, which are meant for our benefit.



# The Relationship of the Holy Quran with Hadith (Sunnah)

The Holy Quran is essentially related to Hadiths or Sunnah. The Holy Quran lays down the rules while the Sunnah explains them. In addition, Sunnah promulgates the rules in matters where the Holy Quran is silent. Hadith provides the details of the worship that are commanded in the Holy Quran, and also elaborates the complex issues of the Holy Quran. Allah says in the Quran, **Along with clear proofs and writings; and We have sent down this Remembrance towards you (O dear Prophet Mohammed - peace and blessings be upon him) so that you may explain to mankind what has been revealed towards them, and that they may ponder. (16:44)**

So, the Holy Prophet ﷺ is the clarifier of the divine revelation. Hence, the explanation of the Holy Quran should be sought in the Hadith. The relationship between the Holy Quran and the Hadith is such that the Hadith is a clarification of the Holy Quran. Hadith explains and interprets the Holy Quran. It gives more details about what is concisely mentioned in the Holy Quran, especially when it comes to legal rulings. Many laws, as well as acts of worships, are briefly mentioned in the Holy Quran. Hadith elaborates such subjects and gives more details and explanation or interpretation.

A good example for this is the prayers. The Holy Quran orders Muslims to pray, but it does not mention how many times Muslims should pray or, when and how to pray. However, Allah orders us clearly to follow and obey the Messenger, **"And obey Allah and obey the messenger"** (64:12). So, for the practical demonstration of the prayer, the Holy Prophet ﷺ said, **"Pray as you see me praying."** (Bukhari) Likewise, Zakat and Fasting in the month of Ramadan and monetary transactions are dealt briefly in the Holy Quran, but Hadith elaborates them.

In the social context, we find the Holy Quran emphasizing the performance of rights of fellow beings such as; parents, children, neighbours, travellers, needy and orphans, widows and destitutes. These rights were practically applied and demonstrated by the Holy Prophet ﷺ for Muslims to follow. That is why the Holy Prophet's Sunnah is vital in Islam.

The Holy Quran is revealed by Allah in meaning and wording. However, Hadith is inspired by Allah in meaning while the wording is from Prophet Muhammad ﷺ. Allah says in the Holy Quran, **"Nor does he speak from [his own] inclination. It is not but a revelation revealed"** (53:3-4).

So, the Hadith, as the Prophetic text, comes right after the Quran as part of the revelation, and both of them are the two main sources of Islam. The Holy Quran and the Hadith, together, are the sources of guidance and laws for Muslims. The Hadith is the explanation and interpretation of the Holy Quran. Therefore, Holy Quran cannot be thoroughly followed without consulting Sunnah.

That is why the Holy Quran and the Sunnah cannot be separated, as they work harmoniously to convey the message of Islam. They show people what Allah wants from them in order to lead the best life on this earth and also to reap its fruit in the hereafter.



## Ijma (Consensus)

- ❖ Ijma is the *agreed upon opinion* of Islamic scholars on a religious matter.
- ❖ Ijma is the third source of Islamic law.
- ❖ The Holy Quran and Hadith support Ijma as a source of law.
- ❖ Ijma is applicable where the Holy Quran and the Hadith are silent on any issue.
- ❖ Ijma should not be contradictory to the teachings of the Holy Quran and Hadith.
- ❖ It is compulsory for Muslims to follow the Ijma of the companions of Holy Prophet ﷺ.

Ijma or the consensus is characterized as the third source of Islamic jurisprudence. It can plainly be defined as, 'The unanimous agreement of all Muslim jurists on any legal issue (which has not been enunciated either through the Holy Quran or Hadith) after the demise of the Holy Prophet ﷺ.'

Ijma is the third source of Islamic law, and is effective when the Holy Quran and the Sunnah of the Holy Prophet ﷺ are silent on any Islamic issue. Ijma, with all its conditions established, is an authority for the Muslims and they are bound to follow it. Disobeying the established Ijma is unlawful.

The Holy Quran directs believers towards Ijma and disapproves its opposition. It is said, **"And whoso opposes the Messenger after guidance has become clear, and follows the way other than the way of the Muslims, We shall leave him in his own condition and shall cause him to enter Hell. What an evil destination that is"** (4:115). This verse encourages the believers to obey Ijma and warns the one who follows the way other than the way of the believers.

In a Hadith, the Holy Prophet ﷺ has declared that the Muslim *ummah* will not agree on erroneous and sinful acts. He is reported to have said, **"My nation will not unite in error."** (Mishkat) This Hadith clearly tells that the Ijma of jurists is likely to be free of errors.

## Conditions for the Authenticity of Ijma

Ijma is applied to make Islamic laws. However, there are certain conditions for the authenticity of Ijma:

- i). Only Muslim jurists are authorized for Ijma on Islamic issues. A jurist of Islamic law is the one who has a thorough understanding of Islam and is capable of deducing Islamic law by giving strong, valid and detailed supporting facts from the Holy Quran and the Hadith. Such a jurist is known as either *Mujtahid* or *Faqih*. Therefore, a *Mujtahid* is the most suitable person to take part in the process of establishing Ijma.
- ii). The jurists who participate in Ijma must be true believers, pious, righteous and God-fearing.
- iii). For the validity of Ijma, jurists must produce a Shariah proof. They must either bring any verse of the Holy Quran or a Hadith to substantiate their Ijma.
- iv). The legal issue being discussed for Ijma must not have any law either in the Holy Quran or Hadith.



Ijma is only effective when the Holy Quran and the Hadith are silent on any Islamic issue.

- v). Law of Ijma should not contradict the law of Holy Quran or Hadith. Any such consensus would be considered as invalid.
- vi). Ijma will take place when most of the Muslim jurists unanimously agree on an Islamic issue. The disagreement of a single jurist can also bar the establishment of Ijma provided that he brings the solid argument to support his point of view.

## Examples of Ijma (Consensus)

History bears some evidence that Ijma had been established in the times of the companions of the Holy Prophet ﷺ.

Abu Bakr Siddique ؓ was selected as the first caliph of Muslims by Ijma of the companions, because the Holy Prophet ﷺ had approved his leadership qualities by appointing him a leader of the congregational prayers and the pilgrimage.

Holy Quran was not compiled in a book form by the Holy Prophet ﷺ. However, during the caliphate of Abu Bakr ؓ it was compiled in a book form by Ijma of the companions.

The Ijma (consensus) of the companions ؓ during the caliphate of Hazrat Umar ؓ sanctioned the 20 Rak'at of Taraweeh salat that is prayed with the congregation in mosques during the entire month of Ramadan every year.

Another example of Ijma is the second Azaan of Jum'a (Friday) prayer, which was the Ijma of companions during the caliphate of Hazrat 'Uthman ؓ. This is followed throughout the world. Besides, it was also decided, by Ijma, that in the presence of a real son, the grandson will not inherit and the conquered lands will not be divided among the Muslim soldiers.

Ijma is very important in the modern age as new Islamic issues are emerging every day and Muslim jurists have to decide issues and formulate laws for such new legal matters.

## Qiyas (Analogy)

- ❖ Qiyas (Analogy) is the fourth source of Islamic law.
- ❖ Qiyas is carried out where the Holy Quran, Hadith and Ijma are silent on any matter.
- ❖ Qiyas must be applied by Muslim scholars in accordance with the spirit of religion.

After the demise of the Holy Prophet ﷺ, the Islamic state expanded beyond Arabia. New issues emerged which were not directly solved by the Holy Quran, Hadith or Ijma. Therefore, Islamic scholars had to decide the matters according to their personal opinions being characterized as Qiyas (Analogy) which constitutes the fourth source of Islamic law, maintaining the spirit of the sacred principles established by the Holy Quran and Hadith for the formulation of Islamic laws.

Qiyas literally means to measure one thing in comparison with another thing. In Shariah, Qiyas is the method to apply the laws of Holy Quran, Hadith and Ijma to new Islamic issue on the basis of a common sense and reason.

The Holy Quran and Hadith are the primary sources of the Islamic laws. However, Muslims each day confront new Shariah issues, which do not have any description either in the Holy Quran or Hadith. To find out the reason for such Shariah issues, Muslim jurists exclusively agree that each Islamic law has a reason or a cause. The reason for the prohibition of wine is not even a single law, which is without a reason for instance the reason for the prohibition of wine is intoxication, which is quite clear. And sometimes the reason for the law is unclear, for instance we do not know the reason for five obligatory prayers. The jurists try to sort out the reasons for the laws of the Holy Quran and Hadith. Once they get to the reason of the law, they apply the same law on new Shariah issue, if it has the same reason. This application of the original law of the Holy Quran or Hadith on any new Shariah issue is known as Qiyas. Following are two examples of Qiyas:

- ❖ Allah says, "O believers! Wine and gambling and idols and foretelling through arrows are only unclean things, a work of satan. So, save yourselves from them, that you may prosper" (5:90).

The reason for the prohibition of wine is intoxication. However, all the jurists agree that wine is prepared from grapes. Other drinks, such as beer, brandy and alcohol etc. are not prepared from grapes. They are not wine. But the reason for the prohibition of wine is also found in all these drinks as they all contain intoxicants. Therefore, applying Qiyas these intoxicating drinks are also prohibited.

- ❖ Allah says, "O you who believe! When the call is made for Salatul Jumu'ah, then hasten to the remembrance of Allah, and leave aside business. That is better for you, if you know" (62:9).

This verse prohibits all sorts of selling and purchasing on Friday from Azaan till Friday prayer. The reason for this law is that involvement in trade might hinder a person from offering Friday prayer and there is also a possibility that one may get involved in business transactions and forget offering the obligatory prayer. So, taking something for rent or holding any meeting or getting married etc. at the same time on Friday is also prohibited on the basis of the common reason, as all such activities may also cause a delay in the Friday prayer.

Qiyas is the fourth source of Islamic laws. It was duly approved by the Holy Prophet ﷺ. The Holy Prophet ﷺ sent Hazrat Mu'az Bin Jabal ؓ to Yemen and asked him how he would decide (various issues); he replied that he would decide according to the Holy Quran. The Holy Prophet ﷺ asked if he could not find the solution in the Holy Quran then; he replied that he would decide according to the Sunnah of the Holy Prophet ﷺ. The Holy Prophet ﷺ asked if he fails to find the solution even there, he replied that he would exercise his own discretion. Then the Holy Prophet ﷺ struck Hazrat Mu'az ؓ on the chest with his hand and said, "Praise be to Allah Who has led His Messenger ﷺ to a solution that pleases Him." (Mishkat). Besides this incident, some Hadith tell us that the Holy Prophet ﷺ himself exercised Qiyas, which further endorses Qiyas as a source of Islamic Law.



## Conditions for the Validity of Qiyas (Analogy)

- ❖ Qiyas should be based on precedents (examples) from the Holy Quran and Hadith.
- ❖ Qiyas must not be contradictory to the teachings of the Holy Quran and Hadith.
- ❖ Qiyas made by Muslim Jurists can alone be acceptable.
- ❖ Qiyas should not abrogate the earlier Qiyas made by the Holy Prophet's Companions earlier.

The law derived by Qiyas is invalid unless it meets some of the following conditions:

- ❖ The law derived by Qiyas must have its origin in the Holy Quran or Hadith.
- ❖ For the validity of Qiyas it is necessary that the new Islamic law must not have any legislation in the Holy Quran or the Hadith of the Holy Prophet ﷺ. In that case Qiyas will not be valid because the law is already available in the primary sources of Shariah law.
- ❖ Qiyas must not be against the Holy Quran and Hadith.
- ❖ Qiyas will also not be acceptable in matters where we already have a law as a precedent from the life of the Companions of the Holy Prophet ﷺ and their mutually agreed decision regarding any particular Shariah matter.

## The Methodology of Analogy (Elements of Qiyas)

The experts identified three elements as being necessary to a comprehensive analogy:

1. The fundamental teaching (*asl*). *Asl* must always be a principle from the Holy Quran, Hadith or Consensus.
2. The new matter in the query (*far'*).
3. The linking cause that relates them (*illa*).

By relating these together, it is possible to arrive at the new judgement, the *hukum*.

<b>Asl (Original case)</b> (The law in the Holy Quran or in Sunnah)
<b>Far'</b> (The New Problem)
<b>Illa</b> (The root cause for permission or prohibition of an act)
<b>Hukum</b> (The result of Qiyas)

The Holy Quran forbids sales transactions after the call to prayer on Friday (*asl*). By analogy, all kinds of the transactions (*far'*) have been forbidden (*hukum*), because they distract Muslims from the congregational Friday prayers (*illa*).

## The Relationship of the Holy Quran with Consensus (Ijma) and Analogy (Qiyas)

- ❖ Ijma and Qiyas are the legal extensions of Quranic injunctions.
- ❖ Ijma is encouraged by the Holy Quran.
- ❖ Allah has commanded Muslims to decide their religious matters with mutual consultation.
- ❖ Holy Quran is the primary source for making Qiyas.
- ❖ Holy Quran has approved the new legislation by Qiyas.
- ❖ Qiyas makes the teachings of the Holy Quran applicable to the solution of modern day problems.
- ❖ Ijma and Qiyas should not contradict the teachings of the Holy Quran and Sunnah.

Ijma (consensus) and Qiyas (analogy) are the secondary sources of Shariah laws which are used only if the laws are not elaborated in the Holy Quran. Any law which is described in the Holy Quran cannot be discussed for Ijma.

Laws being formed through Ijma must not contradict any of the Quranic laws. Jurists must give proof from the Holy Quran or Hadith for the legislation made through Ijma. The legal status of Ijma in Shariah is extracted from the Holy Quran. "...who (conduct) their affairs by mutual consultation..." (42:38) Ijma, in reality, is the further elaboration of the Quranic commandments.

Qiyas is always derived on the basis of the root-cause, and the main theme already mentioned in the Holy Quran. It is, therefore, an extension, and ultimate application of Quranic law itself, but with a modern and contemporary perspective.



## Past Paper Questions

Q1 (a) The Quran is the main source of Islamic Law. Write an account of how it is used with each of the other three sources. [10]

(b) Do you think that both ijma' and qiyas are equally important for solving present day issues? Give reasons for your answer. [4]

[CIE GCE Ordinary Level Islamiyat 2058, Paper 1, Q2 a-b, May/June 2016]

Q2 (a) The Angel Jibril brought revelation of the Quran to the Prophet Muhammad ﷺ at different times and places. Give examples to show how this took place. [10]

(b) What was the significance of the Prophet being given the revelation by word rather than in writing? [4]

[CIE GCE Ordinary Level Islamiyat 2058, Paper 1, Q2 a-b, May/June 2015]

Q3 (a) The Sunna is often used with the Quran as a primary source of Islamic law. Describe the ways in which they are used together. [10]

(b) "The Quran is not as relevant to Muslims now as it was 1400 years ago." Give two reasons to agree or disagree with this statement. [4]

[CIE GCE Ordinary Level Islamiyat 2058, Paper 1, Q2 a-b, May/June 2014]

Q4 (a) Give an account of how the Quran was compiled in the years following the Prophet's death. [10]

(b) Explain why the first community of Muslims thought it was necessary to compile the Quran. [4]

[CIE GCE Ordinary Level Islamiyat 2058, Paper 1, Q2 a-b, May/June 2011]

Q5 (a) Give an account of how the Quran developed into book form. [10]

(b) What is the significance to Muslims today of having the Quran in the form of a book? [4]

[CIE GCE Ordinary Level Islamiyat 2058, Paper 1, Q2 a-b, October /November 2010]

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# The Life and Importance of the Prophet Muhammad ﷺ

## 3 Chapter



# Conditions of Arabia before Islam

- ❖ The pre-Islamic period of Arabia is also known as the Age of Ignorance (Al-Jahiliyah).
- ❖ People in this period were living an unruly, immoral and corrupt life since they were deprived from the light of divine guidance.
- ❖ The impure aspects of the age were idolatry, wars, gambling, drinking, female infanticide and oppression.

JAHILIA Age of Ignorance (Pre-Islamic age)	
Positive Aspects	Negative Aspects
Bravery	Polytheism
Eloquency	Usury
Trustworthiness / Truthfulness	Slavery
Courage	Tyranny
Firmness and Conviction	Robbery
	Blood-shed
	Life-long Enmity
	Injustice

The pre-Islamic period of Arabia is known as 'Jahiliyah' or 'the Age of Ignorance' due to the religious, social and political disorder that prevailed in Arab before Islam. The Arabs were idolators, i.e. they worshipped many deities in the form of statues. There were separate god and goddess for each city, tribe and locality. The Kabah (the House of Allah), built by Prophet Ibrahim (عليه السلام) contained 360 idols, and a separate personal idol existed in every household in Makkah. They also believed that angels were daughters of God. The Holy Quran states it as: **"And they describe the angels who are servants of the most Affectionate as females"** (43:19). Moreover, they also believed that a number of angels, spirits, jinns, stars, sun and moon were gods as well.

The social condition of Arabia was miserable. Drinking was so common that the Arabs drank it like water. Gambling was the next favourite pleasure for them. Usury (interest) was a common practice. The indebted person would usually pay a large amount of interest to the lender.

Women had no rights and no social respect. They were the ones who suffered the most in that society. The pagan Arabs regarded them like cattle and looked down upon them with bitter contempt. A man was free to

marry as many women as he desired and could divorce as he wished. Furthermore, women were deprived of the right of inheritance. Widows and divorced women were not allowed to remarry and were discriminated in every matter of life. Birth of a daughter was considered shameful, and if a daughter were born her father would usually bury them alive. This is stated in the Holy Quran as: **"And when anyone is given glad tidings of the birth of a girl, his face changes to black and he suppresses his anger"** (16:58).

Slavery was very common among the Arabs, and the slaves were treated in a very harsh manner. The masters had the power to decide over the life and death of their slaves, and these slaves were not allowed to marry under any circumstance. If they did, then they were punished brutally.

No rule of law or any established government existed in ancient Arabia, and the tribes used to fight bloody wars amongst themselves over minor disputes. The head of the tribe took the decisions, and his selection was based on ancestral lineage, bravery, power, wealth and sagacity.

The pre-Islamic Arabs also possessed certain natural virtues. They were the most eloquent in speech, had a strong of memory, were firm and determined, were great horse riders and loyal. However, each of these virtues were superseded by evils, vices, barbarism and misguidance.

Thus, when the Arabian Peninsula was immersed in the darkness of oppression, torture, injustice, cruelty and misguidance – Allah Almighty sent Prophet Muhammad ﷺ (the Final Messenger) as a saviour of humanity to raise Arabia from the abyss of darkness towards the divine light of guidance. This is stated in the Holy Quran as: **"Alif-Laam, Raa, this is a book (Holy Quran) that we have sent to you (Holy Prophet Muhammad ﷺ) that you may bring the people from darkness to light"** (14:1).



# Early Life of the Holy Prophet



## Birth of the Holy Prophet ﷺ

- ❖ The Holy Prophet ﷺ was born in 570 A.D. in the holy city of Makkah as an orphan.
- ❖ His grandfather Hazrat Abdul Muttalib ﷺ named him, 'Muhammad' and his mother named him 'Ahmed' (the most praised one).

The Holy Prophet ﷺ was born on Monday morning, the 12th of Rabi-ul-Awwal (April, 570 A.D.). At his birth, several things happened worldwide, which indicated that a Prophet was born. The great fires which had been burning in the ancient temples of Persia were extinguished on their own, fourteen arches of Kinnah palace collapsed, and the statues of the deities inside Kabah fell. Immediately after his birth, Hazrat Amina ﷺ (Mother of the Holy Prophet ﷺ) sent someone to inform her father-in-law and grandfather of Prophet Muhammad ﷺ. Hazrat Abdul-Muttalib ﷺ about this blessed and happy event. Hazrat Abdul-Muttalib ﷺ was overjoyed when he heard this news and immediately went to see her. He then took his grandchild and carried him to the Kabah. There, he prayed to Allah and thanked Him. It was Hazrat Abdul-Muttalib ﷺ who named the child Muhammad ﷺ, a name which was unique and uncommon among the Arabs.

## Infancy and Childhood

- ❖ Prophet Muhammad ﷺ was handed over to the nurse Halima ﷺ of Banu Sa'ad tribe. Prophet Muhammad ﷺ spent six years with her.
- ❖ Mother of the Holy Prophet ﷺ, Hazrat Amina ﷺ, passed away at Abwa and was buried there when he was only six years old.
- ❖ His grandfather Hazrat Abdul Muttalib ﷺ, the chief of Makkah died when the Holy Prophet ﷺ was only eight years old.

It was the general custom among the established families of the Arab society to send their newly born children away to Bedouin nurses for suckling and rearing so that they would grow up in the free and healthy surroundings of the desert. This way, the children developed a strong body and acquired the pure Arab dialect and manners.

Prophet Muhammad ﷺ was handed over to nurse Halimah ؓ. She belonged to the Banu Sa'ad family of Hawazin tribe, which was famous for its fluency and eloquence in the Arabic language. Prophet Muhammad ﷺ spent about six years with her and during that time, he became the most eloquent in Arabic, which was acknowledged by him later on in the following manner: **"Verily, I am the most eloquent Arab amongst you; my descent is from the Quraish and I speak the tongue of Banu Sa'ad."** (Al-Mawahib)

In the sixth year of his age, the Holy Prophet ﷺ was returned to Makkah. Hazrat Amina ؓ was very pleased to receive her only child, and set out for Yathrib (Madinah) to meet the maternal relatives of his grandfather, and also to pay a visit to the grave of her husband, Hazrat Abdullah ؓ. They stayed there for a month, and when they were returning from Yathrib (Madinah), Hazrat Amina ؓ fell sick at a place, Al-Abwa and passed away. She was buried at the same place, and Prophet Muhammad ﷺ was brought back to Makkah by the slave girl, Umm-e Aiman ؓ, who had accompanied them on the journey.

Prophet Muhammad ﷺ was then entrusted to the care of his grandfather, Hazrat Abdul Muttalib ؓ who raised him up with love and affection, but his guardianship did not last too long as he died at the age of 82 years when the Holy Prophet ﷺ was only eight-years-old. At the time of his death, Hazrat Abdul Muttalib ؓ called his son Abu Talib (who was the real brother of the Holy Prophet's father) and entrusted the little boy under his supervision.

Abu Talib faithfully did his duty and proved to be a very caring uncle who loved his nephew more than his sons. The Holy Prophet ﷺ was well-mannered and the most loved one. And it was due to this reason that Abu Talib not only kept the Prophet Muhammad ﷺ with him but also made him sleep by his bed and ate with him. The Holy Prophet ﷺ was quiet and peaceful from a very young age. All these qualities of Prophet Muhammad ﷺ won the hearts of other, and he was loved and honoured by everyone because of his gentle and humble nature.



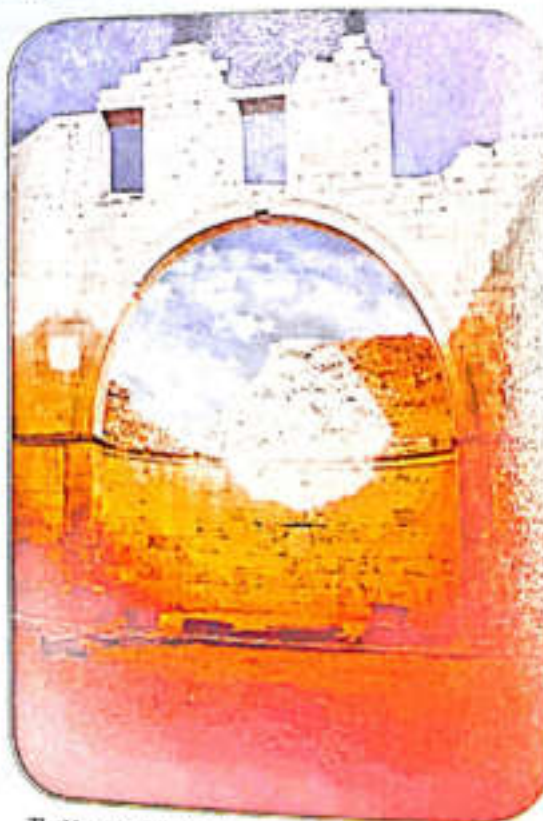
## Journey to Syria

- ❖ It was the first trip of Prophet Muhammad ﷺ to Syria at the age of 12, with his uncle, Abu Talib.
- ❖ A Christian priest, Buhaira recognized him as the Prophet of Allah.

When the Holy Prophet ﷺ was 12-years-old, he went with his uncle, Abu Talib on a trade journey to Syria. A Christian priest, named Buhaira saw the Holy Prophet ﷺ at Busra, and recognized him as the 'Messenger of Allah' because he saw a cloud which was casting a shadow upon him and the branches of a tree bowed down to him. When he was coming down from the hill with the caravan, Buhaira invited the caravan (led by Abu Talib) to a feast. After the feast, Buhaira checked the back of the Holy Prophet ﷺ where he found the 'Seal of Prophethood'. He told Abu Talib that he (i.e. the Holy Prophet ﷺ) was the 'Messenger of the Lord of the Worlds', 'Mercy for the Worlds' and 'Leader of the Worlds'. He asked Abu Talib not to take the Holy Prophet ﷺ to Syria as he feared that the Jews would try to harm him if they recognized that he was a Prophet. Therefore, the Holy Prophet ﷺ came back to Makkah with his uncle.



The Monastery of the Christian Priest Bahira from the outside



The Monastery of the Christian Priest Bahira from the inside

## The War of Fujjaar (The Sacrilegious War)

- ❖ It was a sacrilegious war between Quraish and Qais tribe of Arabia.
- ❖ The Holy Prophet ﷺ helped his uncle Abu Talib in this war.

There was no central organization among the pre-Islamic Arab tribes, and they used to fight with each other on petty issues for generations. The Holy Prophet ﷺ was about 14 or 15 years old when a 'Sacrilegious' war, known as 'The Battle of Fujjaar', broke out between the Quraish and the Qais tribes at the fair of 'Ukaz'.

As the Quraish were justified in their war, the Holy Prophet ﷺ was naturally on the side of Quraish, but he did not play any direct role in the war. He only collected arrows thrown by enemies and handed them over to his uncle, Abu Talib.

## Half-al-Fudul

- ❖ It was a peace treaty signed by the leaders of prominent tribes of Makkah.
- ❖ The Holy Prophet ﷺ himself participated in it actively.
- ❖ Even before his call to prophethood, the Holy Prophet ﷺ was famous for being Truthful and Trustworthy.

As a result of constant fighting, thousands of lives were lost and the life in Arabia was not secure. The cruel oppressed the weak and the poor. Some kind-hearted men did consider it and made enormous efforts to form a peace committee. After the Battle of Fujjaar, Zubair bin Abdul Muttalib proposed to revive an old agreement known as, 'Half al-Fudul'. It was drafted to defend the cause of the weak, the poor, and the orphans.

The chiefs of Hashemites, Zuhrah and Taym tribes assembled in the house of a noble Quraish Abdullah bin Judan and pledged together to remove all sorts of oppression from the land. The Holy Prophet ﷺ was an active participant in the pledge. Later on he said, "I was present in the house of Abdullah bin Judan (at Half al-Fudul), I would not exchange my participation in (that pact) for a herd of red camels. And if now, in Islam, I were summoned unto it, I would gladly respond." (Ibn-e-Hasham)



## The Truthful (As-Sadiq), The Trustworthy (Al-Amin)

- ❖ The Holy Prophet ﷺ was truthful in words, deeds, commitments, pacts, treaties and promises.
- ❖ The Holy Prophet's ﷺ truthfulness and trustworthiness were exemplary even before his Prophethood.
- ❖ Prophet Muhammad's ﷺ truthfulness was a sign that he is absolutely true in his claim of Prophethood.

The Holy Prophet ﷺ did not depend on anyone for his livelihood. In his early life he tended flocks of sheep and herds of camels. When he grew up, he started a trading business which was considered a very honourable profession in those days.

Unlike other people in the business of the time, the Holy Prophet ﷺ was extremely honest and fair in his dealings, and never made a wrong statement. He was polite with others, and a sincere and straight-forward youth with the best qualities. His strict adherence to truth and unfailing sense of duty earned him the titles of 'Al-Amin' (the Trustworthy) and 'As-Sadiq' (the Truthful). Due to this reason, the Makkans always trusted him for his honesty and fair dealings. They entrusted their valuables and money with him.

## Marriage with Hazrat Khadija

- ❖ At the time of marriage the Holy Prophet ﷺ, was 25 years of age while Hazrat Khadija ؓ was 40 years old.
- ❖ An uncle of the Holy Prophet ﷺ, Abu Talib conducted the 'Nikah' ceremony.
- ❖ 500 silver coins were declared as *Mehar* (dowry).
- ❖ The Holy Prophet ﷺ had two sons and four daughters from this marriage.

The fame of the Holy Prophet ﷺ spread throughout Arabia, and everyone got to know about his special attributes. When Khadija ؓ (a respectful widow of Makkah) heard about it, she invited him to take charge of her business. After consulting his uncle, the Holy Prophet ﷺ agreed and went to Syria as an incharge profit. The amount was so huge that it was beyond the expectations of Hazrat Khadija ؓ. The slave of Hazrat Khadija ؓ, Maisra was with the Holy Prophet ﷺ on that journey. On his return, Maisra spoke very highly about this honest youth of Makkah and Hazrat Khadija ؓ was very impressed completely won over by the fair dealings and the trustworthiness of the Holy Prophet ﷺ.

Hazrat Khadija رضي الله عنها was a noble widow of 40 years and had married twice before. Many chief men of Quraish sought her hand in marriage but she always rejected them. The noble character of the Holy Prophet ﷺ impressed Hazrat Khadija رضي الله عنها so much that she made up her mind to marry him. Three months after the successful journey to Syria, Hazrat Khadija رضي الله عنها sent a marriage proposal to the Prophet Muhammad ﷺ. At that time, the Holy Prophet ﷺ was twenty-five years old, but still, he accepted the proposal after consulting with his uncle. After consulting his uncle, Abu Talib solemnised marriage ceremony (Nikah), and a *mehar* of 500 darhims (silver coins) was paid.

After marriage, Hazrat Khadija رضي الله عنها fully supported Holy Prophet ﷺ in every way she could. She proved to be a never-failing source of solace and encouragement to him in the moments of depression and sadness.

The blessed couple lived a very happy and exemplary life. The Holy Prophet ﷺ had all of his children, except Hazrat Ibrahim عليه السلام from Hazrat Khadija رضي الله عنها. Hazrat Qasim عليه السلام was his eldest son, after whom the Holy Prophet ﷺ is also known as 'Abul Qasim', Hazrat 'Abdullah عليه السلام was his second son, and was called as 'Al-Tayyab' and 'Al-Tahir'. Both his sons died during their childhood in Makkah. Hazrat Zaynab رضي الله عنها (the eldest), Hazrat Ruqayyah رضي الله عنها, Hazrat Umm Kulthum رضي الله عنها and Hazrat Fatima رضي الله عنها (the youngest) were his daughters.

## Fixing of Black Stone

- ❖ The Holy Prophet ﷺ was the most reliable person among Arabs.
- ❖ He resolved the disputed matter of fixing the black stone in the Kabah by putting it on its right place with his hands and by letting every tribal chieftain hold onto one of the sides of the stone carrying sheet while placing the stone.

Due to heavy rains in Makkah, there was heavy flooding, and the building of Kabah was damaged. Hence, the different tribes of Quraish worked together to reconstruct it. When the construction was almost complete, a dispute arose. Every tribe wanted the honour to fit the sacred 'Black Stone' in place. The matter became so heated that swords were drawn and it seemed that a bloody battle was about to start. However, at that moment, an old member of the Quraish tribe, Abu Ummayah bin Mughaurah solved the matter and suggested that the first person who entered Kabah next morning would decide the matter and everyone agreed to this proposal.

The next morning, the first man who entered the sacred Mosque was none other than the Holy Prophet ﷺ. When the people saw that it was Muhammad ﷺ, they cried, "Look! Here is al-Amin (the Trustworthy), here is Muhammad, we agree with him." The Holy Prophet ﷺ found out a very peaceful solution and said, "Take a sheet and put the 'Black Stone' on it. The chief of every tribe will hold the sheet to raise it to the right height." (Ibn-e-Hasham) When the stone reached the required height, the Holy Prophet ﷺ himself took up the stone from the sheet and set it in its rightful position.

Thus, a crisis was resolved, and the possibility of war was averted. This event also bore indications that the leadership of Makkah would go to him in future. At the time of this incident, the Holy Prophet ﷺ was 35 years of age.



# First Revelation



The Mount Hira



The Cave of Hira

- ❖ The Holy Prophet ﷺ would meditate in the cave to firmly establish a strong, personal and spiritual relationship with Almighty Allah.
- ❖ The first revelation was conferred upon Prophet Muhammad ﷺ in the cave of Hira through Arch-angel Jibra'il ﷺ in the month of Ramadan 610 A.D. The Holy Prophet ﷺ was 40 years old at that time.

The youth of the Holy Prophet ﷺ was pristine and stainless. All who came in contact with the Holy Prophet ﷺ were devoted to him; he showed great kindness and sympathy to the poor and helpless, the orphans and the widow, and would always do his utmost to help them. Slaves loved him; to the extent that they wanted to remain in his service eternally than accept their freedom. He was kind and loving to all. He abhorred fighting and bloodshed, and from his childhood he detested idol-worship. During his youth, he often went to the cave of Hira and prayed there for hours to Allah so that the pitiful condition of the Arabs could improve and they attained guidance.

The first signs which indicated the arrival of the revelations were the true dreams of the Holy Prophet ﷺ. Whatever vision he would have in his sleep would occur exactly in reality as he had seen in the dream. After that, he began to enjoy seclusion. He used to retreat alone in the cave of Hira, which was two miles from Makkah. He would spend several days there in devotion, before returning to his family. He used to take some food with him, and when he would come back he would take a fresh food supply for the next period. He continued to do this practice until he received the first revelation in the cave of Hira.



The Holy Prophet ﷺ reached the age of 40 (An age of mature wisdom and perfect understanding), something extraordinary happened. One day in the month of Ramadan 610 A.D, when he was in deep meditation in the cave, the angel Jibra'il ﷺ came to him and said, "Read." He replied, "I am not a reader." What happened next is narrated by the Holy Prophet ﷺ as:

"He held me and pressed me tightly, then he released me and said, "Read." And I replied, "I am not a reader." So, he held me and pressed me hard a second time until I was exhausted, then he released me and said, "Read." I replied, "I am not a reader." He then held me and pressed me hard for the third time. Then he said:

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ۝ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ۝ اقْرَأْ وَرَبُّكَ الْأَكْبَرُ ۝  
الَّذِي عَلَّمَ بِالْقَلَمِ ۝ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ۝

"Read, in the Name of your Lord Who created, created man from clots of blood. Read! Your Lord is the most Bounteous, Who has taught the use of the pen, has taught man what he did not know." (96:1-5)

The Holy Prophet ﷺ returned home trembling and said, "Wrap me! Wrap me!" Hazrat Khadija رضي الله عنها wrapped him and his fear subsided. After that, he exclaimed to Hazrat Khadija رضي الله عنها, "What has happened to me?" and related to her what had happened and said, "I fear for myself." Hazrat Khadija رضي الله عنها replied, "Fear not, be calm and relax. Allah will not let you suffer any humiliation, because you are kind to your relatives, you speak the truth, you assist anyone in need, you are hospitable to your guests and you help in every just cause." (Dalail Al-Nabuwa)

## Conversation with Waraqa Bin Naufal

Waraqa bin Naufal was a cousin of Hazrat Khadija رضي الله عنها and a Christian scholar who confirmed the prophethood of Hazrat Muhammad ﷺ.

Hazrat Khadija رضي الله عنها then took the Holy Prophet ﷺ to Waraqa bin Naufal, her paternal cousin who was a Christian scholar with good knowledge of Arabic, Hebrew and the Bible. He had lost his eyesight as he had grown old. Hazrat Khadija رضي الله عنها said to Waraqa, "Cousin, would you like to hear what your nephew has to say?" Waraqa said, "Well, nephew, what have you seen?" The Holy Prophet ﷺ told him what he had witnessed. When he finished, Waraqa said, "It is the same revelation as was sent down to Musa. I wish I were a young man so that I might be alive when your people turn you away from this city." The Holy Prophet ﷺ exclaimed, "Would they turn me away?" Waraqa answered "Yes! No man has ever preached a message like yours but, was met with enmity. If I live until that day, I will certainly give you all my support." (Dalail Al-Nabuwa). Then he leaned forward and kissed the forehead of the Holy Prophet ﷺ. However, Waraqa died soon after that.

Hence, through this meeting, Waraqa bin Naufal interpreted the experience of the Holy Prophet ﷺ and told him that he had received the first Divine revelation. Additionally, he comforted Prophet Muhammad ﷺ.



ﷺ by telling him that he had a special connection with Allah. Waraqa also foretold him about the challenges which he would have to face in the future, and that he would also have to leave Makkah. This incident also reflects the aspect of the life of Hazrat Waraqa bin Naufal, as a believer in true faith.

## The Early Converts

The early converts to Islam are:

- ❖ Among males, Hazrat Abu Bakr Siddique ؓ
- ❖ Among females, Hazrat Khadija-tul-Kubra ؓ
- ❖ Among children, Hazrat 'Ali ؓ
- ❖ Among slaves, Hazrat Zaid ibn Haritha ؓ

Six months after the first meeting with Jibra'il ؑ, the Holy Prophet ﷺ saw the angel seated on a chair between heaven and the earth. The Holy Prophet ﷺ came home with excitement and asked Hazrat Khadija ؓ to wrap him up. Then the revelation came, "O you who have enfolded yourself within your mantle (of reforms). Arise and warn. And glorify the Dignity of your Lord. And purify your garments. And keep away from idols." (74: 1-5)

The Holy Prophet ﷺ followed the divine call with full determination and courage, and stood up to inform the people about Allah's commandments so that they could be saved from the evil ways of life.

Hazrat Khadija ؓ was the first person, and the first woman who accepted and Hazrat Abu Bakr ؓ was the first male adult to enter the folds of Islam. About Hazrat Abu Bakr ؓ, the Holy Prophet ﷺ once remarked, "I never invited anyone to the faith, who did not show any hesitation in embracing it except Abu Bakr. As for Abu Bakr, when I offered Islam, he showed no hesitation, not even the least." (Dalail Al-Nabuwa)

Hazrat 'Ali ؓ, son of Abu Talib and the cousin of the Holy Prophet ﷺ, was the first youth to accept Islam. At the time of acceptance, he was only ten-years-old. Zaid bin Haritha ؓ, (the freed slave of the Holy Prophet ﷺ) was the first slave to accept Islam, while Umm-e-Aiman ؓ was the first slave girl to accept the Oneness of Allah.

In the early days, the Holy Prophet ﷺ preached Islam secretly. The following persons accepted it; Ammar bin Yasir, Khabbab bin Al-Arat, 'Uthman bin Affan, Abdul Rahman bin 'Auf, Sa'd bin Abi Waqqas, Talha, Arqam, Sa'id bin Zaid, Abdullah bin Mas'ud, 'Uthman bin Maz'un, Ubaidah ؓ and others. A number of them accepted Islam at the hands of Abu Bakr ؓ. This secret mission continued for about three years, during which time 40 people embraced Islam.

The early Muslims were poor and a number of them were slaves. Thus, in the beginning, Islam was spread through these poor (and common) people that Islam was established during its early days.

## A Call to the Nation

- ❖ After three years of secret preaching, Prophet Muhammad ﷺ was divinely ordered to openly proclaim the Oneness of Allah in Surah Al-Muddaththir (74:2-3)
- ❖ People who once spoke very highly of Prophet Muhammad ﷺ, turned into his enemies after he invited them to believe in One God, his Prophethood and the Day of Resurrection.
- ❖ Hazrat Sumayyah ؓ, due to her conversion to Islam, was tortured to death. Thus, she became the first martyr of Islam.

For three years, the Holy Prophet ﷺ preached Islam within a rather narrow circle of his family, his intimate friends and a few strangers. Then, a time came when he was ordered to proclaim Islam openly. Jibraeel ؑ brought the Divine message to him, **"And O beloved' warn your nearest kinsmen"** (26:214).

In accordance with these instructions, the Holy Prophet ﷺ invited notables from Banu Hashim and Banu Muttalib, to his home twice and invited them towards the Oneness of Allah, his Prophethood, and warned them about the hereafter. Their reaction was very rude, especially of Abu Lahab, but Abu Talib promised to protect and help him.

After that, Allah's command came to preach Islam openly to the polytheists, **"Therefore preach openly what you are commanded, and turn away from those who join false gods with Allah"** (15:94).

The Holy Prophet ﷺ then climbed on Mount Safa, in Makkah and called the Quraish to assemble. At that time, it was customary for people to come to the foot of the hill if anyone called out to them from the hilltop. When they gathered, he asked his family members, 'Banu Abdul Manaf' to come nearer and then addressed them in the following manner, **"If I inform you that a big army of the enemy is advancing (on another side of the hill), would you believe me?"** All of them said in one voice, **"Of course we will; you are always truthful."** The Holy Prophet ﷺ then said, **"I ask you to declare that there is no god but Allah, Otherwise I would be of no help to you neither in this world nor in the hereafter. If you believe in it (i.e. Oneness of Allah), I would be a witness for you before Allah, and all the Arabs and non-Arabs would be under you. If you do not accept Allah's message, you shall meet disaster."** (Bukhari)

At this, there was a sudden uproar of anger among the Arab tribes. Abu Lahab (one of the uncles of the Holy Prophet ﷺ) said impudently, **"Did you invite us for this very purpose?"** (Ibn-e-Hasham) No one paid heed to the message and left.



# Opposition and Persecution by the Quraish

- ❖ Every Prophet of Allah was opposed and persecuted by the misguided people.
- ❖ The Holy Prophet ﷺ and his companions were insulted, cursed, mocked, tortured and persecuted in every possible way by the Quraish of Makkah.

The Holy Prophet ﷺ openly declared that the idols were of no use since they could neither help nor harm anyone. He taught the people to adopt the right ways and forbade them from evil. Instead of taking these teachings positively, the people of Quraish took these teachings as an insult to their ways of life, religious customs and the customs of their forefathers. The early success of the Holy Prophet ﷺ was an eyesore for the Quraish. They left no stone unturned to discourage the new converts and to reduce the increasing popularity of the Holy Prophet ﷺ and the New Faith.

They adopted every method to tyrannise the Holy Prophet ﷺ and his few companions. Some of the methods include laying thorns and rubbish in the way of Prophet Muhammad ﷺ, mocking him while he offered prayers and spreading false rumours that he was a poet, a wizard or insane. Even though Prophet Muhammad ﷺ was subjected to all kinds of persecution, he remained firm in his mission, like a rock.

When the Holy Prophet ﷺ did not stop in his mission, the Makkan chiefs decided to approach him and to stop him from preaching the Islam. A group of chieftians met Abu Talib with a grim warning that either he should stop his nephew from preaching or be prepared for the consequences. Seeing the combined force of Makkan chiefs, Abu Talib asked the Holy Prophet ﷺ not to create problems through his preaching. Thereupon, the Holy Prophet ﷺ said, "O my beloved uncle! I will not stop (preaching the Truth) and renounce my mission even if they place the Sun in my right hand and the Moon in my left. Either Allah will give me success or I will be sacrificed for it." These words touched Abu Talib and he assured Prophet Muhammad ﷺ in the following manner: "O my nephew! Go and say what you like. Now nobody will harm you anymore." (Ibn-e-Hasham)

When the Quraish chiefs failed in their attempts to convince Abu Talib, they doubled the persecutions against the Holy Prophet ﷺ and the Muslims. They subjected the Holy Prophet ﷺ to all sorts of tortures. Stones and insults were thrown at him on the streets by the wicked people. Once Abu Jahl, the worst enemy of the Holy Prophet ﷺ placed dirty entrails of a camel on his neck while he was lying prostrating in Prayer. Uqab bin Abi Mu'it put a noose around the blessed neck of the Holy Prophet ﷺ and tried to strangle him. All in all, the Quraish stooped extremely low and tried their best to stop the mission of the Holy Prophet ﷺ.

The slaves who embraced Islam were tortured the most. Their masters treated them worse than animals. Hazrat Bilal ﷺ was an Abyssinian slave of a disbeliever in Makkah. After accepting Islam, he was forced to lie down on the burning sand at mid-day, and a heavy stone was placed on his chest, so that he could not move at all. He was beaten and dragged in the streets of Makkah and was continually threatened to forsake Islam.



or be ready for more punishments. Even under such brutal torture, he resisted and continuously exclaimed 'Ahad' (Allah is One), 'Ahad' (Allah is One). Later Hazrat Abu Bakr ؓ purchased him and set him free.

Hazrat Yasir ؓ and his wife Hazrat Sumayyah ؓ were tortured to death, while their son Ammar bin Yasir ؓ was cruelly treated. One day Hazrat Khabbab ؓ, a poor Muslim, was forced to lie on burning coals and kept there till the coals cooled down. However, despite their efforts, the Quraish failed to prevent the Holy Prophet ﷺ and his followers from following and preaching the message of Islam.

## Causes of the Hostility by the Quraish

- ❖ Islam teaches to believe in One God, while the Quraish believed in many idols, images, and statues.
- ❖ Quraish were involved in various shameful evil activities, whereas Islam strongly discourages such acts.
- ❖ Islam forbids to earn through evil means such as, theft, robbery, plunder, and interest while for the Quraish these vices were their means of earning.
- ❖ The Holy Prophet ﷺ treated black and white, rich and poor, master and slave, learned and illiterate, equally. However, Quraish were proud of their superior status in Arabia.

### Religious Causes:

Islam not only attacked false beliefs of the Quraish but rather, it razed them to the ground. The main teaching of Islam is to believe in One Supreme God, which automatically condemns idol worshipping. This was unacceptable for the Quraish because they were addicted to it and they said that this idol worship had descended from their forefathers. Due to these reasons, they were neither ready to leave idol worshipping nor believe in the life hereafter. Thus, they rose against Islam and strictly opposed it.

### Social Causes:

There were a number of social causes, which instigated the Quraish against the Muslims. Islam strictly favours social equality and justice. It preaches equality and brotherhood. It does not discriminate between the rich and the poor. Such equality and justice was unbearable to the arrogant Quraish. So, they started a violent struggle to save their social position and maintain their superiority.

### Moral Causes:

Quraish indulged in all kinds of sinful acts and were free of all moral and social restraints. They drank wine all day, practised adultery, infanticide (killing of baby girls due to shame) and so on. When Islam condemned these evil practices, they became angry and started hating this religion. Thus, they tortured and persecuted the followers of Islam.



## Political Causes:

The popularity of Islam was a threat to the political authority of Quraish. They feared that Islam might cause their political downfall. They sensed the Holy Prophet ﷺ as an emerging political leader, would rule the city if he succeeded in converting the people to Islam. Hence, the Quraish felt it necessary to stop the rapid spread of Islam.

## Economic Causes:

Islam was a threat to the economic interests of the Quraish. The Holy Kabah was not only a place of worship, but also a centre of economic activities for the Quraish. Being the guardians of the Holy Kabah, they were respected by all the tribes of Arabia. Their trade caravans safely travelled far and wide. The Quraish sensed that with the rising dominance of Islam, they would lose the Holy Kabah, which would result in their economic downfall. Therefore they opposed and resisted Islam with increasing hostility and violence.

These were the main causes that worried the Quraish. Their power and prestige, their wealth and norms of life were at risk. Therefore they opposed and resisted Islam with full might.

## **Migration to Abyssinia – Habsha / Ethiopia**

- ❖ The Holy Prophet ﷺ never migrated to Abyssinia. However, the king of Abyssinia 'Negus' accepted Islam by the motivation of an emigrant cousin of the Holy Prophet ﷺ, Hazrat Ja'far bin Abu Talib ؓ.
- ❖ The Holy Prophet ﷺ, on the death of Negus, led his funeral prayer in the absence of his physical body.

When the unbelievers in Makkah continued their oppression and torture of the Muslims, the Holy Prophet ﷺ permitted the Muslims to immigrate to Abyssinia where the king was just and wronged no one, until Allah delivers them from their difficulties.

The first migration occurred in the 5th year after the revelation and consisted of twelve men and four women. Hazrat 'Uthman ؓ and his wife Hazrat Ruqayya ؓ, the daughter of the Holy Prophet Muhammad ﷺ, headed the migration. Later on Hazrat Ja'far bin Abu Talib ؓ (along with his wife) also joined them, followed by others. The total number of the second batch comprised 83 men and 19 women.

The king of Abyssinia cordially received the immigrants. The Quraish were shocked at this and a row of anger developed. They sent two of their envoys to Negus, the king of Abyssinia, who pleaded before the king to send the immigrants back home. Upon hearing their requests, the king said that he wanted to hear the consent of the Muslims first. The Muslims proposed Hazrat Ja'far ؓ, the Holy Prophet's cousin as their spokesman. He said, "O King we were a wicked and ignorant people who worshipped idols and ate corpses. We committed all types of disgraceful acts and did not pay our due obligations to neighbours and relatives. The strong man of us, suppressed the weak by power. Then Allah raised a Prophet among us whose



nobility, righteousness, good character and pure life were well known to us. He called us to worship only One God — Allah, and exerted us to give up idolatry and stone worship. He taught us to speak the truth, to fulfill the promise, to regard the rights of relatives and neighbours. He forbade us from indecency; asked us to offer Prayer and pay Zakat; to shun everything foul and to avoid bloodshed. He forbade adultery, lewdness, telling lies, misappropriating the orphan's heritage, bringing false accusation against others and all other indecent things to that sort. He taught us the Holy Quran, the divine revelation. When we believed in him and acted upon his nice teachings, our people began to persecute us and to subject us to torture. When their cruelties exceeded all bounds, we took shelter in your country by the permission of our Prophet ﷺ." (Ibn-e-Hasham)

The king then asked Hazrat Ja'far ؑ to recite some portion of the Holy Quran. He recited a few verses from the beginning of *Surah Al-Marium*. The recitation of the Holy Quran illuminated the hearts of the king and the Christian priests present there, and tears flowed down their cheeks and wetted their beards. The king remarked, "By God, these words and the words of the Bible are the rays of the same light." (Ibn-e-Hasham) He told the Quraish ambassadors that he would, by no means, hand over the refugees to them.

## Boycott of Hashemites by Quraish

- ❖ Muslims were exiled from Makkah to the barren and isolated valley known as 'Sha'ab of Abu Talib' for three years with complete ban on all essential items to reach them.
- ❖ The ban ended miraculously when the entire written pact was eaten away by the earthworms, except the name of 'Allah'.

The non-believers of Makkah, having exhausted all their resources of persecution, injury and condemnation of the Holy Prophet ﷺ, now resorted to boycott him and members of his noble family, Banu Hashim, who supported him.

In the 7th year of the Holy Prophet's mission, all the chiefs of Makkah drafted an agreement against the Hashemites. Under the agreement, the total boycott of Hashemites was proclaimed; nobody was entitled to have any relation with them including the sale of foodstuff until the Prophet Muhammad ﷺ was executed or handed over to Quraish. The agreement was signed by all the leaders of Makkah and was hung on the Kabah, so that no one could dare to violate it.

Thus, the Holy Prophet ﷺ, along with Abu Talib and his family, was compelled to retire into a secluded valley of Makkah known as 'Sha'ab of Abu Talib'. It followed a period of great hardships for Banu Hashim and the Muslims. All the supplies of basic needs to the valley were cut off. The plight of children was particularly pitiable. The situation became so bad that they had to eat leaves of wild plants to survive. This state of affairs continued for three years.

At last, some of the kind Quraish leaders were deeply moved by the sufferings and the hardships of Banu Hashim and took the initiative to end the social boycott. In addition, Allah revealed to the Holy Prophet ﷺ that the earthworms had eaten everything that had been written in the pact except the name of Allah. When the Quraish leaders viewed the paper they had signed and found this to be true, they ended the boycott.



The Quraish failed at achieving their goal and were unable to stop the spread of Islam. Rather, the boycott publicised the whole affair, and more people began to wonder about the brutality and injustice of the Quraish.

## The Year of Sorrow

In the 10th year of his mission, Prophet Muhammad's ﷺ two supporters, his first wife Hazrat Khadija رضي الله عنها and his uncle Abu Talib passed away, which saddened him.

Shortly after the boycott, the uncle who loved Prophet Muhammad ﷺ the most, the one who had supported and protected the Holy Prophet ﷺ in every situation, i.e. Abu Talib passed away. His death in the 10th year of his mission left the Holy Prophet ﷺ grief-stricken. The death of Abu Talib was followed by another sad event—the death of his beloved wife Hazrat Khadija رضي الله عنها. The Holy Prophet ﷺ called this year, 'Aam al-Huzn' or 'The Year of Sorrow'.

## Visit to Ta'if

- ❖ The Holy Prophet ﷺ spent the worst day of his life in Ta'if where he was severely tortured and persecuted.
- ❖ It was in this valley where the angel of the mountains appeared and sought Prophet Muhammad's ﷺ permission to crush the arrogant disbelievers of Ta'if, under the mountain for their misbehaviour with the Holy Prophet ﷺ but the Holy Prophet ﷺ did not allow him, rather he prayed for their children.

10 years had passed since the Holy Prophet ﷺ brought the message of Islam to the people of Makkah, but they remained hostile to him. The death of his dear wife and uncle, and the constant hostility of Quraish disheartened the Holy Prophet ﷺ.

The Holy Prophet ﷺ then turned his attention towards the next biggest city of Arabia — Ta'if, a city 60 miles from Makkah and was accompanied by Zaid bin Haritha رضي الله عنه. He invited the leaders of this town to Islam. However, all the chieftains of the clan refused even to listen to the Holy Prophet ﷺ and treated him in a very rude manner.

When the Holy Prophet ﷺ was leaving the town they incited the mob to pelt him with stones. He was pelted so badly that his whole body was covered with blood and his shoes were clogged to his feet. When Hazrat Ayesha رضي الله عنها asked the Holy Prophet Muhammad ﷺ if he had ever experienced a day worse than the day of Uhud, he said, "When in Ta'if, I was rejected and I returned sad and depressed. Allah heard my prayer and sent Jibra'il and the angel of the mountains. He told me that he was ready to allow the mountains around Makkah to close in on its inhabitants if I ordered him to do so, but I said: 'I hope that Allah will bring of their offspring, those who will worship Him alone.'" (Bukhari)

Bleeding and exhausted, the Holy Prophet ﷺ was in search of a shelter. About three miles from Ta'if (on his way to Makkah), he saw a garden whose owner was 'Utba-bin Rabi'a, a non-believer of Makkah. On seeing the Holy Prophet ﷺ, he was moved and sent him a bunch of grapes through his Christian slave. After resting there for some time, he left for Makkah.



The Taif city today

On the eve of his return to Makkah, he offered prayers at Nakhla, a place in the suburbs of Makkah. While he was offering his prayer, a group of jinns passed by him. The jinns listened to the Holy Prophet's recitation and requested him to allow them to enter the fold of Islam. The Holy Prophet ﷺ then returned to Makkah, under the protection of Al-Mut'im ibn Adei.



# Mi'raj

The journey of the Holy Prophet ﷺ at the night of 27th Rajab, from Makkah to Jerusalem and through the heavens to the sublime throne of Almighty Allah, is called (Mi'raj) or the ascension journey.

The last days of the Makkan phase of the Holy Prophet's ﷺ life is noted for his miraculous journey known as 'The Ascension' or Mi'raj. On the night of 27th of Rajab, 18 months before the migration to Madinah, Prophet Muhammad ﷺ travelled from Makkah to Al-Aqsa Mosque in Jerusalem on a heavenly ride known as *Burraq*. At Al-Aqsa Mosque, he led the congregational prayer which was attended by all the previous prophets. After the prayer, Prophet Muhammad ﷺ ascended towards the heavens by climbing the heavenly stairs. After reaching the heavens, he moved forward on the wings of the angels till the seventh heaven, and after that, he journeyed till *Sidrat-ul-Muntaha* on the wings of the Arch Angel Hazrat Jibarel. After reaching *Sidrat-ul-Muntaha*, he journeyed towards a place called non-spatiotemporal existence (a place where space and time and all other variables do not exist) while riding another heavenly ride named 'Rafrat' and was blessed with the opportunity of being in the immediate presence of God Almighty. No one else has ever travelled nor can travel as far as the Holy Prophet ﷺ did. The Holy Quran states this event in the following manner, "Glory be to Him, who carried His servant by night from the Sacred Masjid to the distant Masjid - the precincts of which We have blessed - in order that We might show him some of Our signs." (17:1)

Allah invited the Holy Prophet ﷺ to the heavens and beyond to show him signs such as the Divine Tablet, Paradise and Hell. Through this journey, Almighty Allah consoled the Holy Prophet ﷺ after a sequence of hardships in Makkah and Taif.

After the Mi'raj when the Holy Prophet ﷺ came back to Umm-e-Haani's house, the mat on which he had been sleeping was still warm and the water of his Wudhu was still flowing. This physical ascension of the Prophet Muhammad ﷺ is one of his greatest miracles and clear evidence of his Prophethood and excellence.

## The reaction of Holy Prophet ﷺ to the Persecution of Quraish: An example for Muslim Believers

- ❖ The Holy Prophet ﷺ showed remarkable patience over the extreme and cruel persecution by Quraish.
- ❖ He remained steadfast, despite bearing every problem and kept firm trust in Allah in every difficult situation.

Despite all the persecutions, the Holy Prophet ﷺ continued his mission of preaching Islam. This example teaches Muslims to be consistent, firm and steadfast in all difficult times. It also teaches them not to give up.

our efforts despite the adverse situations or short-term failures. Hence, we should not show frustration and disappointment at the time of difficulties and hardship.

The Holy Prophet ﷺ bore all hardships with patience and endurance. This sets an example for Muslims to be patient and tolerant in the time of difficulties. They should not lose hope. They should have full faith in Allah's guidance help and assistance.

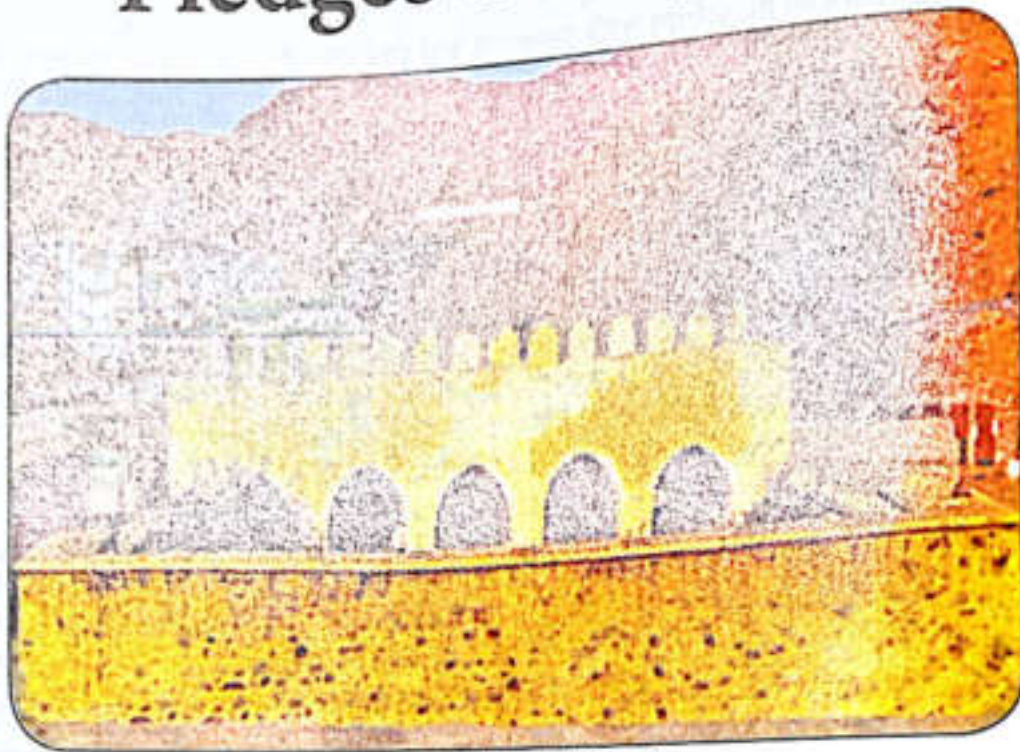
When the cruelties of Makkans crossed all limits and it became very difficult to live and practice Islam in Makkah, the Holy Prophet ﷺ asked his companions to migrate to Abyssinia in 615 A.D. This provides an example to Muslims to leave a place where their life is in danger and where they find it difficult to practice Islam. They should migrate to another place which is safe and secure.

When the Holy Prophet ﷺ realised that the Makkans would not accept his mission, he decided to go to Ta'if and preach there. It provides a perfect example for the Muslims, that when they are unable to achieve their objectives in one place; they should try to achieve them at another one. It also teaches us to have different options to achieve one goal. If one does not work, another may work.

Despite the mounting difficulties in his mission, the Holy Prophet ﷺ exhibited complete trust in Allah. He did his duty and delivered Allah's message to the best of his ability. Hence, we also learn to put our trust in Allah and to depend on Him in all difficult situations. As the Holy Quran states: **"When you have made a decision, put your trust in Allah, for Allah loves those who put their trust in Him"** (3:159).



# Pledges of 'Aqaba



Masjid Al-Bai'ah at Al-Aqabah

- ❖ There are two pledges of 'Aqaba.
- ❖ These pledges opened the door of migration to Madinah for the Holy Prophet ﷺ as he was formally invited to immigrate to Madinah.

At the time of Hajj (pilgrimage) the Holy Prophet ﷺ would recite the Holy Quran and call on the people to worship Allah alone and believe in him as Allah's Messenger.

In the 11th year, while at 'Aqaba, the Holy Prophet ﷺ met a group of six men from Yathrib. They were from the tribe of Khazraj. The Holy Prophet ﷺ approached them and told them about the teachings of Islam. They listened to him, appreciated his teachings and accepted Islam.

## The First Pledge of Al-'Aqaba

In 621 A.D. 12 people from Madinah came to the Holy Prophet ﷺ at 'Aqaba and promised to believe in One God and to lead their lives according to the teachings of Islam.

The six new converts of Yathrib (al-Madinah) returned to their town and told their fellows about the Holy Prophet ﷺ and the new faith. The following year twelve more men from Yathrib, came at the time of Hajj

and accepted Islam. They took a pledge, at Al-'Aqaba to believe in the Oneness of Allah, to avoid all sinful activities and to obey the Holy Prophet ﷺ in all matters. This pledge is known as the First Pledge of Al-'Aqaba. The Holy Prophet ﷺ instructed them to spread Islam in the city of Yathrib and sent Hazrat Mus'ab bin Umair ﷺ with them to assist them in the missionary task. Their mission was a great success, and Islam entered every family of Yathrib.

## The Second Pledge of Al-'Aqaba

In 622, 75 people accepted Islam and invited the Holy Prophet ﷺ to their city Yathrib which he accepted.

The Holy Prophet ﷺ anxiously waited for the arrival of the next pilgrimage. In 622 A.D at the time of pilgrimage, a group of 75 people from Yathrib came to Makkah. They met the Holy Prophet ﷺ during the night at the same place, Al-'Aqaba so that their conference with the Holy Prophet ﷺ would remain secret. The Holy Prophet ﷺ brought his uncle, Hazrat Abbas to the meeting. He was not a Muslim yet, but he was very sympathetic to the cause of Islam. The people from Yathrib invited the Holy Prophet ﷺ to migrate to their city. At this, Hazrat Abbas pointed out the risk, which they would bring upon themselves by inviting the Holy Prophet ﷺ to their city. But they replied with one voice that they would put their own lives in danger to protect the Holy Prophet's life. Thus, they pledged at the hands of the Holy Prophet ﷺ on his obedience, protection and the promotion of Islam. This was the Second Pledge of Al-Aqaba.

The meeting ended, and the Holy Prophet ﷺ appointed twelve people from their group and gave them the task of promoting Islam in their respective areas. After that, he returned to his house.



# Migration to Madinah

## Events that Led to Migration to Madinah

These events led to Migration to Madinah
Opposition, persecution and torture
Successful migration to Abyssinia
Boycott of Banu Hashim
Death of Abu Talib and Hazrat Khadija ؓ
Pledges of Al-'Aqaba
Quraish's attempt to assassinate the Holy Prophet ﷺ
Divine permission for migration

There were a number of events, which led up to the migration to Madinah. The most important of them was the increasing opposition of the Quraish. The wealthy and influential chiefs of Quraish took the lead in opposing Islam. Within a few years, it became extremely difficult for the Holy Prophet ﷺ and his followers to survive in Makkah. They had to find a place where they could live in peace.

The successful migration to Abyssinia in 615 A.D. also encouraged the Holy Prophet ﷺ that Muslims might have a free, peaceful and a better life in Madinah.

Another significant event was the social boycott of the tribe of the Holy Prophet ﷺ by the Quraish. It was enforced to stop the missionary activities of the Holy Prophet ﷺ. The tribe was forced to live in a small valley. The boycott continued for three years. It was the time of great difficulties and hardships. It forced the Holy Prophet ﷺ to think seriously to move to a safer place.

Thereafter, the death of his uncle Abu Talib and wife Hazrat Khadija ؓ deprived him of two great supporters which resulted in increased persecution by the Quraish and made his life more difficult in Makkah.

The Pledges of Aqabah contributed a lot in encouraging the Holy Prophet ﷺ to decide to migrate to Madinah. These pledges took place in the 12th and 13th year of Prophethood, respectively at Al-Aqabah. In the First Pledge, 12 people from Madinah embraced Islam and in the Second Pledge, 75 people came from Madinah and met the Holy Prophet ﷺ at Al-Aqaba at night. They all pledged to obey him. At the same time, they invited the Holy Prophet ﷺ to Madinah and promised their full support. The Holy Prophet ﷺ accepted their invitation.

The immediate event that led to the migration was the Quraish meeting at Dar-un-Nadwa, the council hall, in which they decided to assassinate the Holy Prophet ﷺ. However, before the Quraish could implement their plans, Almighty Allah informed His beloved Prophet ﷺ of the Quraish conspiracy and ordered him to migrate to Madinah.

## The Events of Migration

After the Second Pledge of Aqaba, the Holy Prophet ﷺ allowed Muslims to migrate to Madinah and he himself waited for Allah's order for himself. Muslims started to migrate to Madinah in large numbers. Some Muslims were unable to migrate since they were poor and had no means to travel.

### Conspiracy at Dar-un-Nadwa

Dar-un-Nadwa was the council hall. It was in this hall where the non-believer elite decided to get rid of Islam, by assassinating the Holy Prophet Muhammad ﷺ in a joint attempt.

The migration of Muslims made the unbelievers of Makkah furious. In 622 A.D., the leaders of the Quraish met in the council hall, called 'Dar-un-Nadwa'. Leaders of various clans attended the meeting. Each of them expressed his opinion. One said, "Tie up his hands and feet and keep him interned in his house." Another interjected, "It is enough to banish him." Finally Abu Jahl suggested, "Let each clan nominate a representative, and together they should attack him and kill him. This way his family could not take vengeance of blood and the blood-money would be spread over all clans." The leaders immediately accepted this last suggestion, and they prepared to surround the house of the Messenger of Allah. All of them gathered around his house, took their positions and waited for the Holy Prophet ﷺ to come out.

### The Holy Prophet ﷺ leaves his house

#### Miracle of Quranic Recitation

The Holy Prophet Muhammad ﷺ recited verses from Surah Al-Yaseen, which made him invisible to the enemies' eyes who had surrounded the Prophet's ﷺ house from all sides.

Allah informed the Holy Prophet ﷺ about the evil design of the Quraish and ordered him to migrate to Madinah in the following manner: **"And O Beloved Prophet! Remember when the infidels were plotting against you, to confine you or to slay you or to drive you forth. They plot and plan, and Allah too plans, but the best of planners is Allah"** (8:30).

The Holy Prophet ﷺ told Hazrat 'Ali ﷺ to stay in Makkah and return all the possessions of other people, that had been in their house for safe keeping. The Holy Prophet ﷺ had a green sheet that he used to cover himself in bed. He gave Hazrat 'Ali ﷺ that green sheet and said, **"Lie on my bed and cover yourself with this sheet. No harm will come to you."** (Mawahib ul-Ladunya)

Then the Holy Prophet ﷺ left for Madinah, his house was under the close supervision of the enemies, who had surrounded it from all sides. The Holy Prophet ﷺ recited verses of Surah Al-Yaseen on a handful of gravel and sprinkled it on the faces of the enemies, which temporarily deprived them of their vision.



## The Journey to Yathrib

- ❖ The cave of Thawr, is the second most important cave in the life of the Holy Prophet Muhammad ﷺ after the cave of Hira, where he stayed for three days and nights with Hazrat Abu Bakr Siddique ﷺ during their migration journey.
- ❖ Masjid-e-Quba is the first ever built Masjid by the Holy Prophet ﷺ and his followers.
- ❖ The first Friday prayer was offered in the migration journey at Bani Saleem's quarters on 12th of Rabi-ul-Awwal, the 13th year of Prophethood.
- ❖ Hazrat Abu Ayyub Ansari ﷺ was the first host of the Holy Prophet ﷺ in Madinah, where he stayed for seven months.
- ❖ After the migration journey, the name of this city was changed from Yathrib to Madinah-tul-Munawwarah.

Hazrat Abu Bakr ﷺ prepared two camels with the necessary provisions for their journey. He hired a guide who knew the roads leading from Makkah to Madinah. The Holy Prophet ﷺ and Hazrat Abu Bakr ﷺ left Makkah the first day of Rabi Al-Awwal. Rather than heading north toward Madinah, they went southward to Yemen to outwit those who were chasing them.

They reached the mountain of Thawr, where they stayed in a cave at the top of the mountain. Hazrat Abu Bakr ﷺ entered the cave first to ensure its safety for the Holy Prophet ﷺ. They stayed in the cave for three nights. Abdullah, the son of Hazrat Abu Bakr ﷺ, would stay with them at night and then early in the morning, he would return to Makkah to learn what the Quraish were plotting. In this way they were kept informed about the updates and situation in Makkah. Amir, Hazrat Abu Bakr's ﷺ slave, was a shepherd, and would cover the footsteps of Abdullah between Thawr and Makkah by herding sheep around that area. Secondly, he would also provide Abdullah with fresh milk for the Holy Prophet ﷺ and his companion. Besides, Hazrat Asma ﷺ, the daughter of Hazrat Abu Bakr ﷺ was also assigned to bring food.

Quraish offered one hundred camels for anyone who could bring the Prophet Muhammad ﷺ and Hazrat Abu Bakr ﷺ back to Quraish, dead or alive. Some reached the cave of Thawr, but turned back when they saw an acacia tree, about the height of a man, in front of the cave and a spider had woven its web at the entrance. Two pigeons had come to nest at the entrance as well. All these indicated that the cave was empty and no one could possibly be there inside.



The Mountain of Thaur



While in the cave, Hazrat Abu Bakr ؓ was afraid when he looked up and saw the feet of the men chasing them. He said to the Holy Prophet ﷺ, "O Messenger of Allah! If one of them looks down, he will certainly see us!" The Holy Prophet ﷺ consoled him by saying, "Have no fear for Allah is with us" (9:40).

On Monday, the 8th of Rabi Al-Awwal, they reached Quba, which is located at a short distance from Madinah. Most of the emigrants from Makkah had first stayed here, and many of them were still here. The Muslims who were present there were very happy to see the Holy Prophet ﷺ. The Holy Prophet ﷺ stayed in Quba for four days, and built the first Masjid of Islam over there. That Masjid is called, 'Masjid-e-Quba'.

On the fifth day, Friday, the 12th of Rabi Al-Awwal, it was time for the Friday payer. The Holy Prophet ﷺ and his companions were in Bani Salem, where they prayed the first Friday prayer. The Holy Prophet ﷺ delivered his first Friday sermon.



Masjid-e-Quba



The Friday Prayer Masjid

After leading the Friday prayer, the Holy Prophet ﷺ resumed his journey towards Madinah. The tribes and families of Madinah came streaming forth, and all the people gave him a warm reception after he entered Madinah. Not all of them were Muslims, there were some Jews, as well. The camel of the Holy Prophet ﷺ moved freely and stopped before the house owned by Hazrat Abu Ayub Ansari ؓ. The Holy Prophet ﷺ stayed in this house for seven months, until the building of the Masjid and his own apartment was completed. From the time the Holy Prophet ﷺ started to live in Yathrib, its name was changed to 'Madinah-tun-Nabi' — the City of the Prophet ﷺ.



The House of Hazrat Abu Ayub Al-Ansari in Madinah



## Importance of the Migration

- ❖ Migration of the Holy Prophet Muhammad ﷺ was the turning point in the history of Islam. It helped in the establishment of Islam and protected Muslims from many evils.

The migration from Makkah to Madinah was the greatest event in the history of Islam. It was the turning point in the life of the Holy Prophet ﷺ. It is also the starting point of the Islamic calendar.

The migration, in reality, saved Islam. Before the migration, Islam was a religion of a persecuted minority in Makkah. For 13 long years, the Holy Prophet ﷺ had endeavoured to convert the Quraish by peaceful preaching, but only a hundred Makkan families accepted his message. During the last three years of his mission in Makkah, the progress of Islam had practically come to a standstill. The prospects of Islam's success in Makkah were dim. This migration brought about the success of Muslims in establishing and promoting the cause of Islam.

After the migration, Islam thrived as a complete code of life. Although the basic features and principles of Islam, such as the belief in God, the Last day, Paradise etc. were revealed in Makkah, but Islam became a complete religion after this migration.

Muslims were free to practice their religion in Madinah without any fear and hurdle. They could freely act upon their religion without any restrictions.

This migration gave an opportunity to the Holy Prophet ﷺ to establish an Islamic state. It was completely based upon the principles laid down in the Holy Quran. On the other hand, setting up such a state was out of the question in Makkah.

The migration gave the Holy Prophet ﷺ a distinctive position. He was not only received very warmly, but was also nominated as the head of Madinah. Thus, the migration to Madinah was such an event that changed the entire course of Islamic history.

## The Social and Political Conditions of Madinah at the Arrival of the Holy Prophet ﷺ

Madinah, like any other place in Arabia, was the arena of tribal disputes and communal and ethnic confrontations.

Before the migration of the Holy Prophet ﷺ, Madinah was inhabited by the three tribes of Jews (namely; Banu Nadeer, Banu Qurayizah and Banu Qaiynuqa) and two idol worshipping tribes known as Aus and Khizraj. The Jews, because of their religious unity were prosperous. On the other hand, there was neither unity nor peace between the tribes of Aus and Khizraj. These quarrels between Aus and Khizraj became more frequent which ruined the economy of Madinah and caused severe damage to its prosperity. This was before the migration of the Holy Prophet ﷺ.

In order to put an end to their troubles, both the tribes, Aus and Khizraj, were willing to choose Abdullah bin Obay, one of the leaders of Khizraj as the chief of the city. However, when the Holy Prophet ﷺ migrated to Madinah, they selected the Holy Prophet ﷺ as their ruler because they feared that Abdullah bin Obay would not be impartial. The people wholeheartedly welcomed the Holy Prophet ﷺ, but Abdullah bin Obay became his lifelong enemy. He blamed the Holy Prophet ﷺ for his failure of becoming the king of Madinah. He formed his own group known as the 'Munafiqeen' or the Hypocrites. They strongly opposed Islam and the Holy Prophet ﷺ in Madinah.



# First Year after Hijra

## Construction of Masjid

- ❖ Masjid (Mosque) of the Holy Prophet ﷺ in Madinah is the second most sacred Masjid, after Holy Kabah.
- ❖ Reward of one single prayer in this Masjid is akin to reward equal of 50,000 prayers.
- ❖ Masjid-e-Nabawi was the first religious, socio-political and cultural centre of Muslims.

The first thing that the Holy Prophet ﷺ did when he arrived in Madinah was that he constructed a Masjid (Mosque). A suitable site was selected for it and the land which belonged to two orphans (Sahal and Sohail) was purchased for ten gold coins.

The Masjid (Mosque) was square in form, each side measuring approximately 50 yards, facing towards the north. The walls of the Masjid were made of mud bricks and the roof was covered with palm leaves and twigs supported by the trunks of palm trees. The floor was made of palm leaves as well.

To the north of the Masjid (Mosque), a place was reserved for those companions of the Holy Prophet ﷺ who devoted their full time for the study of religion. They were known as 'Ashab As-suffah' or 'the People of the Platform'. This was the first educational institution of Islam and was attached to the Masjid. Adjoining the Masjid two apartments were erected for the household of the Holy Prophet ﷺ.

In this simple structure of the Masjid (Mosque), the Muslims met five times a day to worship together and to learn from the Holy Prophet ﷺ. All decisions and expeditions were made from the Masjid (Mosque) after due deliberation and consultation. It served as the spiritual, religious, social, cultural, educational and political centre for the Muslims of Madinah.

## Azaan (Call for prayers)

- ❖ Azaan is the symbol of Muslim unity, which is called out in Arabic.
- ❖ Azaan is the symbol of Islam which despite the difference of languages unites Muslims of various origins.
- ❖ Hazrat Bilal ؓ was given the title of 'First Moazzin of Islam, and 'Moazzin of the Prophet ﷺ'.

In Madinah, a problem emerged. They did not know how to summon the Muslims to the Masjid for the prayers. The Jews summoned their congregations to the synagogue by blowing trumpets, the Christians by striking bells. The Holy Prophet ﷺ did not like these customs, and he did not want to use these practices as a call for prayer for Muslims.

It is narrated that Hazrat Zaid ؓ and Hazrat 'Umar ؓ both dreamt the same wording which they narrated to the Holy Prophet ﷺ. He was pleased and approved the wording for calling out people for congregational prayer. Hazrat Bilal ؓ was appointed as the first 'Muazzin' to summon the worshippers for the obligatory congregational prayers.

## Brotherhood

**"The believers are but a single brotherhood." (49:10)**

- ❖ The Holy Prophet ﷺ established the brotherhood among people who were thirsty for each other's blood.
- ❖ New concept of 'brothers in faith' was practically established for the first time in the human history.

The Muhajireen (the emigrants) from Makkah had arrived in Madinah in a state of helplessness. They had left their houses and properties for the sake of their faith and had arrived in Madinah empty-handed. A great number of them were in a state of great distress and want. Therefore, it was extremely necessary to make arrangements for their settlement. The Holy Prophet ﷺ established a new bond of brotherhood between the Muhajireen (emigrants) and the Ansar (helpers of Madinah) to motivate his followers and to invigorate them for the challenging circumstances. This brotherhood is also known as 'Mawakhaat'. In this way, each Ansar became a brother of a Muhajir and shared wealth and property with his new brother-in-faith. Allah paid tribute to both the Muhajireen and the Ansar for their sacrifices and cooperative behaviour and character in the following manner: **"Undoubtedly, those who believed and migrated for Allah and fought with their wealth and their lives in the Way of Allah, and those who gave shelter and helped, they are heirs of one another"** (8:72).

Thus, the Muslims from Makkah found their new home. It was a rare and unique scene of ideal love, kindness and sympathy, which Islam presented by cementing the two people, quite alien in race and culture, together in the path of fraternity and brotherhood. This brotherhood was not based on kinship but on faith. The emigrants demonstrated their nobility of conduct and character, and avoided to ask for help as much as they could. As they had been expert businessmen, they soon started their trade and business, and made wealth in a short time. It is reported that Hazrat Sa'ad ؓ, an Ansar, said to his fellow brother, Hazrat Abdul Rehman bin 'Auf ؓ who was a Muhajir, **"I am the richest man amongst the helpers. I am glad to share my property half and half with you."** Hazrat Abdul Rehman bin 'Auf ؓ did not accept this offer and said, **"Kindly direct me to the market so that I may make my fortune with my own hands."** (Bukhari)

The atmosphere of brotherhood created by the Holy Prophet ﷺ produced very healthy results. Extremely old enmities amongst the different tribes came to an end. It also helped to establish a strong and united Muslim army, that later crushed the military strength of Quraish and later on, of all the non-believing Arabs.



## The Treaty of Madinah

The Treaty of Madinah was signed to promote a peaceful and cordial relationship between the Holy Prophet ﷺ and Jews of Madinah.

After easing the financial distress of the Muhajireen through the establishment of brotherhood, the Holy Prophet ﷺ turned his attention towards the establishment of friendly relations between the Jews and the Muslims for peaceful co-existence in Madinah.

In this regard, the Holy Prophet ﷺ signed a treaty with the Jews of Madinah. Following are the main conditions of this treaty:

1. The Jews and the Muslims are politically one nation. If someone invades Madinah, they will jointly defend it.
2. The Jews of Madinah will not give refuge to the Quraish of Makkah and their allies against Muslims.
3. In case of controversies and disputes between two groups of people, the decision of the Holy Prophet ﷺ will be final and no one will challenge it.
4. In case of an attack, Jews and the Muslims will help each other.
5. All the people of Madinah will bear the expenses of the battle and share the benefits together.
6. Murder and killing in Madinah will be prohibited.
7. The Jews and the Muslims are free to follow their religion. They will show respect and tolerance toward each other.

This treaty is known as, 'The treaty of Madinah'. It completely changed the political, social and religious life of Madinah. It established political unity, and transformed the city of fighting tribes into a peaceful state. The life and property of every person was protected and the sovereignty of Allah was established. It also guaranteed equal rights and duties to all the citizens of Madinah and granted religious freedom to Muslims. In addition, it gave a leading authority to the Holy Prophet ﷺ. He was not only accepted as the head of state but also a supreme commander and a lawgiver.

# Second Year after Hijra

## Fasting, Zakat, Eid Prayer and Sacrifice

- ❖ Fasting, the third pillar of Islam was made obligatory in 2 A.H., which is observed in the month of Ramadan.
- ❖ Zakat, the fourth pillar of Islam was made obligatory in 2 A.H.
- ❖ Eid prayer was made 'wajib' (obligatory) in 2 A.H. It is a thanksgiving prayer which is offered on the first day of Shawwal.
- ❖ Animal sacrifice was made compulsory in 2 A.H. It is offered on 10, 11, 12 of Dhil-Hajj every year.

At the end of 18 months after the Hijra, fasting was established as an obligatory ritual in the month of Ramadan. The Holy Quran says, **"O you who believe! Fasting is prescribed to you as it was prescribed to those before you so that you may (learn) self-restraint"** (2:183).

It was during this year that the payment of Zakat was also made obligatory by Allah. The Holy Quran states it as: **"And spend in the Way of Allah and cause not destruction by your own hands, and do good. Surely, Allah loves those who are kind"** (2:195). The 'Sadaqat al-Fitr' (Alms on the occasion of Eid) were also enforced and the first congregational Eid prayer was also offered the same year.

Furthermore, the Sacrifice on the occasion of Eid ul Adha was also prescribed this year. The Holy Prophet ﷺ offered Eid prayer and sacrificed two goats.

## Changing the Qibla

- ❖ The direction of Qibla was changed by Almighty Allah from Baitul Muqaddis to Holy Kabah, according to the wish of the Holy Prophet ﷺ.
- ❖ Direction of Qibla (Holy Kabah) is set for Muslims as the centre for all their religious and spiritual activities (worship).

The Qibla is the direction to which a Muslim faces while he/she is praying. When the Holy Prophet ﷺ emigrated to Madinah, the first Qibla was Al-Aqsa Masjid. This was a temporary situation because the Holy Prophet ﷺ wanted to face the Kabah while praying. Allah Almighty granted the wish of his beloved Prophet and declared the following in the Holy Quran: **"Surely, We have observed you turning your face (O Muhammad) towards heaven repeatedly, and We will surely turn you to a Qibla with which you will be pleased. So, turn your face towards the Sacred Masjid (Kabah) at once, and wherever you (believers) are, turn your face towards it"** (2:144).



Thus, in the month of Rajab (or Sha'ban) in 2 A.H., the Qibla was changed from Jerusalem to Kabah as a result of the Divine revelation during the Zuhur prayer in a Masjid, which is now known as 'Masjid-e-Qiblatain' (Masjid of the two directions).



Masjid-e-Qiblatain (Masjid of the two directions)

The change in the direction of Qibla from Jerusalem to Kabah had a deeper significance. It was really the beginning of the national life of Islam; it established Kabah as the religious centre for all the Muslims, as previously it had been a place for pilgrimage for all the tribes of Arabia.

## Battle of Badr

- ❖ Battle of Badr was the first formal battle between Muslims and Quraish of Makkah.
- ❖ Holy Quran has declared this war a criterion between right and wrong.

## Causes of the Battle

The Quraish were greatly displeased with the people of Madinah for giving shelter to the Holy Prophet ﷺ and his companions. They feared that if the Muslims prospered in Madinah, then one day, Islam would spread all over Arabia. Hence, they demanded the Ansar of Madinah to drive the Muslims out. This demand was turned down by the Ansars, which angered the Quraish further. So, to maintain their superiority, they decided to fight the Muslims and crush their strength once and for all.

The Holy Prophet ﷺ sent a group of eight people under the command of Abdullah bin Jahsh to the south of Makkah, to keep an eye on the movements and the activities of the Quraish. The party reached a place called, Nakhla. There, Abdullah bin Jahsh and his companions came across a small Quraish caravan led by a Quraish chief named, Amr bin Hazrami. They attacked the caravan, and Amr bin Hazrami was killed and his two companions were captured, but one escaped to Makkah. Abdullah bin Jahsh returned to Madinah.



with the booty and the prisoners. The Holy Prophet ﷺ was displeased with him for fighting. The incident of Nakhla, however, aggravated the tensions between the Quraish and the Muslims. Quraish were looking for the opportunity to take the revenge of assassination of Amr bin Hazrami from Muslims.

The Holy Prophet ﷺ received revelations in which the permission was granted to wage a holy war against invaders. **"Fight in the way of Allah against those who fight against you; but do not transgress, for God does not love the transgressors"** (2:190) In the light of this verse, Muslims were allowed to defend themselves against any invasion and to use their strength in this respect.

In 624 A.D, Abu Sufyan was returning to Makkah with a trade caravan from Syria. The Holy Prophet ﷺ decided to intercept the caravan on the way, so he dispatched a party of Muslims. However, Abu Sufyan was informed in time, and he diverted his caravan to the Red Sea coast. At the same time, he sent a messenger to Makkah asking for a rescue party. The Quraish leaders led by Abu Jahl, at once raised a well-equipped army of 1,000 to save the caravan and to teach a lesson to the Muslims for daring to obstruct their trade route. The army consisted of 200 horsemen and 700 camels.

A couple of days after the departure of the army from Makkah, Abu Sufyan with his caravan safely reached the city. On his arrival, he wrote to the commanders of Quraish to return to Makkah, as the purpose for which they had marched out had been fulfilled. Abu Jahl, who was a bitter enemy of the Holy Prophet ﷺ and the Muslims, insisted on advancing towards Badr. His opinion was accepted and the Quraish army advanced forth and camped in the plain of Badr, which is located nearly 60 miles from Madinah.

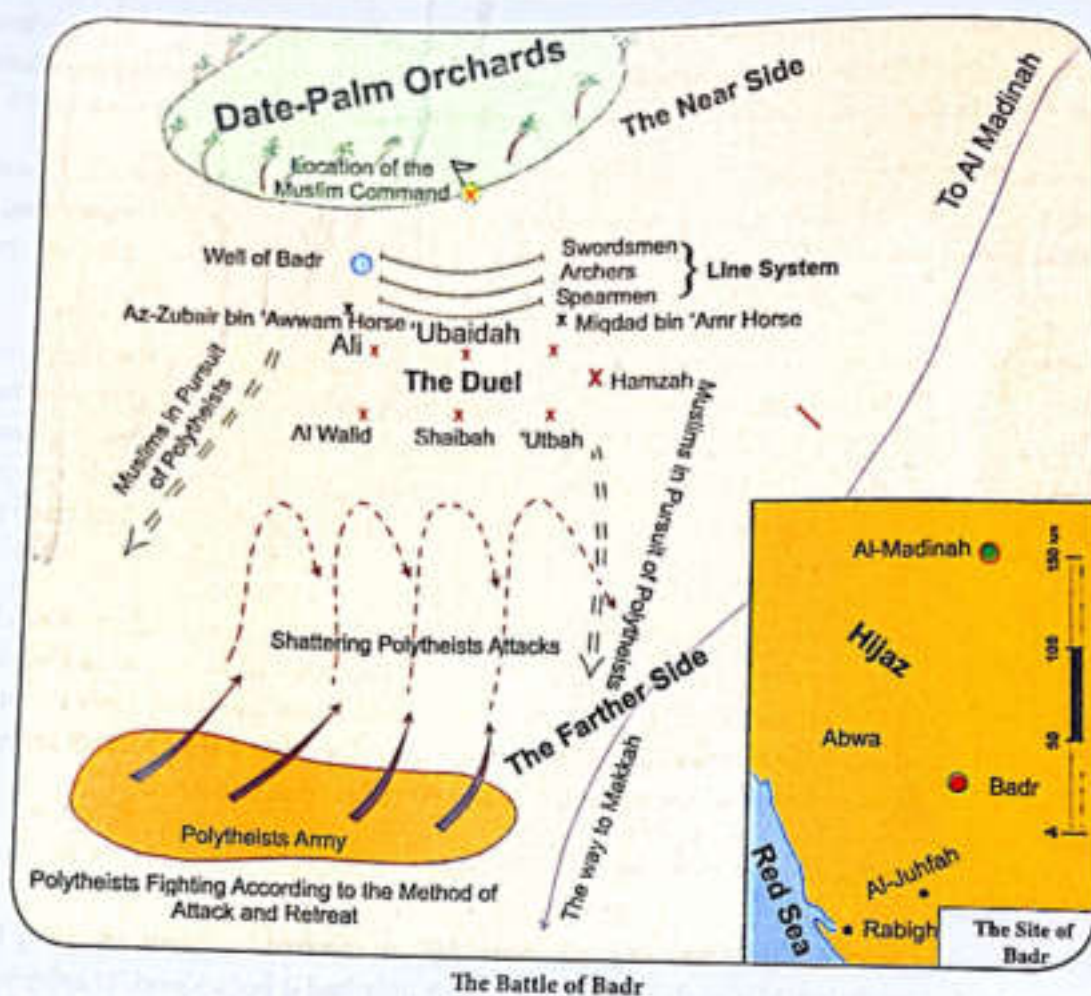
## Events of the Battle

When the news of the departure of the Quraish army from Makkah reached Madinah, the Holy Prophet ﷺ with a small army of 313 men, left Madinah. The Muslim army only had 2 horses and 70 camels. When the Muslim army reached Badr, the Holy Prophet ﷺ prayed to Allah for help in the following manner: **"O Lord! If this little band of Muslims is perished, there will be no one on earth to worship You."** (Mawahib-ul-Ladunya)

The Muslim army had a strategic position. The ground on which the Muslim army stood was hard and firm, as it was a sloping ground of the hill, while the Quraish encamped on flat and sandy soil. On the night before the battle, rainfall started which made the sandy soil extremely difficult to walk on. Furthermore, when the battle started in the morning, the Quraish army was surprised when it saw the Muslim army. Due to divine help, the meager Muslim army seemed like a huge army to the Quraish. Moreover, Allah sent 1000 angels to assist the Muslims in this battle.

Early in the morning, the Quraish army assembled and marched towards the Muslims. When they reached the battleground, the battle started in the classical Arab fashion. Three of Quraish leaders, Utbah bin Rabia, his brother, Shayba and his son, Walid bin Utbah, stepped forward and challenged the Muslims to single combat. At this Hazrat Hamza ﷺ, the uncle of the Holy Prophet ﷺ, Hazrat 'Ali ﷺ and Hazrat Ubaydah bin Harith ﷺ, the cousins of the Holy Prophet ﷺ came out. In a short time, Hazrat Hamza ﷺ killed Utbah, Hazrat 'Ali ﷺ killed Walid, while Hazrat Ubaydah ﷺ with some difficulty and with the help of his two companions also killed Shayba.





These single-handed combats were followed by an allout attack by the Quraish upon the Muslims. Quraish fought with great courage. But with the special help of Allah and an excellent battle strategy of Holy Prophet ﷺ, the Muslims fighting well and were breaking the morale of the army of the Quraish. When the battle reached its critical phase, the Holy Prophet ﷺ lifted a handful of gravel and hurled it on the face of the enemy, which confused them more, and they began to flee. The prominent leaders were either killed or made prisoners. Abu Jahl, the commander of the Quraish army, was killed by two teenaged boys of the Ansar named Ma'uz and Mu'awiz. Throwing their arms, equipment and baggage all around the battlefield, Quraish warriors fled to Makkah and Muslims won the battle. They Quraish army left behind 70 men dead and 70 were taken as prisoners of war while only 14 Muslims were martyred. The Muslims also captured camels, 14 horses and a rich store of clothes, carpets and equipment of war.

Indeed, the victory of Badr was a glorious and spiritual victory of Truth ('Haq') over Falsehood ('Batil') with Divine help. The Holy Quran speaks about this at a number of places, "Indeed there was a sign for you in the two hosts, which met together in encounter; one party fighting in the Way of Allah, and the other unbelieving... and Allah strengthens with His aid whom He pleases; most surely there is a lesson in that for those who have eyes to see" (3:13).





Graves of Badr Martyrs

## Importance of the Battle

- ❖ Battle of Badr, proved the truthfulness of Islam and that of the Holy Prophet ﷺ was the true Messenger of Allah.
- ❖ Battle of Badr helped Muslims to uplift the banner of Islam above all other prevailing religious beliefs, creeds, cults and doctrines.

The battle of Badr was a decisive battle. It completely changed the destiny of the Muslims. If the Quraish of Makkah had won the battle, they would have ensured that the fortress of Islam was destroyed once and for all. Resultantly, the world would have fallen once again into ignorance and darkness. But the victory of Islam put an end to the evil plot of the pagans.

The victory at the battle of Badr strengthened the character and enhanced the confidence and self-reliance of the Muslims.

This victory consolidated Islam in and around Madinah. The tribes who were determined to uproot Islam from Madinah became more careful to launch any military action against the Muslims. It also struck terror in the hearts of hypocrites.

The miraculous victory of the small Muslim army at Badr also helped in spreading the religion of peace. This victory proved that Islam was a true religion and was here to stay. Hence, more and more people converted to Islam. Moreover, this victory strongly established the supreme authority of the Holy Prophet ﷺ in Madinah. His Prophethood was confirmed, and he was accepted as the chief judge and ruler of Madinah.

The victory of Muslims at Badr shattered the power and the leadership of the Quraish. A number of their leaders such as Abu Jahl, Utbah bin Rabia, Shayba, Walid and Umayyah bin Khalaf were killed in the battlefield. Abu Sufyan now became the leader of the Quraish but literally their power and respect were both crushed at Badr and they could not launch any decisive battle against the Muslims.



The victory brought a lot of riches to the Muslims. They collected a large booty from the battlefield, which helped to alleviate the poverty of Muslims, and their economic condition also improved.

The prisoners of war were treated very nicely by the Muslims. They were allowed to ride, while the Muslims themselves walked on foot; they were given bread to eat, while the Muslims themselves satisfied their appetites with dates only. This treatment helped to create a very favourable impression of Islam and the Muslims.

Moreover, the victory at the battle of Badr strengthened the character and enhanced the confidence and self-reliance of the Muslims.

## Expulsion of Banu Qainuqa

Banu Qainuqa was one of the three prominent Jewish tribes of Madinah who did not fulfill their promise during the battle of Badr. Therefore, they were expelled by the Holy Prophet ﷺ from Madinah.

Banu Qainuqa was the first Jewish tribe to break the treaty with the Muslims. During the battle of Badr they did not help the Muslims as they were bound to do according to the Treaty of Madinah. Moreover, some Jews of Banu Qainuqa insulted a Muslim woman in the market. A fight took place, and as a result a Jew and a Muslim were killed, which further deteriorated the relationship. The Holy Prophet ﷺ laid siege to their fortresses which continued for 15 days. Afterwards, Banu Qainuqa accepted defeat and were forced to leave Madinah. Some went to Syria while others settled in Khyber.

# Third Year after Hijra

## Battle of Uhud

- ❖ Battle of Uhud was the second battle between Muslims and Quraish.
- ❖ None of the armies could win the battle of Uhud. However, Muslims had to suffer a great loss because of disobedience of the Holy Prophet's ﷺ instruction.

### Causes of the Battle of Uhud

(The Makkans could never even have dreamt about the defeat which they faced at Badr. For the first time, they felt that the Muslims were strong. Due to this defeat, the fire of revenge was quietly burning in the hearts of the Makkans for that crushing defeat. They wanted to destroy the Muslim state of Madinah because it was threatening their religious and political influence and their trade in Arabia.)

(Defeat at Badr also put the pride and respect of Quraish at stake. They were humiliated and disgraced before their subservient Arab tribes. They could not bear to face this insult, and wanted to reclaim their superiority by defeating the Muslims. Thus, they were determined to crush the might of Muslims for good.)

To fight the Muslims again, they needed human and other resources. Therefore, they accumulated the profits, which the pagans of Makkah earned from trade and commerce in a year. Moreover, their poets motivated the people by writing instigating poetry to donate generously for this cause. The plan worked, and everyone, including women joined their cause, and a lot of resources were collected. Additionally, the Jews and hypocrites also ensured their full support, and incited Quraish to wage a war against Muslims.

### Events of the Battle of Uhud

A year after the battle of Badr, the battle of Uhud was fought in 625 A.D. The Quraish, led by Abu Sufyan, prepared an army which consisted of 3,000 combatants and 200 horses; besides this they had 3,000 camels. They marched towards Madinah and camped near Mount Uhud.

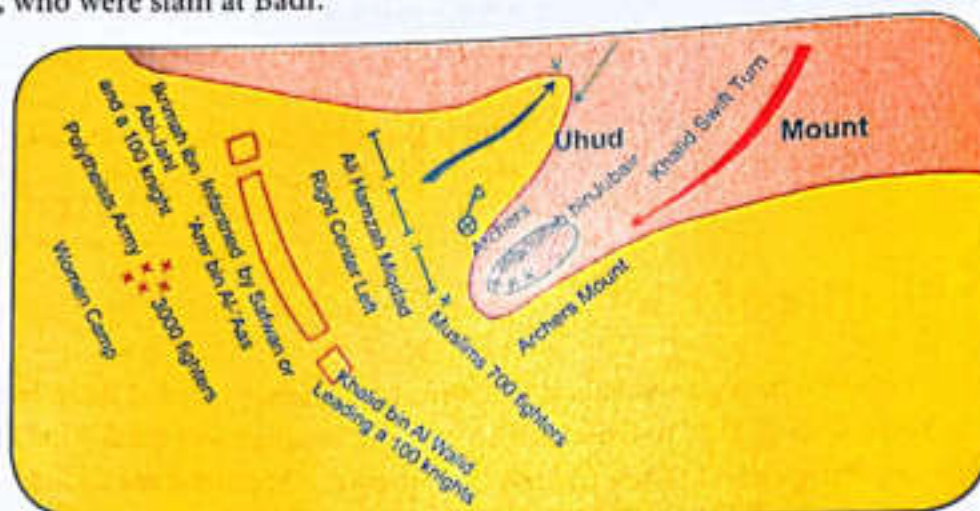
The Muslims of Madinah were completely unaware about the war preparation of Quraish. The Holy Prophet ﷺ got the information, only two or three days before the arrival of the Makkan army near Uhud, through one of his uncles, Hazrat Abbas ؓ.

Upon receiving this news, the Holy Prophet ﷺ held a meeting of the war council, where it was decided to fight the enemy outside Madinah. He marched out of the city with 1,000 men, including 300 men of Abdullah bin Obayi. The Muslim army had hardly marched a couple of miles outside Madinah when Abdullah bin Obayi and his 300 followers deserted the Muslims and went back. The Holy Prophet ﷺ with 700 men reached the foothill of Uhud on 15th Shawwal early in the morning. The Muslims took up the positions upon the Uhud mountain to protect themselves from any attacks which could come from the rear. Still, there were some areas which needed to be guarded. Therefore, the Holy Prophet ﷺ appointed 50 archers under



the command of Hazrat Abdullah bin Jubair رضي الله عنه, to guard the pass with strict instructions not to leave their position at any cost.

The Quraish army was fully equipped with arms and consisted of 700 armoured warriors and 100 cavalrymen among their 3,000 skilled soldiers. Fifteen women were singing provocative poems in the memory of the Makkans warriors, who were slain at Badr.



The war started with rounds of individual duels before the general attack. The great warriors of Islam, Hazrat 'Ali رضي الله عنه and Hamza رضي الله عنه killed a number of eminent Quraish warriors, including their flag-bearer, Talha. Then the general battle started. Muslims fought bravely, they killed and wounded many non-believers. In terror and utter confusion, the Makkans started to flee away from the battlefield, leaving behind their arms and other equipment.

A number of Muslim soldiers started to seize the war-booty and the belongings of the fleeing enemy. Most of the archers, who were appointed on to guard the pass ignored the strict orders of the Holy Prophet ﷺ and left their posts to collect the booty.

Khalid bin Walid (still a non-believer and one of the commanders of the Quraish army) detected the weak point created by the Muslims themselves. He went round to the other side of the Mount Uhud and after killing the remaining few archers, attacked the Muslim army from the rear. When the Muslims, busy in securing war booty, looked behind, found themselves under the flashing swords of the enemy, they lost their senses and a complete confusion prevailed among them. Thus, the trouble started when they disobeyed the Holy Prophet ﷺ.

The infidels killed the flag-bearer of the Muslims, Hazrat Mus'ab bin Umair رضي الله عنه. Seeing this, the fleeing enemy also returned, and they surrounded the Muslim army on both sides. Hazrat Mus'ab bin Umair رضي الله عنه resembled the Holy Prophet ﷺ. Therefore, a rumour was circulated by Makkans that the Holy Prophet ﷺ had been martyred. This alarming news spread like fire and disheartened the Muslims; confusion and disorder spread among them. On the other hand the Holy Prophet ﷺ was guarded by some of his brave followers, like Hazrat Abu Bakr, 'Umar, 'Ali, Sa'ad bin Waqas, Talha, Zubair, Harith and Abu Dajana رضي الله عنه and others.

In the meantime, Hazrat Ka'b bin Malik رضي الله عنه saw the Holy Prophet ﷺ and announced the good news to the Muslims that the Holy Prophet ﷺ was alive. They rushed towards him for his protection. The non-believers tried to reach the Holy Prophet ﷺ with the attempt to assassinate him. The Muslims shielded him from the attack of the non-believers. A number of eminent 'Muhajireen' and 'Ansar' were injured, and many were



martyred. The Holy Prophet ﷺ also received wounds by the hands of the disbelievers. Two rings of the helmet pierced his face when a non-believer injured him on his head. Another infidel threw a stone at the Holy Prophet ﷺ that struck him in his face with the result that two of his teeth were broken. The enemies also showered arrows upon him. Despite all the atrocities of the non-believers, the merciful Prophet ﷺ neither cursed them nor did he think ill of them. He only said, **"How can a people be successful who dye the face of their Prophet with blood while he is calling them to Allah."** He prayed for them, **"O my Lord! Forgive my people, for they do not know."** (Dalail Al-Nabuwa)

The battle then continued with heavy offensives launched by both parties. Hazrat Hamza ؓ, the uncle of the Holy Prophet ﷺ, was martyred by Washshi during the encounter; he was a slave trained by Hinda, wife of Abu Sultan to avenge the death of her father at Badr. The revengeful Hinda had dissected his body and chewed his liver to fulfill her savage vow. The Quraish also mutilated the bodies of the other martyrs.

After some time, the indecisive battle of Uhud concluded. Abu Sufyan, before his departure, declared that this day was in return for Badr and challenged the Muslims to meet them the next year.

70 Muslims were martyred, while 10 Makkans were killed. After burying the martyrs, the Holy Prophet ﷺ returned to Madinah. The Muslims were completely exhausted. However, the Holy Prophet ﷺ feared that the non-believers might attack the Muslims again. Therefore, he asked them to chase the enemy, immediately a party of 70 persons chased the retreating enemy. Upon learning this, Quraish returned home and did not return to attack.

The Holy Quran mentions this battle in the following words, **"Allah did fulfill His promise (of help) to you: in the initial stage of the Battle, it was you who were killing them by Allah's leave until you lost heart and disputed about your duty and disobeyed your leader, when Allah showed you what (the spoils) you coveted"** (3:152).



The Mount of the Archers, with Mount Uhud in the background



The Grave of Hazrat Hamza ؓ  
(Master of the Martyrs)



## Importance of the Battle of Uhud

- ❖ Disobedience of any instruction of the Holy Prophet ﷺ always leads to loss.
- ❖ In every situation, Muslims are required to remain loyal to the Holy Prophet ﷺ and obey his instructions.

The loss at Uhud was a great setback for the Muslims. They lost several leading Muslims in the battlefield, including: Hazrat Hamza ؓ, Hazrat Mus'ab bin Umair ؓ and many others. In addition, the Makkans began to convince the Bedouin tribes to attack Madinah. Thus, because of the Makkans' intrigues, several tribes broke away from their alliance with the Holy Prophet ﷺ. He had to lead several expeditions against them to subdue them.

The loss at Uhud taught Muslims a great lesson to remaining united and loyal in times of adversity and disappointment. This illustrates the importance of working together and avoiding disunity and division at any cost.

It was a great lesson to the Muslims that they should always obey their Holy Prophet ﷺ in all conditions. The Holy Quran reminds that disobeying the Holy Prophet's orders can have disastrous consequences in the following manner: "... let those who do against the command of the Messenger fear lest some trial befall them or a painful torment overtake them" (24:63).

# Fourth Year after Hijra

## Exile of Banu Nadeer

- ❖ Banu Nadeer motivated non-believers to attack Muslims at Madinah, and destroy them once and for all.
- ❖ They refused to pay their share of blood money for two men, killed mistakenly.
- ❖ They also tried to kill the Holy Prophet ﷺ by throwing a big stone upon him. Therefore, they were exiled.

After the loss of Muslims in battle of Uhud, the Jews of Banu Nadeer became very vocal about their opposition to the Muslims. They also made contacts with the Quraish and hypocrites in Madinah in an attempt to destroy the Muslim state.

The Holy Prophet ﷺ went to Banu Nadeer for the contribution of their part of a share of the blood money of two men who were mistakenly killed. They received him courteously and asked him to sit down beside a high wall. They apparently agreed to pay the money, but secretly contrived a person to climb up the top of the wall and throw a boulder on the Holy Prophet ﷺ.

Hazrat Jibra'il ﷺ came to inform the Holy Prophet ﷺ about their evil intentions. The Holy Prophet ﷺ got up from his place before they could harm him and returned to Madinah immediately without saying a single word.

The Holy Prophet ﷺ sent them a message to leave their settlements within ten days. They defied the Holy Prophet's ﷺ order, relying on the promise of help by hypocrites and non-believers of Makkah. The Muslims laid siege to the fortresses of Banu Nadeer. Allah created terror into their hearts and the siege did not last long. They complied with the Holy Prophet's ﷺ order and agreed to leave Madinah. He allowed them to leave unharmed, carrying with them as much of their possessions and belongings as they could, on camel back. Some of their leaders went to Khayber, while others migrated to Syria and adjoining places. Although they were exiled, they left Madinah in an arrogant procession, singing and beating drums. The Muslims obtained 50 pieces of armour, 50 helmets, 340 swords, and their gardens and lands from them.



## The Prohibition of Alcohol

- ❖ Alcohol is strictly forbidden by Almighty Allah.
- ❖ Use of alcohol is not allowed for Muslims.

Alcohol is prohibited in Islam because it intoxicates the mind and impairs judgement. The prohibition of alcohol came gradually. First, Allah explained that the harm in alcohol far exceeded its benefits. Then, the Muslims were ordered not to pray while intoxicated (drunk). Then, the final and absolute prohibition came down explaining that alcohol leads to misguidance, forgetting of Allah and missing of ones prayers. The prohibition is mentioned in the Holy Quran as:

**"O believers! Wine and gambling and idols and foretelling through arrows are only unclean things, a work of Satan. So, save yourselves from them, that you may prosper. Satan's plan is to excite enmity and hatred between you with intoxicants and hinder you from the remembrance of Allah and from your prayers, will you not then abstain?" (5:90-91).**

# Fifth Year after Hijra

## Battle of Trench

- ❖ Jewish plan to destroy Muslims by Quraish was fulfilled when Quraish gathered all prominent Arab tribes to annihilate the Muslims in Madinah.
- ❖ Muslims adopted new strategy by accepting Hazrat Salman Farsi's advice of digging a large trench on the unprotected side of Madinah.

## Causes of the Battle of Trench

After the Jews of Banu Nadeer were punished and exiled from Madinah by the Holy Prophet ﷺ, the Jews wanted to take revenge from Muslims. Therefore, a delegation of Jewish leaders went to Quraish to incite them to attack the Muslims and promised them their full support. They gave the same promise to the tribe of Banu Ghatafan and Banu Sulaiym.

The upper hand of Quraish in the Battle of Uhud motivated the Makkans and all other enemies of Islam that with a huge army they would be able to defeat the Muslims. United by their hatred for the Muslims and encouraged by the Jewish promise of support, several Arab tribes marched toward Madinah for a massive attack.

## Events of the Battle of Trench

The battle of Trench was fought in 627 A.D. The Quraish began preparations for a greater attack on Madinah after the battle of Uhud. This time they assembled a large force of 10,000 soldiers consisting of different tribes, under the command of Abu Sufyan. The army consisted of 4000 well-armed foot-soldiers, 3,000 horsemen in full armour, 1,500 camels loaded with provision, 1,000 camel-riding soldiers and several hundred well-armed soldiers of other tribes.

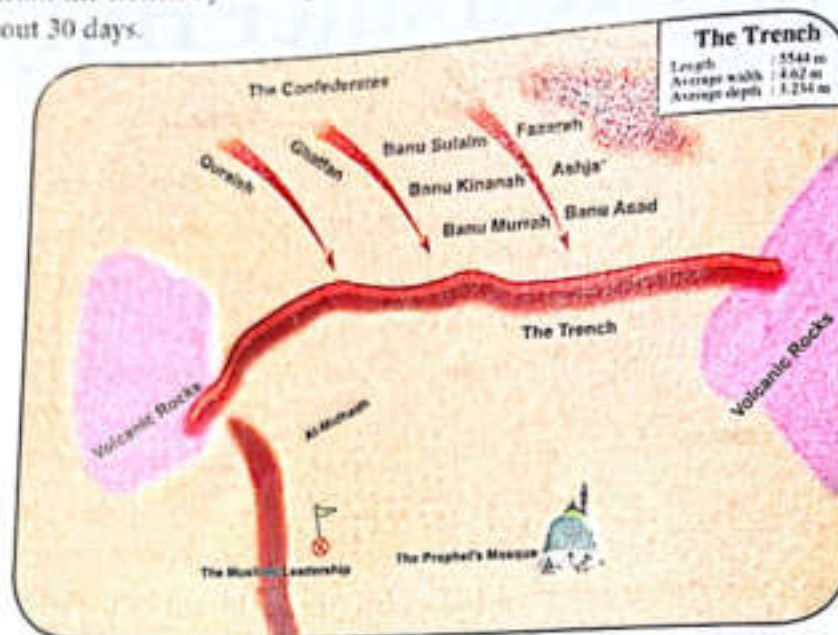
When the allied army left Makkah, the Holy Prophet ﷺ was informed of its departure. As usual the Holy Prophet ﷺ consulted his companions. In the counsel, he appreciated the opinion of Hazrat Salman Farsi who suggested digging a trench around the city of Madinah in order to fortify it.

On three sides of the city, there were rows of houses, orchards and oasis which served as a fortification; only one side was unprotected. A trench, five yards deep and five yards broad was dug. The Holy Prophet ﷺ himself demarcated the site and worked with his fellow companions to dig the trench. 3000 sacred hands completed the trench in 20 days, even though it was winter time, and the Muslims faced a shortage of food.

The allied forces were confident of an easy and quick victory. They advanced determinedly upon the city. But they came to an abrupt halt when they found a deep and long trench between them and the city. The trench warfare was quite unfamiliar to the Makkans and their allies. The Muslims compelled them to stay at an



adequate distance from the trench by hurling stones and arrows at them. Thus, the siege of Madinah began, which lasted for about 30 days.



The allied army made several attempts to cross the trench. But they did not succeed. A month passed since the siege began. The Arabs were not accustomed to such a long drawn war. Their supplies began to run short. Moreover, the icy cold winds added insult to injury. Because of the shortage of food, and bad weather, a large number of their (Quraish's) camels and horses died. Allah sent a severe windstorm to the confederate forces, as well as His angels to the area where the pagans were camped. The wind blew down their tents and their cooking gear and the angels threw fear and terror into their hearts. They hurriedly left, leaving behind all their possessions. The Holy Quran mentions this incident as, "O believers! Remember Allah's favours upon you when some armies pounced on you. Then We sent on them a strong wind (hurricane) and an army (of angels) which you did not see. And Allah observes your deeds" (33:9).

## Importance of the Battle of Trench

Battle of Trench was the last combined military attack on the Muslims at Madinah which could not succeed due to the unique military strategy of Muslims.

There were a few losses from both sides during the Battle of Trench. The Muslims lost only nine men. But the Quraish lost the battle because of the superior strategy of the Holy Prophet ﷺ. The trench proved to be a decisive factor. It kept the army of the Quraish in check and nullified their superiority of number. The long siege ran the allies short of supplies, and as a result, they became worried of their struggle.

The battle of Trench was a turning point in the long drawn struggle between the Muslims and the Quraish. For the last five years, the Quraish had led offensive battles against the Muslims. Their failure in the battle of Trench proved to be decisive. It exhausted their resources and their prestige. Their trade with Syria ended and their position in northern Arabia was damaged beyond repair. Thus, they were unable to lead a fresh military expedition against Muslims.

Henceforth, they resorted to defensive strategy with the Muslims. They realized the rising power of the Holy Prophet ﷺ and the Muslims in the politics of Madinah. Therefore, they signed a peace treaty with the Muslims at Hudaibiya.

## Punishment of Banu Quraiza

- ❖ Banu Quraiza, instead of joining hands with Muslims in the Battle of Trench, collaborated with the enemies of Islam.
- ❖ The people of Banu Quraiza accepted the death penalty for their disloyalty and fighting with Muslims.

In the fifth year of the Hijra, the Jewish tribe, Banu Quraiza that still lived in Madinah openly sided with the Quraish in the Battle of Trench. They broke their treaty with the Muslims at a critical time when Madinah was under siege by the non-Muslim forces. They also collaborated with the enemies of Islam and tried to attack the Muslims from the rear.

After the battle, the Holy Prophet ﷺ laid siege to their fortress, which lasted for twenty-five days. The chief of Banu Quraiza offered his people one of three options:

- i). They could accept Islam and save themselves, their families and their possessions.
- ii). They could go out and fight.
- iii). They could attack the Muslims on Saturday because they would not expect such an attack on a Jewish holy day.

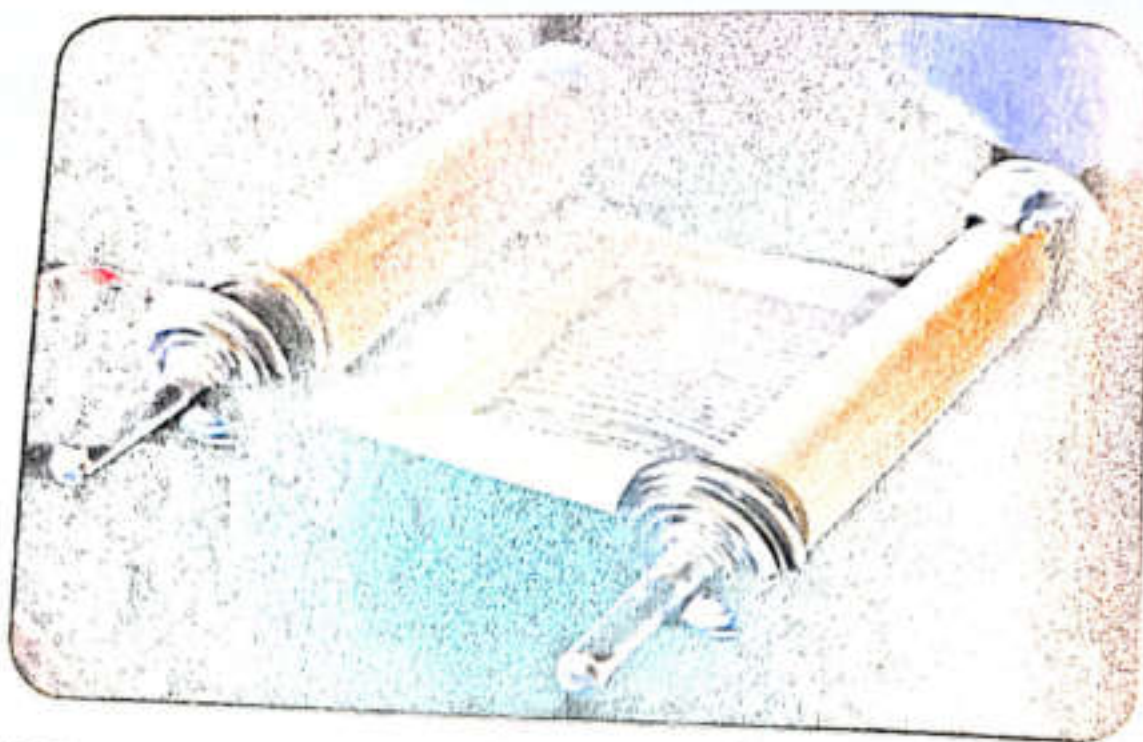
The people did not accept any of their chief's suggestions. On their request Hazrat Sa'ad ibn Mu'az ؓ, their previous ally was appointed as a judge to decide their future fate. He asked them; "Is my judgment acceptable to everyone?" They said, "Yes." According to the verdict of their holy scripture Torah (Old Testament), he decided that the men be killed and the women taken as slaves, and money and possessions be divided among the Muslims.

Thus, according to the decision of Hazrat Sa'ad bin Mu'az ؓ, nearly 700 men of Banu Quraiza were put to death while their women and children were sold to the slave merchants. The lands and the household articles were distributed among the Muslims soldiers.



# Sixth Year after Hijra

## Treaty of Hudaibiya



- ❖ Treaty of Hudaibiya was a turning point in the relationship between Muslims and Quraish of Makkah, which equated them at the same standard of respect and power.
- ❖ Quraish envoy was highly impressed by the extreme love and obedience toward the Holy Prophet ﷺ by his companions.
- ❖ Treaty of Hudaibiya is called, in the Holy Quran, 'A Manifest Victory'.

Although the revelation of the Holy Quran, about the performance of pilgrimage (Hajj and 'Umrah) had already come, the Holy Prophet ﷺ and the Muslims were unable to perform it due to the hostility of Quraish. In the month of Shawwal 6 A.H., when the Holy Prophet ﷺ saw in a dream that he was shaving his head after the pilgrimage. This clearly meant that he should go on a pilgrimage, though no fixed year or month was told in the dream.

The Muslims residing in Madinah were also very keen to go to the Kabah and enjoy the bliss of its sight which they were deprived of for so many years. The Holy Prophet ﷺ, therefore, decided to perform the pilgrimage ('Umrah) along with his companions in the following month of Zul-Qadah 6 A.H. He called upon the Muslims living in the neighbouring tribes to accompany him. Peacefully without any intention of war, the Holy Prophet ﷺ along with 1,400 Muslims left Madinah for Makkah in the month of Zul-Qadah, the year 628 A.D. They wore Ihram and took with them 70 camels for sacrifice.



When the Quraish heard of the intention of the Muslims to enter Makkah for 'Umrah, they prepared to resist their entry by force. The Muslims adopted an unfamiliar route and halted at Hudaibiya, which is a few miles away from Makkah. The Makkans sent their two ambassadors to the Holy Prophet ﷺ and finally, 'Urwah bin Masood was sent to convince the Holy Prophet ﷺ to return back to Madinah. The Holy Prophet ﷺ replied to him, "We did not come to fight, we came to visit the sacred House but if they refuse and wish to fight, I will fight them until I die or Allah decides." (Al-Bidayah wan-Nihaya)

'Urwah went back highly impressed with the faithfulness of the Muslims, because while he was there, the time for prayer came, and when the Holy Prophet ﷺ performed the ablution, so intense was the love of his followers towards him that they did not let even a drop of water (which was falling off the blessed face and hands of the Holy Prophet as he practiced ablution) fall on the ground.

On his return to Quraish, 'Urwah said, "Muhammad ﷺ cannot even spit but that one of his followers gathers it up to smear his face with it, and after he has washed they fight for his bath-water, I have seen the courts of Calsar of Rome, the Chosroes of Persia and Negus of Abyssinia, but I have never seen a sovereign so well-obeyed as Muhammad ﷺ, the respect and faith his companions have in him is unprecedented and unimaginable. When he speaks, no one speaks. No one has courage to raise his head and look up at him. When he performs ablution, they do not let water fall to the ground, they catch it and rub it on their faces and hands. I think it will be good for us to let him perform 'Umrah." (Al-Bidayah wan-Nihaya) Two other emissaries received the same impression.

Despite what the delegates told the Quraish about the intention of Muslims, they refused the entry of Muslims in Makkah. Then the Holy Prophet ﷺ told Hazrat 'Uthman ﷺ to go and reaffirm to the Quraish that the Muslims did not come to fight, rather they came as pilgrims.

Hazrat 'Uthman ﷺ went to Abu Sufyan and other chiefs to seek their permission for the performance of 'Umrah. He also assured them that after the performance of 'Umrah, they would soon depart peacefully. But the Quraish were adamant and were not ready to permit them to visit the Kabah. They, however, offered Hazrat 'Uthman ﷺ the permission to perform the pilgrimage, if he so desired in his individual capacity, but Hazrat 'Uthman ﷺ declined the offer saying, "How is it possible that I avail myself of this opportunity, when the Holy Prophet ﷺ is denied of this?" Hazrat 'Uthman ﷺ found protection in his clan, but the Quraish detained them in Makkah.

In the Muslim camp, the rumour about the murder of Hazrat 'Uthman ﷺ spread. The Holy Prophet ﷺ was now convinced that the Quraish were determined to fight with the Muslims. He called upon his companions to take a pledge to fight until death to take revenge of Hazrat 'Uthman's blood. This pledge was taken at the hand of the Holy Prophet ﷺ, while he stood under a tree. It came to be known as the Baiyat-ar-Rizwan the pledge of Allah's Pleasure. This is mentioned in the Holy Quran as: "Surely Allah was pleased with the believers when they swore allegiance to you under the tree; then He knew what was in their hearts! Therefore, he sent down tranquility upon them and rewarded them with a near victory" (48:18-19).

When all the companions had finished taking the pledge, the Holy Prophet ﷺ struck his own right hand on his left (representing Hazrat 'Uthman ﷺ) and took the pledge for Hazrat 'Uthman ﷺ as though he was present in person.



This pledge was the demonstration of the Muslims' determination to stand by the Holy Prophet ﷺ no matter what the Quraish might do. Fortunately, Hazrat 'Uthman ؓ returned soon after and the negotiations resumed once again.

This time the Quraish leaders deputed Suhail bin Amr, one of their leaders to negotiate a treaty of peace. After his meeting with the Holy Prophet ﷺ a ten-year treaty was concluded. It included the following terms:

1. The Muslims shall return this year without performing the pilgrimage ('Umrah).
2. They may come next year to perform the pilgrimage but shall not stay in Makkah for more than three days.
3. They shall visit the holy city unarmed. Only sword would be allowed but that too shall remain in their sheaths.
4. The Muslims shall not take back with them the Muslims living in Makkah, nor shall they stand in the way of anyone from among themselves, wishing to remain in Makkah.
5. Peace between the Muslims and Quraish would last for a period of 10 years, during which time both parties would live with full security and neither party would fight the other.
6. Any one of the Arab tribes may enter into an alliance or treaty with the Holy Prophet ﷺ. In the same way, any tribe will be free to ally itself with the Quraish.
7. Anyone of the Quraish, who flees from Makkah to Madinah, shall be returned to the Quraish. But any Muslim who flees to Makkah will not be returned to the Muslims.

The Muslims, in general, were not satisfied with the terms of the treaty as they regarded it much humiliating to themselves. However, they were quiet for the pleasure of the Holy Prophet ﷺ. The treaty reflects the Holy Prophet's ﷺ inclination towards a peaceful resolution of all problems. On their way to Madinah, Allah revealed to the Holy Prophet ﷺ declaring this treaty as the manifest victory for the Muslims, "Surely, We have given you a victory, a very clear Victory." (48:1).

## Importance of the Treaty of Hudaibiya

Great Muslim General Hazrat Khalid bin Walid ؓ and Hazrat Amr bin 'Aas ؓ accepted Islam after the Treaty of Hudaibiya.

The peace treaty was a great victory because the Muslims were no longer preoccupied with war; rather they concentrated their efforts on inviting people to Islam. The number of people who accepted Islam after the treaty of Hudaibiya was far greater than the preceding six years.

Quraish accepted the legitimate rights of the Muslims both politically and religiously. They recognized the rights of Muslims to invite others to Islam. By entering into a ten-year truce with the Quraish, the Holy Prophet ﷺ reaped several political and strategic advantages. For example, Madinah started to be reckoned with as an equal power with Makkah in the eyes of the whole of Arabia. In addition, Madinah became a centre around which all the tribes were united under the banner of Islam.

Both the parties could converse freely with each other and study the Islamic way of life closely and in the two years that followed, more people entered into the fold of Islam. The great Muslim generals, Hazrat Khalid bin Walid ؓ and Hazrat Amr bin 'Aas ؓ accepted Islam during this period.

Holy Prophet ﷺ diverted his attention to the Non-Arabs and conveyed the message of Islam to them including kings and emperors of several countries.

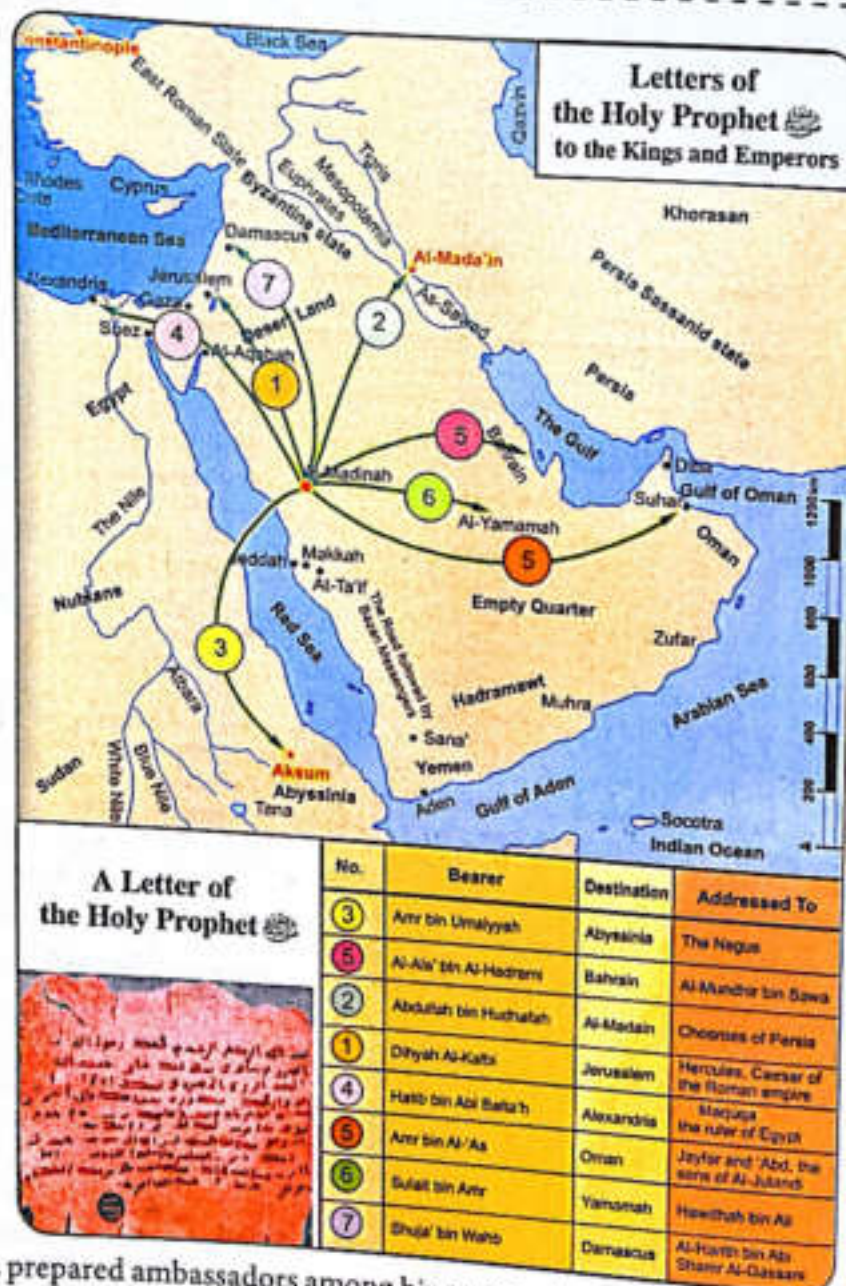
This treaty consolidated the Islamic state of Madinah, which brought the centre of the Jews of Arabia and Khayber under the sway of Islam and finally resulted in the conquest of Makkah.



# Seventh Year after Hijra

## Message to Kings and Emperors

- ❖ The Holy Prophet ﷺ mission was to preach the message of Islam to everyone.
- ❖ The Holy Prophet ﷺ sent the message of Islam to other rulers and kings as a Ruler of Madinah.
- ❖ The kings and rulers who accepted Islam were Negus, the King of Abyssinia and the Rulers of Oman and Bahrain.



The Holy Prophet ﷺ prepared ambassadors among his companions for the rulers of the world to invite them to Islam. For this purpose, the Holy Prophet ﷺ asked his companions to assemble in the Masjid (Mosque)



where he addressed them and said that Allah has sent him as the one who is compassionate to mankind and the Prophet of the entire world. Therefore, preach (the message of Islam) on his behalf, Allah will have mercy upon them. Then he selected some intelligent companions and entrusted them with the messages to various heads of states, rulers and kings.

### **1. Message to Heraclius, the Roman Emperor:**

Hazrat Dihyah Kalbi ؓ was sent to Heraclius, the Roman Emperor, who was in Jerusalem to celebrate the victory of the Roman Empire over the Persians. Heraclius enquired about the character and teachings of the Holy Prophet ﷺ from Abu Sufyan who confirmed the teachings of Islam, although he was a non-believer at that time. The Emperor was much impressed with what was told to him and remarked that Islam was the message of truth but he did not accept it.

### **2. Message to Chosroes, the Persian Emperor:**

Hazrat Abdullah bin Hudhaifa ؓ was sent to Chosroes (Khusro Parwez). Chosroes was enraged and tore the letter into pieces. On hearing this, the Holy Prophet ﷺ prayed that may Allah tear his empire into pieces. Later on, Chosroes' son killed him and afterwards a great chaos was created in the Persian Empire and it fell apart.

### **3. Message to Negus, the King of Abyssinia:**

Hazrat Amr bin Umayyah ؓ was sent to Negus. When he communicated the Prophet's letter to Negus, he took the letter and placed it on his eye, descended to the floor, confessed his faith in Islam and wrote a reply addressing the Holy Prophet ﷺ that peace be upon you, O Messenger of Allah! And mercy and blessing from Allah, besides Whom there is no god. I bear witness that you are the Messenger of Allah, true and confirming (those who have gone before you), I pledge to you and surrender myself to the Lord of the worlds.

### **4. Message to Maquqa, the king of Egypt:**

Hazrat Hatib bin Abi Batlah ؓ was sent to Maquqa who did not accept Islam but sent presents to the Holy Prophet ﷺ which included a respected lady of Egypt, Maria whom the Holy Prophet ﷺ married and a mare which was named Duldul, the Holy Prophet ﷺ rode her in the Battle of Hunain.

### **5. Message to the Rulers of Oman and Bahrain:**

Hazrat Amr bin As Sahmi ؓ was sent to the Ruler of Oman and Hazrat Ala bin Hadrami ؓ was sent to the Ruler of Bahrain. Both the rulers accepted Islam.

### **6. Message to the Chief of Yemen:**

Hazrat Salit bin 'Umar ؓ was sent to the Chief of Yemen who replied, "Your teachings are very nice, and if there is a share for me in your kingdom, I am ready to follow". The Holy Prophet ﷺ did not accept his offer.



## 7. Message to the Governor of Syria:

Hazrat Shuja bin Wahab ؓ was sent to Harith Ghassani, the Governor of Syria who was very angry at reading the letter. He ordered his armies to attack the Holy Prophet ﷺ. Muslims were awaiting his onslaught, but the armies never appeared.

## The Expedition of Khayber

- ❖ Khayber was the strongest and most protected settlement of the Jews of Arabia, where an estimated 20,000 warriors resided.
- ❖ The most famous and largest among the six fortresses of Jews was 'Qamus'.
- ❖ Marhab, the strongest Jewish warrior was killed at the hands of Hazrat 'Ali ؓ.
- ❖ Hazrat 'Ali ؓ by the blessing of the prayer of the Holy Prophet ﷺ conquered the invincible fort of Qamus.

After the Treaty of Hudaibiya, the malice of the Jews increased to a greater intensity. The Treaty of Hudaibiya led them to think that the Muslims were weak. They imagined that their acceptance of such humiliating terms could be due to nothing but weakness. They, therefore, got in touch with all those who had agreed to help them in their fight against the Muslims, and asked them to prepare to march towards Madinah.

When the Holy Prophet ﷺ came to know about the Jewish plan to attack Madinah, immediately he initiated a strategy to counter them. This time, the Holy Prophet ﷺ considered it more appropriate to go to Khayber swiftly, lest the Jews should seize the chance of advancing towards Madinah. Thus, he set out with 1,600 believers from Madinah in the month of Muharram of 7th A.H and reached Khayber, the strongest and most fortified settlements of the Jews, in three days.

The Jews were surprised when they saw the Muslims marching on towards Khayber. They immediately rushed to their fortresses. There were several fortified quarters and six big forts in Khayber. Qamus was the strongest fort whose ruler was the all-Arab famous warrior, Marhab. He was considered to be stronger than 1,000 horsemen.

According to historians, there was a force of about 20,000 Jews in the forts. When the Holy Prophet ﷺ realized that the Jews were ready to fight, he ordered an attack. The first battle took place on the fort called Na'im. A fierce battle took place, and the fort was conquered. The Muslims captured other small fortresses as well, without much difficulty, but when they reached the famous and the impregnable fort of Qamus, they found it a harder nut to crack. The fight prolonged to 20 days. Each day they had to return without success. When the Muslims shared the successive failures to the Holy Prophet ﷺ, he consoled them and told them that the next day he would give the flag and the command to the person who was dear to Allah, and to assembled the Holy Prophet ﷺ beckoned Hazrat 'Ali ؓ and with his own hands put the armour on him, handed him the sword and staff, and sent him forth as the Commander of the Muslim troops for that day.



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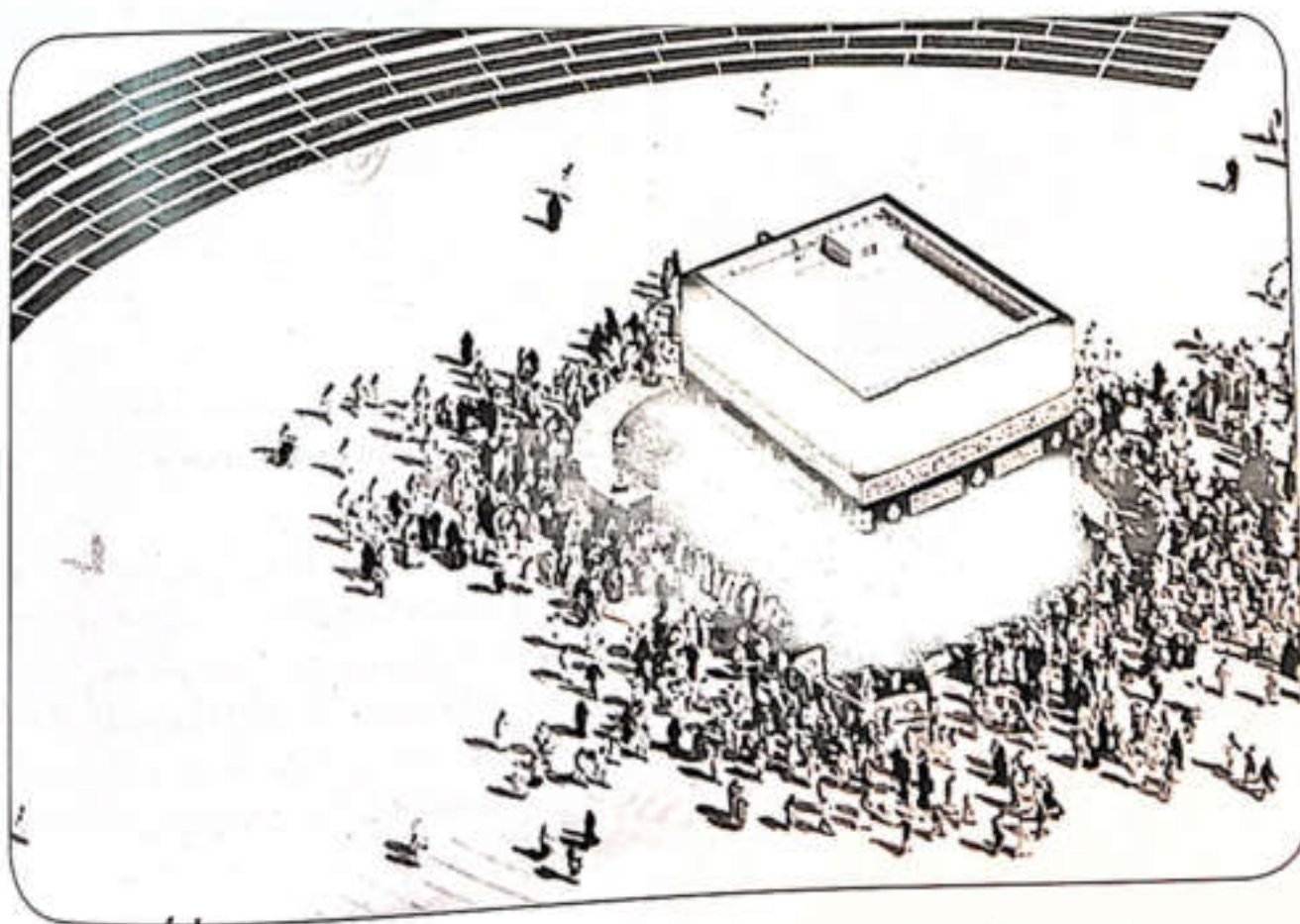
Seeing Muslims under the command of Hazrat 'Ali عليه السلام, Marhab came out of the fort and invited Hazrat 'Ali عليه السلام for a combat. The fight took place between Marhab and Hazrat 'Ali عليه السلام in which Hazrat 'Ali عليه السلام killed him in the first attack. Then a fierce battle started and the Jews were forced to give in, and the Muslims captured the fort.

After losing their strongest fort, Qamus, the Jews realized that the end must come. They requested the Holy Prophet ﷺ to grant them peace on the condition that they would pay him half the produce of their lands. The Holy Prophet ﷺ mercifully accepted their request. Their lives, property, women and children were left untouched.

The spoils of war, which came to the Muslims was enormous. Besides vast stores of dates, oil, honey and barley, flocks of sheep and herds of camels, the spoils in treasure and jewels was very large.

## Performance of 'Umrah

- ❖ The Holy Prophet ﷺ performed four Umrahs in his life.
- ❖ Performance of 'Umrah in 7 A.H. was the compensatory 'Umrah delayed in 6 A.H. due to the Treaty of Hudaibiya.





According to the treaty of Hudaibiya, the Holy Prophet ﷺ was to perform the 'Umrah, for which he had gone in the 6th A.H., in the following year. So, the Holy Prophet ﷺ went for 'Umrah in Zul-Qadah, 7 A.H. with 2,000 of his devout companions. He and his companions carried no arms except the traveller's sword in a sheath. The companions were full of joy and happiness. The Muslims entered Makkah in great humility. Hazrat 'Abdullah bin Rawahah ﷺ caught hold of the reins of Qaswa, the she-camel of the Holy Prophet ﷺ, and the rest of the Muslims followed on foot. The dream of the Holy Prophet ﷺ was realized, and the following declaration of Allah was most truthful:

**"Surely Allah has in truth made good to His Messenger the vision: Surely you will enter the Holy Makkah if it pleases Allah, in safety. You will shave and cut your hair without any fear." (48:27)**

This visit of the Muslims proved to be a great blessing for the Muslims. The self-restraint, the high moral standard, their love for One and Only God and deep attachment to and profound respect for the Holy Prophet ﷺ, created an indelible impression among the Makkans, and as a consequence of that, many of those who were most violent among the Quraish in their opposition to the Holy Prophet ﷺ, could no longer remain opponents and they, therefore, embraced Islam. Among these persons the most notable were Hazrat Khalid bin Walid ﷺ and Hazrat Amar ibn Al-Aas ﷺ.

# Eighth Year after Hijra

## Battle of Mu'ta

Commander of the Muslim army who were martyred one after the other in the Battle of Mu'ta were:

- i. Hazrat Zaid bin Haritha ؓ
- ii. Hazrat Ja'far bin Abu Talib ؓ
- iii. Hazrat Abdullah bin Rawahah ؓ



A Memorial has been built in the plain of Mu'ta, now in Jordan, where the commander of the battle of Mu'ta Hazrat Ja'far ؓ bin Abu Talib's shrine is situated inside the mosque named after him.

The Holy Prophet ﷺ sent Hazrat Harith bin Umair ؓ to the ruler of Busra to invite him to Islam. When Hazrat Harith ؓ reached Mu'ta, he was killed by Shurabil, who was one of the Governors of Heracleus. Killing an envoy was regarded as a declaration of war. Therefore, the Holy Prophet ﷺ prepared an expedition of 3,000 Muslims under the command of Zaid bin Haritha ؓ. While nominating Hazrat Zaid ؓ to command the army, the Holy Prophet ﷺ said, "If Zaid is killed Ja'far bin Abu Talib will be your commander, and if he is also martyred then 'Abdullah bin Rawahah will take the command. If he too dies, then you can select a commander from among yourselves." (Bukhari)



When the Muslims reached Syria, they were surprised to find an army of 200,000 soldiers assembled against them. However, on the enthusiastic and eloquent speech of Hazrat Abdullah bin Rawahah رضي الله عنه, all of them decided to meet the enemy at all cost.

Hazrat Zaid رضي الله عنه with the flag in his hand directed the operations. A fierce battle took place. Hazrat Zaid رضي الله عنه fought well until he was martyred. Then Hazrat Ja'far رضي الله عنه took the flag. He intentionally disabled his horse to dispel any idea of returning home from the battlefield and fought to his death. Then Abdullah bin Rawahah رضي الله عنه carried the flag and fought well until he too was martyred. Then the Muslim leadership was passed to Hazrat Khalid bin Walid رضي الله عنه. He fought hard and in the process broke nine swords.

Hazrat Khalid bin Walid رضي الله عنه adopted a different strategy to escape the total destruction of his troops. He reshuffled the right and left flanks and introduced a division from the rear to the front. His strategy worked and the Muslims were able to retreat to Madinah having lost only 12 men.

The courage of the Muslims and their ability to stand up to the mighty Roman Empire had far-reaching effects, and many Arab tribes in Syria decided to accept Islam.

## Changes in the Holy Prophet's ﷺ relations with the Jewish Tribes in Madinah

- ❖ The Holy Prophet ﷺ never advanced upon Jews, unless Jews themselves compelled him to attack them.
- ❖ Muslims always kept a good relationship with Jews, but in return, Jews always betrayed them.

### The Reasons for the Changes in Relationship

The Jews of Madinah were divided into three tribes, namely Banu Nadeer, Banu Quraiza and Banu Qainuqa. Banu Nadeer and Banu Quraiza were farmers. They possessed some of the most fertile lands in Madinah, while Banu Qainuqa carried on several crafts, especially as goldsmiths. The Jews acted as moneylenders to the Arabs. They had many strongholds in and around Madinah. Thus the Jews had a very strong position in Madinah. But with the arrival of the Muslims, the situation turned against them due to their own conspiracies and evil designs. And they were expelled from Madinah.

The Holy Prophet ﷺ, irrespective of Jewish attitude, tried his level best to maintain a friendly relationship with the Jews. He concluded the treaty of Madinah, under which he gave Jews an important position. They were granted political, social and religious freedom.

Despite these rights and concessions, the Jews became increasingly hostile to the Muslims after a year of the Hijra. It was because they wanted to dominate Arabia politically and religiously. But the increasing influence of Islam in and around Madinah and especially the victory of Muslims at Badr disappointed them in their dream of ruling Arabia. They also found that the treaty of Madinah gave them a subordinate role. Thus,

they became more and more hostile to Islam and the Holy Prophet ﷺ. They expressed their bitterness and hostility in many ways, which worsened their relations with the Muslims.

The Jews also joined hands with the hypocrites, led by Abdullah bin Obayy against the Muslims. This made the Holy Prophet ﷺ take steps against the Jews. This worsened their relations with the Muslims.

Some of the Jewish poets composed poetry against the Holy Prophet ﷺ and the Quran. A few of them were killed by the faithful Muslims to silence them, which further increased the Jewish hostility towards Muslims.

## The Changes in Relationship

In 2 A.H., some men of Banu Qainuqa, insulted a Muslim lady and killed a Muslim youth. The Holy Prophet ﷺ led the Muslims to the fort of Banu Qainuqa. They were besieged for 15 days, till the starvation compelled them to surrender to the Holy Prophet ﷺ. Thus, Banu Qainuqa was expelled from Madinah. Some went to Syria and others settled in Khayber.

In 3 A.H., K'ab ibn Ashraf, the leader of the Jews was killed by some Muslims for his atrocious activities.

In 4 A.H., Banu Nadeer violated the treaty of Madinah. They planned to assassinate the Holy Prophet ﷺ. The Holy Prophet ﷺ ordered them to leave Madinah within 10 days but they refused. The Holy Prophet ﷺ led an army against them and laid siege to their fort, which lasted for 15 days. At last they agreed to surrender to the Holy Prophet ﷺ and departed from Madinah. Some of them settled in Khayber and the rest went to Syria.

In 5 A.H., Banu Quraiza deceitfully violated the treaty of Madinah during the battle of Trench. They planned to attack the Muslims from behind as soon as the allied forces would cross over the trench. So, their fort was besieged by Muslims for about 25 days. Finally, they were forced to surrender unconditionally. They selected Hazrat Sa'ad bin Mu'az ؓ as a judge who decided according to their (Jewish) sacred books that the men of Banu Quraiza shall be put to death, the women and the children sold into slavery and their properties divided among the Muslims.

In 7 A.H., the Holy Prophet ﷺ marched towards Khayber with 1,600 men and defeated Jewish tribes.

With the execution of the last Jewish tribe, Madinah was cleansed of all disloyal elements. The hypocrites were silenced and the state of Madinah was peaceful under the supreme authority of the Holy Prophet ﷺ.



## Conquest of Makkah

- ❖ Makkah was conquered by means of peace and goodwill, not by the sword.
- ❖ In the conquest of Makkah, the Holy Prophet ﷺ conquered the hearts and soul of people, not their material beings alone.

## The Quraish and their Allies break the Treaty of Hudaibiya:

According to the Treaty of Hudaibiya, anyone of the Arab tribes could enter into an alliance with the Holy Prophet ﷺ. In the same way, any tribe was free to ally itself with the Quraish. After the enforcement of the treaty, the Khuza' tribe had entered into friendly relations with the Holy Prophet ﷺ, while on the other hand, their enemies, the Banu Bakr, had allied with the Quraish.

The Quraish incited Banu Bakr to attack the Khuza' tribe. Following this intrigue, one night, while Banu Khuza' were sleeping at a place called Watir in Makkah, Banu Bakr attacked them, killed many of them and looted their property. The Quraish openly helped Banu Bakr with men and weapons. Banu Khuza' took shelter in the Holy Kabah, but Banu Bakr did not stop killing Banu Khuza' even in the *Haram*, where bloodshed was forbidden. Banu Khuza' complained to the Quraish but got no redress. In consequence, a deputation of the Khuza tribe was sent to Madinah, beseeching the Holy Prophet ﷺ to rise in defence. The Holy Prophet ﷺ, after consulting the Companions, sent a message to the Quraish with three conditions, and asked them to accept one of them:

1. The Quraish were to pay blood-money for those slain among the Khuza' tribe.  
or
2. They should have nothing to do with the Banu Bakr.  
or
3. They should declare the Treaty of Hudaibiya null and void.

The Quraish refused to accept the first two conditions and sent a message to the Holy Prophet ﷺ that they would accept only the third condition. Then the Holy Prophet ﷺ asked his followers to make preparations for Jihad.

On the 10th of Ramadan, 8 A.H. the Holy Prophet ﷺ set out with 10,000 followers and marched towards Makkah peacefully. He ordered the Muslims to shed no blood. All the armies of Muslims entered peacefully except that of Khalid bin Walid ﷺ. A group attacked him from Quraish and Banu Bakr. A little fight took place, two Muslims were martyred and 12 Makkans died.

The Makkans were told that they would be safe if they remained indoors or took refuge in the Kabah or in Abu Sufyan's house. The Holy Prophet ﷺ was riding on a white horse and while he was entering the holy city, his head was bent with humility.



The Holy Prophet ﷺ entered the Kabah and removed all the idols while reciting the following verse of the Holy Quran, **"Say the Truth has come and falsehood has vanished"** (17:81). One by one the stone-gods were dismantled, images and effigies removed.

The Quraish and their leaders were watching quietly in the compound of the Kabah. The Holy Prophet ﷺ then addressed them: **"O leaders of Makkah! What treatment do you expect of me this day?"** They said, **"You are a noble brother (to the young) and a gentle nephew (to the aged)."** The Holy Prophet ﷺ said, **"I will treat you as Yusuf (عليه السلام) treated his brothers. You are free from all fears today. May Allah forgive you."** (Sabul-al-Huda)

Thus, the Holy Prophet ﷺ showed an exemplary forgiveness to his enemies. He and his followers had been persecuted and oppressed in Makkah for 13 years. Their cruel persecution had compelled the Muslims to migrate to Madinah. There were those people among the Makkans who had tried to murder the Holy Prophet ﷺ, caused the death of his daughter and Hazrat Hamza (عليه السلام). All of them were forgiven, even the bitterest enemy was pardoned, and sympathy was shown to him. Never in the history has there been a victor who showed such love and mercy for the fallen enemy.

This is how Makkah was conquered, not by means of the sword but by peace and goodwill. The kind character of the Holy Prophet ﷺ awakened the Makkans to the Call of Truth, and they entered into the fold of Islam not by ones or twos, but in crowds. The Holy Quran has described this important event in the following words, **"When the help of Allah and victory comes. And you see people entering the religion of Allah in troops. Then celebrate the praise of your Lord and seek His forgiveness. Surely He is most Relenting"** (110:1-3).

## Significance of the Conquest of Makkah

- ❖ Conquest of Makkah was the beginning of Muslim dominance over entire Arabia.
- ❖ The conquest of Makkah by the Holy Prophet ﷺ was the most peaceful revolution in the history of mankind.

The conquest of Makkah was a great achievement of the Holy Prophet ﷺ. It was a victory against the enemies who had persecuted him cruelly and driven him out of his native city. They had left no stone unturned to crush his mission. On the contrary, when the Holy Prophet ﷺ entered the city as victorious, he forgave all of them and did not hold any grudge against those who had abused and fought the Muslims. He was more interested in guiding them and teaching them Islam rather than in punishing them or seeking revenge. That is the reason many in Makkah accepted Islam.

The fall of Makkah opened the way for the spread of Islam throughout Arabia. The Arabs were waiting for the Quraish to accept Islam. They used to say that let Muhammad (ﷺ) settle with his own people (the Quraish). If he wins, he is surely a true Prophet. So when Makkah was conquered, all Arabs hurried to become Muslims.

The conquest of Makkah also increased the political power of the Holy Prophet ﷺ.



## Battle of Hunain

- ❖ Battle of Muslims with the two very strong tribes of Ta'if, Banu Thaqeef and Hawazin is known as the Battle of Hunain.
- ❖ Despite the largest ever assembled army of 12,000 men, Muslims could not bear the first attack of the enemy and started fleeing the battlefield, but the Holy Prophet ﷺ with very few companions stood firmly in the battle field.
- ❖ The power of Prophethood was exhibited in this battle when despite being left alone; he remained firm in the battle field.

### Causes of the Battle

The victory of Makkah was indeed a door for pagan Arabs to enter into Islam. However, it did not end all opposition to Islam. The ruling tribe of Ta'if, Banu Thaqeef, and the war-like tribe of Hawazin, inhabiting the area between Makkah and Ta'if, were still enemies of Islam.

The Hawazin tribe was very rich and powerful. They were idol worshippers. The Hawazin regarded the success of the Holy Prophet ﷺ over the Quraish as a threat to their pagan religion and economic interests. The surrender of the Quraish provoked the Hawazin to hurry with their warlike plans. Malik bin 'Auf, the chief of the Hawazin tribe gathered 20,000 warriors and encamped in the valley of Hunain.

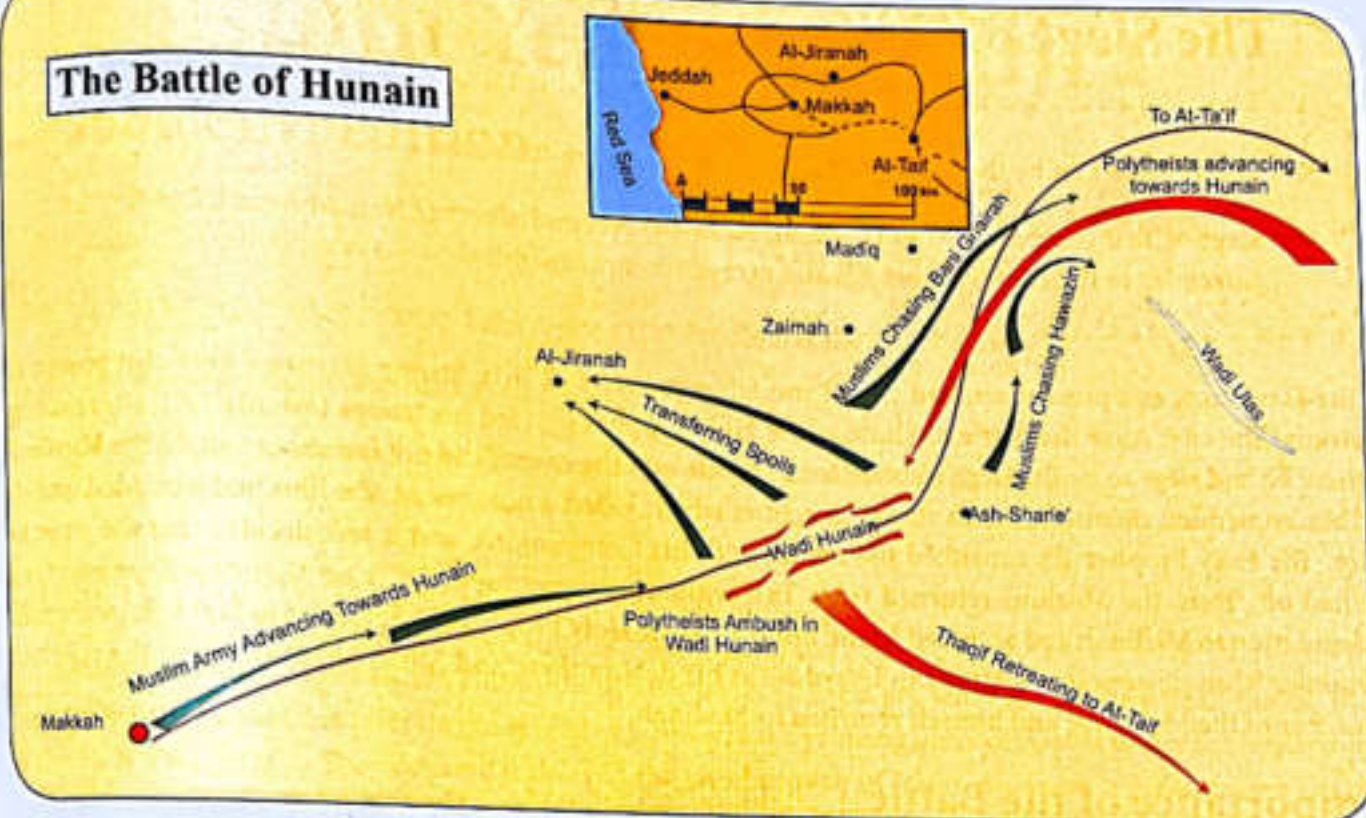
### Events of the Battle

When the Holy Prophet ﷺ heard of the hostile gathering of the Hawazin, he left Makkah with 12,000 men. Never before were the Muslims so great in number and well equipped for a war as on this occasion. Hence, the Muslims set out on this expedition with over-confidence that mounted to over-confidence. Some of the new converts felt proud of their number, which was disliked by Allah. The Holy Quran mentions it as follows:

"Certainly, Allah did help you at many battlefields, and on the day of Hunain, when you had boasted of your multitude of soldiers, but it availed you nothing and the land being so vast, became straitened to you. Then you turned your backs, retreating. Allah sent down His Tranquility upon His Messenger and upon the Muslims. And He sent down the forces that you did not see, and He punished the infidels. And that is the punishment for the infidels" (9:25-26).



## The Battle of Hunain



Banu Hawazin were noted for their skill in archery. Their leaders selected a narrow pass, which was quite suitable for shooting arrows on the Muslim army. Malik bin 'Auf posted his best archers on the surrounding hills on both sides of the narrow pass, which the Holy Prophet ﷺ and his forces had to cross before they could reach the other side. As the Muslims advanced, they were met with showers of arrows from all sides, while the main portion of Hawazin's army attacked them from the front.

The Muslims were quite unaware of the enemy hidden on the top of hills. Surprised by the sudden attack, the Muslims retreated in confusion. Their retreat caused terrible disorder among the Muslim ranks; one detachment fell over the other in utter confusion.

The Holy Prophet ﷺ with a small band of followers firmly stuck-up at his post with admirable tranquility and courage. The Hawazin and Thaqeef now came down from their positions and advanced toward the little band of the Holy Prophet ﷺ. Hazrat Abbas ؓ shouted to the fleeing Muslims to re-assemble. They quickly gathered around the Holy Prophet ﷺ. The fighting recommenced, and the Muslims threw themselves off their camels and horses and desperately attacked the enemy in all fury. The Holy Prophet ﷺ took a handful of dust and threw it in the face of the enemy. This shattered the resistance and the enemy turned and fled. They fled to Ta'if and shut themselves behind its strong walls.

The victory of the Muslims was a severe blow to the Hawazin. Their losses were great. They fled leaving their women, children and all their property behind. The Muslims captured a vast booty, comprising of 24,000 camels, 40,000 sheep, 4,000 pieces of silver and 6,000 prisoners. This booty was later on distributed among the Muslim soldiers.



## The Siege of Ta'if

- ❖ The siege of Ta'if by the Holy Prophet ﷺ continued for 40 days.
- ❖ Siege of Ta'if compelled Banu Hawazin, Banu Thaqeef and all other Non-Muslim tribes to surrender to the Holy Prophet ﷺ and accept Islam willingly.

The Hawazins, as a precaution, had stored enough provisions in Ta'if. Strong garrisons were also posted all around the city. After the battle of Hunain, the Holy Prophet ﷺ led his troops towards Ta'if. On reaching there he laid siege to it. The siege went on for a month, and the enemy did not come out to fight the Muslims. They contended themselves with shooting arrows which killed a number of Muslims and wounded quite a lot. The Holy Prophet ﷺ consulted the matter with his Companions, and it was decided that the siege be lifted off. Thus, the Muslims returned from Ta'if without conquering it. Later on the Banu Thaqeef sent a deputation to Madinah and accepted Islam. From Ta'if, the Holy Prophet ﷺ returned to Makkah; performed another 'Umrah; appointed Attab bin Usayd ﷺ as his deputy there and Mu'az bin Jabal ﷺ, as the religious teacher of the Makkans; and himself returned to Madinah.

### Importance of the Battle

Victory over Hawazin tribe at Hunain established the supremacy of Islam and the sovereignty of the Islamic Republic of Madinah over entire Arabia. All of the tribes now submitted to the Holy Prophet ﷺ almost without fighting. They recognized the Holy Prophet ﷺ as the supreme power in Arabia. Tribes after tribes sent their deputations to Madinah to accept Islam.

The conversions to Islam can be noted from the number of soldiers that went with him in the Expedition of Tabuk (which took place in 9 A.H.) that, within a year, the number of Muslims was raised to three times or more. In the battle of Hunain, there were only 12,000 fighters with the Holy Prophet ﷺ, while in the expedition of Tabuk the number was more than 30,000.

# Ninth Year after Hijra

## Tabuk Expedition

- ❖ Tabuk Expedition was towards the Syrian border.
- ❖ It was an expected encounter between the Christians and the Muslim army.
- ❖ Muslim army in this expedition was 30,000.
- ❖ During this expedition, many Christian tribes entered in alliance with Muslims.

## Causes of the Battle

The relations between the Muslims and the Christian tribes of Syria got tense after the battle of Mu'ta. The Syrian Christians could not tolerate the spread of Islam and the growing unity of Arabia under the leadership of the Holy Prophet ﷺ. They became jealous of the rapid growth of Islam. They saw a great danger in the rising power of Islam. Therefore, they thought that a mighty attack on Arabia would hamper this menacing growth of Islam. For this purpose, the Romans, under the instructions of Heraclius, collected a huge army on the borders of Syria.

## Events of the Battle

The Holy Prophet ﷺ heard of the preparations for a war against Muslims by Romans and other Christian confederates. It was now necessary to defend and protect Islam. It was a hot summer, and people hardly had anything to eat. But the rumours of a Roman invasion became more and more imminent. The Holy Prophet ﷺ, therefore, ordered to prepare to meet this Roman invasion. He also sent his emissaries to all of his followers and allies throughout Arabia and asked them to join him at Madinah.

The journey to Syria was very long and very difficult, especially during the summer in the Arabian desert. The heat was insufferable, and besides, the crop standing in the fields was ripe and ready for harvesting. Many who were poor had no means to provide themselves with horses or camels, nor was the Holy Prophet ﷺ himself in a position to make these arrangements for them. The Holy Prophet ﷺ asked the wealthy Muslims to contribute to the expenses of the army, and they responded admirably. Many brought whatever they could afford in both cash and kind. Hazrat 'Uthman bin Affan ؓ provided 300 camels with their gear and gave 1,000 Dinars. Hazrat Abu Bakr ؓ brought all his provisions, Hazrat 'Umar ؓ brought half of his wealth, leaving the other half for his family.

The Holy Prophet ﷺ was able to collect an army of 30,000 men and 10,000 horses; the biggest army in the Arabian history at that time. Many hypocrites did not join the Holy Prophet ﷺ and complained about the



intense heat. Not only this, but they asked others as well not to join the Holy Prophet ﷺ. The Holy Prophet ﷺ left Hazrat 'Ali ﷺ in Madinah to look after the Muslim families and their properties.

When the Muslims reached Tabuk, ready and eager to fight their enemies, they found that the Romans and their allies had retreated deep into their own territory. They did not dare to face the Muslims in battle.

The Arab tribes accepted the rule of Islam and agreed to pay *Jizya*, and many converted to Islam. After staying about 20 days, the Holy Prophet ﷺ returned to Madinah.

The Tabuk expedition gave a deep impression to all Arab tribes of the physical and spiritual strength of Islam. Deputations from all parts of the land came to Madinah and accepted Islam, and ultimately Islam was declared as the religion of the whole of Arabia.

# Tenth Year after Hijra

## Year of Deputation

- ❖ Some prominent tribes of Arabia visited the Holy Prophet ﷺ in Madinah.
- ❖ The purpose of their visit was to accept Islam.
- ❖ Written treaties were made with them specifying their rights and duties.

After the Conquest of Makkah, Madinah became the capital of Islam. Many deputations from all over Arabia moved to Madinah.

The deputations used to stay in Madinah (mostly in the Prophet's ﷺ Masjid) for some time and learnt Islam from the Holy Prophet ﷺ and his Companions who would host these deputations and teach the visitors about Islam. A few important deputations amongst them were; the deputation of Thaqeef, the deputation of Banu Tamim and the deputation of Banu Amir.

## Farewell Pilgrimage

- ❖ The Holy Prophet ﷺ performed Hajj once in his life-time.
- ❖ In his farewell pilgrimage, almost every believer participated with him.

In the 10th year of Hijra, the Holy Prophet ﷺ proclaimed his intention of going on Hajj to Makkah. He sent messengers to all parts of Arabia asking them to join him in this great pilgrimage. The people responded to his call in tens of thousands. Men and women from all over Arabia marched to Madinah and assembled to go on Hajj with the Holy Prophet ﷺ. The number exceeded one hundred thousand people.

The Holy Prophet ﷺ left Madinah on 26th of Zul-Qadah, with his Companions. After going six miles, he put on Ihram (pilgrim's garb) at Dul-Hulaifah; all of his companions followed this. On the 5th of Zul-Hijjah, the Holy Prophet ﷺ reached Makkah. The Holy Prophet ﷺ stayed in Makkah until 8th Dhil Hajj. On the 8th of Zul-Hijjah, the Holy Prophet ﷺ left Makkah for Mina and passed the night there. From Mina, he left for 'Arafat on the morning of 9th Dhil-Hajj.



# Sermon of the Farewell Pilgrimage:

- ❖ Farewell Sermon is the first universal charter of human rights.
- ❖ Holy Prophet ﷺ addressed all the important issues of human rights in his last sermon.

## Main Subjects of the Last Sermon

- ❖ Worship of God alone
- ❖ Respect of life and honour of people
- ❖ Universal Muslim brotherhood
- ❖ Dignity of women
- ❖ Equal and respectful treatment of slaves
- ❖ Obligation of five pillars of Islam
- ❖ Quran and Sunnah are declared as the sources of divine guidance
- ❖ Completion and perfection of Islam
- ❖ Condemnation of usury (interest)
- ❖ Prohibition of bloodshed

In the afternoon of 9th Dhil-Hajj, the Holy Prophet ﷺ rode the she-camel, Qaswa, and gave his historical address in a gathering of more than 100,000 people. The following sermon was delivered:

"O people! Listen to what I say. I do not know whether I will ever meet you at this place again after this year. Your blood, your property and your honour are as sacred as this day, this month, and the city (i.e., Makkah and the surrounding areas).

Verily all the rites and traditions of the Ignorance Period (the Pre-Islamic Period) are trampled under my feet. No Arab is superior to an 'Ajami (non-Arab) and no 'Ajami (non-Arab) has superiority over an Arab. You all are in the progeny of Adam ﷺ and Adam ﷺ was created out of dust. (You must know) that every Muslim is the brother of another Muslim.

Return the goods entrusted to you to their rightful owners. Allah has forbidden you to take usury (interest); therefore all interest obligation henceforth, be abolished.

The revenge of all bloods of the age of Ignorance are declared as cancelled; and first of all I cancel the blood of the son of Rabi'ah bin al-Harith (belonging to my family).

O people, you have rights over your wives and they also have rights over you. If they abide by your rights, clothe and feed them suitably. Do treat your women well, and encourage one another to be kind to your wives, for they are your partners and committed helpers.

Do justice with your slaves. Feed them of what you eat and clothe them with what you clothe yourselves with.

Do not punish someone for the offence committed by someone else. So, do not hold the son responsible for the offence of his father, nor the father for the offence of his son.

O people! Do not take advantage of the weak and poor. Beware; do not take others' possessions without their legal permission. Beware; pay the dues of a laborer before his sweat has dried.

O people! Understand my words that I convey to you. I have left with you two things, the Quran and my Sunnah, and if you hold fast to these, you will never fall astray."

After the Holy Prophet ﷺ finished his sermon, he asked the people, "What shall you tell when Allah ask you about me on the Day of Judgement?" The companions said in one voice, "We shall say that you have delivered the message." (Al-Kamil Fit-Tarikh)

Then the Holy Prophet ﷺ directed his eyes towards the heavens and said, "O Lord! Be my witness that I have conveyed your message to your people." Then the following verse was revealed, "This day I have perfected for you the religion and completed my favour upon you and have chosen Islam as your religion." (5:3)

After this, the Holy Prophet ﷺ with all the pilgrims returned to Mina. At Mina, the rites of Hajj were performed. Finally, the pilgrims returned to Makkah to perform Tawaf. With this the pilgrimage of the Holy Prophet ﷺ came to an end. After staying for three days at Makkah, the Holy Prophet ﷺ returned to Madinah.

The last sermon of the Holy Prophet ﷺ is the first universal charter of human rights. It declared the sanctity of life and property, it proclaimed equality and brotherhood of the Muslims, it abolished usury or interest and prohibited bloodshed, and it protected the rights of wives and safeguarded the rights of the slaves.



# Eleventh Year after Hijra

## Holy Prophet's ﷺ Last Sickness and Demise

The Holy Prophet ﷺ said, "Indeed Almighty Allah has prohibited the earth to eat the bodies of Prophets."

Two months after performing the memorable Hajjat-al-Wida (the Farewell Hajj), the Holy Prophet ﷺ fell sick, but all the time he carried on his duties as usual. He also went to Uhud and prayed for the martyrs.

The Holy Prophet ﷺ continued offering prayers in congregation until he became so weak that he could not move. Then he ordered Hazrat Abu Bakr ﷺ to lead the prayers, who did so for several days. This was also an indication of the succession of Hazrat Abu Bakr Siddique ﷺ, as the Head of the Islamic state.

Four days before his sad demise, he felt some relief and took a bath before Zuhr prayer. Afterwards, he came out to the Masjid supported by Hazrat Abbas ﷺ and Hazrat 'Ali ﷺ. Hazrat Abu Bakr ﷺ was leading prayer as usual. After the prayer ended, he addressed his companions.

Then the illness took a serious turn. He felt a little better on the morning of Monday, the 12th Rabi-ul-Awwal 11 A.H., but in the afternoon the condition was turned again serious. He fainted quite a few times, and in the evening he breathed his last.

# Outstanding Qualities of the Holy Prophet ﷺ

The Holy Prophet's ﷺ personality was not only great but perfect; it could be set as an example to the world for the guidance and reformation of all evils. He was the kindest, the bravest, the most humble, the chaste and the most generous of all men. He was kind and merciful to one and all alike, rich or poor, free or confined. From the time of his birth to his death, he was never known to be harsh to anyone, nor did he beat a servant or child. He used to visit the sick, follow the biers, accept invitations of servants and slaves, repair shoes and sew garments. He used to help his family members in their household duties. He used to greet the children when passing by them. He is reported to have said, "I have been sent to complete good manners." (Musnad Ahmed)

## Kindness

- ❖ Prophets are always kind to human beings, even more than the parents can be to their children.
- ❖ The Holy Prophet ﷺ showed kindness to everyone i.e. Muslims and non-Muslim, men and women, young and old.
- ❖ He was also kind to animals, birds and other creatures.

The Holy Quran says, "Surely there has come to you a Messenger from among yourselves. Heavy upon him is your suffering and he ardently desires your welfare. To the believers he is most kind and merciful" (9:128).

The Holy Prophet ﷺ attained the greatest perfection in the attribute of kindness. He is reported to have said, "Those who show kindness and consideration to God's creatures, God bestows His kindness and affection on them. Show kindness to dwellers on Earth so that God (in heavens) may show mercy to you." (Mishkat)

He did not disappoint or discourage anyone and never underrated anything. He took gladly, whatever was offered to him. He never treated a slave, a child or a servant or any animal harshly. He never rejected any legitimate request. Hazrat Anus ﷺ reported, "I worked for ten years for the Holy Prophet ﷺ but he never pulled me up nor scolded me." Hazrat Jabir ﷺ reported, "The Holy Prophet ﷺ never refused when anyone asked him for something." (Tirmidhi)

Holy Prophet ﷺ never censured anyone, and also forgave evil mongers. He hated sin and never avenged personal injuries. Hazrat Ayesha ﷺ said, "The Prophet ﷺ never took revenge on his own behalf from anyone." (Bukhari)



In civility, kindness, and affection the Holy Prophet ﷺ was his own example, and by his refulgent examples Muslims have been taught to treat all humanity with kindness, regardless of their cast, race or status.

## ■ Forgiveness

- ❖ The Holy Prophet ﷺ never cursed or insulted anyone. He held everyone in great respect.
- ❖ The Holy Prophet ﷺ was quicker in forgiving people, than the fast winds that carry clouds.

(The Holy Prophet ﷺ was the complete example of forgiveness and mercy, as mentioned in the Holy Quran, "Keep to forgiveness (O Muhammad ﷺ), and enjoin kindness, and turn away from the ignorant." (7:199))

(He never attempted to retaliate against the insult and disrespect of anybody, and forgave people's mistakes or their misconduct. Hazrat Abu Huraira ؓ reported, "The Holy Prophet ﷺ was asked to curse the infidels. He said, 'I have not been sent to curse people but as a mercy to mankind.'" (Miskhat))

(The Quraish were the arch-enemies of Islam and, for a period of 13 years they would rebuke the Holy Prophet ﷺ, taunt and mock him, and tried to hurt him physically and mentally. They placed the after birth of a camel on his back while he prayed, and they boycotted him and his tribe until the social sanctions became unbearable. They plotted and attempted to kill him on more than one occasion, and when the Holy Prophet ﷺ escaped to Madinah, they rallied a majority of the Arab tribes and waged many wars against him. Yet, when he entered Makkah victorious with an army of 10,000, he showed exemplary forgiveness and did not take revenge from anyone.)

(He forgave the one who had caused the death of his daughter, and the woman, Hinda who chewed the liver and the heart of his beloved uncle Hamza ؓ, after he was martyred by her slave Wahshi, in the battle of Uhud. Even his deadliest enemy, Abu Sufyan, who led so many battles against Islam, was forgiven and sought no retribution for his years of enmity.)

## ■ Humility

- ❖ The Holy Prophet ﷺ was the most humble and modest.
- ❖ The Holy Prophet ﷺ always showed a very humble attitude.
- ❖ The Holy Prophet ﷺ would perform all his acts with his own hands.

(Humility was a key aspect of the character of the Holy Prophet ﷺ. All his actions were characterized by humility and sincerity. He is reported to have said, "Whoever adopts humility for the sake of Allah would be raised in status by Him." (Masnad Imam Ahmad))

3

Despite of the lofty position of the Holy Prophet ﷺ, he was the most humble and modest. He did all his work with his own hands, and never allowed anything to be done for him that he could do himself. He milched his own goats, washed and mended his own clothes, repaired his own shoes and cleaned and swept his house. He would eat whatever was put before him without fuss or question, nor did he mind with whom he ate his meals, whether slave or poor. When he had time, he always helped his servants in their duties, and besides doing his own shopping he did it for others as well, especially the old and feeble. He is reported to have said, **"Allah has revealed to me that you must be humble, so that no one oppresses another and boasts over another."** (Abu-Dawood)

During the construction of the "Masjid of the Prophet", he dug the earth and labored with others in the work of construction. When he entered Makkah as a conqueror, over ten thousand followers and admirers gathered around him, yet, as he entered, he bowed his head so low that it rested on the saddle. Anas bin Maalik reports, **"No one was more beloved to the companions than the Holy Prophet ﷺ. When they saw him they did not stand up, knowing that he did not approve of it."** (Subul al-Huda)

## Fulfillment of Promise

- ❖ One of the signs of faith is to keep trust intact.
- ❖ Conversation between two or more persons is also a trust.

The Holy Prophet ﷺ was always true to his word. He was given the title of 'Al-Sadiq' (the truthful) and 'Al-Amin' (the Trustworthy) in Makkah, long before the declaration of his Prophethood. He always kept his promises and contracts at all costs even with his enemies, and never broke his promise.

Once the Holy Prophet ﷺ promised Abdullah bin Abi al-Haithma to be present at a certain appointed place on a certain date; the man forgot to reach that place as appointed. Three days later, he suddenly remembered his promise and went to the place, where he found to his astonishment that the Holy Prophet ﷺ had been waiting for him for the last three days.

Almighty Allah says, **"And (the believers are) those who regard their trusts and their covenant."** (23:8) The Holy Prophet ﷺ made it incumbent upon the believers to keep their promise in all lawful things. Whenever he extended any promise to any nation or people in the form of treaties, pledges and guarantees, he always used to adhere to them despite of the greatest perils to his life or to the lives of Muslims for the matter.



## Trustworthiness

- ❖ The Holy Prophet ﷺ was most trustworthy.
- ❖ Allah made him the trustee of the most precious trust, 'The Holy Quran'.
- ❖ The Holy Prophet ﷺ was upright, straightforward and the most reliable for Allah's trust. The people also trusted him for the safe-keeping of their belongings.

Holy Prophet ﷺ was titled as 'Al-Amin' (Trustworthy) in Makkah. In his opinion, trust was a great thing and one of the noblest attributes of a human being. He instructed to pay trust to one who has entrusted and not to be treacherous to one who was treacherous. When he was about to migrate to Madinah, he was conscious of all the trusts (kept by the unbelievers with him). Therefore, he asked Hazrat 'Ali ﷺ to stay at Makkah until all the trusts were returned to the owners.

Hazrat Anas ﷺ reported, "Hardly had the Prophet addressed us without saying: **'There is no faith in him who has no trust, and no religion for him who has no promise.'**" (Musnuf Ibn-e-Abi Shaiba) According to the teachings of the Holy Prophet ﷺ, it is also a breach of trust if a man confides to another, but the latter discloses them. He said, **"When a man holds a conversation and then draws his attention (to keep it secret). It is a trust."** (Shoab-ul-Iman)

## Sacrifice

Allah describes virtue of Ansar as, **"and prefer the migrants above themselves even if they themselves are in dire need; and whoever is saved from the greed of his soul – it is they who are the successful."** (59:9)

The spirit of sacrifice is most prominent in the character of the Holy Prophet ﷺ. If he possessed anything that someone else needed, he would part with it at once, although he might himself have real need of it. Once the Holy Prophet ﷺ was given seven beautiful gardens, but instead of keeping them for himself, he gave them in charity, their produce being expended in helping the poor.

On one occasion, all that the Holy Prophet ﷺ had in his house was a sack of flour. A companion of his was to be married, but he was a poor man and had nothing to entertain his friends with. The Holy Prophet ﷺ told him to go to his house and ask his wife for the sack of flour. The sack was given, and there was nothing left in the house of the Holy Prophet ﷺ for the meal.

A woman once offered the Holy Prophet ﷺ a beautiful cloth to cover himself with. As it was just the thing he badly needed, he accepted it; but a man standing near admired the cloth saying, "What a lovely cloth!" The Holy Prophet ﷺ, seeing that the man also needed it, gave it to him at once.

## Generosity

Holy Prophet ﷺ liked generosity as one of the qualities of believers and has encouraged Muslims to show a generous attitude towards every needy person.

The generosity and kindness of the heart of the Holy Prophet ﷺ was a household word. During the month of Ramadan, he would give away so generously that he left nothing for himself. He never kept money with him overnight. If he had anything left, before nightfall, he would give it to the poor and needy. If he came across some one who was starving, he would give him his meal and remain hungry himself.

Once a man who had embraced Islam asked the Holy Prophet ﷺ for some goats and sheep. It so happened that at this time the Holy Prophet ﷺ had recently been given a great abundance of these animals. He gave the man so many that they filled the space between two hills.

The Holy Prophet ﷺ was once given 90,000 Dirhams, which he began to distribute among the beggars. Soon the whole amount was exhausted. After all the beggars had departed, an old man came and asked for alms. The Holy Prophet ﷺ had nothing left to give, but he did not want to send the man away empty-handed. He, therefore, borrowed something from another and gave it to him.

## Justice

The Holy Prophet ﷺ was so famous for his justice that even non-believers would always wish for him to settle their disputes.

In doing justice, the Holy Prophet ﷺ was most equitable. He treated a friend, foe, Muslim and non-Muslim alike. From early childhood, he was noted for his honesty and fair dealing, and many would come to him to settle their disputes.

In Madinah, he was accepted as the arbitrator by both the Jews and idolaters in all their disputes. In a case between a Jew and a Muslim which came before the Holy Prophet ﷺ, he decided in favour of the Jew, because he found the Jew to be right.

When a woman belonging to the tribe of Makhzum was found guilty of theft, all her relatives went to Hazrat Usamah bin Zaid ﷺ, of whom the Holy Prophet ﷺ was very fond, begging him to intercede with the Holy Prophet ﷺ to set her free. However, the Holy Prophet ﷺ refused, saying that it would not be justice, and added that if his own daughter, Fatima, had committed theft; she would have been punished in the very same manner.

He treated all men in a just way, regardless of dignity or rank. Slaves and free men were accorded the same treatment as those belonging to a rich and noble tribe.



# Life of the Holy Prophet ﷺ as the Model of Excellence

The Holy Prophet ﷺ is the perfect and complete role-model for every person of any age and profession.

The Holy Prophet ﷺ is the best human who has ever stepped on earth. According to the Holy Quran, his life is an ideal pattern and the best example for believers to follow. **"You have indeed in the messenger of Allah, a beautiful example (to follow)"** (33:21) At another place the Holy Quran, describes the character of the Holy Prophet ﷺ in these words, **"And you (stand) on an exalted standard of character."** (68:4). The Holy Prophet ﷺ himself said, **"Allah has sent me to perfect good qualities of character and to complete good deed."** (Masnad Imam Ahmad) Someone asked Hazrat Ayesha ؓ about the character of the Holy Prophet ﷺ. She replied that the Holy Quran was his character.

Holy Prophet ﷺ led an eventful life in this world. He did not leave any significant aspect of human life without setting the best example of conduct for it. He lived with full involvement in the society, taking a positive interest in the improvement of human conditions.

The Holy Prophet ﷺ married and raised children, maintained a happy home and lived a successful family life. He practised trade and commerce. He fought wars and entered peace treaties. He took care of his kith and kin, and managed the affairs of the entire community of believers.

The Holy Prophet ﷺ played host to guests at his home, consoled the grieved ones, amused the children with his light humour, and looked after the sick and the wretched. He maintained personal friendships and fulfilled all obligations towards his friends. At the same time, he performed the supreme role of a teacher, guide and reformer not only for those who were his faithful followers in his own time, but through them, also for those who came after him and will come until the end of time.

Alongside these engagements, Holy Prophet ﷺ was unsurpassed in worshipping Allah, in seeking His nearness through constant remembrance, prayer and obedience. In this way, he provided a comprehensive example of such an ideal and balanced life that can be followed for all times, in all circumstances and by all men and women of different tastes and temperaments.

The Holy Prophet ﷺ lived as a leader and guide of a small persecuted minority in Makkah for 13 long years, with trial and torture at the hands of his Makkan enemies and set the best and the most balanced example of coping with trying such situations of hardship and adversity.

The Holy Prophet ﷺ emerged in the same city nine years later as the victorious commander of a winning army and as Head of a powerful Muslim state, established in Madinah. In this, he set a unique example of balance and moderation. He set his bitterest enemies free and declared a general amnesty for all.

Thus, the Prophet's life pattern provides the best possible example of balanced and moderate conduct in all kinds of conditions. It is the best guide for the strong as well as the weak, the best model for the rich and the poor, the best way of conduct for the ruler and the ruled, for the victorious and the defeated, for the learned as well as for the unlettered.

## Treatment with Children

Rejoice on birth

- ❖ The Holy Prophet ﷺ has declared that the criterion of receiving Divine mercy is to have mercy towards children.
- ❖ To treat children with kindness is one of the signs of faith.

The Holy Prophet ﷺ would say, **"Those who love their children and are kind to them and do their duty towards them, will be saved from the flames of Hell."** (At-Targheeb wa Tarheeb) Not only was the Holy Prophet ﷺ kind to his own children but he loved all children, of slaves and free men alike. He would spend as much time as possible in the affairs of children. He treated female children with respect and taught others to do the same. He once said that all those who did not love children, or pity them and treat them with kindness, were not true Muslims.

It was his habit, on meeting children, to greet them first, and treat them with the utmost kindness. Often when going about the city, he would pick up children, put them in his conveyance, and take them for a drive. When he went on a pilgrimage, the children of the Banu Hashim ran out to receive him; he treated them kindly and played with them. During prayer time, if the Holy Prophet ﷺ saw many children in the congregation, he would shorten the prayer so that they might not feel tired.

The Holy Prophet ﷺ loved his two grandsons exceedingly. Whenever he went to the house of his daughter, the first thing he would say after the salutation was, "Bring the children to me." There he spent a long time playing with them.

Hazrat Abu Hurairah رضي الله عنه reports, **"The Messenger of Allah ﷺ kissed Hasan ibn 'Ali (his grandson) in the presence of Aqra' ibn Habis at-Tameemi who said, 'I have ten children and I never kissed any of them.' Upon that Holy Prophet ﷺ looked at him and replied: 'Whoever does not have mercy will not receive mercy.'"** (Bukhari)

The Holy Prophet ﷺ taught mothers to be kind and loving, told them that their babies and children needed hugging and patting as much as they needed their nourishment, and that it was as essential to them as sunshine is to the plant.



## Behaviour towards Enemies

*Hinda, Wahbi, Abu Lahab*

- ❖ The Holy Prophet ﷺ was not an enemy of any person or nation. However, due to the message of Islam, many people became his enemies.
- ❖ He was well wisher of every human being.

There are innumerable occasions when the Holy Prophet ﷺ demonstrated kindness and mercy to enemies.

**Abu Sufyan**, the worst enemy of the Holy Prophet ﷺ and Islam, the instigator of the battle of Badr, Uhud, and the Trench, the person who had plotted the Holy Prophet's ﷺ assassination several times, who opposed at every step of its progress, was brought before the merciful Prophet ﷺ on the occasion of the conquest of Makkah. His record of crimes deserved severe punishment, but the Holy Prophet ﷺ not only forgave him but also made his house a place for shelter and general pardon.

**Hinda**, the wife of Abu Sufyan, the woman who had mutilated the corpse of Hazrat Hamza ﷺ, and cut his liver, cut his heart, nose and ears to make a garland of them, came veiled before the merciful Prophet ﷺ with her usual impudence. The Holy Prophet ﷺ forgave her and she exclaimed, "**Muhammad ﷺ I no tent more than yours; now I love no tent more (than yours).**" (Al-Bidaya)

**Abu Abd Ya-Lail**, who harassed the Holy Prophet ﷺ in Ta'if, laughed at his teachings, whose family came at the Prophet, (on his incitation) the hooligans of the city jeered at his words and rained down a shower of stones till blood oozed out of the Prophet's feet and his shoes were filled with it; came to the merciful Prophet ﷺ at the head of a deputation from Ta'if to Makkah. The Holy Prophet ﷺ warmly received him, a tent was pitched for him right in the Masjid's courtyard. The merciful Prophet ﷺ took care of them every night and they were deeply impressed by his morals and embraced Islam.

Hibar bin al-Aswad who is responsible for the murder of Hazrat Zaynab ﷺ (the daughter of the Prophet ﷺ), wanted to flee to Persia (at the conquest of Makkah), but later changed his mind and came before the merciful Prophet ﷺ and said, "I wanted to flee away to Persia but I was reminded of your mercy and forgiveness. I accept all my crimes." Upon this the Holy Prophet ﷺ forgave him.

After the battle of Badr, Umair bin Wahb, with a sword dipped in poison came to Madinah with the intention to kill the Holy Prophet ﷺ. He was caught red-handed, but was forgiven.

All these incidents exhibit the kind and forgiving behaviour of the Holy Prophet ﷺ towards enemies.

## Treatment with Animals

Islam considers animals to be a creation of Allah and therefore encourages believers to be kind to them and look after them for all their needs.

With regard to kindness to animals, the Holy Prophet's examples are unprecedented. He said, "Certainly Allah has inscribed kindness on everything. So when you slaughter, make your slaughter good. When you sacrifice, make your sacrifice good. Let everybody sharpen his knife and give ease to his sacrificial animal." (Masnad Imam Ahmad) *no cutting them, no slow slaughter, Don't show them weapon,*

The Holy Prophet ﷺ prohibited killing of animals for mere sport. The Holy Prophet ﷺ was once passing by a camel whose back reached its belly. He said, "Fear Allah with regard to these animals. Ride on them in health and leave them in health." (Mishkat)

## Treatment towards Non-Muslims

Non-Muslims have equal rights with Muslims in the Islamic state. They are the most protected citizens of Islamic state.

As Islam is a religion of love, mercy and tolerance, it realizes the rights of the non-Muslims living in an Islamic state. Religious tolerance is so highly recommended in Islam that there is no room for any compulsion to accept Islam. Allah says, "Let there be no compulsion in religion" (2:256). The Holy Prophet ﷺ advocates a just and kind treatment for non-Muslims, and it has gone to such extremes that there is liberty for maintaining even those practices which are entirely opposed to the teachings of Islam. He is reported to have said, "Beware! Whoever is cruel and hard on a non-Muslim minority, curtails their rights, burdens them with more than they can bear, or takes anything from them against their free will; I will complain against that person (to Allah) on the Day of Judgment." (Mishkat)

When the Holy Prophet ﷺ arrived in Madinah, he signed a treaty with the Jews in which they were granted religious freedom, fair treatment and complete security. He respected the sacred books of Jews at Khayber and showed respect a Jewish funeral bier. After the battle of Trench, the Holy Prophet ﷺ accepted the Old Testament's order for the punishment of Banu Quraiza.

Non-Muslims residing in an Islamic state are titled as *Zimmies* or the 'Protected People'. This is because, Islam provides them with complete security in Islamic territory. Muslims and *Zimmies* are held absolutely equal in the eyes of the law. Hazrat 'Ali ﷺ said, "Their blood is like our blood." The state should protect their life, wealth and honour. In return for receiving the security and protection of their lives and property, the *zimmies* are obliged to pay a tax to the Islamic state, known as *Jizya*. The *Jizya* imposed on them is according to their financial conditions. *Jizya* should only be imposed on individuals who can take part in a war. The children, the women, the disabled, the insane, the old and the sick who cannot earn their living do not have to pay any tax.



The Holy Prophet ﷺ obliged Muslims to deal with non-Muslims with courtesy, politeness, and fairness. They must not be subjected to exploitation and degradation by the Muslims. Under any sort of circumstances, Muslims are not permitted to desecrate their religious books, or show disrespect for their beliefs. Their places of worship should not be tampered with. The needy and poor among them should be provided with the basic necessities of life. They should be given all the rights which are sanctioned by the norms of justice and fairness for people in a civilized society. Their personal matters and religious rituals should be exempted from the law of the state and no interference should be made in their faith and religion.

## ■ Status of Women in Islam

In pre-Islamic Arabia, a woman was inhumanly considered to be a part of wealth and property. She used to be sold and purchased like any property or animal. Illiterate Arabs of the pre-Islamic era considered women to be the cause of bad luck and misfortune and buried innocent girls alive. Those women, however, who escaped early death, were allowed to live only on sufferance.

Such was the condition of the women in the world, when the Holy Prophet ﷺ was born in Arabia and through the divine revelations and his practical example, preached to the world that women have equal rights, honour and status in life. Women also have the right of ownership of property like males have, though no doubt, women have some specialised duties to perform in life, just as males have their own duties. Islam has high regard for women as mothers, daughters, sisters and wives.

### Status of Women as Daughters

- ❖ Holy Prophet ﷺ called daughters as a blessing of Almighty Allah.
- ❖ Holy Prophet ﷺ had four daughters. He would always pay high regard and respect towards his daughters.
- ❖ Allah condemned the parents who turn sad on the birth of a daughter.
- ❖ A father who brings up one, two or more daughters is declared as an inmate of Paradise.

Islam denounces the pre-Islamic inhumane custom of female infanticide and commands people to love and cherish their daughters, even more than their sons. The Holy Quran says that on the Day of Judgment, the female infant who was buried alive will be questioned, **"For what crime was she killed?"** (81:9).

Islamic law stresses that parents must care and pay attention to their children, especially girls for their special needs. The Prophet ﷺ also said, **"Whoever supports two girls till they attain maturity, he and I will come on the Day of Resurrection like this"**: The Messenger of Allah ﷺ then joined his fingers to illustrate this (Muslim)

Hazrat Fatima رضي الله عنها was the youngest daughter of the Holy Prophet ﷺ. In dealing with her, he set an example of fatherly love which is a model for humankind. The Holy Prophet ﷺ would say, **"Fatima is a part of me"**

being; whosoever annoys her annoys me." (Tirmidhi) He said that whoever is tested by trials in caring for his daughters, they will be a cover for him from Hellfire. (Bukhari)

The Holy Prophet ﷺ is also reported to have said that when you bring anything for your children for distribution, begin with the girls first, because the girls love their parents more than the boys.

## Status of Women as Wives

- ❖ The Holy Prophet ﷺ was a very good husband himself. He declared one as the best believer who is good to his wife.
- ❖ Holy Quran has declared wife as a garment for husband.
- ❖ A wife has right of having shelter, clothing and food from her husband.
- ❖ A husband must live with his wife honorably, kindly and with respect.

The Holy Quran describes the position of the wife in a beautiful verse, **"He created for you mates from among yourselves that you might find solace in them and he ordained between you, love and mercy"** (30:21).

The Holy Prophet ﷺ said that the most perfect of believers in faith is the best of them in morals and the best of you are those who are kindest to your wives. In his famous address at the Farewell Pilgrimage, the Holy Prophet ﷺ again laid stress on the kind and gentle treatment with wives. He said that: **"O my people! You have certain rights over your wives and so have your wives over you ....they are Allah's trust in your hand. See that you treat them with all kindness."**

The Holy Quran says, **"The women have rights similar to the rights against them, according to what is equitable"** (2:228).

Before Islam, there was no limit for males with respect to the number of wives they could have. The Holy Quran restricts the number of wives to four and also orders complete equality and justice between them, **"And if you fear that you will not deal fairly towards the orphans, marry of the women who seem good to you, two or three or four, and if you fear that you cannot do justice between them, then (marry) only one."** (4:3)

The Messenger of Allah ﷺ was always pleasant, kind and caring to his wives, he is also well known for being cheerful with them. According to his teachings, a husband must live with his wife honourably, kindly and with respect. He is urged to demonstrate his affection, love, appreciation, care, consideration and genuine keenness toward his spouse. He must give honourable and sufficient sustenance to his household according to his status and must protect and prevent his wife from any possible harm or immorality to the best of his abilities. It is unlawful for a man to mistreat his wife in any fashion with abuse, hardships, harassment, undue burdens, insults, beatings etc.



## Status of Women as Mothers

- ❖ A believer who is obedient to his mother is promised to enter the Paradise.
- ❖ The status of a mother is three times higher than that of a father.
- ❖ A look towards parents with kindness earns the reward of one accepted Hajj.
- ❖ To disrespect one's mother is a major sin.

As mothers, the status of women has been raised by Islam to such an extent that it has been declared that Paradise has been placed under the feet of the mother.

It is reported that when a companion questioned the Holy Prophet ﷺ was questioned by a Companion as to who after Allah and His beloved Prophet ﷺ should be revered most, the Holy Prophet ﷺ said, "**Your mother.**" When questioned, "**Who, after the mother?**" The Holy Prophet ﷺ said "**Your mother.**" He was again asked, "**And, then, who after the mother?**" He again replied, "**Your mother.**" The man put the question for the fourth time and the Holy Prophet ﷺ then answered, "**Your father.**" (Muslim) This tradition shows that the position of the mother in the eyes of her sons and daughters should be three times higher than that of the father.

Serving one's mother is considered obligatory service and preferred over participating in the various acts of volunteer service, like in some form of Jihad. It is reported that Hazrat Mu'awiyah as-Sulami ؓ said to the Holy Prophet ﷺ, "**I want to go for Jihad in the way of Allah.**" The Messenger of Allah ﷺ asked: "**Is your mother alive?**" He said, "**Yes.**" The Holy Prophet ﷺ said, "**Stay with her, for Heaven is under her feet.**" (Mishkat)

In expressing the dignity of the mother, the Holy Prophet ﷺ said, "**One who looks at the face of his mother with sentiments of reverence and love once, is rewarded as if he had performed the Pilgrimage.**" The people asked him, what if he looked twice, to which he replied, "**It is as if he had performed two Pilgrimages, and thrice, as if he had performed three Pilgrimages and so on.**" (Mishkat)

In this respect, the Holy Prophet ﷺ himself set a model for the world. Once Hazrat Halima ؓ, the lady who nursed him in his childhood came to see him. The Holy Prophet ﷺ was sitting with his disciples. As soon as he saw her, he stood up with reverence and spread his mantle on the floor and requested his foster-mother to take her seat there.

Mothers are uniquely respected in Islam; the respect which a mother receives from her children in Islam is the highest to which no other worldly relationship can aspire.

# Holy Prophet ﷺ as the Last Messenger of Allah

- ❖ Hazrat Adam ﷺ is the first Prophet of Allah and Hazrat Muhammad ﷺ is the last Messenger of Allah.
- ❖ The Holy Prophet ﷺ is the seal of the chain of Prophets.

All Muslims believe that the Holy Prophet Muhammad ﷺ is the last Prophet of Allah. After him, the line of Prophets that began from Hazrat Adam ﷺ has come to an end. Therefore, anyone who now claims to be a prophet of Allah must be viewed as an impostor, astray and liar.

The Holy Quran titled our Prophet ﷺ as "Khatam-an-Nabiyyin" (seal of the Prophets). It is said, "**Muhammad ﷺ — is the Messenger of Allah and the seal of the Prophets.**" (33:40)

The word *Khatam* can be read in two ways: *Khatam* or *Khatim*, both means last or seal. They also mean to close, to come to an end and to carry something to its ultimate end. Therefore, all Muslims agree that "Khatam-an-Nabiyyin" means, "The Last in the line of Prophets". Thus the Holy Prophet ﷺ is the last Prophet and anyone who lays a claim to Prophethood after Muhammad ﷺ is an apostate and an outcast from the community of Islam.

There are numerous authentic sayings of the Holy Prophet ﷺ which make it explicitly clear that he was the last Prophet of Allah. He said, "**The tribe of Israel was guided by Prophets. When a Prophet passed away, another Prophet succeeded him. But no Prophet will come after me; only caliphs will succeed me.**" (Bukhari) At another place, he said that with my arrival the building of Prophethood had been completed and there is no empty place in it to provide room for another Prophet.

A Prophet is either sent to a certain nation to which no Prophet had been sent before, or the people forgot and changed the teachings of an earlier Prophet, or the people had not received the complete teachings of Allah through a former Prophet. Hence Prophets were sent to fulfill the task of completing the religion of Allah.

It is obvious that none of the above needs remain unfulfilled after the advent of Prophet Muhammad ﷺ. He has been sent for the whole of humankind. Allah says in the Holy Quran, "**And We have not sent you (O Muhammad) save as a bringer of good tidings and a Warner unto all mankind.**" (34:28). Therefore, different nations no longer need different prophets after the time of the Holy Prophet ﷺ. The message of Allah that the Holy Quran contains is perfect in its original and pure form. Not a single letter has been added to or deleted from it, nor can anyone make additions or delete anything from it till the Day of Judgement. Allah says, "**Lo! We have revealed the Reminder (Quran) and We, verily are its Protector**" (15:9).

The Holy Quran clearly confirms that God has finally completed His religion through Prophet Muhammad ﷺ. Hence there is no room for a new Prophet to complete the religion of Allah. "**This day have I perfected your religion for you, completed my favour upon you and have chosen for you Islam as your religion**" (5:3).



When the Holy Quran and Sunnah of the Holy Prophet ﷺ have been preserved in their original and comprehensive form and when the Prophet Muhammad ﷺ has completed the divine religion, all possible need for the transmission of divine revelations have now been fulfilled, and there is no room for any other Prophet. Therefore, Prophet Muhammad ﷺ is the seal of the Prophets and "Khatam-an-Nabiyyin" is his exclusive and distinctive title.

## ■ Teachings of the Holy Prophet ﷺ for Muslim States and their Relation with Other States

- ❖ The Muslim state was established on earth to fulfill the Will of the Almighty Allah.
- ❖ Muslim states should be an asylum for the sufferers and the oppressed.
- ❖ The Muslim state should actively participate in resolving conflicts and disputes of other nations.

Islam is a complete religion which guides the Muslims in all spheres of life. There are some fundamental principles, which govern the relations of a Muslim state with other states of the world.

It is obligatory for a Muslim state to fulfill all its promises and agreements with other states. A Muslim state should not violate the treaties and agreements signed with other states and all sorts of dealings of a Muslim state with other states should be based on honesty and fairness.

It is also obligatory for the Muslim state to promote peace and justice in the world. It should not take any step which damages the world peace. It should make all efforts to remove injustice and atrocities from the face of the earth. However, no injustice should be done to the states which are the enemies of Islam. It is important that a Muslim state adopt the policy of promoting peace and friendship. In case of war, the Muslim state should try to protect the sovereignty of the countries which are neutral. Their geographical boundaries should not be violated.

A Muslim state should also work sincerely to eradicate evil, mischief and injustices from the world. It is important for a Muslim state to have friendly relations with peaceful and neutral states. A Muslim state should do good for those states which have done good to it and the state which does wrong to a Muslim state, in retaliation, the Muslim state should not cross limits.

## Holy Prophet ﷺ and his Relation with Other States

The foreign relations policy of the Holy Prophet ﷺ with other states was based on justice and equality. He worked on the policy of friendship, goodwill and cooperation and made every effort to establish peace. He signed a treaty at Hudaibiya with the Quraish to maintain peace, though the terms of the treaty were considered unfavourable to the Muslims.

The Holy Prophet ﷺ always fulfilled agreements and pacts made with other states. At the time of the treaty of Hudaibiya, Abu Jandal, a Muslim escaped from Makkah. Though the clauses were not yet written, which stipulated that anyone who fled from Makkah to Madinah would be returned, the Holy Prophet ﷺ declined the request of Abu Jandal, though he was greatly saddened to see his condition.

When peaceful conditions prevailed after the treaty of Hudaibiya, the Holy Prophet ﷺ wrote letters to foreign sovereigns and Arab rulers, inviting them to the fold of Islam. Among the kings he contacted were the emperor Heraclius of Byzantine, the Persian Emperor Chosroes, Negus, the King of Abyssinia and Muqawqis, the King of Egypt and letters to the ruler of 'Oman and Bahrain were also sent.

The Holy Prophet ﷺ always stood by his allies. In the 8th year of Hijra, when Banu Bakr, the allies of the Quraish, attacked the Banu Khuza'ah, the allies of the Muslims and killed their men, the Prophet asked the Quraish to pay blood money or to dissolve their alliance with Banu Bakr or to dissolve the treaty of Hudaibiya.

The Holy Prophet ﷺ made every effort to establish peace. At the time of the conquest of Makkah, the Holy Prophet ﷺ told his army not to use arms against anyone. He ordered that the old, the women and the children should not be harmed. The Muslims entered Makkah peacefully and the Holy Prophet ﷺ proclaimed a general amnesty.

The non-Muslim tribes were brought under the Muslim state by paying *Jizya* and thus came under the protection of the Muslim state. In the 10th year of Hijra when deputations came to Madinah, the Holy Prophet ﷺ made pacts and treaties with them. The Christian tribe, Najran, did not accept Islam, however, they entered into a treaty with the Holy Prophet ﷺ and agreed to pay *Jizya*. Similarly, the Jews of Khayber were allowed to remain in Khayber and pay *Jizya*.


The Holy Prophet ﷺ preserved and protected the territorial integrity of the Muslim state. He undertook the campaigns of Mu'ta and Tabuk to guard the Muslim frontiers from the aggression of the Byzantines. However, he always worked on the policy of friendship, and goodwill. When the Holy Prophet ﷺ sent Hazrat Mu'az ibn Jabal ﷺ and Hazrat Abu Musa ﷺ to Yemen, he said to them, "Facilitate things for the people and do not make things difficult for them, and give them glad tidings, and let them not have aversion and you should both work in cooperation and mutual understanding and obey each other." (Bukhari)





# Mothers of the Faithful

- ❖ Almighty Allah has acknowledged the highest status of the wives of the Holy Prophet, ﷺ, as all other women of the world, as the Mothers of believers.
- ❖ Wives of the Holy Prophet ﷺ will also remain the Prophet's wives in the Paradise.
- ❖ Every mother of faithful and her life, is the role-model for Muslim women of every age.

## Hazrat Khadija





Hazrat Khadija  was born in Makkah in the house of Khuwalid bin Asad. She was one of the richest and the noblest ladies of Makkah. She was a twice-widowed Quraishite lady, known as, "Tahira" (the pure). Her first husband was Atiq bin Aidh, with whom she had a daughter. After the death of Atiq, Hazrat Khadija was married to Abu Hala and begot two children from him, Hind and Hala.

Hazrat Khadija  sent the message to the Holy Prophet ﷺ to take her trade goods to Syria. On return, a slave, Maisra reported about the excellent conduct of the Holy Prophet ﷺ. She was very impressed and made a proposal for marriage which was accepted by the Holy Prophet ﷺ. All the uncles of the Holy Prophet ﷺ such as Hazrat Hamza  and Abu Talib also hailed this proposal. At the time of marriage, the Holy Prophet ﷺ was 25 years of age and she was 40.

At the time of the first revelation, she consoled the Holy Prophet ﷺ and embraced Islam without the least hesitation and thus became the first believer. She was a true minister and a sincere advisor to the Holy Prophet ﷺ in his arduous mission of spreading Islam. Despite of her high social status and wealth, she personally attended to the personal needs of the Holy Prophet ﷺ and served him devotedly. The Holy Prophet ﷺ said: **"She believed in me when others disbelieved, and confirmed my truthfulness when others called me a liar"**. (Fadail-us-Sahaba by As-Sa'adi)

All of the children of the Holy Prophet ﷺ (except Ibrahim) were born to her – four daughters and two sons. She is the only wife, during whose lifetime he did not marry any other woman. The Holy Prophet ﷺ declared her to be one of the highest-ranking women in Paradise. She lived with the Holy Prophet ﷺ for twenty-five years. She died on the 11th of Ramadan in the 10th year of Prophethood - three years before migration to Madinah. She was 64 years and six months of age. On her death, the Holy Prophet ﷺ laid her in the grave with his own hands. The funeral service, at that time had not been enjoined. She was buried in the second sacred graveyard of Muslims, 'Jannat-e-Mual'la', in Makkah.

## Hazrat Sauda

Hazrat Sauda bint Zam'ah  was the second wife of the Holy Prophet ﷺ. She was an early Qurashite convert. She was a widow and previously married to her cousin, Sukran bin Amr. The couple embraced Islam and migrated to Abyssinia, where Sukran died and Hazrat Sauda  returned to Makkah. After the death of Hazrat Khadija , the Holy Prophet ﷺ married Hazrat Sauda  in the month of Shawwal in the same



4  
year, in which Hazrat Khadija رضي الله عنها died. She consoled the Holy Prophet ﷺ as he was greatly depressed at the demise of Hazrat Khadija رضي الله عنها.

Hazrat Sauda رضي الله عنها accompanied the Holy Prophet ﷺ in the Farewell Pilgrimage in the 10th year of Hijra. She was very generous, extremely pious and a righteous woman. She was exceptionally obedient to the Holy Prophet ﷺ. She reported five Ahadith of the Holy Prophet ﷺ. She died in 54 A.H., during the caliphate of Hazrat Umar رضي الله عنه and was buried in Jannat-ul-Baqi.

### Hazrat Ayesha رضي الله عنها ✱

Hazrat Ayesha رضي الله عنها was the daughter of Hazrat Abu Bakr رضي الله عنه. She was brought up in a highly modest and pious environment. She was married to the Holy Prophet ﷺ in the 10th year of Prophethood. It is said that amongst the Mothers of the Faithful, she was the most-learned.

Hazrat Ayesha رضي الله عنها was a scholar of great eminence. She was superior in knowledge not only to the other wives of the Holy Prophet ﷺ but even to most of the male companions. Hazrat Abu Musa Asha'ri رضي الله عنه narrated, "Whenever we had a problem to tackle, we always found a relief in Hazrat Ayesha رضي الله عنها." (Majma Az-Zawaid) Imam Zuhri says, "Many of the illustrious companions approached her as students and made inquiries on points of knowledge." Hazrat Urwa bin Zubair said, "I never saw a scholar superior to Hazrat Ayesha رضي الله عنها in learnings about the injunctions of the Holy Quran, permitted and prohibited things, poetry, medicine, history of ancient Arabia and pedigree." (Majma Az-Zawaid)

Hazrat Ayesha رضي الله عنها was a person of very high character. She was marked for perfect boldness and self-respect. Her most distinctive virtue was her generosity and big-heartedness. Hazrat Abdullah bin Zubair رضي الله عنه said, "I have never seen a more generous person than her." (Majma Az-Zawaid) She frequently kept voluntary fasts. She was very kind and compassionate to slaves and used to set them free after purchasing them. She freed 67 slaves. In the battle of Uhud, she served water to the wounded and accompanied the Holy Prophet ﷺ in several battles, as well as the Farewell Pilgrimage. Verses about Tayammum (4:43), were revealed on her account. She narrated 2,210 Ahadith from the Holy Prophet ﷺ. The Holy Prophet ﷺ spent the last days of his life in her apartment. He is also buried there. She died on 17th Ramadan 58 A.H at the age of 70. She was buried in Jannat al-Baqi.

### Hazrat Hafsa رضي الله عنها ✱

Hazrat Hafsa رضي الله عنها was the daughter of Hazrat Umar رضي الله عنه the second caliph and was born in Makkah, five years before the advent of Islam. She was first married to Hazrat Khunais bin Hudhaifa رضي الله عنه. She accepted Islam along with her husband and parents. She migrated first to Abyssinia, and then to Madinah with her husband. In the battle of Badr, her husband received injuries and eventually was martyred due to his wounds and injuries in 2 A.H. The Holy Prophet ﷺ himself proposed and married her (to strengthen ties with Hazrat Umar رضي الله عنه).

After the marriage, she spent a very good time with the Holy Prophet ﷺ. She was very keen to acquire knowledge of religious matters and was very pious. She is ranked second to Hazrat Ayesha رضي الله عنها in knowledge. The Holy Prophet ﷺ said, "She is the one who fasts during the day and who stands during the night for worship." (Fadail-us-Sahaba by As-Sa'adi)



Hazrat Hafsa ؓ was the custodian of the first manuscript of the Holy Quran, which is known as the 'Mus'haf i-Hafsa' - Hafsa's script. As many as 60 Ahadith are reported to have been narrated by her on the authority of Hazrat 'Umar ؓ and the Holy Prophet ﷺ himself. She was very fond of observing fasts and offering prayers. Hazrat Nafey narrates that Hazrat Hafsa ؓ was fasting even at the time of her death. She died in 45 A.H., at the age of 63. She was buried in Jannat-ul-Baqi.

### Hazrat Zainab bint Khuzaima ؓ

Hazrat Zainab ؓ was born in Makkah. Her father's name was Khuzaima. She was first married to Hazrat Abdullah bin Jahash ؓ, who was martyred in the battle of Uhud. After the death of her husband the Holy Prophet ﷺ married her during the same year of Abdullah's martyrdom. She stayed with the Holy Prophet ﷺ for three months, after which she died. After the sad demise of Hazrat Khadija ؓ, Hazrat Zaynab ؓ was the second wife who died during the lifetime of the Holy Prophet ﷺ. She was very kind, generous and extremely courteous. She used to help the needy and feed the poor regularly. She was titled as 'Umm-ul-Masakeen' or 'Mother of the Poor', even before the advent of Islam. She was only 30 years old, when she died. The Holy Prophet ﷺ himself led her funeral prayer. She was buried in Jannat al-Baqi.

### Hazrat Umm-e-Salama ؓ

Hazrat Umm-e-Salama ؓ was the daughter of Abu Umayyah, and her name was Hind. She was first married to her cousin Hazrat Abdullah bin Asad ؓ, commonly known as, Abu Salama. The couple embraced Islam and migrated to Abyssinia, due to the persecutions of the Quraish. After returning from Abyssinia the family emigrated to Madinah. In the battle of Uhud, her husband got a bad wound which did not heal for a long time, and at last, he died in 4 A.H. The Holy Prophet ﷺ proposed to her. She happily accepted the proposal and was married in 4 A.H.

Hazrat Umm-e-Salama ؓ was unique in her practical knowledge of human psychology. On the occasion of the Treaty of Hudaibiya, the Holy Prophet ﷺ asked the people to sacrifice animals. Due to great anguish at the apparent conditions of the Treaty, the people could not be persuaded to make sacrifice. The Holy Prophet ﷺ went inside, where Hazrat Umm-e-Salama ؓ was present, he narrated the attitude of the companions to her. She advised him not to press anybody for the sacrifice, but do it as a precedent for all. The Holy Prophet ﷺ took the advice, made a sacrifice, took off his 'Ithram' and got his head shaved. On seeing this, everybody followed, and the problem was solved.

Hazrat Umm-e-Salama ؓ was extremely beautiful and was very modest and generous. She was well-versed in jurisprudence (Islamic laws). She accompanied the Holy Prophet ﷺ in the Khaybar expedition. In the year 10 A.H., on the occasion of the last Hajj, Hazrat Umm-e-Salama ؓ accompanied the Holy Prophet ﷺ despite her illness. She narrated about 400 Ahadith.

Hazrat Umm-e-Salama ؓ was the last of the Holy Prophet's wives to die. She died in 63 A.H., at the age of 84. She was buried in Jannat-ul-Baqi.

### Hazrat Zainab bint Jahsh ؓ

Hazrat Zainab bint Jahsh ؓ was born in Makkah and belonged to the tribe of Quraish. Her father was Jahsh bin Rahab. She was the paternal cousin of the Holy Prophet ﷺ. She was first married to Hazrat Zaid bin



**Haritha** ﷺ, the adopted son of the Holy Prophet ﷺ and a freed slave. She was married to Hazrat Zaid ﷺ with good aims; one was to establish the doctrine of equality in Islam. The couple continued to live peacefully for a period of one year. However, the marriage with Zaid ﷺ proved unsuccessful due to a contrast in their respective dispositions. Hazrat Zaid ﷺ divorced her and she was married to the Holy Prophet ﷺ by a Quranic injunction, "We joined her (Zaynab) in marriage with you" (33:37).

Hazrat Zainab bint Jahsh ﷺ was married to the Holy Prophet ﷺ in the month of Zul-Qadah in 5 A.H. and at that time she was 35. Her marriage was the only one enacted by Allah Himself. She was known by the title of the 'Umm al-Hikam' (Mother of Wisdom). She was also known as 'One with the long arm' as she was extremely generous, and charitable. She was an embodiment of the good character. She was an exceptionally pious, modest and God-fearing woman. Hazrat Ayesha reported, "I have never seen a woman more religious, more pious, more truthful of speech, more generous and beneficent and more dedicated to God, than Hazrat Zaynab. However, she was a little hot-tempered and she soon repented over this shortcoming." (Majma Az-Zawaid) She reported 11 Ahadith from the Holy Prophet ﷺ.

The Holy Prophet ﷺ had predicted that she would be the first wife to die after him. She died in 20 A.H. at the age of 52, during the caliphate of Hazrat 'Umar ﷺ. She was buried in Jannat-ul-Baqi.

### Hazrat Jawairiyah bint Harith ﷺ

The original name of Hazrat Jawairiyah ﷺ was, Barra. The Holy Prophet ﷺ changed it to Jawairiyah. She was the daughter of Harith, the chief of the al-Mustaliq. She was first married to Musafe bin Safwan. She was one of the captives who fell to Muslim hands after the battle of Muraishi in 5 A.H. She was married to the Holy Prophet ﷺ in 5 A.H. As a consequence of this marriage, the prisoners of Banu Mustaliq (her tribe), about a hundred families, were all set free by the Muslims. Hence, she was a great blessing to her tribe.

Hazrat Jawairiyah ﷺ led a pious and simple life. Most of the time, she remained busy in lengthy prayers and regular fasting. One morning, as she was praying, the Holy Prophet ﷺ passed by her and saw her praying. When he passed again near midday, she was still praying. She was fond of reciting the names of Allah. She also narrated seven Ahadith from the Holy Prophet ﷺ.

Hazrat Jawairiyah ﷺ passed away in the month of Rabi-ul-Awwal, the year 50 A.H. Her age at the time of death was 65. She was buried in Jannat-ul-Baqi.

### Hazrat Umm-e-Habibah (Ramlah bint Abu Sufyan) ﷺ

Hazrat Umme-Habibah ﷺ belonged to the famous tribe of Makkah, Banu Umayyay and was the daughter of Abu Sufyan. She was first married to Ubaidullah bin Jahsh in Makkah. The couple embraced Islam and then migrated to Abyssinia, due to the persecution by Quraish. One night she saw her husband (in a dream) in the ugliest and obnoxious form. The next day she came to know that he had turned Christian. She, however, remained a Muslim and was therefore separated from him. She then lived all alone in exile.

The Holy Prophet ﷺ sent a marriage proposal to Hazrat Umme-Habibah ﷺ through Negus, king of Abyssinia which she happily accepted. King Negus represented the Holy Prophet ﷺ in the Nikah ceremony and gave her 400 dinars as her *mahr* and many other things as a gift from himself. He also feasted and gave dinars as gifts to all those who were present in the ceremony. This marriage took place in 7 A.H.



Hazrat Umm-e-Habibah رضی اللہ عنہا used to pay high respect to the Holy Prophet ﷺ. As she reached Madinah, her father Abu Sufyan who had not yet embraced Islam also came to Madinah to participate in the negotiation regarding the Treaty of Hudaibiya. He wanted to meet his daughter. When he arrived in the house of Umm-e-Habibah, she rolled back the bedding and did not allow her father—an unbeliever yet—to sit on the auspicious bedding of the Prophet of Allah ﷺ. Abu Sufyan was infuriated. She said, **"You are a polytheist and hence impure. This is a pure and clean bed of the Holy Prophet ﷺ."** (Al-Bidaya Wan-Nihaya)

Hazrat Umme-Habibah رضی اللہ عنہا was very simple and humble, pious and steadfast. In the books of traditions, as many as 65 Ahadith are attributed to her. She died in the 44 A.H in Madinah.

## Hazrat Safiyah رضی اللہ عنہا

Hazrat Safiyah's رضی اللہ عنہا real name was Zainab. She was the daughter of Huyay bin Akhtab. Before becoming the wife of the Holy Prophet ﷺ, she had married twice. After the battle at Khayber, in 7 A.H. she was taken as war captive and handed over to Hazrat Dhaiya Kalbi رضی اللہ عنہ as a slave girl. However, on the suggestion of some companions, the Holy Prophet ﷺ emancipated her by paying ransom to Hazrat Dhaiya Kalbi رضی اللہ عنہ and said to Hazrat Safiyah رضی اللہ عنہا, **"You are now free, if you like you can go back to your tribe or can be my wife."** (Al-Bidaya Wan-Nihaya) She preferred to come in the marriage with the Holy Prophet ﷺ as she had dreamt so.

Like other wives of the Holy Prophet ﷺ, she was looked upon as a beacon of knowledge and learning. Her character was very high. She was a component of many virtues. Imam Zurqani described her as intelligent, forbearing and scholarly. Patience and forbearance were her permanent features. She had the greatest place in offering alms and sacrifices to the poor and needy people. She helped Hazrat 'Uthman رضی اللہ عنہ greatly during his siege. She accompanied the Holy Prophet ﷺ in the Farewell Pilgrimage. She narrated ten Ahadith of the Holy Prophet ﷺ.

Hazrat Safiyah رضی اللہ عنہا died during the month of Ramadan in 50 A.H., at that time she was 60 years of age. She was buried in the graveyard of Jannat-ul-Baqi.

## Hazrat Maimunah رضی اللہ عنہا

Hazrat Maimunah رضی اللہ عنہا was the daughter of Harith bin Hazaan and belonged to the tribe of 'Amir bin Sa'sa Najd. Her original name was Barraah, but she was later renamed Maimunah by the Holy Prophet ﷺ. She had been married twice, before she married to the Holy Prophet ﷺ. She was first divorced and then widowed before she wed the Holy Prophet ﷺ. She married with the Holy Prophet ﷺ in the month of Shawwal 7.A.H.

She always followed the teachings of the Holy Prophet ﷺ and always cared for the rights of her relatives. Hazrat Ayesha رضی اللہ عنہا used to say about her, **"Maimunah was the most pious and the most regardful of her kin and kin among the Prophet's wives."** (Majma Az-Zawa'id) She was the last woman to be married to the Holy Prophet ﷺ. She narrated 76 Ahadith. She died in 51 A.H. at Sarf, the same place where she was married to the Holy Prophet ﷺ.

### Hazrat Raihana رضی اللہ عنہا

Hazrat Raihana رضی اللہ عنہا was the daughter of Zaid. She belonged to the Tribe of Banu Quraiza (The Jewish tribe) and was married to one of her tribesmen known as Hakam. After the betrayal of the Jews of Banu Quraiza at the battle of Trench, they retreated into their strong fortresses and were seiged by the Muslims.

When the Banu Quraiza surrendered, Hazrat Raihana رضی اللہ عنہا became a captive and was brought in front of the Holy Prophet ﷺ. According to Ibn Sa'ad, Prophet Muhammad ﷺ set her free and thereafter married her. She was a very pious and well-mannered lady and was adored by Prophet Muhammad ﷺ. Whenever the Holy Prophet ﷺ went to meet her, she would always greet him in a very warm manner. She passed away at a young age, and is buried in the Jannat-ul-Baqi cemetery.

### Hazrat Maria Qibtiya رضی اللہ عنہا

Hazrat Maria Qibtiya رضی اللہ عنہا was born to a Coptic father and a Greek mother in upper Egypt. She was sent as a gift to the Holy Prophet ﷺ by the Egyptian ruler when Prophet Muhammad ﷺ invited him towards Islam. When the Holy Prophet ﷺ presented Islam to her, she immediately accepted and became a Muslim.

The Holy Prophet ﷺ had a son named Ibrahim from Hazrat Maria Qibtiya رضی اللہ عنہا. He passed away when he was only seventeen months old. This was a very sad incident for Prophet Muhammad ﷺ. The Holy Prophet ﷺ, his family and companions respected Hazrat Maria رضی اللہ عنہا very much. According to Hazrat Ayesha رضی اللہ عنہا, she was blessed with piety and a great character. Allah Almighty also honoured her by revealing a verse for her in the Holy Quran. (Al-Tahreem)

Hazrat Maria رضی اللہ عنہا passed away five years after the demise of Prophet Muhammad ﷺ in 16 A.H., but during her last five years, she lived a solitary life and only came out to visit the grave of Prophet Muhammad ﷺ and her son. Hazrat Umer A led her funeral prayer, and she was buried in the Jannat al Baqi.



# Descendants of the Holy Prophet ﷺ

- ❖ The Holy Prophet ﷺ had all his descendants from his four daughters, (Hazrat Zaynab رضي الله عنها, Hazrat Ruqayyah رضي الله عنها, Hazrat Kulsoom رضي الله عنها, and Hazrat Fatima رضي الله عنها) however the famous and the largest chain of the descendants are the offspring of Hazrat Fatima رضي الله عنها and Hazrat Ali رضي الله عنه.
- ❖ Every practicing believer is the spiritual child of the Holy Prophet ﷺ.

## Children of the Holy Prophet ﷺ

The Holy Prophet ﷺ had six children from Hazrat Khadija رضي الله عنها and a son from Hazrat Maria Qibtiya رضي الله عنها.

### Hazrat Qasim رضي الله عنه

Hazrat Qasim رضي الله عنه was the eldest son and passed away in infancy.

### Hazrat Abdullah رضي الله عنه

Hazrat Abdullah رضي الله عنه was born during the period of Prophethood and was called, 'Tayyab' and 'Taah' also passed away in infancy.

### Hazrat Zaynab رضي الله عنها

Hazrat Zaynab رضي الله عنها was the eldest daughter. She married Hazrat Abul Aas رضي الله عنه who only accepted Islam a year, after she passed away in 8 A.H. She passed away from a wound she had received, while on the way to Madinah. She had two children - 'Ali رضي الله عنه and Umama رضي الله عنها.

### Hazrat Ruqayyah رضي الله عنها

Hazrat Ruqayyah رضي الله عنها was first married to Utha, son of Abu Lahab. She did not live with him and he divorced her. She then married Hazrat 'Uthman رضي الله عنه and migrated with him to Abyssinia and finally settled in Mecca. They had one son, Abdullah رضي الله عنه who passed away at the age of six. She died in 2 A.H., after an illness.

### Hazrat Umme Kulthum رضي الله عنها

Hazrat Umme Kulthum رضي الله عنها was first married to Utaibah, another son of Abu Lahab. She did not live with him, and he divorced her. In 3 A.H., she married Hazrat 'Uthman رضي الله عنه when his first wife Ruqayyah رضي الله عنها passed away. She died in 9 A.H. in the month of Sha'baan.

## Hazrat Fatima ؑ

(Her detailed biography is discussed below.)

## Hazrat Ibrahim ؑ

Hazrat Ibrahim ؑ was born to Hazrat Maria Qibtia ؑ. He too passed away in infancy.

## Hazrat Fatima ؑ

Hazrat Fatima Zahra ؑ was born on Friday, the 20th of Jamadi-us-Sani, five years before the declaration of Prophethood. She was the daughter of the Holy Prophet ﷺ, wife of Hazrat 'Ali ؑ, the mother of Imam Hassan ؑ and Imam Hussain ؑ. She was brought up and trained in the family of the Holy Prophet ﷺ and acquired knowledge and wisdom from her father. She heard the recitation of the Holy Quran from the Holy Prophet ﷺ and learnt it by heart. She loved her honourable father and the Holy Quran. The Holy Prophet ﷺ also loved her very much. He considered her part and parcel of his life, and used to say, **"Fatima is a part of me, whoever annoys her annoys me, and whoever harms her harms me."** (Muslim)

Hazrat Fatima ؑ resembled her father the most in looks, character, behaviour and conduct. At the demise of Hazrat Khadija ؑ, she was almost six years of age. After the death of her mother, she always looked after the comfort of her father at home. Hazrat Fatima ؑ constantly and stably followed the footsteps of her father. The streets of Makkah were full of those who teased, insulted and tortured the Holy Prophet ﷺ. Whenever her respect-worthy father returned home in an injured condition, she would wash the blood off his sacred face and dress his wounds and encourage him with her sweet conversation.

When she became old enough to be married, many men, sent their messages for her hand in marriage. But when Hazrat 'Ali ؑ approached the Holy Prophet ﷺ to request the hand of Hazrat Fatima ؑ in marriage, the Holy Prophet ﷺ accepted his request and got Hazrat Fatima ؑ married to Hazrat 'Ali ؑ over a dowry equivalent of 400 Masqal Silver (one Masqal comes to nearly 3.45 grams).

Hazrat Fatima ؑ performed all domestic works with her own hands, for instance, grinding the wheat with a millstone, baking bread and looking after the children, etc. In the 3rd year of Hijra, the first son was born to her, who was named 'Hassan'. One year after the birth of Imam Hassan ؑ, Imam Hussain ؑ was born. The Holy Prophet ﷺ loved them very much. One year after the birth of Imam Hussain ؑ, a female baby was born, who was named 'Zainab' and after another year, another female baby was born, who was named 'Umme Kulthum'.

Hazrat Fatima ؑ is one of the four most superior and virtuous ladies. The others are Hazrat Mariam ؑ, Hazrat Asiyah ؑ and Hazrat Khadija ؑ. the Holy Prophet ﷺ had said that she was the leader of the ladies in Paradise. Her merits are unmatched by any other woman known in history and Allah Himself testifies in the Holy Quran about her purity and piety. She is one of the prominent people close to Allah. Hazrat Fatima's genius is considered to be an example of a Muslim woman's adherence to noble traits. She is a perfect example of how a daughter, a wife, and a mother should act, while keeping her decency and pure character. She also showed us the role of Muslim women in social fields within the limits of religion and virtue. Her life confirms that Islam does not deprive women of acquiring scientific, cultural and literary knowledge.



Hazrat Fatima عليها السلام passed away six months after the sad demise of her father, on 3rd Ramadan in the age of 29 years.

## ■ Grandsons of the Holy Prophet ﷺ

### Hazrat Imam Hassan عليه السلام

Hazrat Imam Hassan عليه السلام was the eldest son of Hazrat 'Ali عليه السلام and Hazrat Fatima عليها السلام. He was born in on 15th Ramadan, in the third year of migration (624 A.D.). When the Holy Prophet ﷺ received tidings of the birth of his grandson, he came to the house, recited Azaan in the right ear and Iqaa in the left ear and named him 'Hassan'.

The first phase of seven years of his infancy was blessed with the gracious patronage of the Holy Prophet ﷺ, who taught him great qualities and adorned him with tolerance, intelligence, bounty and the teachings of the Holy Quran. Hazrat Imam Hassan عليه السلام, immediately became conversant with the Holy Quran.

Hazrat Imam Hassan عليه السلام devoted himself to prayers. Most of his nights were spent on the prayer. His sense of his absorption and humiliation in prayers to Allah were so earnest that he would shed tears out of fear of Allah. His earnest meditation in offering prayers and his extreme absorption in communion with Allah would render him entirely oblivious of his environment. He performed 25 pilgrimages to Makkah.






Hazrat Imam Hassan عليه السلام was very courteous and humble. Through his cordial attitude and hospitality, he never let the poor and the humble feel inferior to him when they visited his abode.







Hazrat Imam Hassan عليه السلام was one of those who tried to protect Hazrat 'Uthman عليه السلام, the third caliph, against the attack of the rebels. For this, he sustained several injuries at the hands of the rebels.




After the demise of the Holy Prophet ﷺ, Imam Hassan عليه السلام worked devotedly to propagate the peaceful religion of Islam, along with his father, Hazrat 'Ali عليه السلام. After the martyrdom of Hazrat 'Ali عليه السلام, he was made the fifth caliph of the Islamic state, but due to the political uncertainty, rivalry and competition for the caliphate by various Muslim groups, he entered into a peace treaty with Hazrat Mu'awiyah عليه السلام on the terms to save Islam and stopped a civil war among Muslims. Having relieved himself of the administrative responsibilities, Imam Hassan عليه السلام devoted his life to the propagation of Islam.


Imam Hassan عليه السلام was poisoned and martyred on 28th Safar, 50 A.H. He was 48 years of age. He is buried in the holy cemetery of Jannat al-Baqi across the Masjid al-Nabawi in the holy city of Madinah.






## Hazrat Imam Hussain


Hazrat Imam Hussain  was born on 3rd Sha'ban, 4th year of Hijra (625 A.D.). His father was Hazrat 'Ali , and his mother was Hazrat Fatima . When the Holy Prophet  was informed about the birth of his grandson, he came to his daughter's house, recited Azaan and Iqamah in his right and left ears, respectively, and on the 7th day of his birth, he performed the ritual of 'Aqiqah'. The Holy Prophet  named him 'Hussain'.

Holy Prophet  loved him so much that he said, "Hussain is from me, and I am from Hussain, Allah befriends those who befriend Hussain, and He is the enemy of those who bear enmity to him." (Tirmidhi) In 60 A.H., after the death of Hazrat Ameer Mua'wiyah , his son Yazid became the caliph. Imam Hussain  refused to swear allegiance to Yazid because he was an immoral and ruthless man with no sense of justice. He employed bribery and coercion to win support. The refusal of Imam Hussain  to pay allegiance to Yazid marked the start of the persecution of Imam Hussain . As a result, he retired to Madinah where he led a secluded life. Even here he was not allowed to live in peace, and was forced to seek refuge in Makkah, where too he was badly harassed. To safeguard the interests of Islam, Imam Hussain decided to leave Makkah for Kufa. The people of Kufa had written innumerable letters and sent envoys to Imam Hussain  to come over and give them guidance in faith. They were tired of the tyrannical rule of Yazid.

Hazrat Imam Hussain  took his family members and close friends with him, including his six-month-old infant son, 'Ali Asghar . A detachment of Yazid's army intercepted his journey to Kufa; the commander had orders to redirect the Imam to camp in the desert plains of Karbala, on the banks of the river, Euphrates. To avoid bloodshed, Imam Hussain  chose not to resist, and followed the directions. He and his companions were forced to camp at faraway from the river, which was the only source of water in the area.

The journey, which began from Makkah on the 8th of Dhil-Hajj, 60 A.H., ended in Karbala on the 2nd of Muharram 61 A.H. and took about 22 days in all. On the 7th of Muharram, water supply to the Imam's camp was cut and the torture of thirst and hunger started. Imam Hussain's camp consisted of women, innocent children including babies and some male members of the Holy Prophet's family, along with a small band of some faithful friends of Imam Hussain , who had chosen to die with the Imam, fighting against the Yazid's forces for the cause of Allah.

Hazrat Imam Hussain  sent out from his camp, one after the other, companions to fight and sacrifice their lives in the way of the Lord. Lastly, on the 10th day of Muharram in the year 61 A.H. (680 A.D.), Imam Hussain  came into the field and the forces of Yazid martyred Imam Hussain , cut and severed his head from his body and raised it on a lance. After this merciless and most brutal martyrdom of Imam Hussain  and his faithful band, the helpless women and children along with the ailing son of Imam Hussain , Imam Zaynul 'Abidin, were taken captives.

Hazrat Imam Hussain  presented practical evidence of the existence of God. He sacrificed his life with the lives of his dear kinsmen and companions in the way of God. He exhibited unprecedented daring feat. His determination, valour and prowess have left indelible traces on the pages of history. He rejected despotism and the rule of injustice, inequity and the infamy of Yazid. He stood for divine values such as peace, justice, nobility and freedom.



# The Twelve Shi'a Imams

- ❖ They are the spiritual leaders of Shi'i Muslims.
- ❖ According to Shi'i Muslims, they are sinless and infallible. They are known as, '12 pure souls'.

The twelve Imams are the spiritual and religious leaders. They were the guide and model for the community to follow. They comprise Hazrat 'Ali and a select number of his descendants: Al-Hasan, Hussain, Zain Al-Abideen, Muhammad Al-Baqar, Ja'far Sadiq, Moosa Kazim, 'Ali Al-Ridah, Al-Taqi, Naqi, Hassan Askari, and Al-Mehdi. Each Imam was the son of the previous Imam, except Hussain ibn who was the brother of Hassan ibn 'Ali.

An imam is an Islamic leader. The word 'imam' denotes the one who stands or walks in front. He is the guide. It is commonly used to mean the person who 'guides' the course of prayer in the Masjid; in many cases, it means the head, as well. The Shi'a Muslims revere the 12 descendants of the Holy Prophets as their spiritual leaders. The names of these 12 Imams are:

1. Hazrat 'Ali ﷺ
2. Hazrat Imam Hassan ﷺ
3. Hazrat Imam Hussain ﷺ
4. Imam Zain-ul-Abideen ﷺ
5. Imam Muhammad Al-Baqir ﷺ
6. Imam Ja'far ibn Muhammad Al-Sadiq ﷺ
7. Imam Musa ibn-e-Ja'far Kazim ﷺ
8. Imam 'Ali ibn Al Musa Al-Ridha ﷺ
9. Muhammad ibn 'Ali Taqi ﷺ
10. Imam 'Ali ibn Muhammad Naqi ﷺ
11. Imam Hassan bin 'Ali Askari ﷺ
12. Imam Muhammad Mehdi ﷺ (who will come before the end of times)

The name of Imam Zain-ul-Abideen was 'Ali ibn Hussain. Due to his devotion and commitment to the cause of Islam, he was given two titles, 'Zain-ul-Abideen' and 'Sajjad' (Pride of worshippers and excessive prostrating ones). He accompanied his father on the tragic journey of Karbala, but because of severe illness and inability to carry arms, he could not participate in the field fighting with the army of Yazid. Thus, he survived this tragic incident where all his family members and siblings laid down their lives in the way of Allah.

After the incident of Karbala, he was sent with women of Ahl-ul-Bait to the court of Yazid in Damascus and later onto Madinah. Upon returning to Madinah, he retired from public life completely and spent his time in worship. After Hazrat 'Ali, Imam Hassan and Imam Hussain, the chain of Imamatus survived through Zain-ul-Abideen in the incident of Karbala. He passed away on 25th Muharram 95 A.H., after 35 years of Imamatus. Imam Muhammad Al-Baqir was the son of Imam Zain-ul-Abideen. His mother was the daughter of Imam Hassan ؑ. He was born in 67 A.H, 675 A.D. He was only four years old at the tragic event of Karbala. He succeeded his father, as the fifth Imam. He died in 114 A.H. (732 A.D.).

Imam Ja'far ibn Muhammad Al-Sadiq ؑ succeeded his father, Imam Muhammad ibn 'Ali al-Baqir as the sixth Imam. He was born in 83 A.H. (702 A.D.). As a result of his full-time engrossment in teaching, around 4,000 pupils learnt from him. The great Sunni Imam and founder of first Sunni Islamic school of thought (Hanafi) Imam Abu Hanifa is said to have learnt from him. Besides him, Sufyan Souri, Qadi Al-Sukuni, Qadi abu Al-Bakhtari too were his students. He spent the last span of his life in Madinah until his death in 148 A.H. (785 A.D.).

Imam Musa was born in 128 A.H. (744 A.D.). He was the son of Imam Ja'far As-Sadiq. He succeeded his father, as the seventh Imam. Due to his immense control over his anger, he is known as 'Al-Kazim' the 'controller of temper'. He died in Baghdad in 188 A.H. (799 A.D.) The eighth Imam is 'Ali ibn Al Musa Al-Ridha ؑ. He was the son of Imam Musa Al-Kazim. He was born in Madinah in 148 A.H. (765 A.D.). Imam 'Ali died in 203 A.H. 817 A.D.

Muhammad ibn 'Ali Taqi ؑ was the son of Imam 'Ali-Ar-Ridha. He succeeded his father as the ninth Imam. He was born in 190 A.H., (809 A.D.) in the blessed city of Madinah. He died in 220 A.H. (835 A.D.) Imam 'Ali ibn Muhammad Naqi ؑ is the tenth Imam. He is also known as 'Ali Al-Hadi. He was born in 212 A.H. (827 A.D.), in Madinah. He was the son of the ninth Imam Muhammad bin 'Ali Taqi. He died in 254 A.H. (868 A.D.).

Imam Hassan bin 'Ali Askari ؑ was the son of 10th Imam 'Ali bin Muhammad Naqi and was born in 260 A.H. (872 A.D.). He passed away in 260 A.H. ( 872 A.D.), and was buried in his house in Samarah, next to his noble father.

Muhammad Al-Mehdi Al-Hujjah is the 12th Imam, who was born in Samarah in 256 A.H. (268 A.D.). He is said to be the son of the 11th Imam (according to Shia traditions) and remained under the care of his father.

According to Shia traditions, 'a few days before the death of 'Ali bin Muhammad Simmiri, the special deputation of Imams would come to an end and the major occultation (Ghayabat-e-Kubra) would begin and would continue until the day God grants permission to the Imam to manifest himself.' The occultation of 12th Imam is divided into two parts: the first, the minor occultation which started in 260 A.H. (872 A.D.) and ended in 329 A.H./939 A.D.; while major occultation commenced in 329 A.H. / 939 A.D. and will continue, so long as Almighty Allah wishes it.

*Note:* The syllabus includes only Imam Ali ؑ, Imam Hasan ؑ and Imam Hussain ؑ. The rest are not part of the syllabus.



# The Ten Blessed Companion

- ❖ The ten blessed companions are those close and true followers of the Holy Prophet ﷺ who were given the good news of entry into Paradise, during their life-time.
- ❖ Due to the blessing of being granted Paradise, they exceeded all their contemporaries in respect and honour.

(Note: Hazrat Abu Bakr ﷺ, Hazrat 'Umar ﷺ, Hazrat 'Uthman ﷺ and Hazrat 'Ali ﷺ are the first four blessed Companions. Their life is discussed in the section: **Four Rightly Guided Caliphs during the life of the Holy Prophet ﷺ** of this chapter.

## Hazrat Talha ﷺ

Hazrat Talha ﷺ was born in Makkah. He belonged to Banu Tamim, a sub-tribe of Quraish. His father's name was Ubaidullah and mother's was Sahba bint Abdullah. Hazrat Talha ﷺ learned reading and writing at an early age. He also learnt the art of oratory and used to deliver speeches at the famous fair of Ukaz, which was annually held in Makkah. When he grew up, like other Makkans, he became a merchant.

When Hazrat Talha ﷺ was 17 years of age, he accepted Islam on the invitation of Hazrat Abu Bakr ﷺ. His elder brother tortured him so that he would renounce Islam. But Hazrat Talha's ﷺ faith was unshakable. He also suffered the social boycott of Quraish in Sha'ab-e-Abu Talib for three long years.




Hazrat Talha ﷺ was a devoted companion. He migrated to Madinah for the cause of Islam. Hazrat Talha participated in all the battles, which were fought in the times of the Holy Prophet ﷺ except Badr, as he was sent along with Hazrat Saeed bin Zaid ﷺ to bring the news of the Quraish caravan. He protected the Holy Prophet ﷺ in the battle of Uhud. He showed great feats of bravery in the battle of Hunain. He was a good advisor and a close companion of the Holy Prophet ﷺ.





Hazrat Talha ﷺ was an embodiment of a number of attributes. Besides his love for Allah and His Prophet ﷺ, he was extremely generous. The Holy Prophet ﷺ was so happy with his generosity that he gave him the title of 'Jawwad' and 'Fayyaz'. His income was 1,000 dinar per day but he loved to spend it in the way of Allah. He spent open-handedly on the poor, the needy and his relatives. He was extremely hospitable. Pride and arrogance were never found in him. He led a very simple life. He was extremely social. He was popular in his family as well as among the other people. He was ever ready to forgive the mistakes of people. The Holy Prophet ﷺ is reported to have said, "**Talha and Zubair are my neighbours in Paradise.**" (Majma' A-Zawaid)




Hazrat Talha ﷺ was injured with a poisonous arrow in the Battle of Camel (during the Caliphate of Hazrat 'Ali ﷺ). The injury proved fatal and he died later on. At the time of death he was 64 years of age and was buried in Basra.








## Hazrat Zubair




Hazrat Zubair  was born in Makkah. He belonged to the Banu Asad and was a nephew of Hazrat Khadija . His father's name was Awwam and mother's name was Safiya. He was a cousin of the Holy Prophet . His mother brought him up very carefully. She made him suffer many hardships which made him very brave and confident.)

(Hazrat Zubair  was an early convert, he accepted Islam when he was just 16 years of age and suffered lots of hardships and persecutions for the sake of Islam. But he bore them with patience and steadfastness and did not take up weapons, as it was still not allowed. He willingly joined the Holy Prophet  during his social boycott in Sha'ab-e-Abu Talib and faced all the hardships. When the persecutions of the Quraish crossed all limits he migrated to Abyssinia in 615 A.D., and he later on migrated to Madinah. In Madinah, he used to do farming as well as business. He was married to Hazrat Asma , the elder daughter of Hazrat Abu Bakr .)


Hazrat Zubair  participated in all the battles and expeditions during the lifetime of the Holy Prophet . He showed great feats of bravery in the battle of Badr. He fought so bravely that the day of Badr is called 'the day of Zubair'. He also participated in the battle of Uhud and Trench. He was present at the time of the Treaty of Hudaibiya. He participated in the conquest of Makkah and led a battalion of the Muslim army in the battle of Hunain. About him the Holy Prophet  said, "Every Prophet has a helper, and my helper is Zubair." (Fadail-us-Sahaba by Ahmad bin Hanbal)



Hazrat Zubair  was a great supporter of the first three caliphs of Islam and assisted them in all matters. He led a small army of Muslims against the apostate in the time of Hazrat Abu Bakr . Hazrat 'Umar  made him the leader of 4,000 Muslim soldiers who were sent towards Palestine. He was also a member of the advisory council (Majlis-e-Shura).

Hazrat Zubair  was martyred in the Battle of Camel (during the Caliphate of Hazrat 'Ali ) while he was offering prayers in 36 A.H. at the age of 64 years and was buried in Basra.

Hazrat Zubair  loved the Holy Prophet  and was ever ready to follow him. He was God-fearing, soft-spoken and soft-hearted. He had enough wealth but it was spent on the poor and needy Muslims. He was free from pride and arrogance and led a very simple life. He narrated 38 Ahadith from the Holy Prophet .

## Hazrat Abdur Rehman bin 'Auf

Hazrat Abdur Rehman  bin 'Auf was born in Makkah in 581 A.D. He belonged to Banu Zahra, a sub-tribe of the Quraish. His father's name was 'Auf and mother's was Shifa. When he grew up, he became a merchant. His business flourished, and soon he was counted amongst the greatest merchants of Makkah. Despite of riches, he led a very simple and pious life.

Hazrat Abdur Rehman bin 'Auf  was an early convert to Islam. He accepted Islam with the efforts of Hazrat Abu Bakr . Like other early converts, he also suffered tortures and persecutions at the hand of the Quraish. He proved to be extremely patient and steadfast, and never gave up. He migrated to Abyssinia in 615 A.D., and later on to Madinah.



Hazrat Abdur Rehman bin 'Auf ؓ participated in all the battles and expeditions of the Holy Prophet ﷺ and also gave him financial support. He was very close to the Holy Prophet ﷺ and loved him very much. He left no stone unturned in preaching Islam.

Hazrat Abdur Rehman bin 'Auf ؓ was an important figure during the Caliphate of the first three Caliphs of Islam. He was a trusted advisor of the caliphs and a sincere member of Majlis-e-Shura (the Advisory Council) and played a very active role in electing Hazrat 'Uthman ؓ as the third Caliph of Islam.

Hazrat Abdur Rehman bin 'Auf ؓ generously spent his wealth in the way of Allah. He earned much wealth from his business and farming, but never showed miserliness in spending it in the way of Allah. Once he distributed 700 camels laden with eatable things among the poor Muslims. On the demand of the Holy Prophet ﷺ he once gave half of his wealth. Twice he gave 40,000 gold dinars in the way of Allah. Once he sold a piece of land to Hazrat 'Uthman ؓ for 40,000 dinars and gave it all in the way of Allah. Beside this, everyday he used to spend a lot to fulfill the needs of the poor and the needy. Even when he died, he left behind 2,65,000 dinar, 100 camels, 100 horses, 300 goats, a vast area of land and so much gold that it was cut with axes to divide. All this wealth was divided according to his will and a lot of it was given to poor Muslims, wives of the Holy Prophet ﷺ and to the early converts. After the demise of the Holy Prophet ﷺ he was the one who looked after the mothers of the faithful.

Hazrat Abdur Rehman bin 'Auf ؓ died in 32 A.H in Madinah and was buried in Jannat-ul-Baqi. He was extremely God-fearing, generous, humble, simple and a role-model for the wealthy people.

## Hazrat Sa'ad bin Abi Waqas ؓ

Hazrat Sa'ad ؓ was born in about 592 A.D in Makkah and belonged to the Banu Zahra tribe. He was the paternal cousin of the Holy Prophet's ﷺ mother Hazrat Amina ؓ. Hazrat Sa'ad ؓ learnt reading and writing at an early age. He also mastered the art of archery. He accepted Islam on the preaching of Hazrat Abu Bakr ؓ. But after accepting Islam, he underwent a lot of torture and persecution. The Makkans tried their level best to force him to denounce Islam. But he showed a lot of courage and steadfastness. But when the persecutions of the Makkans crossed every limit, Hazrat Sa'ad ؓ had to migrate to Madinah.

Hazrat Sa'ad ؓ was the first Muslim to shoot an arrow in support of Islam. He supported the Holy Prophet ﷺ and the cause of Islam in Madinah. He stood by the Holy Prophet ﷺ in every difficult situation. He participated in all the battles and the expeditions, which the Holy Prophet ﷺ undertook in his lifetime. During the battle of Uhud, the Holy Prophet ﷺ was heard as saying, **"O Sa'ad! Shoot the arrows; may my mother and father be sacrificed for you."** (Fadail-us-Sahaba by Ahmad bin Hanbal)

Hazrat Sa'ad ؓ also fully supported the four Caliphs of Islam. However, he was more active during the Caliphate of Hazrat 'Umar ؓ who made him the Commander-In-Chief of the army. He was sent to fight with the Persians. He defeated the proud Persian Empire. Hazrat 'Umar ؓ made him the governor of the conquered lands of Persia.

Hazrat 'Uthman ؓ also made him the governor of Kufa. He was extremely loyal to Hazrat 'Uthman ؓ. After the martyrdom of Hazrat 'Uthman ؓ, he lost his interest in politics, and he remained silent and neutral



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during the Caliphate of Hazrat 'Ali ؓ. He spent the last years of his life in Madinah where he died in 55 A.H. (677 A.D), at the age of 85. According to his wish, he was buried in the shroud made from the gown he was wearing in the battle of Uhud.

Hazrat Sa'ad ؓ was an embodiment of a number of good attributes. He accepted Islam when it was extremely hard to do so. He belonged to a rich tribe, but left everything for the sake of Islam. He was steadfast and courageous. He had a great love for the Holy Prophet ﷺ. The Holy Prophet ﷺ also liked him. The Holy Prophet ﷺ is reported to have said that, "O God answer Sa'ad when he supplicates You." He was a great worshipper of God. He was selfless, indifferent to worldly fame and reputation. He was humble, God-fearing and simple. In short, he was an exemplary hero of Islam.

## **Hazrat Saeed bin Zaid ؓ**

Hazrat Saeed ؓ was born in Makkah in 593 A.D. He belonged to the Banu Addi tribe, which was a sub-tribe of Quraish and was the paternal cousin of Hazrat 'Umar ؓ. His father's name was Zaid. His father was the only person in Makkah who did not believe in idols and did not worship them before Islam. He went from place to place in search of the true God. But unfortunately he died before Islam. Thus, Hazrat Saeed ؓ was brought up in a very upright family.

Hazrat Saeed ؓ was very quick to accept Islam. He was just 15 years of age when he accepted Islam. He was probably the first convert from the clan of Banu 'Addi. Like other early converts to Islam, Hazrat Saeed ؓ was also tortured and persecuted by the Quraish. But he bore all hardships with patience. He married to Hazrat Fatima ؓ, the sister of Hazrat 'Umar ؓ.

Hazrat Saeed ؓ migrated to Madinah along with his wife in 622 A.D. He proved to be a source of great help to the Holy Prophet ﷺ in Madinah. He participated in all the battles and the expeditions of the Holy Prophet ﷺ except the battle of Badr in which he was sent to bring the news of the Quraish caravan along with Hazrat Talha ؓ. He was present on the occasion of Bai'at-i-Ridwan. He also led a small battalion of the Muslim army at the time of the conquest of Makkah.

Hazrat Saeed ؓ was by nature simple and humble. He did not wish for worldly fame and reputation. Because of his extensive knowledge, he was counted amongst the great Companions of the Holy Prophet ﷺ. He narrated 48 Ahadith from the Holy Prophet ﷺ.

After the demise of the Holy Prophet ﷺ, Hazrat Saeed ؓ continued his support for the Caliphs. He fulfilled all the responsibilities, which were given to him. Hazrat 'Umar ؓ made him the leader of the infantry by during the conquest of Syria. He led a very quiet and ascetic life in Madinah. He passed away in 673 A.D., (51 A.H) and he was buried in Jannat-ul- Baqi. He was 80 years of age when he died.

## **Hazrat Abu Ubaidah bin Jarrah ؓ**

Hazrat Abu Ubaidah ؓ was born in Makkah in 570 A.D. He belonged to Banu Fahar, a branch of Quraish. His real name was Amr, but he was famous by the surname of Abu Ubaidah. His father's name was Abdullah, who did not accept Islam. His mother's name was Umamah bint Ghanam. She accepted Islam.



Hazrat Abu Ubaidah رضي الله عنه learnt the art of fighting at an early age. When he grew up, he became a mer He led a very pious life even before accepting Islam. He was an intimate friend of Hazrat Abu Bakr رضي الله عنه. He invited him to embrace Islam. He replied very warmly and became a Muslim at the age of 29. He is be to be the ninth convert to Islam in Makkah. Thus, he was an early convert to Islam. He underwent a tortures and persecution when he accepted Islam. But he never gave up. He had to migrate to Abyss escape the persecutions of the Quraish in 615 A.D. and later he migrated to Madinah.

Hazrat Abu Ubaidah رضي الله عنه was a good advisor of the Holy Prophet ﷺ. He wholeheartedly participated battles which were fought in times of the Holy Prophet ﷺ. His love of Islam and the Holy Prophet ﷺ so strong that he killed his own father in the battle of Badr, who was fighting from the Quraish side. Holy Prophet ﷺ was injured in the battle of Uhud and two rings of armour struck in the cheek of the Prophet ﷺ. Hazrat Abu Ubaidah رضي الله عنه pulled those rings with his own teeth and lost two front teeth.

Hazrat Abu Ubaidah رضي الله عنه led a number of expeditions during the lifetime of the Holy Prophet ﷺ. He w to the people of Najran, to preach them Islam and decide their cases in the 9th A.H. While sending i Holy Prophet ﷺ gave him the title of **Ameen-ul-Ummat** (the honest of the nation) and said, "**He is of my nation.**" (Muslim)

He played a very key role in electing Hazrat Abu Bakr رضي الله عنه as the first Caliph of Islam and an important crushing the apostasy movement and the false prophets. Later on, Hazrat Abu Bakr رضي الله عنه appointed him commander of the Muslim army in Syria and Palestine. He defeated a huge army of 1,00,000 Roman battlefield of Ajnadain. During the Caliphate of Hazrat 'Umar رضي الله عنه, he successfully defeated the Roman and conquered Damascus.

Hazrat Abu Ubaidah رضي الله عنه fell victim to a deadly plague and died in 639 A.D. He was buried in Jordan

Hazrat Abu Ubaidah رضي الله عنه was one of the greatest generals of Islam, who played a very important conquering Syria. He was free from vanity and pride and was extremely God-fearing, simple, hum kind and a great supporter of equality. He was soft-spoken and soft-hearted. He spent most of his life in the way of Allah. He is an exemplary character for Muslims. The Holy Prophet ﷺ is reported to h "**There is a custodian for every ummah and Abu Ubaidah is the custodian for this ummah.**" (Fi Sahaba by As-Sa'adi)



## Scribes of the Divine Revelations



- ❖ Amongst the Companions of the Holy Prophet ﷺ, the scribes were the most learned, brilliant in memory, skilled in writing and fast in communication.
- ❖ They were the trustees of every single word of the Quranic Revelation.
- ❖ Scribes were almost 40 in number but each one of them was not required to remain present on every occasion of the revelation.
- ❖ The main Scribes were: Hazrat Abdullah bin Mas'ud ؓ, Hazrat Zaid bin Thabit ؓ, Hazrat Ubayy bin Ka'ab ؓ.

Scribes of the divine revelations, also known as "Katibeen-e-Wahi", were those people who were assigned the duty to write, compile and collect the verses of the Holy Quran in proper order. Although the Quran was revealed over a period of 23 years in separate portions, it is a fact that its message was meant to be presented to humanity in the form of a book. Soon after the commencement of the revelation, the Holy Prophet ﷺ made definite arrangements for the preservation of the revealed messages in writing. The Holy Prophet ﷺ instituted the task of writing down every revelation at the time of revelation. The Holy Prophet ﷺ did not only dictate the revelations to the scribes, but also asked them, after they had inscribed, to recite to him what they had written, to correct any mistake they might have been committed. Every revelation was written down as it was revealed, with the utmost care and by several scribes at a time.

These scribes were among the closest Companions of the Holy Prophet ﷺ. They included the four Rightly-Guided Caliphs and other leading Companions including Hazrat Zaid bin Thabit ؓ, Hazrat Abdullah bin Mas'ud ؓ, and Hazrat Ubayy bin Ka'ab ؓ. They were always near the Holy Prophet ﷺ to ensure the revelations were written down promptly. They used various forms of writing material such as, shoulder bones of camels, flat tablets of stone, animal skin, date palm leaves and likewise material. They came to know the Holy Quran well, and were able to check the truthfulness of copies afterwards. Their work also helped others in the memorization of the Holy Quran.



By virtue of their effort, the Holy Quran is preserved in its original state. The uniformity of Islamic injunctions and teachings exist in the whole world. Moreover, Islam is secured from any possible distortion in its teachings, the Muslim nation is strengthened, and the conflicts, in the nation which could have occurred, have now been safely averted. Had the Holy Quran been only committed to memory, and not written down, several complications and problems would have arisen for the future Muslim community. *(Even the slightest defect in memory would have proved to be threatening to the originality of the verses.)*

Following were the prominent scribes:

### **Hazrat Abdullah bin Mas'ud** ﷺ

Hazrat Abdullah ibn-e-Mas'ud ﷺ was among the first adherents of the Holy Prophet ﷺ in Makkah. He embraced Islam in the fourth year of the call. He was tortured and persecuted by the opponents of Islam. He was also among those early converts who migrated to Abyssinia. He was the first person to recite the Holy Quran publically in Makkah.

Hazrat Abdullah ibn-e-Mas'ud ﷺ was an ardent and committed Companion of the Holy Prophet ﷺ, and tried to follow him in every matter. He would make his outward appearance look like that of the Holy Prophet ﷺ, would dress in the same manner, wear white garments and used scent as the Holy Prophet ﷺ used to. He remained closely attached to the Holy Prophet ﷺ. He would attend to his needs both inside and outside the house. He would accompany him on journeys and expeditions. He would carry his staff and his *miswak* (toothbrush) and attend to his other personal needs as well.

Hazrat Abdullah ibn-e-Mas'ud ﷺ knew and understood the Holy Quran very well because of his regular presence with the Holy Prophet ﷺ. He was the best reciter of the Holy Quran among the Companions. He was regarded as an expert on reciting and interpreting the revelation. The Holy Prophet ﷺ said, "If anyone likes to recite the Quran as fresh as it had descended then he must recite it on the reading of Abdullah bin Mas'ud." (Fadail-us-Sahaba by Ahmad bin Hanbal) He would himself say, "By Him besides whom there is no god, no verse of the Book of God has been revealed without my knowing where it was revealed and the circumstances of its revelation." (Bukhari)

Hazrat Abdullah bin Mas'ud ﷺ participated in all battles. It was he who cut off the head of the severely wounded Abu Jahl during the battle of Badr. He is said to be the authority for 848 traditions. He died during the reign of Hazrat 'Uthman ﷺ in the year 32 or 33 A.H.

### **Hazrat Zaid bin Thabit** ﷺ

Hazrat Zaid ﷺ was born in Madinah and embraced Islam at the early age of 11, a year before Hijra, the hands of Hazrat Mus'ab bin Umair ﷺ. He was counted amongst the senior most of the scribes of the revelation and wrote down many of the revelations. He had most of the Quran with him in written form. He memorized the Quran with such grace that even the Holy Prophet ﷺ used to ask him to recite it. He was a learned person and could speak many languages. The Holy Prophet ﷺ asked him to learn Hebrew to correspond with the Jews. He also served as the secretary of the Holy Prophet ﷺ until the Holy Prophet's death.

After the death of the Holy Prophet ﷺ he played a leading role in compiling the Holy Quran. He was made the head of the board to record the correct version of the Holy Quran. He was entrusted with the difficult



duty of collecting all the available written records of the revelation for compilation. He prepared the first version of the Holy Quran during Hazrat Abu Bakr's ﷺ Caliphate. He applied careful methods in their collection, such as preferring passages in the Makkan dialect of the Holy Prophet ﷺ. He preserved the original order of the chapters.

The first collection passed from Hazrat Abu Bakr ﷺ to Hazrat 'Umar ﷺ, who gave it to his daughter Hazrat Hafsa ﷺ. Hazrat Zaid ﷺ also served as a scribe to the second Caliph 'Umar ﷺ who appointed him the Qazi of Madinah and a member of the Shura (Advisory Council). Whenever Hazrat 'Umar ﷺ left Madinah, Hazrat Zaid ﷺ was appointed as an acting Caliph. During Hazrat 'Uthman's Caliphate, Hazrat Zaid bin Thabit ﷺ prepared four copies based on the first version.

Hazrat Zaid ﷺ was an accomplished scribe. He was a scholar of the Holy Quran, Hadith and Fiqh (jurisprudence). He passed away at the age of 56 in 45 A.H., leaving behind a great legacy.

### **Hazrat Ubayy bin Ka'ab** ﷺ

Hazrat Ubayy bin Ka'ab ﷺ belonged to Ansars of Madinah. He accepted Islam at the Second Pledge of 'Aqaba. He was the first amongst the Ansars to be appointed a scribe of the Holy Prophet ﷺ. He was amongst the 'Muqree' companions, i.e., those who were trainers of reciters of the Holy Quran. He memorized the revelations as the Holy Prophet ﷺ recited them. He was said to possess his own collection of the Holy Quran. He wrote down both the Holy Quran as well as Ahadith. Moreover, he also wrote letters for the Holy Prophet ﷺ. He also led the first Taraweeh prayer and narrated over a hundred traditions.

Hazrat Ubayy bin Ka'ab ﷺ died in 39 A.H in Madinah. The third Caliph Hazrat 'Uthman bin Affan ﷺ led his funeral prayer.

## **Prominent Companions during the lifetime of the Holy Prophet** ﷺ

- ❖ Prominent Companions were those true followers of the Holy Prophet ﷺ who remained prominent in accepting Islam, and sacrificed a lot for the sake of Allah.
- ❖ They were of immense help to the Holy Prophet ﷺ and his mission.
- ❖ They were matchless in their love, devotion and commitment to the Holy Prophet ﷺ.

### **Hazrat Bilal** ﷺ

Hazrat Bilal ﷺ was an Abyssinian. Hence he was dark-skinned by birth. He was the first slave and seventh convert to Islam. Hazrat Bilal ﷺ was the slave of the cruellest person of Makkah, Umaayya bin Khalaf.

The call for belief in One Allah and the teaching of the Holy Prophet ﷺ had such a deep effect on him that he could not restrain himself for even a moment and he at once believed that there is no god except Allah and that Muhammad ﷺ is the Prophet of Allah.



Umaayya bin Khalaf inflicted much torment and torture on him. He used to lay Hazrat Bilal رضي الله عنه on the burning sand of the Arabian desert, or on a hotbed of burning coal. He would tie a cord around his neck and would hand over it's end to ruffians of the city to drag him to the streets. Hazrat Bilal رضي الله عنه uttered the words, "Ahad! Ahad!". Even amidst unbearable torture. On this statement, his master laid him down on the burning sand, face downwards, and put a heavy stone upon his back.

Hazrat Abu Bakr رضي الله عنه was passing by when he heard the call, 'Ahad! Ahad! ". He saw the painful condition of Hazrat Bilal رضي الله عنه and was grieved; he purchased Hazrat Bilal رضي الله عنه from his master, after paying a heavy price and set him free. When the Holy Prophet ﷺ came to know about it, he said, "O! Abu Bakr! Let me share this sacred deal." (Mathnawi)

Hazrat Bilal رضي الله عنه migrated with the Holy Prophet ﷺ to Madinah, where the Holy Prophet ﷺ constructed the Holy Masjid. Hazrat Bilal رضي الله عنه was entrusted with the duty of announcing the Azaan five times a day. Hazrat Bilal رضي الله عنه was not only a Moazzin for the Holy Prophet ﷺ, he was also his confidant (secretary). He looked to the management of the Holy Prophet's ﷺ household affairs. Hazrat Bilal رضي الله عنه was with him in all the military campaigns. He killed one of the greatest enemies of Islam, Umaayya bin Khalaf, in the battle of Badr. When the Holy Prophet ﷺ entered the Kabah after the conquest of the city, Hazrat Bilal رضي الله عنه had the honour of accompanying him.

Hazrat Bilal رضي الله عنه followed the footsteps of the Prophet of Allah ﷺ throughout his life. In course of time, he was elevated to a position of great esteem in society and respectable families wished him to marry in their families. The Holy Prophet ﷺ himself performed his 'Nikah' ceremony with the daughter of Hazrat Abu Bakr رضي الله عنه. They were proud of their relationship with Hazrat Bilal رضي الله عنه who was an Abyssinian by birth, a slave by position and a poor man by worldly standards.

The first Caliph Hazrat Abu Bakr رضي الله عنه never kept Hazrat Bilal رضي الله عنه away from him. All of Hazrat Bilal's counsels which he offered to the Holy Prophet ﷺ or to the First Caliph, or the Second Caliph, were accepted.

Hazrat Bilal رضي الله عنه died in 20 A.H. in Damascus and was buried there. The life of Hazrat Bilal رضي الله عنه contains several lessons. He is a glorious example of the respect, honour and elevation to high positions in Islamic society, and for those who have full faith in Allah and His Holy Prophet ﷺ.

## **Hazrat Abu Hurairah رضي الله عنه**

Hazrat Abu Hurairah رضي الله عنه belonged to a Yemenite tribe of, 'Dows'. He was born around 6 to 8 years before the first revelation. He accepted Islam in 7 A.H. at the age of around 31 years. He loved the Holy Prophet ﷺ a great deal.

With his formidable memory, Hazrat Abu Hurairah رضي الله عنه set out to memorize, in the four years that he spent with the Holy Prophet ﷺ, the gems of wisdom that emanated from the Prophet's ﷺ lips. He stayed in the rooms built near Masjid-e-Nabawi which were called, 'Suffa' and dedicated himself to the learning of the Holy Quran and Ahadith. In his free time he did not busy himself in the market-places, with buying and selling. Unlike many of the Ansar, he had neither land to cultivate nor the crops to tend. He stayed with the Holy Prophet ﷺ in Madinah and went with him on journeys and expeditions. He narrated the highest number of Ahadith from the Holy Prophet ﷺ.



Many Companions were amazed at the number of Ahadith he had memorized and often questioned him on when he had heard a certain Hadith and under what circumstances. Once Marwan ibn al-Hakam wanted to test Abu Hurairah's power of memory, he sat with him in one room and behind a curtain he placed a scribe, unknown to Hazrat Abu Hurairah ﷺ, and ordered him to write down whatever Hazrat Abu Hurairah ﷺ said. A year later, Marwan called Hazrat Abu Hurairah ﷺ again and asked him to recall the same Hadith which the scribe had recorded. It was found that he had not forgotten a single word.

Hazrat Abu Hurairah ﷺ underwent much hardship and difficulties as a result of his dedicated search for knowledge. He was often hungry and destitute. The time came when the Muslims were blessed with great wealth. Then, Hazrat Abu Hurairah ﷺ eventually got his share of wealth. He had a comfortable home, a wife and child. But this turn of fortune did not change his personality. Neither did he forget his days of destitution. He would say, **"I grew up as an orphan, and I emigrated as a poor and indigent person."** During the Caliphate of Hazrat 'Umar ﷺ, he was appointed as Governor of Bahrain.

Much of Hazrat Abu Hurairah's time was spent in prayers and devotion to God. Qiyam al-Layl - staying up for the night in prayer and devotion - was a regular practice of his family including his wife and his daughter. In this way, in the house of Hazrat Abu Hurairah ﷺ no hour of the night would pass without Ibadah, Zikr and Salat.

Muslims owe a debt of gratitude to Hazrat Abu Hurairah ﷺ for helping to preserve and transmit the valuable legacy of the Holy Prophet ﷺ, may God bless him and grant him peace. He died in the year 59 A.H. when he was 78 years old.

## **Hazrat Hamza** ﷺ

Hazrat Hamza ﷺ was the uncle of the Holy Prophet ﷺ. He was fond of wrestling and hunting. He had a great love for the Holy Prophet ﷺ. Once when Abu Jahl abused and insulted the Holy Prophet ﷺ, he got angry and hit Abu Jahl on his head with the bow. Afterwards, he declared his conversion to Islam. His conversion strengthened Islam to a great extent.

Hazrat Hamza ﷺ migrated to Madinah for the cause of Islam. He was ever ready to serve the Holy Prophet ﷺ. He fought courageously in the battle of Badr and killed the father and brother of Hinda in this battle.

Hinda hired a slave named Wahshi, to avenge the death of her father and brother. Wahshi ambushed Hazrat Hamza ﷺ and killed him in the battle of Uhud. The Holy Prophet ﷺ gave him the title "Chief of the Martyrs".

## **Hazrat Ja'far bin Abu Talib** ﷺ

Hazrat Ja'far ﷺ was a cousin of the Holy Prophet ﷺ and an elder brother of Hazrat 'Ali ﷺ. He was an early convert to Islam and migrated to Abyssinia because of the violent persecutions of the Makkans. When the Makkans requested Negus to send the Muslims back to Makkah, Hazrat Ja'far ﷺ explained the Muslim beliefs to the King Negus in an eloquent manner. King Negus was highly overwhelmed by his speech and turned down the request of the Makkans.

Hazrat Ja'far ﷺ joined Muslims in Madinah in 7 A.H. after the Khaybar expedition. The Holy Prophet ﷺ was very pleased to see him. Hazrat Ja'far ﷺ died in the battle of Mu'ta in 8 A.H. while fighting against the



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Roman army. The Holy Prophet ﷺ is reported to have said that Allah has granted him (Hazrat Ja'far) two wings in place of his hands so that he flies about in Paradise wherever he likes.

### **Hazrat Abu Sufyan** ﷺ

Abu Sufyan ﷺ was one of the chiefs of Banu Umayyah. He was a rich merchant of Makkah. He violently opposed the Holy Prophet ﷺ and his mission. Although the Holy Prophet ﷺ had married his daughter, even then Abu Sufyan ﷺ remained hostile to Islam. He was responsible for the battle of Badr, because it was he who asked for the help from Quraish when he was returning with his caravan from Syria. He led the Makkan army in the battle of Uhud and in the battle of Trench.

At the conquest of Makkah, the Holy Prophet ﷺ granted him special status. He converted to Islam at this time, and took part in the Battle of Hunain and Siege of Ta'if. His daughter Hazrat Umm-e-Habibah ﷺ is amongst the Mothers of the Faithful. He related over a hundred Ahadith. He died in 32 A.H at the age of 83 in Makkah.

### **Abu Talib (The source of protection and safety for the Holy Prophet** ﷺ)

After the death of Abdul Muttalib ﷺ, Abu Talib, the uncle of the Holy Prophet ﷺ, was made the leader of the Quraish. He then took the responsibility of looking after his nephew Muhammad, the Holy Prophet ﷺ. Abu Talib was a dignitary of Quraish, and a man of great prestige. The Holy Prophet ﷺ lived in his house like one of his children. Abu Talib always kept the Holy Prophet ﷺ with him. Having observed his intelligence and wisdom, Abu Talib used to take his nephew with him for trading too.

With the guardianship of Abu Talib, the Holy Prophet ﷺ got a supporter and defender who had been in charge of his protection and safety from the time he was only eight years of age, till the day when he reached his 50th year. It was he, who provided the Prophet of Islam the means of his livelihood till he himself became a man of means and gave him priority over himself as well as over his offspring so that the Holy Prophet ﷺ will not feel like an orphan.

Abu Talib died in the year 619 A.D., with the death of Abu Talib Holy Prophet ﷺ lost a source of strength in his personal life and a defense and protection against his tribe. Abu Talib died three years before the Holy Prophet ﷺ migrated to Madinah, and it was then that Quraish began to treat him in an offensive and aggressive way which they did not dare to follow in his uncle's lifetime.

After the death of Hazrat Khadija ﷺ, Holy Prophet ﷺ sustained another shock in the death of his uncle and guardian Abu Talib in the year 619 A.D. Therefore, this year was declared the 'Year of Grief' by the Holy Prophet ﷺ as he was overwhelmed with sorrow.



## The Emigrants and Helpers (Muhajireen and Ansar)

The Holy Quran has presented Ansar and Muhajireen as the two groups of people who sacrificed in the way of Allah and who happily accepted every possible loss for the spread of Islam.

The word *Muhajireen*, which is the plural of *Muhajir*, is derived from *Hijra*, which is not a mere migration from one's homeland for settlement in another place for safety or betterment. Instead, migration, in the religious connotation carries a different proposition altogether. Here it stands for leaving one's permanent abode, not for some selfish end, but for the cause of Allah. *Muhajireen* were the emigrants who migrated from Makkah to Madinah for the pleasure of Allah.

The word *Ansar* is plural of *Nasir*, which means the one who helps, and it is generally used for those believers who were early residents of Madinah, and who welcomed the believers migrating from Makkah under the Command of Allah and His Prophet ﷺ.

The Messenger of Allah ﷺ established brotherhood between the *Muhajireen* and the *Ansar*, and they were put under an obligation to assist one another. He instituted his brotherhood with Hazrat 'Ali ibn Abu Talib ﷺ, his uncle Hazrat Hamza ﷺ became the brother to his servant Hazrat Zayd ﷺ, and Hazrat Abu Bakr ﷺ and Kharijah ibn Zayd ﷺ became brothers after a similar fashion. He then invited the *Muhajireen* and *Ansar* to form a similar brotherhood, so Hazrat 'Umar ibn al-Khattab ﷺ and Hazrat Utbah ibn Malik al-Khazraji ﷺ became brothers to each other, as did Hazrat Talha ibn 'Ubaydullah ﷺ and Hazrat Abu Ayub al-Ansari ﷺ, and Hazrat Abd al-Rahman ibn 'Auf ﷺ and Hazrat Sa'ad ibn al-Rabi' ﷺ and so on.

The *Ansar* of Madinah welcomed with love and affection whoever came to them from amongst the *Muhajireen*. The *Ansar* gave the *Muhajireen* authority over their homes, their furniture, their land and their animals. They always preferred their brother Muhajirs over themselves in every way, even if they themselves were indigent and living a life of hardship.

This brotherhood had its material effect as well, for the *Ansar* had shown a great deal of generosity towards their emigrant brethren, which made the ties between them all the stronger. The *Ansar* offered them money and property and shared everything with them. They traded and farmed together too. The traders amongst the emigrants turned their hand to commerce, Hazrat Abd al-Rahman ibn 'Auf ﷺ used to sell butter and cheese, and others who were business-minded did likewise. Those who did not take up trading went into farming, like Hazrat Abu Bakr ﷺ and Hazrat 'Ali ﷺ who worked the lands given to them by the *Ansar*. From the *Ansar* there was great benevolence as they demonstrated their generosity to their Muslim brothers while the *Muhajireen* retained their self-respect.

The Holy Quran speaks of the *Muhajireen* and *Ansar* as the first and foremost of the righteous believers, with whom Allah was well-pleased and they were well-pleased with Allah and for them Allah has prepared Gardens of Paradise underneath which rivers flow, wherein they shall dwell forever, and that is the Supreme Achievement from the life of this world. Moreover, those Muslims who, until the Day of Judgement follow in the footsteps of the *Muhajireen* and *Ansar* or the rest of the other Companions, Allah will be pleased with



all of them. This is stated in the Holy Quran as: "And the first and the foremost emigrants and helpers those who followed them with good, Allah is pleased with them and they are pleased with Allah. And them Allah has prepared Gardens under which rivers flow. This is the greatest success." (9:100)

The Holy Prophet ﷺ thus, established the society in Madinah on a solid foundation which was able to resist the conspiracies of the hypocrites and Jews. The Islamic society remained united throughout, and Messenger of Allah ﷺ was reassured by this unity among the Muslims.

## ■ Four Rightly-Guided Caliphs during the lifetime of the Holy Prophet ﷺ

### Hazrat Abu Bakr ﷺ

- ❖ Hazrat Abu Bakr ﷺ sacrificed everything at his disposal for the Holy Prophet ﷺ.
- ❖ The unique distinction he had among all Companions was the company of the Holy Prophet ﷺ during his migration journey to Madinah and stayed with him in the cave of Thaur for three nights.
- ❖ On the Tabuk Expedition, Hazrat Abu Bakr Siddique ﷺ gave everything in the way of Allah.
- ❖ He paid money for the plot of land for the Masjid-e-Nabawi.
- ❖ He was the father of the Holy Prophet's wife, Hazrat Ayesha ﷺ.

Hazrat Abu Bakr ﷺ was born in Makkah in 573 AD. He belonged to a respectable family of Quraish. His father's name was Abu Quhafa and his mother's name was, Fatima (Umm-ul-Khair). At the time of birth, Hazrat Abu Bakr ﷺ was named, Abdul Kabah, which the Holy Prophet ﷺ changed with Abdullah when he embraced Islam. Hazrat Abu Bakr ﷺ was an expert in rearing camels, which earned him his famous title 'Abu Bakr', the father of young camels.

Hazrat Abu Bakr ﷺ belonged to a prosperous family. His father was a merchant. He learned reading and writing at an early age. Following his father, Hazrat Abu Bakr ﷺ became a cloth merchant. He was extremely honest and friendly in his conduct and dealings. He led a pure and pious life, even before Islam and did not indulge in the common sins of the time, such as idol worshipping, wine, adultery, and gambling.

Hazrat Abu Bakr ﷺ was on a trade journey to Yemen, when the Holy Prophet ﷺ announced his Prophethood. On his return from the journey, people told Hazrat Abu Bakr ﷺ about the Holy Prophet ﷺ. Hazrat Abu Bakr ﷺ was already impressed by the excellent character and truthfulness of the Holy Prophet ﷺ so without any hesitation, he accepted Islam and became the first male convert to Islam.

Hazrat Abu Bakr ﷺ was the first Muslim, after the Holy Prophet ﷺ to preach Islam and to invite people towards Allah in a very successful way. He was very popular because of his good character and for being a very rich and honest merchant. People trusted him. His popularity helped in spreading Islam. Eight

prominent figures accepted Islam at his hands; among them were Hazrat 'Uthman, Talha, Zubair, Abdur Rehman bin 'Auf ؓ. He also accompanied the Holy Prophet ﷺ a number of times on his missionary visits to different tribes.

Hazrat Abu Bakr ؓ set free a number of poor Muslim slaves such as, Hazrat Bilal ؓ and Hazrat Yasir ؓ. The early converts were mostly slaves and the poor. Their masters tortured them so that they would renounce Islam. But they all remained true believers and demonstrated the highest degree of patience and steadfastness. Hazrat Abu Bakr ؓ was among the leading Companions who helped these slaves in gaining freedom from their cruel masters.

Hazrat Abu Bakr ؓ was the first one to accept the Holy Prophet's statement regarding Mi'raj, ascension to the heavens, and for this, the Holy Prophet ﷺ named him, 'As-Siddique', i.e., the most truthful, sincere in faith, and not having even the slightest doubt.

In the 10th year of the prophethood the Holy Prophet ﷺ lost his beloved wife Hazrat Khadija ؓ. He was exceedingly grieved and lonely. Hazrat Abu Bakr ؓ could not see the Holy Prophet ﷺ in such a condition. He, therefore, had his daughter Hazrat Ayesha ؓ married to the Holy Prophet ﷺ who proved to be the best companion for the Holy Prophet ﷺ.

Hazrat Abu Bakr ؓ was calm and steadfast and had unshakable faith in the Holy Prophet ﷺ. He was extremely kindhearted and sympathetic. He was humble, extremely pious, God-fearing and generous. He dedicated his entire life to serving Islam. Hazrat Abu Bakr ؓ accompanied the Holy Prophet ﷺ during his migration to Madinah. He was the only Companion of the Holy Prophet ﷺ at the time of migration to Madinah who spent three days and nights in the cave of Thaur with him and was referred to in the Holy Quran as 'the second of two'.

Hazrat Abu Bakr ؓ remained with the Holy Prophet ﷺ in the cave of Thaur for three days. He proved to be the most generous on all occasions for the cause of Islam. He paid the price of the piece of land for the construction of the Prophet's Masjid. Thus, he became the first Muslim to spend most of his money for the cause of Allah at Madinah. He participated in almost all the battles along with the Holy Prophet ﷺ such as Badr, Uhud, Trench and Tabuk. Hazrat Abu Bakr ؓ was the first Companion to accept the peace plan of the Holy Prophet ﷺ without any hesitation at Hudaibiya. On the occasion of the Tabuk expedition, Hazrat Abu Bakr ؓ donated everything that he possessed on the call of the Holy Prophet ﷺ.

In the 9th year of Hijra when the first Hajj took place, Holy Prophet ﷺ sent Hazrat Abu Bakr ؓ as his deputy to lead the Hajj caravan to Makkah. Hazrat Abu Bakr ؓ taught the people the Hajj rites and rituals and gave a historical sermon on the day of Eid-ul-Adha. He also led the congregational prayers during the illness of the Holy Prophet ﷺ in 10 A.H.

On the occasion of the Holy Prophet's ﷺ demise, he showed remarkable self-control and gave his most effective and historical address. He participated in digging the grave, bathing and lowering the body of the Holy Prophet into the grave.



## Hazrat 'Umar Farooq

- ❖ He was one of the early converts to Islam.
- ❖ He was the Prophet's advisor.
- ❖ Hazrat 'Umar ؓ was so brave that he made an open announcement of his faith before the non-believers of Makkah.
- ❖ He stood by the side of the Holy Prophet ﷺ in every difficult situation.
- ❖ He spent half of his property in the name of Allah on the Tabuk Expedition.
- ❖ On many occasions Almighty Allah revealed the verses of the Holy Quran in favour of Hazrat 'Umar's opinion. Such as about captives of battle of Badr, Hijab, etc.

Hazrat 'Umar ؓ was born in the 13th year of elephant 583 A.D. He belonged to the Banu Adi tribe, which was the sub-tribe of Quraish. He was the son of Khattab who was an educated and a well-to-do merchant. Hazrat 'Umar's ؓ surname was Abu Hafs. Hazrat 'Umar ؓ was learned, educated and studious, intelligent, fair, simple and a successful merchant. He was strong, powerful and was fond of archery, horse-riding and wrestling. Hazrat 'Umar ؓ was a notable person in Makkah because of his wealth and personality. He won a name in physical contests, wrestling as well as in oratory at the famous fair of Ukaz. He was among a few Makkans who could read and write. He learnt the entire Holy Quran by heart. The Holy Prophet ﷺ gave him the title of Farooq; 'one who distinguishes right from wrong.'

Hazrat 'Umar ؓ embraced Islam in the 6th year of Prophethood. Being a powerful and influential person, he strengthened Islam. His acceptance was a source of protection for the poor and weak Makkans. As a result, Muslims became bold enough to pray openly in Makkah.

Hazrat 'Umar ؓ was one of the most devoted followers and of immense value to Islam. He participated in the battle of Badr, Uhud, Trench and Hunain, in the Treaty of Hudaibiya, the Khayber Expedition and the Conquest of Makkah (all battles along with the Holy Prophet ﷺ). He placed half of his wealth at the disposal of the Holy Prophet ﷺ, for the cause of Islam in Tabuk Expedition.

Hazrat 'Umar ؓ suggested the wordings of the Azan for prayer and introduced the Islamic Calendar. He was also among the Scribes of the Divine Revelation.

## Hazrat 'Uthman ؓ

- ❖ Hazrat Uthman ؓ was the most generous Companion of the Holy Prophet ﷺ.
- ❖ Hazrat Uthman ؓ purchased the 'well of Roma' (the only sweet water well) and donated it for the use of Muslims.
- ❖ Despite having a very soft-nature, Hazrat Uthman ؓ remained steadfast on every difficult occasion.
- ❖ Hazrat Uthman ؓ married two daughters of the Holy Prophet ﷺ and therefore was given the title of "Zun-nurain", (Possessor of two lights).

Hazrat 'Uthman ؓ was born in 576 A.D in Makkah. He belonged to Banu Umayyah, the famous sub-tribe of Quraish. His father's name was, Affan, who died before Islam and his mother's name was, Arwa.

Hazrat 'Uthman ؓ belonged to a very rich family. His father was one of the greatest merchants of Makkah. Hazrat 'Uthman ؓ learnt how to read and write at an early age. When he grew up, he became a very famous food merchant. Soon his business flourished, and he was counted among the top merchants of Arabia. He was extremely popular among the Makkans and they had great respect for him in their hearts. He led a very chaste life, even before Islam. He did not drink, gamble or worship idols. He was exceedingly modest, humble, lenient kind and honest by nature.

Hazrat 'Uthman ؓ was an intimate friend of Hazrat Abu Bakr ؓ who persuaded him to embrace Islam. He readily accepted it and became an early convert. After embracing Islam, he underwent a series of torture and persecutions. His uncle, who was also the head of his family, tied him with ropes and beat him fiercely. Every member of his family turned his face away from him so that he would renounce Islam. But Hazrat 'Uthman's faith remained unshakable and he endured all the opposition and hardship with patience and steadfastness.

The Holy Prophet ﷺ liked Hazrat 'Uthman ؓ so much that he let him marry his daughter Hazrat Ruqayya ؓ with him. In 615 A.D., Hazrat 'Uthman ؓ along with his wife had to migrate to Abyssinia to escape the persecution of the Quraish. In 622 A.D. they migrated to Madinah. He once again started his business in Madinah and soon became a leading merchant. When his wife Ruqayya ؓ died, the Holy Prophet ﷺ gave him his other daughter Hazrat Kulthum ؓ to Hazrat 'Uthman ؓ for marriage. Thus he got the title of *Zun-nurain* (the possessor of two lights).

Hazrat 'Uthman ؓ wholeheartedly contributed to the cause of Islam. He set a large number of slaves free. He helped Muslims on numerous occasions. He used his influence among the Quraish to ensure food and provisions to the Muslims during the three years of social boycott of Banu Hashim by Quraish. He purchased sweet water well from a Jew for 20,000 dirhams and gifted it to the Muslims. And when the number of Muslims increased, and Masjid-e-Nabawi could not accommodate a large number of worshippers, Hazrat 'Uthman ؓ purchased the surrounding plot and extended it. He was given the glad tiding of heaven at these two occasions by the Holy Prophet ﷺ. The Holy Prophet ﷺ and his followers swore 'Bait-e-Rizwan' at Hudaibiya. The Holy Prophet ﷺ swore on his behalf saying that my hand is the hand of 'Uthman to



appreciate his services. He donated 1,000 camels, 70 horses and 1,000 gold dinar for the Tabuk Expedition. Beside this, he provided equipment to 10,000 Muslim soldiers during this expedition. He was given the title of *Ghani* for spending his wealth freely in the service of Islam and the Muslims.

Hazrat 'Uthman رضي الله عنه accompanied the Holy Prophet ﷺ in every battle, except the battle of Badr because of the illness of his wife Hazrat Ruqayya رضي الله عنها. He was also among those lucky companions who had the honour of writing the Divine Revelation.

Hazrat 'Uthman رضي الله عنه was a sincere and loyal Companion of the Holy Prophet ﷺ. He was ever-ready to sacrifice his life and wealth for the cause of Islam. He worked shoulder to shoulder with Holy Prophet ﷺ to preach and convey the message of Islam.

Hazrat 'Uthman رضي الله عنه was an embodiment of modesty. He was regarded as the most gentle and modest person amongst the Muslims. He was extremely God-fearing, lenient, honest, humble and generous. His kindheartedness and leniency were matchless. Although he was a great merchant and had an abundance of wealth, he led a very simple life. His character was exemplary and an ideal for Muslims to follow.

## Hazrat 'Ali رضي الله عنه

- ❖ Hazrat Ali رضي الله عنه was the first child to convert to Islam.
- ❖ Hazrat Ali رضي الله عنه was brought up by the Holy Prophet ﷺ.
- ❖ Hazrat Ali رضي الله عنه remained on the bed of the Holy Prophet ﷺ as a custodian of people's belongings at the night of migration.
- ❖ He was married to the Holy Prophet's daughter, Hazrat Fatima رضي الله عنها.

Hazrat 'Ali رضي الله عنه was born in Makkah in 598 .A.D. He belonged to the Banu Hashim, a branch of Quraish. His father was Abu Talib, the uncle of the Holy Prophet ﷺ. His mother's name was Fatima, daughter of Asad. He was the cousin of the Holy Prophet ﷺ. He had the honour to live and to be brought up in the house of the Holy Prophet ﷺ from an early age. He was brave, courageous, literate and amongst the intelligent youth of Makkah. He always avoided idol-worshipping, drinking, gambling and bloodshed.

Hazrat 'Ali رضي الله عنه was only ten years old when he accepted Islam. He also learnt how to read and write. He acquired religious, moral, and spiritual knowledge from the Holy Prophet ﷺ. Besides this, he was skillful in the art of fighting as well.

Hazrat 'Ali رضي الله عنه was extremely knowledgeable and well-versed. The Holy Prophet ﷺ said that "I am the city of knowledge and Ali is its gate". He knew about the revelation of each verse of the Holy Quran. He was among the major scribes of the Holy Quran. He also narrated 586 Ahadith on the authority of the Holy Prophet ﷺ. He spent his whole life in accordance with the teachings of the Holy Quran and the Sunnah. He was a true Muslim, God-fearing, honest, humble, just, soft-spoken and generous. Hazrat 'Ali رضي الله عنه was endowed with courage, wisdom and intelligence. He was scholarly and just. He was eloquent in speech and learned in Islamic jurisprudence. He loved to spend his time in the way of Allah. He used to help the poor and the needy. He never returned any beggar empty-handed from his house. He dedicated his life for the cause of

Islam. He spent his whole life in the companionship of the Holy Prophet ﷺ. The Holy Prophet ﷺ let him marry his youngest and the most beloved daughter Hazrat Fatima ﷺ.

Hazrat 'Ali ﷺ put his own life in danger and slept on the bed of the Holy Prophet ﷺ, while the Prophet ﷺ migrated to Madinah. He helped the Holy Prophet ﷺ in spreading Islam and consolidating the Islamic state in Madinah. He also participated in all the battles fought in the time of the Holy Prophet ﷺ. He almost always stepped forth for the individual duels in battles. He demonstrated great feats of bravery in the battles he fought. In the battle of Badr, he killed 19 infidels, including important figures like, Walid and Shaiba. In the battle of Uhud, when the Muslims began to lose, Hazrat 'Ali ﷺ became a shield for the Holy Prophet ﷺ together with some other Companions. When the Holy Prophet ﷺ decided to punish the Jews of Banu Quraiza, Hazrat 'Ali ﷺ was among those who performed the job of killing the men of Banu Quraiza. Hazrat 'Ali ﷺ was among those who had taken the Bait-e-Rizwan for the sake of 'Uthman's life and then he drafted the Treaty of Hudaibiya. He emerged as the hero of the battle of Khayber; he killed the famous Jew warrior Marhab and captured the Fort of Qamus, the last stronghold of the Jews in Khayber. At the conquest of Makkah, Hazrat 'Ali ﷺ helped the Holy Prophet ﷺ in breaking the idols in the Holy Kabah. During the Tabuk expedition he stayed back on the advice of the Holy Prophet ﷺ. In 630 A.D., he was sent to the tribe of Hamdan in Yemen to preach Islam. Consequently the whole tribe finally accepted Islam.



## Past Paper Questions:

- Q1** (a) Outline the tasks performed by the Prophet's scribes during his lifetime. [10]  
 (b) The scribes had the Prophet as a source of information. How useful is the internet as a source of information about Islam? [4]

[CIE GCE Ordinary Level Islamiyat 2058, Paper 1, Q4 a-b, May/June 2017]

- Q2** (a) Write about the lives of the Prophet's uncles, Hamza and Abu Sufyane. [10]  
 (b) Many of the people who had been enemies of the Prophet ﷺ accepted Islam. What lessons can Muslims learn from this? [4]

[CIE GCE Ordinary Level Islamiyat 2058, Paper 1, Q4 a-b, May/June 2016]

- Q3** (a) Give an account of the lives of 'Ali ibn Talib and Zayd bin Harith during the life of the Holy Prophet ﷺ. [10]  
 (b) To what extent do 'Ali and Zayd's relationships with the Prophet provide models for family relations today? [4]

[CIE GCE Ordinary Level Islamiyat 2058, Paper 1, Q5 a-b, October/November 2015]

- Q4** (a) Write about the role of 'Umar in the lifetime of the Prophet. [10]  
 (b) What lessons can Muslims learn from 'Umar's conversion? [4]

[CIE GCE Ordinary Level Islamiyat 2058, Paper 1, Q4 a-b, May/June 2015]

- Q5** (a) Write about the role played by Abu Bakr during the period between the first revelation and the death of the Prophet. [10]  
 (b) What lessons can Muslims learn from Abu Bakr's conduct in this period, and how are these lessons relevant now? [4]

[CIE GCE Ordinary Level Islamiyat 2058, Paper 1, Q5 a-b, October/November 2014]

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# Major Teachings in the Hadiths of the Holy Prophet ﷺ

5  
Chapter



## ■ Introduction

The syllabus includes 20 passages of Hadith mainly related to:

1. The individual conduct
2. Life in the community

Students are required to study the teachings contained in each, about what Muslims should believe and how they should act.

In the examination these 20 passages are tested in **paper 2058/2 Question 1**. Here four passages are set and the instruction is:

**Choose any two of the following Hadiths, and:**

- a). describe their teachings about what Muslims believe. [4]
- b). explain how Muslims can put these teachings into action. [4]

## ■ Hadith No. 1

الَّذِينَ النَّصِيحَةُ: قُلْنَا: لِمَنْ؟ قَالَ: لِلَّهِ وَلِكِتَابِهِ، وَلِرَسُولِهِ، وَلِأَنَاسِ الْمُسْلِمِينَ وَعَامَّتِهِمْ

*"Religion is sincerity." We said: 'To whom?' The Holy Prophet ﷺ said: 'To Allah, His Book, His Messenger, the leaders of the Muslims and to their common people.'" (Muslim)*

Sincerity is the core of Islam. Good deeds without sincerity have no importance. The Holy Prophet ﷺ said, **"Allah does not see your outward appearance and possessions but He sees what is in your hearts and deeds."** (Muslim) Muslims are required to be sincere and loyal to Almighty Allah. They should worship Him and submit to His Will wholeheartedly. Muslims should sincerely look for the pleasure of Almighty Allah in all their virtues. Ostentation should always be avoided. Allah says, **"And We have ordered them nothing but that they worship Allah, and be sincere in their religion."** (98:5)

The commands of Allah are conveyed through His Book - Holy Quran. Muslims should practically believe in the Holy Quran as the words of Allah and get guidance from it in all matters of life. Believing in Prophet Muhammad ﷺ as the last Messenger of Allah is an integral part of our faith. This Hadith urges Muslims to revere the Holy Prophet ﷺ, to act upon his Sunnah and to obey and respect his instructions. Muslims should make him a role model for them and promote his Sunnah in the entire world.

Muslims should be loyal and humble to the rulers, caliphs and community leaders as long as they follow Islam. They must support and cooperate with them in all their affairs. The Holy Prophet ﷺ said, **"Whoso obeys my commander, obeys me and whoso disobeys my commander disobeys me."** (Durr-e-Mansoor) Muslims should also take care of the interest and welfare of their community people in every possible way. Their life, honour and dignity must be protected.

## ■ Hadith No. 2

لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ

*"None of you believes, until he wants for his brother what he wants for himself." (Bukhari, Muslim)*

This Hadith stresses upon brotherhood amongst Muslims. The bond of Muslim brotherhood is ordained by Allah, **"Believers are but a single brotherhood"** (49:10). Therefore, it is essential for Muslims to be cooperative and kind to each other. They are required to behave well and develop mutual love with other Muslims. Their hearts should not be devoid of good feelings and affection for each other. They should show genuine interest in the welfare of fellow Muslims like, Ansars of Madinah, who shared their belongings wholeheartedly with Muhajireen of Makkah.

A Muslim should be free from selfishness. He is required to wish for the welfare of his Muslim fellows as he desires for his own self in all matters. A Muslim is not supposed to break mutual relations and show jealousy towards each other. He should not be suspicious of others or look down upon them. The Holy Prophet ﷺ



said, "A Muslim is the brother of another Muslim, so he should not oppress him, forsake him, or lay down upon him." (Mishkat) This practice of care and loyalty will surely strengthen the community and result in the universal Muslim brotherhood.

### Hadith No. 3

مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ جَارَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ

*"Let him who believes in Allah and the Last Day, either speak good or keep silent, and let him who believes in Allah and the Last Day, be generous to his neighbour, and let him who believes in Allah and the Last Day, be generous to his guest." (Bukhari and Muslim)*

This Hadith addresses Muslims and highlights three distinct attributes of believers. It stresses Muslims to be polite and soft-spoken. The competency to speak and expressing the views, wishes, needs and ideas verbally is a great blessing of Allah. Therefore, it must be used with great care and responsibility. None should speak needlessly, because a talkative person loses respect and dignity and there is always the possibility of indulging in backbiting, slander or talking something sinful. The irresponsible use of tongue proves very harmful. The Holy Prophet ﷺ said, **"One who remains silent, succeeds."** (Shoab-ul-Iman)

The Holy Prophet ﷺ instructed Muslims to have an honourable and generous conduct towards neighbours. In Surah Al-Maun, Allah has enjoined Muslims to fulfill the needs of neighbours. Good neighbourliness and being nice to guests are the signs of faith. The Holy Prophet ﷺ stressfully told, **"He is not a true believer whose neighbor is not safe from his mischief."** (Bukhari)

Neighbours should not be harmed with any of our deed or words. We should provide them with food and clothing if they need, and visit them during their sorrows and celebrations. In addition, we should properly look after our guests. Guests are a blessing from Allah. A Muslim is required to be generous and hospitable to his guests. Generosity towards guests brings blessing in the form of Barakat in all matters of life including livelihood and health.

The compassionate attitude of believers will lead to love and brotherhood amongst the members of the Muslim community.

## Hadith No. 4

أَنَّ رَجُلًا سَأَلَ رَسُولَ اللَّهِ ﷺ فَقَالَ: أَرَأَيْتَ إِذَا صَلَّيْتُ الْبُكُوتَاتِ، وَصُمْتُ رَمَضَانَ، وَأَحْلَلْتُ الْحَلَالَ، وَحَرَّمْتُ الْحَرَامَ، وَلَمْ أَزِدْ عَلَى ذَلِكَ شَيْئًا، أَدْخُلُ الْجَنَّةَ؟ قَالَ: نَعَمْ

*"A man asked the Messenger of Allah ﷺ: Do you think that if I perform the obligatory prayers, fast in Ramadan, treat as lawful that which is lawful and treat as forbidden that which is forbidden, and do nothing further, I shall enter Paradise? He said: Yes." (Muslim)*

This Hadith brings out the importance of performing obligatory duties and avoiding unlawful acts. The Holy Prophet ﷺ assured Paradise for all such people who observe their obligatory duties such as prayer and fasting and also avoiding unlawful acts.

Amongst the five pillars of Islam, Zakat and Pilgrimage become compulsory in certain conditions, but Prayer and Fasting are the obligatory worships on every Muslim except in emergencies and life-threatening situations. Prayer is the first and foremost duty of every Muslim and the second pillar of Islam after the belief in the Oneness of Allah. Holy Prophet ﷺ said that Prayer is the key to Paradise. (It develops piety and restrains a person from indecent acts. Allah says, **"Undoubtedly, the prayer forbids one from indecency and evil thing."** (29:45). Fasting develops patience, piety and self-control in a person. **"O you who believe! Fasting has been prescribed to you – so that you may learn self-restraint."** (2:183). Fasting further nurtures sympathy and affection for the needy and keeps a person away from evils. The Holy Prophet ﷺ said, **"Fasting is a shield and protection from the Hellfire and from committing sins."** (Bukhari)

Islam has clearly defined lawful and unlawful things. It is binding upon every Muslim to learn and abstain from every unlawful act. Cheating, smuggling, adulteration, drinking wine, lying and oppression are obstacles to a peaceful society and success in the hereafter. As a matter of fact, one will surely be blessed in both worlds if only he observes his obligatory services and avoids all unlawful acts. This practice will lead towards peace and harmony in society and ensures entrance into Paradise.



## Hadith No. 5

كُلُّ سُلَامَى مِنَ النَّاسِ عَلَيْهِ صَدَقَةٌ كُلَّ يَوْمٍ تَطْلُعُ فِيهِ الشَّمْسُ: قَالَ تَعْدِلُ بَيْنَ اثْنَيْنِ صَدَقَةٌ؛  
وَتُعِينُ الرَّجُلَ فِي دَابَّتِهِ فَتَحْمِلُهُ عَلَيْهَا أَوْ تَرْفَعُ لَهُ عَلَيْهَا مَتَاعَهُ صَدَقَةٌ؛ وَالْكَلِمَةُ الطَّيِّبَةُ صَدَقَةٌ  
وَبِكُلِّ خُطْوَةٍ تَمْشِيهَا إِلَى الصَّلَاةِ صَدَقَةٌ، وَتُمْيِطُ الْأَذَى عَنِ الطَّرِيقِ صَدَقَةٌ

*"Every person's every joint must perform a charity every day the Sun comes up: to act justly between two people is a charity; to help a man with his mount, lifting him onto it or hoisting up his belongings onto it is a charity; every step you take towards prayers is a charity; and removing a harmful thing from the road is a charity."*

This Hadith describes some simple but very beneficial ways of charity which do not involve any money expenditure. Settling disputes with justice, helping people mount on their conveyance or carrying their belongings, removing any hindrance from the road and going to the Masjid for praying; all these acts earn the reward of charity. Furthermore, the Holy Prophet ﷺ said, "Every good act is a charity (Sadaqa) (Bukhari)

Islam teaches Muslims to take care of every individual in the society. A true Muslim is never selfish, greedy or materialistic. He should not ignore even the minor service to fellow beings because the Holy prophet ﷺ said that the best of people is one who is a source of benefit to others. Poor and the needy of the society should be helped. Disputes and quarrels should be settled.

This Hadith also indicates that the concept of worship in Islam is not limited to a few rituals. It covers all good deeds, human rights, social duties and acts of righteousness. Even greeting a Muslim brother cheerfully is regarded as worship in Islam.

## Hadith No. 6

مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ،  
وَذَلِكَ أَوْفَرُ الْإِيمَانِ

*"Whosoever of you sees an evil action, let him change it with his hand, and if he is not able to do so then with his tongue, and if he is not able to do so then with his heart, and that is the weakest of faith."*

This Hadith demonstrates how the society can be kept safe and secure from evil and corruption. It highlights the essentiality of enjoining good and forbidding evil in a Muslim society. It is the responsibility of every individual to promote goodness and oppose evil to the extent of his power and capability. Each Muslim should take measures to stop evil through enjoining good and forbidding evil according to his capacity.

Muslims can eradicate evil and shameful practices such as tyranny and injustice by using force. However, they should also endeavour to preach and persuade people not to commit evil deeds and wicked activities. Holy Quran outlines this distinguished attribute of a Muslim society, **"You are the best of the people, evolved for mankind, enjoining what is right, forbidding what is wrong and believing in Allah."** (3:110) If the circumstances do not permit, one should dislike the evil and shameful deed in his heart. However, this last option shows the weakness of one's faith. The Holy Prophet ﷺ said, **"When the people see a wrongdoer committing a wrong and do not seize his hand, it is most likely that Allah will inflict them with His punishment."** (Mishkat)

If Muslims put the teaching of this Hadith into practice, a peaceful, stable and balanced society would be set up which would be free from wickedness and ill manners.

## Hadith No. 7

قِيلَ: يَا رَسُولَ اللَّهِ أَيُّ النَّاسِ أَفْضَلُ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: 'مُؤْمِنٌ يُجَاهِدُ فِي سَبِيلِ اللَّهِ بِنَفْسِهِ وَمَالِهِ.'

*"It was said: O Messenger of Allah ﷺ, who is the most excellent of men? The Messenger of Allah ﷺ said: 'The believer who strives hard in the way of Allah with his person and his property.'"*

This Hadith stresses upon the significance of Jihad, which means to exert one's utmost capacity in the way of Allah. Jihad constitutes an important part of Islam. It is launched to put an end to oppression, aggression and injustice. It is a highly meritorious and honoured act in Islam. The believer, who is killed in the way of Allah, is regarded as a martyr. Muslims are instructed not to call them dead, **"Nay they live finding their sustenance in the presence of Allah."** (3:169). Allah loves and rewards all those who strive in His way, **"Those who believe, and suffer exile, and strive with might and main, in Allah's cause, with their goods and their persons, have the highest rank in the sight of Allah."** (9:20)

In case of an aggression against a Muslim state, it becomes incumbent upon Muslims to defend it even at the cost of their life and property. However, Jihad in its wider sense refers to fighting against poverty and ignorance by giving personal services and contributing generously with one's wealth. It also means to resist one's self from enjoying evils, such as backbiting, lying, cheating, stealing, bribing or treating others unjustly. Holy Prophet ﷺ said, **"The greatest Jihad is the fight against the evil passions of one's self."** (Risala Qushairiya)



## Hadith No. 8

قَالَ رَسُولُ اللَّهِ: مَا تَعُدُّونَ الشَّهِيدَ فِيكُمْ؟ قَالُوا: يَا رَسُولَ اللَّهِ مَنْ قُتِلَ فِي سَبِيلِ اللَّهِ فَهُوَ شَهِيدٌ.  
 قَالَ: إِنَّ شُهَدَاءَ أُمَّتِي إِذَا الْقَلِيلُ مَنْ قُتِلَ فِي سَبِيلِ اللَّهِ فَهُوَ شَهِيدٌ، وَمَنْ مَاتَ فِي سَبِيلِ  
 اللَّهِ فَهُوَ شَهِيدٌ، وَمَنْ مَاتَ فِي الطَّاعُونَ فَهُوَ شَهِيدٌ، وَمَنْ مَاتَ فِي الْبُطْنِ فَهُوَ شَهِيدٌ

*"The Messenger of Allah ﷺ said: 'Whom do you count to be a martyr among you?'  
 They said: O Messenger of Allah ﷺ, whoever is killed in the way of Allah is a martyr.  
 He said: 'In that case, the martyrs of my community will be very few!*

*He who is killed in the way of Allah is a martyr,  
 he who dies a natural death in the way of Allah is a martyr,  
 he who dies in the plague in the way of Allah is a martyr,  
 he who dies of cholera in the way of Allah is a martyr."*

This Hadith describes the widespread relevance and application of the term martyrdom. It states that martyrs are not only those who are killed in the battlefields for the sake of Islam, but also the people who spend their life according to the teaching of Allah and die naturally or from a serious disease or from a sudden death or die by natural calamities are included in this category in the sanctified group. However, the status of those who are slain in the battlefields, wars and combats for the sake of Allah stands higher in rank.

It should be an utmost desire of every Muslim to get the status of martyrdom. To attain this, Muslims should never hesitate to participate in any struggle waged to eradicate aggression and injustice of the world. However, those who suffer from serious diseases and do not get the opportunity to be involved in a physical Jihad should not lose hope and patience. If they remain patient and spend their life in goodness; no matter if death comes naturally, they would be rewarded with the merits of a martyr.

This Hadith gives hope, courage and patience to the people who suffer from serious and fatal diseases because if they die, they will be rewarded as martyrs.

## Hadith No. 9

مَا أَكَلَ أَحَدٌ طَعَامًا قَطُّ خَيْرًا مِّنْ أَنْ يَأْكُلَ مِنْ عَمَلٍ يَدِهِ-

*"No one eats better food than that which he eats out of the work of his hand."*

Dependence of an able person on others is a disgraceful humiliation. Islam strictly condemns idleness and begging. This Hadith insists upon earning a livelihood through one's own hard work. It is not only a duty but a great virtue in Islam. Holy Prophet ﷺ said, "He who earns his livelihood through hard work is a friend of Allah." (Mishkat)

Muslims are encouraged to engage themselves in working hard to earn their living rather than begging, being idle and a burden on the shoulders of others. The Holy Prophet ﷺ said, "No doubt, you had better gather a bundle of wood and carry it on your back (and earn your livelihood) rather than ask someone who may give you or not". Hence, no Muslim should shrink from physical labour, nor consider it below his dignity. Earning lawfully is a compulsory duty in Islam next to the obligatory acts of worship. Muslims should always earn their livelihood through honest means and by engaging in a clean trade and profession.

Islam orders lawful earning through lawful professions. Wealth earned through unlawful means brings a curse to the earner. Holy Prophet ﷺ warned that Allah does not answer the prayers of a person who has eaten illegitimate food. Therefore, interest, gambling, bribery, hoarding, stealing, plundering, cheating and other unlawful means of earning should always be avoided.

Adherence to this Hadith will develop the dignity of wealth because every portion of it would have been hard-earned.

## Hadith No. 10

السَّاعِي عَلَى الْأَرْزَمَلَةِ وَالْيَسْكِينِ كَالْمُجَاهِدِ فِي سَبِيلِ اللَّهِ، أَوْ الْقَائِمِ اللَّيْلِ الصَّائِمِ النَّهَارَ-

*"One who manages the affairs of the widow and the poor man is like the one who exerts himself in the way of Allah, or the one who stands for prayer in the night or fasts in the day."*

This Hadith explains the significance of looking after widows and the poor. It is highly meritorious to attend to their needs and bring relief to them as they are helpless and vulnerable and mostly dependant upon others. The reward of helping widows and the poor is equivalent to the reward of striving in the way of Allah or worshipping at night or fasting during the day.

Islam does not allow Muslims to be indifferent in the society they live and lead an ascetic life. They must be social and generous enough to help the poor and needy so that they may not feel deprived and helpless. Poor people should always be treated with kindness and all needful assistance and provisions should be provided to widows. Holy Prophet ﷺ is reported to have said, "He who fulfills the need of any of my people to please him, has pleased me and he who has pleased me, pleases Allah and who pleases Allah, will be brought by Him into Paradise." (Mishkat)



Our Holy Prophet ﷺ was a staunch supporter of the poor and the needy. He instructed Hazrat Ayesha رضي الله عنها not to turn away the poor without giving even if it is a piece of date and to love the poor and let them come for help. Allah will surely bestow His nearness on the Day of Judgement. It is evident that Allah loves the person very much who is helpful to others, especially widows and poor.

This Hadith also demonstrates that worship of Allah is not restricted to a few rituals only. Rather, all our efforts to alleviate someone's misery promises Allah's pleasure and is equivalent to the reward of praying and fasting. Poor, needy and widows are an integral part of our society, helping them would not only bring rewards in the hereafter, but also flourish happiness in the society.

## Hadith No. 11

أَنَا وَكَافِلُ الْيَتِيمِ فِي الْجَنَّةِ هَكَذَا - وَقَالَ بِأَصْبَعَيْهِ السَّبَّابَةِ وَالْوُسْطَى

*"I and the man who brings up an orphan will be in paradise like this."  
And he pointed with his two fingers, the index finger and the middle finger."*

- A This Hadith promises Paradise to all such people who bring up and look after the orphans. They will be as close to the Holy Prophet ﷺ in Paradise as the first and second fingers of the hand when they are joined together. Allah instructs Muslims to treat orphans with politeness and humility, "Treat not the orphan with harshness." (93:9) Moreover, Holy Prophet ﷺ enjoined Muslims to provide them shelter and proper food. He said, "Whoso gives shelter to an orphan with his food and drink, Allah will guarantee him Paradise unless he has committed a sin which cannot be pardoned." (Mishkat) (Sahab and Sahil)
- B Prophet insisted to take Muslims should take special care of orphans and treat them with love kindness and affection. Orphans should be brought up with proper care and complete financial and moral support. Holy Prophet ﷺ said, "The best house is that in which an orphan is well-treated and the worst Muslim house is that in which an orphan is ill-treated." (Ibne Majah) The guardians should not deprive orphans of their due rights and their property or wealth left by their parents. It should be preserved until they reach the age of maturity and handed over to them honestly. Dire punishment awaits those who eat up the property of the orphans. Those who Only a generous, sincere and caring attitude can somehow replace the grief of an orphan who is deprived of the parental love. Holy Prophet ﷺ, therefore, stressed a lot when instructing Muslims treat orphans with utmost kindness and promised his companionship in Paradise for all those who do so.
- Orphans are the responsibility of the entire community; therefore, it is binding upon every Muslim to take responsibility for their welfare and care.
- If orphans will be helped, society will flourish.



## Hadith No. 12

بَعَثَ رَسُولُ اللَّهِ ﷺ أَبَا مُوسَى وَمُعَاذَ بْنَ جَبَلٍ إِلَى الْيَمَنِ، وَبَعَثَ كُلًّا وَاحِدٍ مِّنْهُمَا عَلَى مِخْلَافٍ - ثُمَّ قَالَ: 'يَسِّرْ أَوْ لَا تَعْصِرْ أَوْ بَشِّرْ أَوْ لَا تُنْفِرْ' -

*"The Messenger of Allah ﷺ sent Abu Musa and Mu'adh ibn Jabal to Yemen, and he sent each of them to govern a part. Then he said; "Be gentle and do not be hard, and cause rejoicing and do not alienate."*

This Hadith provides excellent guidelines for the rulers regarding their duties. Muslim rulers are required to work for the good of their people and give them ease and comfort. The Holy Prophet ﷺ emphasized rulers to be mild, sympathetic and kind-hearted and not to oppress people. He is reported to have said, "Give ease and not contempt, give tranquillity and not oppression." (Bukhari)

Muslim rulers must be kind and sympathetic. They should endeavour to put people at ease and work for their welfare. They should not be harsh and arrogant. They should not regard their rule as a means of terrorizing other people and accumulating wealth. They must strive to establish peace with tranquillity and avoid being tyrants or oppressors. The Holy Prophet ﷺ said, "Shall I not tell you who is distanced from Hell and from whom the Hell is distanced? Everyone who is gentle and kind, approachable and of an easy disposition" (Tirmidhi)

A cruel ruler makes the life of his people miserable which creates unrest in society and nurtures discontent and disobedience. Therefore, it is a primary requisite for the Muslim rulers to be kind and gentle with people to uphold their good governance.

## Hadith No. 13

إِنَّمَا مِثْلُ صَاحِبِ الْقُرْآنِ كَمِثْلِ صَاحِبِ الْإِبِلِ الْمُعْقَلَةِ: إِنْ عَاهَدَ عَلَيْهَا أَمْسَكَهَا، وَإِنْ أَطْلَقَهَا ذَهَبَتْ -

*"He, who studies the Quran is like the owner of tethered camels. If he attends to them he will keep hold of them, but if he lets them loose they will go away."*

This Hadith teaches Muslims to have a strong and constant attachment to the Holy Quran. Regular recitation of Holy Quran is a source of abundant blessings and spiritual development. Whereas, being indifferent to the Holy Book leads to forgetting of the memorized portion and deviating from its teachings. Holy Prophet ﷺ said, "Keep on reciting the Quran, for, by Him in Whose Hand my life is, Quran runs away (is forgotten) faster than camels that are released from their tying ropes." (Bukhari)

Muslims should uphold great attachment and love with the Holy Quran. The Holy ﷺ Prophet said that keep your houses enlightened by prayers and recitation of the Quran. Muslims should wholeheartedly try to implement its teachings in their lives and propagate its teachings to others. Muslims should not only mediate and ponder over its meanings regularly but also encourage people to learn it by heart. Holy Prophet ﷺ said, "One who has nothing of the Quran within him is like a desolate house." (Mishkat)



Therefore, it is extremely important for every Muslim to frequently recite the Holy Quran so that the memorized portions are not lost from memory. Besides, one must ponder over its meanings and mould his life accordingly.

## Hadith No. 14

رَحِمَ اللَّهُ رَجُلًا سَخَا إِذَا بَاعَ، وَإِذَا اشْتَرَى، وَإِذَا اقْتَضَى -

*"May God show mercy to a man who is kindly when he sells, when he buys, and when he demands his money back."*

This Hadith stresses to adopt an attitude of mildness and forbearance in business dealings. According to the teachings of Islam, business should be conducted with honesty, justice and kindness. Both buyer and seller are required to be sympathetic and considerate towards each other. The seller should not deceive the buyer and must not extort too much from the buyer. Likewise, the buyer should readily pay the seller his legitimate dues.

The debtors are enjoined to pay the debt as soon as possible. The creditors are also instructed to be sympathetic at demanding their money back. They should not be strict in taking the loan back. They should show leniency and kindness taking into consideration the condition of the debtor and give respite to him if he is in difficulty. The Holy Prophet ﷺ said, **"If the debtor is in difficulty, grant him time till it is easy for him to repay."** (Masnad Imam Ahmad)

Selling, buying, borrowing and lending are common trade practices. If it is done with kindness; a happy, positive and peaceful atmosphere is bound to flourish in the society. Holy Prophet ﷺ said, **"Allah will protect him from the agonies of the Day of Judgement who allows respite to a poor and indigent person in payment of his debt or writes it off."** (Sho'b-ul-Iman)

## Hadith No. 15

لَا يَرْحَمُ اللَّهُ مَنْ لَا يَرْحَمُ النَّاسَ -

*"God will not show mercy to him who does not show mercy to others."*

This Hadith teaches Muslims to be merciful and kind. It states that the most deserving people of Allah's mercy are kind-hearted people who have love and sympathy for others. Kindness is regarded as the best human characteristic. It leads to sympathy, love and the spirit of helping others. The absence of kindness leads to cruelty, rudeness and deprivation of Allah's mercy and blessings. Holy Prophet ﷺ said that he who is devoid of kindness is devoid of (all) good.

Kindness should not be objectively restricted to Muslims alone. Rather, it should be for everyone no matter which religion or nationality one belongs to. A Muslim should forgive others' mistakes, feed the hungry and the indigent, look after the sick and disabled, help the distressed and show sympathy to everyone especially

his parents and relatives. Holy Prophet ﷺ said, "Treat kindly the dwellers of the earth, He Who dwells in the heaven will treat you kindly." (Mishkat)

Islam is a religion of peace, mercy and goodness. Selfishness and harshness are strongly condemned by it. Showing mercy to Allah's creation is the best possible way to attain His blessings and forgiveness.

## ■ Hadith No. 16

الْمُؤْمِنُونَ كَرَجُلٍ وَاحِدٍ، إِنْ أَشْتَكَ عَيْنُهُ أَشْتَكَ كُلُّهُ، وَإِنْ أَشْتَكَ رَأْسُهُ أَشْتَكَ كُلُّهُ

*"The believers are like a single man; if his eye is affected he is affected, and if his head is affected, he is all affected."*

In this Hadith, the Holy Prophet ﷺ bonded together Muslims in a single identity and brotherhood. The Holy Quran also describes believers as brothers, "The believers are but a single brotherhood." (49:10). The bond of the Muhajireen and Ansar established by the Holy Prophet ﷺ teaches Muslims of today to sacrifice their wealth for their less privileged brothers.

As Allah and His beloved Prophet ﷺ have established this brotherhood, it is more worthy of respect. This brotherhood serves as a primary source of a loving environment where people trust each other and live in harmony. They feel for each other so strongly that if anyone of them is afflicted with grief, others consider it their own.

According to the Islamic teachings, it is the responsibility of the Muslims to love and respect each other. They must help other Muslims who are in need and difficulty. They must share their happiness and love for each other. The Holy Prophet ﷺ said, "The Muslim society is like a body in respect of mutual love and sympathy, if a limb in a body suffers pain, the whole body responds to it by sleeplessness and fever." (Bukhari)

## ■ Hadith No. 17

الْحَيَاءُ لَا يَأْتِي إِلَّا بِخَيْرٍ

*"Modesty produces nothing but good."*

Modesty is the distinctive feature of Islam. The Holy Prophet ﷺ said, "Every religion has a distinctive quality, and the distinctive quality of Islam is modesty." (Ibne Majah) Modesty means decency and moderation in speech, manners, actions, behaviours, dress and attitude towards life. Modesty prevents a believer from indecency and obscenity. It is a strong force against all evils and immoralities. It develops the virtues of simplicity, humbleness and compassion in a person's nature, as it is said that modesty brings nothing but good.

Modesty is the dignity, grace and adornment of a believer. Modesty and simplicity, and trust in Allah go hand in hand. The Holy Prophet ﷺ said, "Modesty and Faith are companions; when one of them goes out, the



other follows it." (Baihaqi) Therefore Muslims should avoid all shameful and indecent acts. They must wear clothes which exhibit modesty. They should be modest in their looks. They should not be proud and boastful. The unbridled intermingling of male and female is strongly condemned in Islam. The Holy Quran orders Muslim men and women to lower their gaze and guard their modesty.

## Hadith No. 18

لَا يَدْخُلُ النَّارَ أَحَدٌ قَلْبُهُ مِثْقَالُ حَبَّةٍ مِنْ خَرْدَلٍ مِنْ إِيَّانٍ، وَلَا يَدْخُلُ الْجَنَّةَ أَحَدٌ قَلْبُهُ مِثْقَالُ حَبَّةٍ مِنْ خَرْدَلٍ مِنْ كِبَرٍ.

*"He who has in his heart as much faith as a grain of mustard seed will not enter hell, and he who has in his heart as much pride as a grain of mustard seed will not enter paradise."*

This Hadith affirms that sinful believers will not remain in Hell forever. They will eventually be taken out and brought into Paradise, if they have even the least amount of faith in their hearts, as faith is the key to Paradise. Pride however, is the negation of faith. It is the worst attribute of a person. Holy Quran states, "...for Allah love not the arrogant, the vainglorious." (4:36). Satan was cursed and thrown out of the heavens because of his pride. Therefore, Muslims should be humble and modest in their deeds and behaviour.

Faith and pride cannot coexist. Thus, a believer should not feel proud of his race, wealth or status. Muslims are required to be humble and modest in their actions to strengthen their faith. The Holy Prophet ﷺ is the perfect model for all Muslims to follow. There was no sight of arrogance and pride in his blessed personality. He always acted in a dignified and humble manner. Hence it does not befit Muslims to be arrogant of their qualities and achievements, wealth and position.

## Hadith No. 19

الدُّنْيَا سِجْنُ الْمُؤْمِنِ وَجَنَّةُ الْكَافِرِ.

*"The world is the believer's prison and the unbeliever's paradise."*

The main feature of a prisoner's life is that he is not allowed to do anything on his own. Moreover, he does not feel attached to the prison and never considers it as his home. A believer is instructed to develop the same feelings for this worldly life. He is bound to live in this world in a restricted manner within the limits of Islam. If he spends his life as Allah's slave, he will have eternal pleasure in Paradise. Holy Prophet ﷺ said, "The world is the believer's prison and famine, but when he leaves the world he leaves the prison and the famine."

Unlike the materialistic perception of unbelievers, a Muslim should consider this world as a testing ground where he has to prepare for the hereafter. He must live with proper checks and balances for all his actions. Joys and comforts of the world should not deviate him from right path and the guidance of Almighty Allah. The Holy Prophet ﷺ said, "Live in this world as if you were a traveller." (Bukhari) In return, he will enjoy the blessings of Paradise in the next world forever.

On the other hand, those who do not believe in the life hereafter, they seek the maximum pleasure in this life. Their sole enjoyment is limited to this world which is mortal. It is for this reason that the world has been stated as their Paradise.

## Hadith No. 20

إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى صَوْرِكُمْ وَأَمْوَالِكُمْ، وَلَكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ وَأَعْمَالِكُمْ-

*"God does not regard your appearances and your possessions,  
but he regards your heart and your actions."*

This Hadith tells us that divine favour is not granted merely on outward appearances or extensive wealth. Allah rewards or punishes on the basis of one's intentions and state of sincerity. Allah is All-Knowing. Nothing is hidden from Him. The Holy Quran states, **"Whether you hide what is in your hearts or reveal it, Allah knows it all."** (3:29)

This Hadith instructs Muslims to be more concerned towards their innerselves and worship Allah with sincerity. Allah looks and appreciates the sincerity of heart and piety of deeds. Therefore, Muslims should not worry about their shortcomings, physical defects and natural incapacities. They must perform pious deeds and righteous acts with sincerity to earn the blessings of Allah.

The main objective of Muslims should always be to please Almighty Allah. Their hearts must be free from ostentation and material benefits. The Holy Prophet ﷺ said, **"Actions are judged by intentions."** (Bukhari) It is further said that intentions are more important than actions.

Sincerity is the core of Islam. Good deeds, devoid of sincerity, have no importance in Islam, no matter how pious and magnanimous it seems. Sincerity and honesty are the source of brotherhood and nurtures kind-heartedness in the society.



## Past Paper Questions

**Q1** (a) Write an account of how the Hadiths of the Prophet stress upon the unity of the Islamic community. Use at least four set Hadiths from the syllabus to develop your answer. [10]

(b) Why do you think Islam gives so much importance to maintaining unity within the Islamic community? [4]

[CIE GCE Ordinary Level Islamiyat 2058, Paper 2, Q2 a-b, October/November 2017]

**Q2** (a) What is the role of Hadiths as a source of guidance in the lives of Muslims? [10]

(b) Why do you think Islam gives so much importance to maintaining unity within the Islamic community? [4]

[CIE GCE Ordinary Level Islamiyat 2058, Paper 2, Q2 a-b, May/June 2016]

**Q3** (a) From the set Hadiths outline the Prophet's teachings about the conduct of the individual in the community? [10]

(b) How does following the example of the Prophet in one's behaviour towards others affect the community? [4]

[CIE GCE Ordinary Level Islamiyat 2058, Paper 2, Q2 a-b, October/November 2013]

**Q4** (a) According to the teachings of the set Hadiths you have studied, outline the ways in which Muslims should treat one another. [10]

(b) What are the advantages of having different categories of Hadiths? [4]

[CIE GCE Ordinary Level Islamiyat 2058, Paper 2, Q2 a-b, May/June 2012]

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# **he History and Importance of the Hadiths**

6

Chapter



## ■ Hadith

The word 'Hadith' is derived from 'Tahdis', which means 'to inform'. It indicates the Prophet's ﷺ sayings and his silent approval to his companions' actions. Closely connected to the word 'hadith' is the term, 'Sunnah', which means 'conduct'. It indicates the manner of actions of the Holy Prophet ﷺ.

After the Holy Prophet's ﷺ demise, which signaled the end of direct revelation, the importance of Hadith inevitably increased to explain the true purpose and deeper meanings of revelation, especially in the form of the Holy Quran. The life of the Holy Prophet ﷺ, his discourses and utterances, his actions, his silent approval and even his passive conduct, constituted next to the Holy Quran, the second most important source of guidance.

## ■ The History of the Compilation of the Hadiths

Like the Holy Quran, words and acts of the Holy Prophet ﷺ were also preserved by his Companions. Companions of the Holy Prophet ﷺ gave extreme importance and value to the Holy Prophet's sayings and deeds because Almighty Allah said in the Holy Quran, "He (Prophet Muhammad ﷺ) does not speak out of his own wish but what it is revealed upon him (from Allah)." (53:3-4)

### The First Period of the Compilation

The first period of the compilation of Hadith was during the lifetime of the Holy Prophet ﷺ when every hadith was directly written under his supervision.

The compilation and writing of Ahadith started from the lifetime of the Holy Prophet ﷺ. It continued to the age of *Taba-Tabieen* (next generation of companions) and in the subsequent ages. And this work was never stopped in between which means the continuous process was followed for the compilation of Ahadith without any break in the chain process as orientalists wrongly state it.

The first period of the compilation of the Ahadith was during the Holy Prophet's ﷺ lifetime. The Companions had three methods of learning or preservation of the Hadith; memorization, writing and practice. The Companions always tried to observe the actions of the Holy Prophet ﷺ, remember his sayings and then apply them i.e. in their everyday lives. They used to write Ahadith and also memorized them. Imam Abu Dawood has narrated, in his book, that Hazrat Abdullah bin 'Umar used to write whatever he heard from the Holy Prophet ﷺ. Some of the companions forbade him from doing so because the Holy Prophet ﷺ is a human and sometimes he could utter something in anger or happiness which might not be a part of the religion. So he stopped writing Ahadith. When the Holy Prophet ﷺ heard of it, he said, pointing to his mouth, "By God Who owns my life, nothing comes out of this mouth except the truth. (Therefore you may write without any hesitation whatever you listen to.)"

Thus, Hazrat Abdullah ﷺ continued his practice, and more than 2000 Ahadith are written by him. However, this shows that the writing of hadith was in practice in the lifetime of the Holy Prophet ﷺ. Hazrat Abdullah



bin Amr ؓ used to write Ahadith. Hazrat Abu Hurairah ؓ, Hazrat Anas ؓ, Hazrat Abdullah bin 'Umar ؓ and Hazrat 'Ali ؓ also had collections of written Ahadith. The Holy Prophet ﷺ also sent letters to emperors and kings. During this period, companions acted and wrote individually what the Holy Prophet ﷺ said.

## The Second Period of the Compilation:

The second period of the compilation of Hadith is very important because it was in this period that books of Hadiths were being compiled under state supervision and under the instructions of the just Caliph, Hazrat 'Umar bin Abdul Aziz ؓ.

The second period of the compilation was after the Holy Prophet's ﷺ demise. Working on the compilation of hadith continued in the time of the *Sahabah* and the *Tabieen*. One of the students of Hazrat Abu Hurairah ؓ whose name was, Bashir bin Nuhaik compiled the Ahadith narrated by Hazrat Abu Hurairah ؓ. Similarly, the Ahadith narrated by Hazrat Anas ؓ were written by Oban. Urwa bin Zubair and Nafey had written the Ahadith narrated by Hazrat Ayesha ؓ. And the Ahadith narrated by Hazrat Abbas ؓ were also written down by his students. These compilations in which Ahadith were collected, by tracing them to each Companion, are called *Musnad*, for instance Musnad of Abu Bakr ؓ, Musnad of Abu Hurairah ؓ, Musnad of Ayesha ؓ. A famous compilation in this series is of Imam Ahmed bin Hanbal ؓ which is famous with the name of 'Musnad Imam Ahmed bin Hanbal'.

The second category of compilation was by grouping the Ahadith into chapters and sub-chapters according to their theme. The best-known compilation of this type is *Al-Muwta* by Imam Malik and *Al-Musannaf* of Imam Abd-Al-Razzaq.

In the second century A.H, writing of Ahadith was formally taken up. Hazrat 'Umar bin Abdul Aziz ؓ (who is also considered by many as being the fifth righteous caliph), set up a committee of great and famous scholars in 99 A.H to write the Ahadith of the Holy Prophet ﷺ. The famous members of the committee were, Imam Muhammad bin Muslim, Imam Sh'ubi and Imam Makhool. Imam Zuhari had also written the Ahadith and organized them. The famous books compiled during this time were, 'Kitabul A'saar by Imam Abu Hanifa', 'Sunan-e-Abul Walid' and 'Jam-e-Sufyan Suri'.

## The Third Period of the Compilation:

- ❖ The third period of the compilation of Hadith is believed to be the 'Golden Era' for compilation.
- ❖ Six most authentic books of Ahadith were compiled in this period.
- ❖ Rules, regulations, principles and standards were formulated in this era.

The third period began with the death of the Companions. Muslims had to rely on the communications of the successors, who narrated to the 'Taba-i-Tabaeen' or 'Successors of the Successors'. In the third century, compilation of Ahadith was done very enthusiastically. This was the Golden Age for the Hadith compilation. Reciting and memorizing Ahadith was considered to be a privilege, and soon a great number of Ahadith



had been collected. It was the time when the scrutiny of the Ahadith was done. Ahadith could be authentic or less authentic, and so the collectors of Ahadith included only those Ahadith which were considered to be genuine. The ones suspected to be fabricated were rejected. They said that the text should not be in conflict with the Holy Quran or with more reliable Ahadith. The *Isnad* must be full and unbroken and the narrator must be known for his memory, piety and knowledge.

It was originally Ismail Al-Bukhari's idea to compile the authentic Ahadith. He gathered 600,000 of them of which more than 7,000 were added to his work which is considered the most authentic according to him. It took him 16 years to compile. He was followed by a number of other scholars such as, Imam Muslim bin Hajjaj. The collections by Bukhari and Muslim are held in great esteem and are known as the two 'Sahih' – the two collections recognized as absolutely authentic.

Abu Dawood, the author of Al-Sunan, Al-Tirmidhi, the author of Al-Jam'e, Al-Nisai, the author of Al-Sunan and Ibn-e-Majah, the author of Kitab-al-Sunnah are the four authors along with Bukhari and Muslim whose books became widely recognized in the Muslim world as six leading books called, 'Al-Kutub-ul-Sitta', or 'Six Sahih's' (Authentic Books). They are as below;

1. Sahi Bukhari compiled by Imam Muhammad bin Ismail Bukhari رحمہ اللہ (d. 256 AH, 870 CE), includes 7,275 Ahadith approximately.
2. Sahi Muslim compiled by Imam Muslim bin Hajjaj رحمہ اللہ (d. 261 AH, 875 CE), includes 9,200 Ahadith approximately.
3. Jam-e-Tirmidhi compiled by Imam Abu Isa Tirmidhi رحمہ اللہ (d. 279 AH, 892 CE), includes 3,956 Ahadith approximately.
4. Sunan-e-Abu Daud compiled by Imam Abu Daud رحمہ اللہ (d. 275 AH, 888 CE), includes 4,800 Ahadith approximately.
5. Sunan-e-Nasai compiled by Imam Abu Abdur Rehman Ahmad Nasai رحمہ اللہ (d. 303 AH, 915 CE), includes 5,270 Ahadith approximately.
6. Sunan-e-Ibn-e-Majah compiled by Imam Abu Abdullah Al-Qazwini رحمہ اللہ (d. 273 AH, 887 CE), includes over 4,000 Ahadith approximately.

In the third period, many other scholars compiled new collections. Their contents were taken from the previous books and rearranged in various ways until it was felt that all the Ahadith circulating orally had been reduced to writing. Hence, the Hadith literature became exceedingly rich and finally came to a state, as we know today, as a guide for all Muslims.

# The Earliest Collections

- ❖ These are the compilations of companions of the Holy Prophet ﷺ.
- ❖ Companions learned these traditions by heart, directly from the Holy Prophet ﷺ.
- ❖ Prominent compilations are: Sahifa al-Sadiqa, Sahifa Anas bin Malik and Sahifa Ali ibn Abu Talib.

Collections of the sayings of the Holy Prophet ﷺ which were written down by one of his Companions during his lifetime or by their successors of the next generation are referred to as *Sahifa*. They are the earliest collections of Hadith. Abu Hurayra assembled one such collection. One such collection was assembled by Abu Hurairaؓ. The most important of them however, is the *Sahifa* which was collected by 'Abdullah ibn Amr ibn al-A'as, who gave it the title of *al-Sahifa al-Sadiqa*. Ibn al-Aas's *Sahifa* is said to have contained around a thousand traditions. Apart from this, there was *Sahifa Amr bin Azam*, which includes rulings about prayer, Zakat and laws about governance, and *Sahifa Anas bin Malik* and *Sahifa 'Ali ibn Abu Talib*.

## Classification of Hadith Collections

Books of Ahadith are classified under different names to show the different nature, style, type and kind of Hadith collection.

### Musannaf

This is a more comprehensive collection of Hadith in which, traditions relating to belief; laws and rulings; piety and asceticism; Quranic commentary; historical and biographical matters; *Jihad* and the virtues (*manaqib*) and defects (*mathalib*) of various people, places etc. are collected and arranged in various 'books' or 'chapters', each dealing with a particular topic. The *Muwatta'* of Imam Malik, the *Sahih* of Muslim, and all similar works belong to this criterion.

### Sahih

It's a significant class of the books of hadith in which only Sahih Ahadith are collected. Sahi Bukhari and Sahi Muslim are the common examples of it.

### Musnad

Musnad are the collections of Ahadith whose material is arranged according to the names of their original narrating authorities, irrespective of subject-matter. Such are the Musnad of Ahmad ibn Hanbal, Abu Dawood and a number of others. The collector of a Musnad is known as a *Musnid*. The *Musnad* works themselves, however, differ in the detailed arrangement of the authorities who originally related them. In



some of them, their names are arranged in alphabetical order. In others, they are arranged according to their respective merit in the acceptance of Islam and in taking part in the early important events of the Prophet ﷺ's mission. In others, they are arranged according to the affinity of their tribe to the Holy Prophet ﷺ. The *Musnad* of Imam Ahmad ibn Hambal contains more than 30,000 Ahadith narrated by 700 companions. The *Musnad* of Abu Abd Al-Rehman contained traditions related by 1,300 Companions.

### Mu'jam

This is generally applied to work on various subjects arranged in alphabetical order. Such *Musnad* collections of traditions as are arranged alphabetically under the names of the Companions are also known as, *Mu'jam al-Sahaba*. To this class belongs the collection of al-Tabarani.

### Jam'e

This is a Hadith collection, which contains traditions relating to all the eight topics; belief, laws and rulings, piety and asceticism, manners (of eating, drinking, travelling etc.), Quranic commentary, historical and biographical matters (which includes cosmology and the life of the Holy Prophet ﷺ, and of his Companions and successors), *Jihad*, the virtues (*manaqib*) and defects (*mathalib*) of various people, places etc. Thus, the *Sahih* of al-Bukhari, as well as the principal book of al-Tirmidhi, is known as a *Jam'e*.

### Sunan

These are the collections which only contain *Ahadith al-Ahkam* (legal traditions), and omit material relating to historical, spiritual and other matters. The Hadith collections made by Abu Dawood, al-Nasai and many other traditionists, fall into this category.

### Mustadrak

This is a collection in which the compiler, having accepted the conditions laid down by the previous compilers, collects together other such traditions as fulfilling those conditions and were missed by his predecessor. To this class belongs the *Mustadrak* of al-Hakim al-Nisaburi, who assembled a large number of Ahadith which fulfilled the strict conditions laid down by Bukhari and Muslim, but were not included by them in their *Sahihs*.

### Arba'iniyyat

As the name indicates, these are collections containing 40 Ahadith related to one or more subjects which may have appeared to be of special interest to the compiler. The best-known example is the 40 Ahadith of al-Nawawi.

# Judging the Authenticity of a Hadith

- ❖ It means the criterion for the selection of authentic Ahadith.
- ❖ It is to check the chain of narrators (Sanad) and text of Hadith (Matn).
- ❖ It is to preserve Ahadith from corruption and alteration.

The Muslims are rightly proud that they have correctly protected the sayings and actions of their beloved Prophet ﷺ. To do so, Muslims invented different sciences. One of them is *Asma ur Rijal*. In this science, thousands of biographical accounts of the narrators of Ahadith have been recorded. The second important science is, '*Jarahwa Ta'deel*', under this science; principles were made to scrutinize the Ahadith and to find out whether a certain Hadith is to be accepted or to be rejected. These principles are called the principles of *Riwayat* and *Dirayat*.

## The Principles of Riwayat

### (Examining the chain of transmitters – Isnad)

Under the principles of *Riwayat*, the collectors of Ahadith see the character and personality of the *Asnad* - the narrators of the Ahadith. All narrators should be adult Muslims having a strong memory. They should be very pious. They should have never told a lie and never committed a major sin. They must be known for their knowledge, truthfulness and trustworthiness. They should not have been charged for any crime. They should be careful in narrating the Hadith.

In addition, their name, parentage and occupation should be well-known and if one narrator referred his Hadith back to a person, they both should be of the same period and must have met each other. Furthermore, the chain of narrators must stretch back to the Holy Prophet ﷺ. Ahadith from a child, insane or a non-muslim would not be acceptable.

## The Principles of Dirayat

### (Examining the text (Matn) of a Hadith)

Under the principles of *Dirayat*, the text (*Matn*) of Ahadith is judged. The text of Ahadith should not be against any verse of the Holy Quran or the basic teachings of Islam. It should not be contrary to authentic (Sahih) Ahadith. It should not contain any grammatical mistake. It should not go against common sense or normal experience of people. It should not contain expressions that the Holy Prophet ﷺ could not have been expected to use.

The care Muslims have taken to protect the Ahadith of their Prophet has never been done by any other



nation. Therefore, the Ahadith of the Holy Prophet ﷺ are so authentic (by the narrator and by text) one can create doubts in it.

## Classification of Hadith

- ❖ It is to differentiate between Divine inspiration and the Prophetic sayings.
- ❖ It is to clarify the hadith, according to its rank and degree.

There are two major classes of the Ahadith:

1. **Hadith Qudsi** (Statements of Allah told by the Holy Prophet ﷺ)
2. **Hadith Nabawi** (Statements of the Holy Prophet ﷺ)

## Main Features of Hadith Qudsi & Hadith Nabawi

Hadith Qudsi	Hadith Nabawi
1. Fewer in numberless than 1,000	They are over 100,000
2. Topic regarding man-God relationship, hereafter, <i>Tawhid</i> and worship.	They have a wide range of topics
3. They are only Sayings	They can be Sayings or Actions

## Types of Hadith

- ❖ There are four major types of Ahadith as per narrator; Divine, Elevated, Stopped and Severed.
- ❖ There are four major types of Ahadith as per authenticity; Authentic, Approved, Weak and Fabricated.
- ❖ These types of Ahadith determine the standard and the legal strength of a Hadith.

### As per Authority/ Narrator

Four types of Ahadith can be identified as per the final authority, i.e. where they originate.

1. **Qudsi - Divine;** a revelation from Allah; relayed with the words of the Holy Prophet ﷺ.
2. **Marfu - elevated;** a narration from the Holy Prophet ﷺ, e.g. I heard the Holy Prophet ﷺ said...
3. **Mauquf - stopped;** a narration from a Companion only, e.g., we were commanded to...
4. **Maqtu' - severed;** a narration from a successor.

### As per Authenticity

Four types of Ahadith can be identified as per authenticity, i.e. with respect to its chain or text:

1. **Sahih (The Authentic)**

These are absolutely correct Ahadith, having no weakness in its chain of transmission (*Isnad*) and the text (*Matn*).

2. **Hasan (The Good/ Approved)**

These are like Sahih Ahadith (quite reliable). However, they are lower in status to them, because of a slight weakness in its chain as compared with a Sahih Hadith.

3. **Da'eef (The Weak)**

These Ahadith have some problem in either the chain of transmission (i.e. A narrator had a weak memory or could have been a liar or had not met the person he was narrating from) or in its contents (that may differ from the basic Islamic teachings).

4. **Mau'doo (The Fabricated)**

A false Hadith insert, which is made-up. It has no place in the authentic collections of Ahadith.



# The Main Compilers of Hadith

## Imam Bukhari رحمہ اللہ (d. 256 AH, 870 CE)

Abu Abdullah Muhammad ibn Ismail Al-Bukhari رحمہ اللہ was born in Bukhara in the year 194 A.H. He was endowed by Almighty Allah with great intellectual powers, although he was physically frail. He possessed a sharp and a photographic memory, and a great tenacity of purpose, which served him well in his academic life.

Imam Bukhari رحمہ اللہ began his educational career under the guidance of his mother in his native city. Finishing his elementary studies at the age of 11, he immersed himself in the study of Hadith. Within six years, he had mastered the knowledge of all the *Muhadditheen* (traditionists) of Bukhara, as well as everything contained in the books which were available to him. He then travelled to Makkah with his mother and brother in order to perform the pilgrimage. From the Holy City, he started a series of journeys in quest of Hadith, passing through all the important centres of Islamic learning, staying in each place as long as he needed, meeting the *Muhadditheen*, learning all the Ahadith they knew, and communicating his own knowledge to them. It is recorded that he stayed at Basra for four or five years and in Hijaz for six; while he travelled to Egypt twice and to Kufa and Baghdad many times.

Throughout his life, Imam-Bukhari رحمہ اللہ displayed the character of a devout and saintly Muslim scholar. He was rigorous in the observance of his religious duties, and ensured that rather than relying on the charity he always earned his living through trade, in which he was scrupulously honest. It is said that he never showed an ill-temper to anyone, nor did he bear ill-will against anybody. Hadith was almost an obsession for him. He spared no pains for it, sacrificing almost everything for its sake. The *Sahih Al-Bukhari* is the most important of his books.

## Imam Muslim رحمہ اللہ (d. 261 AH, 875 CE)

Imam Muslim ibn Al-Hajjaj رحمہ اللہ belonged to the Qushayr tribe of the Arabs. His tribe had taken an important part in the history of Islam. He was born in 202 A.H. Having learnt and excelled in the usual disciplines at a precocious age, he focused his attention on Hadith. In its pursuit he travelled widely, visiting all the important centres of learning in Persia, Iraq, Syria and Egypt. He attended lectures of most of the great *Muhadditheen* of his day, including Ishaq ibn Rahwayh and Ahmad ibn Hanbal. He settled down at Nisabur, earning a living from a small business, and devoted the remainder of his time to the service of the Prophetic Sunnah. He died in the year 261 A.H.

His character is said to have been admirable. Like Imam Bukhari, he adhered to the usual Islamic ethics of refusing to speak ill of anyone. He wrote a good number of books and treatises on Hadith, and on related subjects.

## Imam Abu Daud رحمہ اللہ (d. 275 AH, 888 CE)

Imam Abu Daud رحمہ اللہ was born in 203 A.H. He was a descendant of an Imran of the Azd tribe, who was killed during the battle of Siffain by the side of Hazrat 'Ali رضی اللہ عنہ. After his elementary education he joined a school in Nisabur when he was 10. He then travelled to Basra, where he received most of the knowledge of Ilm-ul-Hadith. In 224 A.H. he visited Kufa, where he began a series of journeys in search of Hadith, which took him to the Hijaz, Iraq, Persia, Syria and Egypt. He met most of the foremost *Muhadditheen* (traditionists) of his time, and acquired from them a profound knowledge of the traditions which were available. Imam Abu Daud رحمہ اللہ died in Basra in the year 275 A.H. at the age of 73.

His encyclopedic knowledge of traditions, his photographic memory, his upright character, and his kindliness, are generally recognized by all the traditionists.

## Imam Al-Tirmidhi رحمہ اللہ (d. 279 AH, 892 CE)

Imam Tirmidhi was born in Makkah in the year 206 A.H. He travelled a good deal in search of Hadith, visiting the great centres of Islamic learning in Iraq, Persia and Khurasan, where he was able to associate with eminent *Muhadditheen* (traditionists) such as Imam Bukhari رحمہ اللہ, Imam Muslim رحمہ اللہ, Imam Abu Daud رحمہ اللہ and others. Like Imam Abu Daud رحمہ اللہ, Imam Tirmidhi رحمہ اللہ possessed a remarkably sharp and retentive memory. He died in Tirmidh in 279 A.H.

## Imam Al-Nasai رحمہ اللہ (d. 303 AH, 915 CE)

Imam Abu Abdul Rahman Ahmad ibn Shu'ayb al-Nasai رحمہ اللہ was born in the year 214 or 215 A.H. (6 or 7 years after Tirmidhi), in Nasa, a town in Khurasan. Having received his early education in his home province, he travelled at the age of 15 to Balkh, where he studied Hadith for over a year. He travelled widely in pursuit of Hadith, and settled down in Egypt. In 302 A.H. he went to Damascus, where he found the people holding erroneous views against Hazrat 'Ali رضی اللہ عنہ. This was due to the past influence of the Umayyads. In order to guide the people, he compiled a book on the merits of Hazrat 'Ali رضی اللہ عنہ and wanted to deliver it in the Masjid. He died in the year 303, and was recognized as the leading traditionist of his time.

## Imam Ibn Maja رحمہ اللہ (d. 273 AH, 887 CE)

Abu Abdullah Muhammad ibn Yazid رحمہ اللہ (normally known as, Ibn Maja, denoting the title of his father, or perhaps his grandfather), was born at Qazwin. Visiting the important centres of learning in Iran, Iraq, Syria and Egypt, he studied under the great traditionists of his day, and compiled several works in the area of Hadith, the most important one is his Sunan Ibn-e Maja.

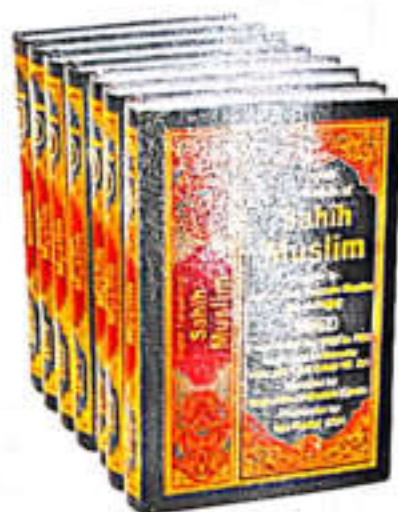


# The Six Authentic Books of Hadith

- ❖ Among many other books of Ahadith, six books are unanimously believed to be 'the Six most Authentic'.
- ❖ These books were compiled during third and fourth century of Islam.
- ❖ These Six Books are; Sahih of Imam Bukhari, Sahih of Imam Muslim, Sunan of Abu Daud, Jami of Tirmidhi, Sunan of Nisai and Sunan of Ibn-e-Majah.

## 1. Sahih Bukhari

The most important work, indeed, in the field of Hadith, is Al-Jam' Al-Sahih of Imam Muhammad bin Ismail Al-Bukhari رحمہ اللہ. It is considered by almost all Muhadditheen to be the most reliable collection of Hadith. Imam Bukhari رحمہ اللہ is said to have questioned more than a thousand masters of Hadith, who lived in places as far apart as Balkh, Neshapur, the Hijaz, Egypt and Iraq and devoted more than a quarter of his life in this compilation. Imam Bukhari رحمہ اللہ used to seek aid in prayer before recording any tradition, and weighed every word he wrote with scrupulous accuracy. There are 9,082 Ahadith in this book (which were selected out of 600,000). Nevertheless, many Ahadith are repeated with different *Isnad*. Excluding the repetition, the number of Ahadith falls to 2,602 approximately.



Muslims consider Al-Sahih Al-Bukhari as an authority in the field of Ahadith. So venerated is the book that merely to possess a copy of it has been regarded as a protection against misfortune.

## 2. Sahih Muslim

The position of Imam Bukhari's *Sahih* is not, of course, unrivaled. Another *Sahih* was being compiled almost simultaneously, which was considered its superior by some, its equal by others, and second to it by the most. This was the *Sahih* of Imam Muslim. In his *Sahih*, he examined a third of a million Ahadith from which he selected only 9,200 traditions, which the *Muhadditheen* (traditionists) unanimously regarded as absolutely *Sahih*.

Like Sahih Bukhari, Imam Muslim رحمہ اللہ included a Hadith in his compilation only when it had been handed down to him through a continuous *Isnad* of known and reliable authorities, was compatible with other material established in this way, and was free from various types of deficiency. Imam Muslim رحمہ اللہ strictly observed many principles of the science of Hadith, which had been to some extent neglected by Al-Bukhari. He was more strict and consistent than Imam Bukhari رحمہ اللہ in pointing out the differences between the

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narrations of the various narrators, and in stating their character and other particulars. He also showed greater acumen in the arrangement of tradition and their *Isnads* in his compilation, and in presenting the different versions of a single tradition.

Imam Muslim رحمہ اللہ deleted everything which he thought was defective, and retained only such traditions as were declared by him to be genuine. Sahih Muslim has been acclaimed as the most authentic collection of traditions after that of Bukhari, and superior to the latter in details of its arrangement. These two collections, Sahih Al-Bukhari and Sahih Muslim, are collectively called, 'Al-Sahihain - the Two Most Authentic Collections'. The tradition consented by both Bukhari and Muslim has been termed "as agreed upon".

### 3. Sunan Abu Daud

Sunan Abu Daud is one of the most celebrated books on traditions and Sacred Law, which is not only regarded as the first work of its type in the Hadith literature, but is generally seen as the best and most reliable. Imam Abu Daud رحمہ اللہ is said to have examined 500,000 Ahadith, and selected 4,800 for this book, labour which engaged him for 20 years.

Imam Abu Daud رحمہ اللہ collected the most reliable traditions on every subject of the *Fiqh*, quoting the source through which the traditions had reached him. He adopted the method of arranging Ahadith under different topics.

Containing all the legal traditions which may serve as foundations for Islamic rituals and law, and furnishing explicit notes on the authority and value of these traditions, Sunan Abu Daud has generally been accepted as the most important work of the *Sunan* genre. It is a noble book, the likes of which no-one else had ever assembled together, and it has been accepted as a standard work by scholars of a wide variety of schools.

### 4. Jam'e Tirmidhi

The general principles with regard to the criticism of Hadith which had been adopted by Imam Abu Daud رحمہ اللہ were further improved upon and followed by his student, Abu Isa Muhammad ibn Isa Al-Tirmidhi رحمہ اللہ, in his Jam'e.

Jami Tirmidhi contains the bulk of the traditions – legal, dogmatic, and historical – which had been accepted by the jurists of the main juridical tendencies as the basis of Islamic law. It is recognized as one of the most important works of Hadith literature, and is unanimously included among the six authentic collections of Hadith. The book is divided into 50 chapters (Kutub) and contains 3,956 Ahadith.

For the first time, the author used the principle of only considering those traditions on which the various rituals and laws of Islam had been established by the scholars of the different schools. Not only did he take great pains to determine the identity, the names, the titles and the *kunya* of the narrators of the traditions he cited; he also attempted to state the degree of their reliability, explaining what use had been made of them by the jurists of the schools.



## 5. Sunan Nasai

It was compiled by Abu Abdur Rahman al-Nasai رحمہ اللہ. This book contains 5,662 Ahadith and is well-divided into chapters.

Imam Nasai رحمہ اللہ is the best evaluator of the narrators of his time. In his comprehensive work on Sunan, he compiled the legal traditions which he considered to be either fairly reliable or of possible reliability. This work, which he claimed contained only reliable traditions, is now accepted as one of the six authentic collections.

## 6. Sunan Ibn Majah

It was compiled by Imam Muhammad bin Yazid bin Majah رحمہ اللہ. This book contains 4,341 Ahadith spread over 32 books and 1,500 chapters. It has less of repetition, and it is one of the best in the arrangement of chapters.

# Sunnah as the Source of Shariah law

- ❖ Sunnah is the second primary source of Islamic law.
- ❖ Sunnah explains the brief laws of the Holy Quran.
- ❖ Sunnah is the practical demonstration of the Holy Quran.
- ❖ Without Sunnah, the Holy Quran and its commandments cannot be understood.

Sunnah literally means the way, which people regularly and habitually follow. In terms of Shariah law, Sunnah, signifies all sayings, actions and silence of the Holy Prophet ﷺ. Here, silence means that when someone performed an act in the presence of the Holy Prophet ﷺ or he was informed of an act, he remained silent about it. Thus sayings, actions and the silence of the Holy Prophet ﷺ fall in the definition of Sunnah. The word Hadith is also used in the same meaning, though it refers only to the sayings of the Holy Prophet ﷺ.

Sunnah is one of the sources of Shariah law. The Holy Quran itself affirms Sunnah as the source of Shariah laws telling us that whatever the Holy Prophet ﷺ said or did is absolutely based on revelation. He did not follow his desires and wishes. This fact is mentioned in these verses, **"He does not speak of (his own) desire. It is save a revelation sent down to him."** (53: 3-4).

Therefore, the sayings and actions of the Holy Prophet ﷺ are like the Holy Quran (If they are authenticated according to the prescribed law). As it is obligatory to follow the laws of the Holy Quran, similarly following and obeying the Sunnah of the Holy Prophet ﷺ is compulsory.

One of the responsibilities of the Holy Prophet ﷺ was to explain the text of the Holy Quran, as sometimes it is difficult for a layman to understand it. His explanation facilitates the understanding of the Holy Quran. It was also his responsibility to demonstrate the brief commandments contained in it so that the people might easily carry them out. Allah points out this responsibility in these words, **"We have revealed unto you the Remembrance (Quran) that you may explain to mankind which has been revealed to them"** (16:44)

There are a number of verses, which cannot be thoroughly understood unless we turn to the Sunnah of the Holy Prophet ﷺ. Thus, the Sunnah is the complement of the Holy Quran, and in this regard, the Sunnah is the source of the Shariah law.

There are also a number of verses, which command us that we must follow and obey the Sunnah of the Holy Prophet ﷺ. This fact is mentioned in different ways in numerous verses of the Holy Quran. Sometimes we are commanded to obey the Holy Prophet ﷺ for example, **"O believers! Obey Allah and obey the Messenger ﷺ and those of you who are in authority"** (4:59). And sometimes we are told that the obedience of the Holy Prophet ﷺ is indeed the obedience of Allah for example, **"Whosoever obeys the Messenger ﷺ, obeys Allah"** (4:80). And sometimes we are commanded that whenever we disagree among ourselves, we



should seek advice from Allah and His Prophet ﷺ for example, **"And if you have a dispute concerning any matter, refer it to Allah and the Messenger ﷺ if you are believers in Allah and the Last"** (4:59). And sometimes we are told that we should do whatever the Holy Prophet ﷺ had asked us and refrain from that which he had forbidden us for example, **"And whatsoever the Messenger ﷺ gives you, take it and whatsoever he forbids, abstains (from it)"** (59:7). And sometimes we are told that if the Holy Prophet ﷺ had decided any matter, there is no alternative for us but to follow it and if we do not do so we are threatened of severe punishment. For instance, **"And it becomes not a believing man or woman, when Allah and His Messenger have decided an affair (for them), that they should (after that) claim any say in their affair"** (33:36). These verses also indicate that Sunnah is the source of the Shariah law.

It is obvious that Muhammad ﷺ is the prophet of Allah. And the purpose of being a prophet is to convey the commandments of Allah. It is, therefore, necessary that we must obey and follow him and accept the laws brought by him. It makes no sense that we believe in him and do not follow his laws. The obedience of Allah without the obedience of the Holy Prophet ﷺ is unthinkable. Thus, it is clear that Sunnah, without the least shadow of a doubt, is a source of Shariah law and it needs to be followed.

Sunnah of the Holy Prophet ﷺ is used in significant ways to establish the Shariah laws. If the Sunnah explains any brief verse of the Holy Quran or illustrates any commandment of it, then, that explanation or illustration of the Holy Prophet ﷺ is a source of Shariah law. If the verse contains an obligation, the explanation or the illustration of the Holy Prophet ﷺ will also be obligatory, and if the verse contains optional law, the explanation of it will also contain optional law. For instance, Allah says in the Holy Quran, **"Establish prayer..."** (2: 43) this verse contains an obligatory law, which is to offer prayer. The Holy Prophet ﷺ illustrated this verse in the following words, **"Establish prayer as you see me offering."** (Bukhari) Thus, the method of prayer as told by the Holy Prophet ﷺ will also be obligatory. Prayer will not be accepted if offered otherwise.

Actions of the Holy Prophet ﷺ, which contain a law either obligatory or optional, are also a source of Shariah law. The Holy Quran itself says, **"Verily in the Messenger ﷺ of Allah you have a good example"** (33:21).

The actions performed by the Holy Prophet ﷺ, though unclear of whether they were obligatory or optional, but known that he performed them to get closer to Allah, then, such actions are also to be followed for the people; such as farming, sale, purchase, etc.

The silence of the Holy Prophet ﷺ on the actions of his Companions also shows that the action is lawful because he would not have kept quiet about unlawful and indecent acts. For example, the Holy Prophet ﷺ watched Negroes playing in the Masjid with swords to practice for Jihad and remained silent. Similarly, if the Holy Prophet ﷺ showed happiness or approval or considered some deeds good, in all such cases, the action is lawful for Muslims.

The Sunnah of the Holy Prophet ﷺ consists of four types of laws. The first type of laws is that which are similar to those of the Holy Quran. These laws approve the directives of the Holy Quran such as obedience to parents, false evidence, and the murdering of a person, etc.

The second type of laws is that which limits the general commandment of the Holy Quran. For instance, Allah permits trading in these words **"Allah permits trading..."** (2:275). It is a general commandment but the Holy Prophet ﷺ particularized it by prohibiting some kinds of trading. For example, the Holy Prophet

ﷺ forbade the trading of commodities that were not in sight. Similarly, Allah forbade eating dead animals which had not been properly slaughtered, **"Forbidden unto you (for food) are carrion and blood..."** (5:3). But the Holy Prophet ﷺ particularized this commandment by saying, **"Sea water is pure and its dead is lawful (for food)"** (Ibne Majah). In this Hadith, the Holy Prophet ﷺ exempted the dead of sea from being categorized as carrion which is *Haram* (illegitimate) for all Muslims.

The third type of laws are those which further explain the commandments of the Holy Quran, such as rate of Zakat, method of Hajj, method of performing prayer and some other similar commandments.

And the fourth type of the commandments is that, which are not found in the Holy Quran. The Holy Prophet ﷺ himself gave these laws. It is so because the Sunnah itself is the source of the Shariah law and the Holy Prophet ﷺ has the authority to make laws. As the Holy Quran gives laws, in the same way, the Holy Prophet ﷺ can also do so. The Hadith of the Holy Prophet ﷺ approves this fact, "Listen carefully! I have been granted similar thing with the Holy Quran." This similar thing is the Sunnah. The Holy Prophet ﷺ declared the flesh of the domestic donkey as unlawful for eating. He also declared the flesh of beasts with pointed teeth and that of the birds with pointed claws, unlawful to eat. He fixed the share of the grandmother in inheritance, etc.

Thus, it is clear that Sunnah is the second authentic source of Shariah laws. If we cannot find any law in the Holy Quran, we will turn to the Sunnah of the Holy Prophet ﷺ and if we find it in the Sunnah, it is a bounded duty on us to follow it accordingly.



## Past Paper Questions

- Q1** (a) Write about the relationship between the Qur'an and the Hadiths of the Prophet and say what difference is between Hadith Qudsi and Hadith Nabawi.
- (b) Why do you think it was important for the Prophet to give permission to his companions to write down his Hadiths?

[CIE GCE Ordinary Level Islamiyat 2058, Paper 2, Q2 a-b, October/November 2018]

- Q2** (a) Describe how the Prophet's Hadiths can be used together with the Qur'an to help Muslims understand and practise their faith.

- (b) How could your community be improved by applying the Prophet's Hadiths more fully?

[CIE GCE Ordinary Level Islamiyat 2058, Paper 2, Q2 a-b, October/November 2018]

- Q3** (a) Write an account of the parts that make up a Hadith, and describe the checks made by the collectors of the Hadiths to ensure the accuracy of their collections

- (b) Why was it important to check the accuracy of Hadiths?

[CIE GCE Ordinary Level Islamiyat 2058, Paper 2, Q2 a-b, May/June 2019]

- Q4** (a) What do Muslims generally understand by the terms:

- Isnad and Matn of Hadiths;
- Musannaf and Musnad Hadiths?

- (b) Which in your opinion is more beneficial for Muslims to have; musannaf collections or musnad collections of Hadiths? Give reasons for your answer.

[CIE GCE Ordinary Level Islamiyat 2058, Paper 2, Q2 a-b, October/November 2018]

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# **The Period of Rule of the Rightly Guided Caliphs and their Importance as Leaders**

# 7

## Chapter



# Caliphate of Hazrat Abu Bakr رضي الله عنه

- ❖ Hazrat Abu Bakr رضي الله عنه led the prayer during the last days of Prophet's ﷺ life and he was also nominated as the 'Chief of Hajj' by the Holy Prophet. These were the indications of his succession to the Holy Prophet ﷺ after his demise.
- ❖ Hazrat Abu Bakr رضي الله عنه continued the prophetic mission of preaching Islam, expanding Islamic state and encountering every new problem with wisdom and success.

## Election as a Caliph

The Holy Prophet ﷺ did not nominate his successor during his lifetime. Therefore, the first issue before the people was the election of a new leader. After the demise of the Holy Prophet ﷺ, Ansar (Madinites) gathered in a hall to discuss the appointment of a Caliph. Hazrat Abu Bakr رضي الله عنه and Hazrat 'Umar رضي الله عنه also went there accompanied by a number of eminent Muhajireen like, Hazrat Ubaidah bin al-Jarrah رضي الله عنه.

Some of the leading Ansar wanted a Caliph from among the people of Madinah. Hazrat Abu Bakr رضي الله عنه told them that Arabs would not agree on any *Amir* (head) other than a person from the Quraish. Then it was suggested that there should be two Caliphs, one from amongst Quraish and another from Ansar. However, it was not accepted. Then an Ansari companion, Hazrat Bashir bin an-Nu'man رضي الله عنه stood up and said, "The Holy Prophet ﷺ belonged to Quraish tribe. Quraishites have preference over others. All Arabs would agree to them. Therefore, a Caliph must be from them. We do not want any dispute with Muhajireen in the matter of the Caliphate. We, the Madinites are Ansar (Helpers), and we would prefer to remain Helpers of Allah and His Holy Prophet ﷺ." (Al-Bidaya Wan-Nihaya) A number of Ansars then supported this view, and there was general satisfaction in the council over the selection of a Muhajir(Quraishi) Caliph.

Hazrat Abu Bakr رضي الله عنه proposed the name of Hazrat 'Umar رضي الله عنه and Abu Ubaidah bin al-Jarrah رضي الله عنه for this post. But both of them refused, and Hazrat 'Umar رضي الله عنه said, "Abu Bakr رضي الله عنه is the best of all of us because Allah has mentioned him in the Holy Quran saying, 'The one amongst two in the cave'. He excelled at every occasion during the life of the Holy Prophet ﷺ. He deputized for the Holy Prophet ﷺ in leading prayers when he was sick; he was appointed the Chief of Hajj caravan. As such, he was the fittest person to be the Caliph." (Al-Bidaya Wan-Nihaya)

Hazrat Abu Bakr رضي الله عنه still hesitated, but Hazrat 'Umar رضي الله عنه and Hazrat Zaid bin Thabit Ansari رضي الله عنه held his hand and took a pledge of loyalty. Then people from all sides rushed to pledge loyalty to Hazrat Abu Bakr رضي الله عنه as the first successor of the Holy Prophet ﷺ. The next day, a general pledge of loyalty was taken by the Muslims in Masjid-e-Nabawi. Thus, Hazrat Abu Bakr رضي الله عنه assumed the greatest office, and became the first *Khalifah* of Islam.

## Usama's Expedition

- ❖ Young Usama رضي الله عنه was chosen as head of the Muslim army for the expedition to Syria by the Holy Prophet ﷺ. (As his father, Hazrat Zaid رضي الله عنه, was martyred by a Syrian non-believer in the battle of Mu'ta)
- ❖ Despite problems and threats on all fronts, Hazrat Abu Bakr رضي الله عنه decided to send this expedition which defeated Syrians.

Some weeks before his death, the Holy Prophet ﷺ nominated Hazrat Usama رضي الله عنه, the son of Hazrat Zaid رضي الله عنه to lead an expedition against the Syrians to avenge the death of his father, Hazrat Zaid رضي الله عنه (martyred by Syrians (Romans) at Mautah in 8 A.H.). The preparations of the expedition were under way when the Holy Prophet ﷺ fell seriously ill and passed away. Thus, the departure of the army was postponed.

After being elected as a Caliph, the first task before Hazrat Abu Bakr رضي الله عنه was to send out this expedition. But at that time news came to Madinah that apostates under the command of some false prophets were planning to invade the town. The companions approached the caliph to withdraw the expedition of Hazrat Usama bin Zaid رضي الله عنه. In their opinion it was unwise to send troops out of Madinah because they were needed at hometown. Hazrat Abu Bakr رضي الله عنه said he could never alter the decision taken by his master (the Holy Prophet ﷺ). He firmly replied to his companions, **"How can I fold up the flag which was unfurled by the Holy Prophet ﷺ himself?"** (Al-Bidaya Wan-Nihaya)

The army led by Hazrat Usama رضي الله عنه left after three weeks of the Holy Prophet's demise. After 40 days, Hazrat Usama رضي الله عنه returned to Madinah with a great victory, the victory of Hazrat Abu Bakr's firm faith. The success of Usama's expedition also opened the eyes of those who thought Islam was dying out after the demise of the Holy Prophet ﷺ. Some of the tribes that had left, came back to the fold of Islam.

## Problems faced by Hazrat Abu Bakr رضي الله عنه

After the death of the Holy Prophet ﷺ, the Arabs were rising in rebellion from all sides. Apostasy and hostility raised their heads. Some tribes refused to pay Zakat to the Caliph for Baitul Mal (the Public Treasury). Some disbelievers declared themselves to be prophets. There were many problems and much confusion. Hazrat Abu Bakr رضي الله عنه faced all these problems with unparalleled courage and administrative skills.

Settlement of the prevailing unrest amongst Muslims at the sad Demise
Departure of expedition to Syria as per instruction of the Holy Prophet <small>ﷺ</small>
Suppressing the rise of false Prophets
Bringing an end to Apostasy Movement
Dealing with the refusal to pay Zakat



## False Prophets

Musailma, Tulaiha, Aswad Ansi and Sajah were the false prophets who rose from different parts of Arabia after the demise of the Holy Prophet ﷺ.

Some disbelievers declared their prophethood and started a revolt. Four of them were the main figures among such false prophets:

### Aswad Ansi

Aswad Ansi rose in Yemen and was known as Ansi, 'the veiled prophet', because he used to cover his face at the time. He was killed, and his followers scattered.

### Tulaiha

Tulaiha was from the tribe of Bani Asad. Hazrat Khalid bin Walid ﷺ was sent to crush the rebellion, the army of Tulaiha was defeated, and he ran away to Syria. Later on, he again accepted Islam.

### Sajah

Sajah bint Al-Harith belonged to the tribe of Bani Tamim. 4,000 people including some of the chiefs, gathered around her to march to Madinah. However, hearing the news of the Islamic army led by Hazrat Khalid bin Walid ﷺ who had crushed the rebellion of Tulaiha, she was frightened and joined Musailmah. She, later on, married Musailmah and accepted his prophethood. After her marriage with Musailmah, most of the people belonging to Bani Tamim again accepted Islam. Later on, likewise her followers, she realized her mistake and accepted Islam in the regime of Hazrat Ameer Muawiyah ﷺ and became a true Muslim. Her funeral prayer was led by Hazrat Samrah ﷺ ibne Jundub, the companion of Prophet Muhammad ﷺ.

### Musailmah, the Liar

Musailmah belonged to a tribe of Central Arabia. He declared his prophethood during the later period of the Holy Prophet ﷺ. However, he openly did so after the Holy Prophet's ﷺ demise. Hazrat Abu Bakr ﷺ sent Hazrat Shurahbeel and Ikrimah ﷺ to crush the rebellion. Later Hazrat Khalid bin Walid ﷺ also joined them.

Musailmah was commanding an army of 40,000 Bedouins. While the Islamic army of 13,000 men was under the command of Hazrat Khalid bin Walid ﷺ. A fierce battle was fought. A number of prominent Companions were martyred in the fight. In the end, Musailmah's army was defeated. He himself was killed by Wahshi ﷺ. In this battle, about 800 Muslims were martyred, among whom were 360 Companions of the Holy Prophet ﷺ. A great number of Huffaz were also martyred.

Musailmah's defeat further strengthened the standing of Muslims once more in the whole of Arabia. Thus in a short period, the false prophets and their followers were wiped out by virtue of firm faith and wisdom of Hazrat Abu Bakr Siddique ﷺ.

## Apostasy Movement

Some new converts to Islam renounced Islam and turned against the Caliphate in Madinah. This movement is called Apostasy Movement.

Apostasy emerged soon after Hazrat Abu Bakr's ﷺ succession, threatening the unity and stability of the Islamic state. The main cause of apostasy was the lack of true and firm faith. Most of the tribes, which converted in the ninth and tenth years after Hijra, had accepted Islam for political reasons. The apostasy had become so general that it affected every tribe in Arabia except the people of Makkah and Madinah and the tribe of Thaqeef at Ta'if.

Hazrat Abu Bakr ﷺ declared war against them. The apostasy of Central Arabia was led by false prophet Musailimah, while the other centers were to the South and East of Bahrain, Oman, Mahra region and Yemen. Hazrat Abu Bakr ﷺ planned his strategy accordingly and collected the troops in Madinah and transformed the Muslim army into eleven battalions. With the help of these battalions, Hazrat Abu Bakr Siddique ﷺ crushed all the forces of rebellion, disorder and apostasy. He actually showed wonderful courage and ability in suppressing the movement. The apostasy movement which affected the whole of Arabia besides Makkah and Madinah was totally suppressed within a year and Islam regained its status in the whole Peninsula.

## Refusal to pay Zakat

- ❖ Payment of Zakat is not a matter of choice. It must be paid according to the terms, conditions, rules, regulations and principles of Shariah.
- ❖ Despite all dangers to his Caliphate, Hazrat Abu Bakr ﷺ successfully led the Muslim army himself against those who refused to pay Zakat.

The rebellion started with the refusal of the tribes to deposit Zakat fund in the *Baitul-Mal* (Public Treasury) as was done during the days of the Holy Prophet ﷺ. Hazrat Abu Bakr ﷺ called a meeting of his *Shura* (Advisory Council) and sought its advice. Most of the Companions did not consider it advisable to take action at that time because of the wars against false prophets and major revolts. But Hazrat Abu Bakr ﷺ was firm on taking strong and prompt action against them. He declared, **"I swear by Allah, I will fight alone, if others do not support me, against everybody whosoever refuses a single she goat-kid due on him in Zakat."** (Al-Bidaya Wan-Nihaya)

He launched a fierce campaign without delay. His instructions were to call the rebels to Islam first, if they refuse, then to fight them. Some of the rebel tribes submitted to Islam without fighting. Wars were waged against those who remained adamant.



# Conquests

- ❖ Hazrat Abu Bakr ﷺ united the whole Arabia under the central command of Caliph.
- ❖ After internal victories in Arabia, Hazrat Abu Bakr ﷺ was the first Caliph to start fighting with the external powers.
- ❖ It was during the Caliphate of Hazrat Abu Bakr ﷺ in which encounters with two super powers of that time; Persia and Byzantine were started.

The Arabian Peninsula was surrounded by the two great empires of that time. On its North-Eastern side was the border of the Persian Empire. Iraq at that time was under the control of the Persian Empire. The Northern part of the Peninsula was bordered by the Byzantine Empire (the Eastern Roman Empire). It consisted of Syria, Palestine and Egypt.

## Expedition to Iraq (Persian Empire):

Hafir was the place where the first battle between Muslims and Persians took place. Persians were under the command of Hurmuz, a famous Persian General. Hazrat Khalid bin Walid ﷺ was commanding the Muslim army. Persians were defeated. In order not to run from the battlefield the Persian soldiers had tied themselves to one another with chains. Due to this, the battle is known as the battle of Chains. After the battle of Chains, Hazrat Khalid ﷺ conquered Hira (a famous Persian Port), Dumatal-Jandal and finally at the conquest of Firad, the whole of the South and most of Northern Iraq were conquered.

## Expedition to Syria (Byzantine Empire):

Hazrat Abu Bakr ﷺ found that the Romans had begun to conspire against the Muslims. Furthermore, to take strong action against the Romans was also necessary, keeping in view the Arab trade with Syria as the border clashes made the trade routes dangerous. So, in the year 13 A.H., he raised a big army comprising 27,000 men and divided it into four battalions. When Heraclius (the emperor of the Byzantine Empire) heard about the Islamic armies, he also sent four armies to face them. Each of those armies was several times bigger than the total strength of Muslim army. However, the Muslims defeated them and captured many cities including Busra, a city in Syria. After a fierce battle, Muslims defeated Romans in Ajnadayn which was a great shock to Byzantium. After this victory, the Muslim army marched forward and laid siege to Damascus.

## Collection of the Holy Quran

For the first time, the Holy Quran was compiled in a book form by the order of Hazrat Abu Bakr رضي الله عنه during his Caliphate as per the recommendation of Hazrat Umar رضي الله عنه.

One of the greatest services rendered to Islam by Hazrat Abu Bakr رضي الله عنه was the collection of the Holy Quran. In various battles which took place against rebels and false prophets, a number of Huffaz Companions were martyred. In the battle against Musailimah about 70 Huffaz had died. Then, on the suggestion of Hazrat Umar رضي الله عنه, Hazrat Abu Bakr رضي الله عنه ordered for the compilation of the Holy Quran and appointed Hazrat Zaid bin Thabit رضي الله عنه for this work. He adopted the same order of the various chapters of the Holy Book as was revealed to the Holy Prophet ﷺ. In the compilation of the Holy Book, a number of prominent Companions assisted him. The compiled copy of the Quran was kept in the house of Ummul-Mu'minin, Hazrat Hafsa رضي الله عنها. It was proclaimed that anyone, who desired, might make a copy of it or compare with it the copy one already possessed.

## Administration of Hazrat Abu Bakr رضي الله عنه

- ❖ Hazrat Abu Bakr رضي الله عنه was the Chief Executive of the young Islamic Caliphate. He laid the foundation of a well-organized, integrated Islamic state which worked in the light of Holy Quran, Sunnah and mutual consultation of the companions.
- ❖ Hazrat Abu Bakr رضي الله عنه administratively divided the entire Islamic state in provinces under the administrative heads known as *Wali* (Governors); and judicial heads known as *Qazi* (Judges).

Hazrat Abu Bakr رضي الله عنه gave the first lesson to whole mankind of 'government by the people' when nobody knew about it. On every occasion, he decided matters after due consultation with eminent companions. There was a special *Shura* (Council of Advisors) for this purpose. The membership of the *Shura* was not based upon colour, race, wealth or worldly power; it was based upon services rendered to Islam, closeness to Allah and His Prophet ﷺ.

He was a strict administrator and never allowed any of his officers to misbehave with the subjects. Whenever he found any officer amiss, he immediately warned him.

There was no separate department of revenue. *Zakat*, *Sadaqat* and other taxes (*Khiraj*), war booty used to come to Madinah to be deposited in *Baitul Mal*. Whatever funds came in the *Baitul Mal* were immediately distributed among the needy and the poor.

There was no regular Islamic force. However, when any army departed during his time, he divided it into various battalions. Each battalion was put under the command of an officer, who was under the control of the commander of the whole army. He reserved a part of the revenue for the purchase of arms and for the maintenance of forces. Special pastures were reserved for horses and camels of war.



Hazrat Abu Bakr Siddique ﷺ divided the Peninsula into various provinces for the convenience of administration. Every province was under the control of a governor who was the Chief Executive of that region.

Hazrat Abu Bakr ﷺ laid down the foundation of a true Islamic republic based upon democratic principles. His strong faith and trust in Allah were reflected in his administration.

## Hazrat Abu Bakr ﷺ: A Saviour of Islam

Hazrat Abu Bakr Siddique ﷺ is rightfully declared as the Saviour of Islam, for he restored the prestige of Islam by defeating all the false prophets, compelling the refuters to pay Zakat, bringing back the apostates into the fold of Islam.

Hazrat Abu Bakr ﷺ took the office of the Caliphate at the most crucial and critical moment in Islamic history. He gave Islam a new life after the death of the Holy Prophet ﷺ. Islam, in its infant stage was when he was entrusted with the responsibility of the Caliphate. He was threatened by rebellions, the rise of false prophets and apostasy movements. He crushed all the infidel powers because of his unshakable faith. No amount of difficulty could make him negligent of the Sunnah of the Holy Prophet ﷺ. He brought unity among the Muslims and crushed all the rebellions. In view of his great service for the cause of Islam, Hazrat Abu Bakr ﷺ may rightly be called the Saviour of Islam.

It was in the time of Hazrat Abu Bakr ﷺ that the message of Islam crossed the Arabian borders. A major part of Iraq came under his rule, and Muslim armies captured many important cities of Syria. Thus Islam, the religion of all mankind, started to blossom as a world religion during the period of his Caliphate.

### Character

Hazrat Abu Bakr Siddique ﷺ was the most distinguished figure of Islam after the Holy Prophet ﷺ. He was mild and gentle but stern when necessary. He was the true embodiment of Islam. Being diligent, wise, full of wisdom and a great statesman, he occupies a unique place in the history of Islam.

He was the most pious Companion of the Holy Prophet ﷺ. He never spoke an obscene harsh and immodest words in any situation. Most of all, he feared Allah. He was a great worshipper. It is said that Hazrat Abu Bakr ﷺ used to perform *Salat* similar to that of the Holy Prophet ﷺ. He was the one who spent all of his belongings for the sake of Allah and His Prophet ﷺ. The Holy Prophet ﷺ gave him the glad tidings of Paradise in these words, "Abu Bakr's ﷺ name shall be called out from all the gates of Paradise and he will be the first person of my ummah to enter into it." (Muslim)

## Death

After a fortnight's illness, Hazrat Abu Bakr ؓ passed away at the age of 63 on the 22nd of Jamadi-uth-Thani, 13 A.H. Before his death he said to his daughter, Hazrat Ayesha ؓ, **"Do not use a new cloth for my shroud. Wash the sheet in my use and wrap my corpse in it."** (Tarikh-ul-Khulafa) His wish was acted upon. His next wish was to pay back all the money he got as salary for Caliph from *Baitul Maal* (The Public Treasury) by selling his garden.

Hazrat Abu Bakr Siddique ؓ left behind a noble example of selfless service. He lived and worked for the sake of Islam to his last breath, but sought no reward from his status and the public wealth.



# Caliphate of Hazrat 'Umar رضي الله عنه

- ❖ The Caliphate of Hazrat 'Umar رضي الله عنه is considered the most successful and the golden period of Islamic history.
- ❖ The judicial, educational, financial, agricultural, military reforms were introduced by Hazrat Umar رضي الله عنه during his caliphate are matchless in the entire history of mankind.

## Hazrat 'Umar رضي الله عنه becomes the second Caliph of Islam

Hazrat Abu Bakr رضي الله عنه, during his illness, consulted the *Shura* about the next Caliph and then gave his decision in favour of Hazrat 'Umar رضي الله عنه. Hazrat 'Umar رضي الله عنه took charge of the Caliphate after the death of Hazrat Abu Bakr رضي الله عنه on the 22nd Jamadi-uth-Thani, 13 A.H. All the leading companions took his allegiance and he was given the title of 'Ameer Al-Mominin'.

## Expansion of Islamic Empire

- ❖ Hazrat 'Umar رضي الله عنه expanded the Islamic Empire in the East and West.
- ❖ It was the largest ever territorial addition to the Islamic state.

## Fall of Persian Empire

The main reason for the wars with the Persians was safety and self-defence. The king of Persia created trouble around the areas close to the Muslim state, they also helped the enemy of the Muslims in Bahrain. Geographically, Iraq, a province of the Persian Empire of that time formed a natural part of Arabia. Arab tribes, who lived on the border of Iraq, helped their relatives in Arabia to rise against Islam. Muslims were compelled to fight the border tribes.

Besides, Iraq was a vast land of immense wealth, due to the flow of the Euphrates and Tigris through it. Arabia, being a barren land, depended on the province of Iraq and their trade. The hostile Persians caused trouble for the Muslims.

## The Battle of Namariq

During the time of Hazrat Abu Bakr رضي الله عنه, Hazrat Khalid bin Walid رضي الله عنه conquered part of the Persian Empire, known as the kingdom of Hira. The Persians became furious at the loss of the kingdom of Hira, and their emperor sent a large army under the command of a very famous General, Rustam.

Hazrat 'Umar ؓ appointed 'Ubaid ath-Thaqafi ؓ as the commander of the Islamic army comprising 5,000 men. A battle took place at Namariq in 634 A.D. Muslim forces defeated the Persians in that war. A number of famous generals of the Persian army, including Jaban, the right hand of Rustam, were killed in the battle.

## The Battle of the Bridge

The defeat of Persians startled Rustam, and he gathered a huge army to face the advancing Muslim army. The army met the Muslims on the bank of the Euphrates under the command of Bahman, a famous Persian warrior. Bahman asked Hazrat Abu Ubaid ؓ whether Persians should cross the river or the Muslims. Hazrat Abu Ubaid ؓ, against the will of his advisers, chose to cross the river. It is for this reason the battle is known as the, 'Battle of the Bridge'. The Muslim army crossed the river but lost the battle. The elephants of the Persian army caused considerable damage to the Muslim army. Hazrat Abu Ubaid ؓ was also martyred. Hazrat Muthanna ؓ took over the command and ordered the rebuilding of the bridge which had been destroyed. He could save only 3,000 men out of an army of 9,000. It was the greatest defeat of Muslims by the Persians.

## The Battle of Buwaib

The Persians inspired by the victory of Battle at the Bridge, launched another attack on the Muslim army at Buwaib (where Kufa is located), on the bank of the river Euphrates. The number of Muslim army was a little more than 20,000 while the Persians, several times larger in number, were estimated as 200,000. A fierce battle took place. This time the Persians crossed the river and were completely defeated. The commander of the army, Mahran himself was slain, and not less than a hundred thousand men lost their lives in the field. As a result of this victory, the whole of the western part of the Persian Empire (now Iraq) fell into Muslim hands.

## The Battle of Qadsiya

The last Persian King Yesdgird III rose against the Muslims to recapture the lost territories. Commanding an army of 28,000 troops, Hazrat Sa'ad bin Abi Waqas ؓ met the 120,000 Persian army led by Rustam at Qadsiya.

The battle was fought in the month of Muharram, 14 A.H. Hazrat Sa'ad ؓ was sick and directed the operations from the sick bed. The battle was hotly contested and lasted for three days resulting in the death of Rustam. Thousands of the Persians were slain. There were about 6000 Muslim martyred, while the number of the Persians killed was 30,000.

The battle of Qadsiya was one of the decisive battles in the history of Islam as well as of the world. It shattered the might of the Persian Empire. Muslims gained immense war booty and many people of the conquered areas accepted Islam. The defeat of the Persians signalized the end of the Persian Empire. The king of Persia was never able to gather such a large force again.

Following the victory at Qadsiya, the Muslims chased the Persians and accelerated their advance to Mada'in, the capital of the Persian Empire and the city of Hira, which was captured and lost by the Muslims three times. The victory at Qadsiya also led to the conquest of the whole of Iraq from the Persians.



## Fall of Madain

Mada'in was located on the bank of the river Tigris. After a rest of a few months, Hazrat Sa'ad ؓ marched towards the capital. Persians destroyed the bridge on the river. The river was deep and turbulent, but the determination of Muslims was not affected. They had full faith in Allah. On finding the destroyed bridge, Hazrat Sa'ad ؓ said, "Allah made a way in the Red Sea for Musa and his followers; He will surely help us who are following His Last Prophet ﷺ." He ordered the Muslims to go across. The whole army crossed the river as if it was walking on the ground. Seeing the Muslims crossing the river the Persian archers rained arrows on the Muslims. Hazrat Sa'ad ؓ had already appointed 600 archers on a nearby hill. They assaulted the Persians who could not withstand the attack and ran away. The Muslims crossed the Tigris without any severe loss. Yesdgird and his ministers had already fled and the capital of Iranian empire was captured without any opposition.

With this victory, the whole of the territory between the Euphrates and the Tigris came under the possession of the Muslims.

## The Battle of Jalula

Kharzad, the brother of Rustam gathered a huge army to avenge past defeats. After consultations with Hazrat 'Umar ؓ, Hazrat Sa'ad bin Abi Waqqas ؓ sent an army to face the Persian army at Jalula. Again a fierce battle was fought, and ultimately the Persians were defeated and fled further to the North.

## The Battle of Nihawand

The last big battle was fought in the month of Muharram, 19 A.H. (642 A.D.) at Nihawand. A fierce battle followed in which a large number of Persians were killed including their commander, Firuzan. Muslims inflicted a humiliating defeat on the Persians.

The battle of Nihawand shattered the ancient Empire of Persia for all times to come. The great army of Yesdgird was annihilated. 38,000 Persians were killed in this battle.

A series of victories followed the victory of Nihawand. Hazrat 'Umar ؓ ordered his commanders to march against all remaining provinces. It caused a deathblow to the Persian Empire. All unity and cohesion of the Empire were now gone. Thus, the ancient Persian Empire ceased to exist. It was the last and the greatest victory of Hazrat 'Umar's ؓ marvelous reign.

## Byzantine Empire

The reasons for wars with the Byzantine Empire, include safety and defence. The tribes who lived on the border of Syria and Palestine would help their kinsmen in Arabia to raid the Muslim territory. Moreover, several tribes also apostatized from Islam.

## Battle of Yarmuk

The Muslim army under Hazrat Khalid bin Walid ؓ sieged the city of Damascus, which was the capital of the Byzantine Empire. The siege lasted for six months. Finally, the people of Damascus, under a treaty, accepted the capitulation of Muslims and agreed to pay *Jizya*.

After the surrender of Damascus, Hazrat Khalid bin Walid ؓ advanced towards the north of the city of Damascus and captured Emisa (Hims) one of the important Syrian cities. The people of Syria welcomed Muslims with open arms as the Muslims treated them with leniency, justice and dignity. They enjoyed more civil and political liberty under the Muslim rule.

On the other hand, Heraclius, the Byzantine emperor collected a large army at Antioch, a place in northern Syria. This army marched towards the city of Emisa (Hims) in south, which was occupied by Hazrat Khalid Bin Walid ؓ. The Syrian army marched south avoiding the city of Damascus and reached in the valley of Yermuk. The Byzantine army was said to be 260,000. And the Muslim army consisted of 30,000 men. After a month of hostility, one day, on 20th August, 636 A.D. a fierce battle started. The day was hot and stormy with dusty winds blowing across the battlefield, which blinded the Byzantine army. After a fierce battle, the Byzantine army was put to flee.

It was the last great battle between the Muslims and the Byzantine army. It proved to be a decisive battle in the history of Islam. The Byzantine lost 140,000 men while Muslims lost only 3,000 soldiers. On receiving the news of the terrible defeat, Heraclius left Syria forever and sailed away to Constantinople.

## Fall of Jerusalem

The Muslim army, under the leadership of Hazrat Amr bin Al-Aas ؓ, besieged the city of Jerusalem surrounded by a huge wall. Since the people of Jerusalem had already seen the defeat of the Byzantine forces, they offered a peaceful truce provided the Caliph come in person to sign the treaty in their presence. The proposal was passed over to Hazrat 'Umar ؓ at Madinah, and after consultation with the *Shura*, he accepted the offer.

Hazrat 'Umar ؓ appointed Hazrat 'Ali ؓ as his deputy and went to Jerusalem with his slave. They had one camel on which each of them rode turn by turn.

Hazrat 'Umar ؓ entered Jerusalem holding the rope of the camel on which his slave was riding. His clothes were smeared due to travelling, and there were several patches on them. This was written in their holy books that whosoever would conquer the Jerusalem; he would enter into the condition that his slave would be on the camel and the master would be holding the rope, and that master would be wearing the clothes having multiple patches on it. When they found Hazrat Umar ؓ fulfilling all the traits mentioned in their books, they warmly welcomed him into Jerusalem to make a treaty. Then Hazrat 'Umar ؓ signed the pact, according to which the inhabitants of Jerusalem were guaranteed complete security of their life and property. Their places of worship were secured and remained intact. All the people were allowed to follow their religion freely as it is a beautiful aspect of Islamic teachings. This way Jerusalem also fell into the hands of the Muslims.



## The Conquest of Egypt

Egypt was a great danger to the security of Hijaz (Northern Arabia). It was a powerful province of the Byzantine empire and had a strong base of the Byzantine navy in Alexandria. The Romans were busy in plotting against the Muslims to regain their lost territories from the Muslims. They decided to attack them through Egypt. Therefore, towards the close of 17 A.H. (638 A.D.), Hazrat Amr bin Al-Aas ؓ got the necessary permission from the Caliph and set out from Palestine for Egypt, at the head of 40,000 men. He entered Egypt through the route of Wadi al-Arish and after attacking some small towns laid siege to one of the strongest forts of the Romans in Egypt at Fustat (which later became Cairo). The fort was conquered after some time.

The fall of Fustat gave a severe blow to the Roman power in Egypt. The Byzantine emperor, hearing the news of the fall of the fort near Fustat, got furious and sent a big army to Alexandria. Hazrat Amr bin Al-Aas ؓ, later on, also set out for Alexandria from Fustat. He got reinforcement from the Caliph, and after a heavy engagement, Alexandria was conquered. Afterwards, Hazrat Amr ؓ captured the remaining fortresses in Egypt and it came under the full sway of Islam.

## New Institutions and Reforms

Hazrat 'Umar ؓ was not only a great conqueror and empire-builder; he was also a great administrator and statesman. He established a number of political, social and administrative institutions and introduced several military, political and economic reforms, which strengthened the foundation of the state and society of early Islam. These institutions and reforms became the ideals of an Islamic state and society in subsequent ages down to the present day.

### i. The Deewan or Registration Office of Muslim Pensioners

The first institution established by Hazrat 'Umar ؓ was Deewan or the registration office of pensions for Muslim men, women and children.

### ii. Reforms in Military and Judiciary

Hazrat 'Umar ؓ established a well-disciplined army. He introduced stipends (salary) and paid special attention to their welfare. He built new military towns and cantonments, such as Kufa, Basra and Fustat, presently Cairo, and stationed troops there. He organized military forces of men and horses to be ever-ready to march against every enemy or rebel. He also sent intelligence agents in the provinces to report to him the day-to-day conduct of his officers and keep a watch on the events in their areas. The police force was introduced to ensure the safety of the citizens and conditions of jails was regularly checked and maintained. He entrusted Qazis with judicial functions. They were all just and impartial.

### iii. Reform in Finance and Revenue

Hazrat 'Umar ؓ introduced new taxes for the revenue departments; like commercial tax imposed on non-Muslims. Public Treasury was given a new shape and money was distributed fairly according to the Islamic teachings.

#### iv. Education

He stressed female education and promoted them to receive it. He sent specially trained teachers to villages to teach the Holy Quran. A number of schools and Masjids were built in different cities and towns. He appointed teachers and Qazis in the provincial towns to settle the disputes according to the Quran and the Sunnah of the Holy Prophet ﷺ.

#### v. Agriculture and Town planning

The Caliph took special care of farmers in the conquered lands. Arab soldiers were forbidden to acquire lands in the conquered territories. He made canals for irrigation. The Caliph also founded new cities such as Basra, Kufa and Fustat. Beside this, he constructed bridges, roads and rest-houses for wayfarers.

### Administration

- ❖ The golden principle of excellent administration of Hazrat 'Umar ﷺ was justice and fair dealing.
- ❖ He punished and rewarded equally without any distinction.

Hazrat 'Umar ﷺ introduced a series of administrative reforms. He divided the state into provinces each under a Governor. Provinces were further divided into districts; they were placed under a Revenue Collector and a Judge. Thus, every move and act of theirs was strictly monitored, and they were advised to lead a simple Islamic life.

He formed new laws, rules and regulations in accordance with the Holy Quran and Sunnah. His state was based on democracy and a fair judicial system. He set up *Majlis-e-Shura*, the advisory council to advise him on important matters of the state. He appointed judges in all the major cities. He set up departments for jail, education and police.

He established a financial department called, Diwan (Register) to organize the Public Treasury (*Bait-ul-Maal*). He maintained a well-disciplined army. He was much concerned about the welfare of his subjects (people). He used to walk around at nights to find out the sufferings of this people. He introduced the Muslim calendar and initiated census of the population of the Muslim State. Allowances were also given to the poor and needy in his regime.

He protected the rights of his non-Muslims. They were given full religious freedom. Their religious places were protected. Poor non-Muslims were exempted from paying taxes.

Hazrat 'Umar ﷺ was an outstanding example of being intelligent, responsible, just and simple ruler. Though his state consisted of different nations and different people, yet he efficiently kept all his people united. He consolidated the conquered territories in an efficient system of administration.



## Martyrdom

The Martyrdom of Hazrat 'Umar رضي الله عنه allowed for the rapid growth and expansion of Islam.

It was the 10th year of his glorious Caliphate when a Persian slave named, Firoz approached him and complained that his master, Mughira charged him two Dirhams toll tax per day for his labour, which was too much. The Caliph enquired about his work. He answered that he was a carpenter and a blacksmith. The Caliph told him that he was a good craftsman and two Dirhams a day were not a heavy charge. Firoz then angrily went away.

Next morning, the Caliph came to the Masjid to lead the congregational prayer when he knelt for Ruku; Firoz stabbed him six times with a poisoned dagger. Then he tried to run away, but he was overpowered. Then he killed himself with his dagger. The Caliph was severely wounded in the stomach. Knowing his end was near, he nominated a board of six leading companions to elect a Caliph within three days of his death. Then he passed away on 1st Moharram 23 A.H. (644 A.D). He ruled for 10 years, 5 months and 21 days, it was the fabulous time in the history of Muslim Ummah after the demise of Prophet Muhammad ﷺ. May Allah be pleased with him.

# Caliphate of Hazrat 'Uthman رضي الله عنه

- ❖ Due to his closeness to the Holy Prophet ﷺ in all aspects, Hazrat 'Uthman رضي الله عنه was considered by all companions to be the most suitable candidate for the Caliphate after Hazrat 'Umar رضي الله عنه.
- ❖ During the Caliphate of Hazrat 'Uthman رضي الله عنه, grip over the conquered territories was consolidated.
- ❖ As a Caliph, Hazrat 'Uthman رضي الله عنه included Lybia, Tunisia, Algeria, Morocco and Island of Cyprus to the Islamic Empire.

## Election as a Caliph

Hazrat 'Umar رضي الله عنه, before his death, appointed a panel of six men to elect a Caliph from amongst themselves and then sought his approval through a pledge of loyalty by the Muslims. They were also instructed to take the decision within three days. The six men on the panel were Hazrat 'Uthman, 'Ali, Sa'd bin Abi Waqqas, Talha, Zubair and Abdur Rehman bin 'Auf رضي الله عنه.

When the panel could not come to any decision even after long meetings, Hazrat Abdur Rehman bin 'Auf رضي الله عنه withdrew his name in order to facilitate the matter. The remaining members agreed that he could take a decision. He consulted each member individually. It so happened that Hazrat 'Uthman رضي الله عنه proposed 'Ali's رضي الله عنه name and Hazrat 'Ali رضي الله عنه proposed Hazrat 'Uthman's رضي الله عنه name for the post of Caliph. After more consultations with other companions and thinking over the problem, Hazrat Abdur Rehman bin 'Auf رضي الله عنه gave his decision in favour of Hazrat 'Uthman رضي الله عنه. First of all, he took his *Bai'at* (oath of allegiance) then all the Muslims present in the Masjid followed him and took *Bai'at* at the hands of Hazrat 'Uthman رضي الله عنه. Hence, Hazrat 'Uthman رضي الله عنه was declared to be the third Caliph.

## Expansion of Islamic Empire

Hazrat 'Uthman's رضي الله عنه Caliphate constituted a glorious period in the history of Islam. The territories of the Islamic state (Caliphate) were immensely extended. Although the conquests during his time were not as many as during the time of Hazrat 'Umar رضي الله عنه, nevertheless, they were not few.

The Muslims took over Anatolia and Asia Minor in the West including Cyprus. Afghanistan, Samarkand, Tashkent, Turkmenistan, Khurasan and Tabrstan in the East and North East Libya, Algeria, Tunisia and Morocco in North Africa. In this way Muslims rule extended over a vast part of Asia and Africa viz. Afghanistan, Turkmenistan, Uzbekistan, Persia or Iran, Iraq, Armenia, Azerbaijan, Turkey, Cyprus, Syria,



Palestine, Jordan, Egypt, Libya, Algeria, Tunisia, Morocco and of course, Arabia. They all came under one flag, and the Islamic state was far bigger than any one of the past and mighty Byzantine or Persian Empires.

## Services by Hazrat 'Uthman رضي الله عنه

- ❖ Hazrat Uthman رضي الله عنه is given the title 'Jami-ul-Quran' for uniting the entire Muslim *umamah* on the standardized version of the Holy Quran.
- ❖ The First Islamic Naval Force was established during the Caliphate of Hazrat Uthman at the suggestion of Hazrat Ameer-e-Mu'awiyah رضي الله عنه.
- ❖ He expanded the Masjid of the Holy Prophet ﷺ and developed the Islamic state with the construction of dams, bridges and wells.

## Compilation of the Holy Quran

The greatest service rendered by Hazrat 'Uthman رضي الله عنه to the cause of Islam was the compilation of the unified version of the Holy Quran. The first compilation of the Holy Quran in the book form was made during the Caliphate of Hazrat Abu Bakr رضي الله عنه under the supervision of Hazrat Zaid رضي الله عنه. After the conquests in the East and West by the Muslims, a large number of non-Arabs accepted Islam because of its peaceful message. Hence, differences arose in the recitation of the sacred text due to differences in various dialects. Hazrat 'Uthman رضي الله عنه, therefore, decided to compile the Holy Quran into Quraishite's dialect who were the first addressees of the Quran and Prophet Muhammad ﷺ was also one of them, according to the advice of the prominent Companion, Hazrat Hudhaifa bin Yaman رضي الله عنه. He set up a board, presided over by Hazrat Zaid bin Thabit رضي الله عنه. This board called for all the copies of the manuscript of the Holy Quran, in use throughout the Islamic state, and compared them with the original copy of the Holy Quran that was in the safe custody of Hazrat Hafsa رضي الله عنها, the Mother of the Faithful. Under the supervision of this board, the variations of dialect were removed and an authoritative script was written down, of which duplicates were dispatched to all the capitals of the provincial governments. The Governor got hundreds of copies prepared from the authentic and official copy, and distributed them throughout the Islamic state. All the other copies were collected from everywhere and burned so that only the standard text remained in use all over the Muslim world.

## Establishment of Navy

The greatest achievement of Hazrat 'Uthman's رضي الله عنه reign was the building of the first Arab navy in the annals of Islam, and its victories over the Byzantine fleet. Hazrat Mu'awiya رضي الله عنه built a fleet of nearly 500 ships. With the help of this navy, Hazrat Mu'awiya رضي الله عنه fought successfully against the Roman invaders and defeated them. Many states were brought under the sway of Islam with the help of the naval fleet, such as Cyprus, Eastern Mediterranean. It also opened the road to further conquests in North Africa.

## Construction of Buildings, Bridges, Roads, Dams and Wells

A number of new buildings were constructed for offices at various places. Rest houses were constructed on various highways, and guest houses were built in various cities. For the welfare of the general public, new



bridges and roads were constructed, and the general condition of various roads was improved. The roads leading to Madinah were given special attention. He got water tanks made, and wells dug up alongside the roads to supply water to the travellers.

He constructed a huge dam to protect Madinah against floods and regulated the supply of water to the city. There had always been an acute shortage of water in Arabia. He ordered the digging the several wells and cleaning the wells that had become choked.

The Makkans approached the Caliph and requested him to open a new port at Jeddah. Hazrat 'Uthman رضي الله عنه personally visited Jeddah, and after choosing a suitable site ordered the construction of the port.

### Extension of the Masjid of the Holy Prophet ﷺ

The Masjid of the Holy Prophet ﷺ was too small for the growing number of Muslims. So it was extended under his orders and re-built with stone and limestone. The Masjid was formerly 140 yards in length. It was now increased to 160 yards. The width of 120 yards was also increased by 30 yards. The original simplicity of the Masjid was, however, maintained.

### Causes of Revolt against Hazrat 'Uthman رضي الله عنه

Causes of revolt against Hazrat 'Uthman رضي الله عنه were:

- i. Hazrat 'Uthman's رضي الله عنه tender-heartedness.
- ii. conspiracy by a Yaminite Jew, Abdullah bin Saba.
- iii. Arabs and non-Arabs conflicts and disputes.
- iv. rivalry between Hashimites and Umayyads.

The first half of Hazrat 'Uthman's رضي الله عنه Caliphate was very peaceful. During this time, the Muslims gained many victories and the Caliphate extended to a vast area of the known world of that time. But the later part of his Caliphate was tarnished by a terrible civil war, which ultimately led to the martyrdom of the Caliph. The following are the causes of revolt against him:

1. Hazrat 'Uthman رضي الله عنه was very soft in nature and tender-hearted. He was never harsh towards his subjects and the government officials. It was considered a reason that moved the governors and administrative officers to become careless of their duties and responsibilities which ultimately enraged the people.
2. Muslim Caliphs exiled the Jews. They were also kept away from the sacred territories of Makkah and Madinah by Hazrat 'Uthman رضي الله عنه as well. Therefore, they wanted to put down his authority at Madinah. For this, they continuously plotted against Muslims and their rulers.
3. Hazrat 'Uthman رضي الله عنه ignored the anti-Muslim activities of Abdullah ibn Saba, a clever Yemenite Jew, who pretended to accept Islam only for self-interest and had the plan to destroy the peace of the Islamic state. He forged innovative beliefs and propagated against the Caliphate of the first three Caliphs.



Some simple Muslims who were having certain complaints against various governors also joined him. It was the real cause of the revolt.

4. After the Muslim conquests in the East and West, some people entered into the fold of Islam with the evil intention to get material benefits and to secure their socio-political status. They could not truly absorb the spirit of Islam and remained loyal to their previous belief. These people always desired to avenge the loss of their prestige from the Muslims. They provoked the people against the Caliph and created chaos.
5. The rivalry between the Hashimites and the Umayyads was also one factor of the revolt against Hazrat 'Uthman رضي الله عنه.
6. Hazrat 'Uthman رضي الله عنه was now over 80 years of age, and much of his work was being done by his Chief Secretary, Marwan, who was a selfish and intriguing person. His policy divided the Muslims into two hostile camps. Hazrat 'Uthman رضي الله عنه, relying too much on Marwan, left the reins of government in his hands and thus, allowed the conditions to go from bad to worse.

## Charges against Hazrat 'Uthman رضي الله عنه

- ❖ All charges against Hazrat 'Uthman رضي الله عنه were plotted by hypocrites, new converts, mischief mongers and rebels.
- ❖ Dissatisfied elements within the Caliphate wanted to divide the Muslim *ummah* and to bring the ruler of their own choice.
- ❖ Main charges against Hazrat 'Uthman رضي الله عنه were:
  - i). appointment of inefficient administration.
  - ii). leniency to the Governors.
  - iii). burning the copies of the Holy Quran.
  - iv). spending from 'public treasury' on the relatives.

1. In Madinah, the Sabaites incited Banu Hashim against Banu Umayyah and against Hazrat 'Uthman رضي الله عنه by saying that he was removing Hashimites from the Government offices in order to support Umayyads and that he was unduly considerate to his family.
2. They alleged that Hazrat 'Uthman رضي الله عنه was extravagant and gave away money to his relatives, thus squandering the *Baitul Mal*.
3. One of the baseless allegations leveled by Sabaites against Hazrat 'Uthman رضي الله عنه was that he had burnt some copies of the Holy Quran.

## Administration

- ❖ Hazrat 'Uthman ؓ was lenient by nature but had a very sharp eye on the entire administrative machinery.
- ❖ Due to the aspiration of the Second Caliph, he did not shuffle anything in the executive administration set up by Hazrat 'Umar ؓ.
- ❖ Hazrat 'Uthman ؓ appointed his four relatives as governors of four provinces, Egypt, Syria, Basra and Kufa to avoid any revolt against the Caliphate.
- ❖ Hazrat Uthman ؓ divided the entire Islamic empire in to 12 provinces:

Madinah	Makkah	Yeman	Kufa
Basra	Tazirah	Iran	Azerbaijan
Khrasan	Syria	Egypt	North Africa

These 12 provinces were divided in 100 districts.

Hazrat 'Uthman ؓ observed the same principles in his government as were laid down by Hazrat 'Umar ؓ. He maintained the Council of Advisers (*Shura*) in the same way as was maintained by the first two Caliphs. The main members of his *Shura* were Hazrat 'Ali ؓ, Hazrat Zubair ؓ and Hazrat Talha ؓ. General councils for consultations were also called from time to time.

He divided the state into various provinces, according to a new plan. He combined three provinces, Syria, Palestine and Jordan into one – Syria, and put it under the control of a single Governor – Hazrat Ameer Mu'awiya ؓ. Hazrat 'Uthman ؓ was a soft-natured gentleman, and he did not condone the mistakes of his officers including, the Governors. On Fridays, he used to come to the Masjid long before the *Khutbah Azaan* to listen to the complaints of Muslims and to remove their difficulties. On the occasion of every Hajj, he used to listen to the public about their difficulties and complaints against government officers.

Hazrat 'Uthman ؓ kept the armed forces on the same pattern as was laid down by his predecessor. During his time, there was a notable increase in the number of armed forces. Not only did he increase the military power of the Islamic state (Caliphate) but also combined various military units with each other. He took special care of military personnels and increased their allowances. The civil departments were separated from the military departments.

During the time of Hazrat 'Uthman ؓ, the revenue of the State was greatly increased. He used the entire public funds for the general welfare of the public. He increased the allowances given to the poor and others. Not only this, he also arranged for free distribution of foodstuff and cooked meals for the poor and disabled persons during the month of Ramadan. He used a major part of the revenue in the construction of bridges, roads, barrages and Masjids. He also fixed salaries of the *Muadhdhins*, (callers of Azaan).



## Martyrdom

- ❖ Hazrat 'Uthman رضي الله عنه was one of the most innocently martyred Companion and Caliph (successor of the Holy Prophet ﷺ).
- ❖ Hazrat 'Uthman رضي الله عنه could have moved the Muslim army against the rebels and killed them but never wished blood-shed in the sacred city of the Holy Prophet ﷺ (Madinah).
- ❖ He was martyred when he was reciting the Holy Quran.
- ❖ He was 80-years-old at the time of martyrdom.

The insurgents demanded Hazrat 'Uthman رضي الله عنه to give up the *Khilafat*. He rejected their demand and said: **cannot take off the robe of honour with my own hands that Allah has bestowed upon me.** (Tariq Khulafa) Consequently, the insurgents laid a siege to his house and did not allow him to come out except for offering *Salat* in the Masjid. But later, they prohibited him to come out even for the *Salats*. The siege went on for 40 days. During the last few days, they also stopped the supply of water.

Hazrat 'Uthman رضي الله عنه addressed the insurgents several times, from the roof of his house and reminded them about his family relations with the Holy Prophet ﷺ, and the services he had rendered to Islam, but they never listened to him. The insurgents were afraid that the Hajj was coming to an end and after Hajj, a number of supporters of the Caliph would come to Madinah. Therefore, they decided to assassinate him with delay. They scaled the rear walls of the house and entered the room where Hazrat 'Uthman رضي الله عنه was reciting the Holy Quran. On seeing him, one of the insurgents hit his head with an axe, while the next struck him with a sword. His wife, Nailah tried to shield her husband, but she also received several wounds, and her fingers were chopped off.

After giving severe injuries to Hazrat 'Uthman رضي الله عنه, one of the insurgent named, Amr bin Hamq cut off the Caliph's head. (God forbid)

Hazrat 'Uthman رضي الله عنه was assassinated on Friday, the 17th Dhil-Hajj, 35 A.H.

## Character and Piety

Hazrat 'Uthman رضي الله عنه was a very pious Companion and a man of high character. He was the most modest of all the Companions. He was a strict follower of the *Sunnah* of the Holy Prophet ﷺ. He feared Allah. Tears would roll down his face because of Allah's fear. Whenever the matter of accountability of deeds before God was discussed before him, he used to weep so much that his beard got wet with tears. Sometimes he wept and cried seeing a corpse or a grave because of the fear of Allah.

He used to do his household work, although he was one of the wealthiest persons in the whole Arabia. He did not wake others for help while getting up to perform the *Tahajjud Salat*.

He was very soft-spoken. If any person talked to him in a harsh tone he always replied gently. He never took any allowance from the *Baitul Mal* for his services as a Caliph. He was the most generous among all the wealthy Companions and never hesitated to spend his money for the cause of Islam and Muslims.

# Caliphate of Hazrat 'Ali رضي الله عنه

## Election as a Caliph

Hazrat 'Ali رضي الله عنه was elected as the fourth Caliph in the most confused situation when anarchy and tragic circumstances prevailed all over the Islamic state.

After the assassination of Hazrat 'Uthman رضي الله عنه, the insurgents virtually controlled the capital, Madinah for several days. The Muslims were frightened and remained behind closed doors. After the assassination of Hazrat 'Uthman رضي الله عنه, an unprecedented calamity befell the Muslims for three days, Madinah was without any government.

Afterwards, the insurgents approached Hazrat 'Ali رضي الله عنه to be the Caliph. Hazrat 'Ali رضي الله عنه first declined to bear the responsibility of this great office and offered to be the minister or advisor than to be the Caliph. But the insurgents made threats and pressed him to accept the Caliphate. Finally Hazrat 'Ali رضي الله عنه decided to put the matter before the Muslim in the Masjid of the Holy Prophet ﷺ. The Companions of the Holy Prophet ﷺ considered him to be the fittest person for the Caliphate. He then agreed to take the responsibility and gave his consent.

On 21st Dhil-Hajj 35 A.H., a pledge of loyalty took place at the hands of Hazrat 'Ali رضي الله عنه. First, all the leading insurgents took the pledge of loyalty on his hands, followed by the general public, at Madinah which was actually to hide and remove the marks of their severe sin from the minds of common Muslims. They wanted to take political support behind the pious personality of Hazrat Ali رضي الله عنه to be saved from Qisas which was the ultimate punishment for the martyrdom of Hazrat Uthman رضي الله عنه.

At the time of his selection, Hazrat 'Ali رضي الله عنه faced a very difficult situation. His three main problems were:

- i. To establish peace in the state and to set right the deteriorating political situation.
- ii. To take action against the assassins of Hazrat 'Uthman رضي الله عنه.
- iii. To deal with companions demanding the arrest and punishment of the assassins of Hazrat 'Uthman رضي الله عنه.



## Change of Governors

- ❖ • Hazrat Ali ؓ deposed the Governors of the provinces appointed by his predecessors, due to public dissatisfaction.
- ❖ Governors of the respective provinces were ordered to step down and new appointments were made to their vacant seats:

New Appointed Governors	Provinces
Suhail bin Hanif	Syria
Qais bin Sa'ad	Egypt
Ummara bin Shahab	Kufa
Uthman bin Hanif	Basra
Abdullah bin Abbas	Yemen

In the opinion of Hazrat 'Ali ؓ, the governors appointed by Hazrat 'Uthman ؓ were basically responsible for all the events. They did not pay much attention to check the subversive activities of the insurgents. So he dismissed all the governors appointed by Hazrat 'Uthman ؓ.

He appointed Hazrat Abdullah bin Abbas ؓ as the Governor of Yemen; "Uthman bin Hanif ؓ as the Governor of Basra; Ummara bin Shahab of Kufa, and Qais as the Governor of Egypt. Hazrat Sahl bin Hanif ؓ was asked to take charge of the governorship of Syria from Hazrat Amir Mu'awiyah ؓ. However Hazrat Amir Mu'awiyah ؓ refused to step down demanding the revenge of Hazrat 'Uthman's ؓ assassination which should be taken first.

## Battle of Camel

Battle of Camel is the first battle when both the armies were believers and most of them were Companions of the Holy Prophet ﷺ.

When Hazrat 'Uthman ؓ was martyred, Hazrat Ayesha ؓ was in Makkah performing Hajj. Hazrat Talha ؓ and Hazrat Zubair ؓ felt that Hazrat 'Ali ؓ was delaying the punishment of the assassins of Hazrat 'Uthman ؓ. Both of them left Madinah and went to Makkah where they informed Hazrat Ayesha ؓ about the ruthless murder of Hazrat 'Uthman ؓ and lawlessness in the city.

Hazrat Talha ؓ and Hazrat Zubair ؓ requested Hazrat Ayesha ؓ to take necessary measures to restore peace and help in punishing the assassins of Hazrat 'Uthman ؓ. She agreed, and soon some 3,000 men gathered around her. They marched towards Basra as many mischief-makers had come from there. Reaching Basra, the army took control of the city and put the assassins to death after their confession of the crime.

When Hazrat 'Ali ؓ came to know that the city of Basra went into the hands of Hazrat Ayesha's ؓ army, he raised an army of 9,000 people and marched towards Basra. When two Muslim armies confronted each other for the first time in the history of Islam, the leaders of both armies regretted it and agreed to negotiate.

The news of negotiation worried the rioters, as peace and order meant their own ruin. Therefore, they decided to damage the peace efforts. They planned to attack the army of Hazrat Ayesha ؓ in the darkness of the night. They successfully carried out their heinous plan and raided the army of Hazrat Ayesha ؓ. It was thought as a betrayal from Hazrat 'Ali ؓ. Hazrat Ayesha ؓ ordered her army to fight back. Thus, the bloody war broke out. When the battle was on the full swing Hazrat Ayesha ؓ came in the battlefield riding on a camel to stop the war. However, the people thought that she had come to lead the army. The people gathered around her camel and fought desperately. Hazrat 'Ali ؓ ordered to cut the camel's legs. When the camel was wounded it sat, and the war ended. 10,000 people lost their lives in this battle from both sides. During the battle, Hazrat Zubair ؓ and Hazrat Talha ؓ were ruthlessly martyred by the rioters.

Hazrat 'Ali ؓ treated Hazrat Ayesha ؓ with great respect. She was sent back to Makkah along with her brother. However, this tragic battle saddened her throughout her life.

## ■ Significance of the Battle in Islamic History

The battle of Camel was the first example of companions fighting amongst themselves. Moreover, it was the first time in the history of Islam, that one of the Mothers of faithful led the battle. However, it was ensured that Hazrat Ayesha ؓ, the commander of her army, was not physically hurt and despite the conflict of opinion, Hazrat 'Ali ؓ treated Hazrat Ayesha ؓ with respect, and sent her home escorted by her own brother. In this battle, Hazrat Talha ؓ and Hazrat Zubair ؓ were also martyred by the ruffians.

## ■ Battle of Siffain

- ❖ Battle of Siffain was fought between Hazrat 'Ali ؓ and Hazrat Ameer Mu'awiyah's ؓ armies.
- ❖ It was the battle in which the Holy Quran was tied on lances as a sign of peace by Hazrat Ameer Mu'awiyah's ؓ army.
- ❖ Battle of Siffain resulted in the emergence of the first sect of Islam named Kharjities – The Outgoers.

The battle of Siffain was fought between the armies of Hazrat 'Ali ؓ and Hazrat Ameer Mu'awiyah ؓ in 657 A.D. Hazrat 'Ali ؓ asked Hazrat Ameer Mu'awiyah ؓ to pay allegiance to him and step down from the governorship of Syria. But Hazrat Ameer Mu'awiyah ؓ refused to do so as he wanted Hazrat 'Ali ؓ to punish the murderers of Hazrat 'Uthman ؓ first. A series of negotiations began which ended in failure. Eventually, Hazrat 'Ali ؓ had to take military action against Hazrat Ameer Mu'awiyah ؓ. With an army of 90,000 men, Hazrat 'Ali ؓ marched towards Syria. Hazrat Ameer Mu'awiyah ؓ had also collected 80,000 soldiers. Both the armies confronted each other at Siffain, a place on the Syrian border and encamped there. A fresh series of negotiations began to resolve the issue peacefully. However, all efforts went in vain, and the fighting broke out, which continued for three days. The army of Hazrat Ameer Mu'awiyah ؓ was on the verge of defeat.



Hazrat Ameer Mu'awiya ؓ, on the advice of Hazrat Amr bin Al-Aas ؓ ordered his soldiers in the front ranks to fix the Holy Quran to their lances. This made the army of Hazrat 'Ali ؓ to stop the war. Thus, the battle remained indecisive. However, it was agreed that the matter should be solved through arbitration, which would be held six months later.

## Kharijites

Kharijites was the first sect of Islam which broke off from the Army of Hazrat 'Ali ؓ on the issue of acceptance of human authority in religious matters.

Some supporters of Hazrat 'Ali ؓ disagreed with this decision to accept arbitration because they considered Hazrat Mu'awiyah ؓ as a rebel. They believed that Allah had given instructions in *Surah Al-Hujurat* verse 9 about the proper way to treat rebels. They cried, "*La Hukma illa Li-llah*", "No decision except Allah's". Dissatisfied with Hazrat 'Ali ؓ, around 12,000 men separated from his army. They became known as the *Khawarij* or Kharijites, the separatists. They gathered an army at Nahrawan. Hazrat 'Ali ؓ moved against them, and many of them were killed in 658 A.D.

## Arbitration

Hazrat 'Ali ؓ appointed Hazrat Abu Musa Ash'ari ؓ while Hazrat Ameer Mu'awiya ؓ appointed Hazrat Amr bin Al-As ؓ for the arbitration. Both the arbitrators agreed that Hazrat 'Uthman ؓ was unjustly murdered and Hazrat 'Ali ؓ and Hazrat Ameer Mu'awiya ؓ should withdraw from their stand (i.e. Hazrat 'Ali ؓ should stop insisting for allegiance from Ameer Mu'awiya ؓ first while Hazrat Mu'awiyah ؓ should stop asking for the punishment first for allegiance) and select a third person for the Caliphate. Abu Musa nominated Abdullah Bin 'Umar ؓ as a Caliph. Hazrat Amr bin Al-As ؓ suggested Sa'd bin Abi Waqas ؓ and many other names, but Abu Musa Ash'ari ؓ did not agree, so finally, no name could be decided. Hence, as a final verdict of this arbitration, both agreed on the resignation of Hazrat 'Ali ؓ and Hazrat Mu'awiyah ؓ. But the alternative Caliph could not be decided. This agreement was read out to the people present there.

## The Revolt of the Kharijites

Kharijites demanded Hazrat 'Ali ؓ to reject the arbitration and repent it as a sin or they would fight against him as they would fight against Hazrat Mu'awiyah ؓ. After the failure of the arbitration they denounced both Hazrat 'Ali ؓ and Hazrat Mu'awiyah ؓ as infidels and revolted against the Caliph. They captured the town of Naharwan.

After the failure of arbitration, Hazrat 'Ali ؓ wanted to renew war against Hazrat Mu'awiyah ؓ. He collected 65,000 fighting men and wrote to Kharijites to join his force against the common enemy. But they refused and declared Hazrat 'Ali ؓ as an ungodly ruler. Hazrat 'Ali ؓ ignored them. While he was on his way to Syria, he heard of the murder of Abdullah bin Khubab ؓ and his wife at the hand of the Kharijites. He changed his course and ordered his army to march against the Kharijites.

## The Battle of Naharwan

On reaching Naharwan, Hazrat 'Ali عليه السلام asked the Kharijites to surrender, but they refused. So he ordered his force to attack. A large number of them were killed, and only a few escaped.

After this victory, Hazrat 'Ali عليه السلام led his force back to Kufa. He once again called upon his troops to march against Hazrat Mu'awiya عليه السلام, but they invented various excuses to do so. And they gradually slipped out of the camp, leaving the Caliph alone with a handful of supporters. So Hazrat 'Ali عليه السلام too reluctantly returned to Kufa.

## Loss of Egypt

Hazrat 'Ali عليه السلام had appointed Muhammad bin Abu Bakr عليه السلام, as the Governor of Egypt. He asked the people to accept allegiance to Hazrat 'Ali عليه السلام or leave Egypt. They refused, but did not revolt. They awaited the issue of the battle of Siffin. The indecisive result of the battle encouraged them to take up arms against Hazrat 'Ali's عليه السلام governor. Hazrat Mu'awiya عليه السلام too decided to attack Egypt. He summoned Amr bin Al-As عليه السلام to march towards Egypt with 4,000 fighting men. Muhammad bin Abu Bakr عليه السلام tried to resist, but he was defeated and murdered in July 658 A.D. Thus Egypt was lost. Hazrat Amir Mu'awiyah عليه السلام became the master of Egypt. He appointed Hazrat 'Amr ibn Al-As عليه السلام as the Governor of Egypt.

## Martyrdom of Hazrat 'Ali عليه السلام

Hazrat 'Ali عليه السلام laid down his life for the sake of Islam when he was martyred by Kharijite, Abdul Rehman bin Al-Muljim.

Although the Kharijites were defeated and suppressed, they assumed that ungodly rulers still ruled the Islamic Empire. Three of them, Abdur Rehman bin Muljim, Bakr bin Abdullah and Amr bin Bakr met in privacy in 660 A.D. and decided to get rid of Hazrat 'Ali عليه السلام, Hazrat Mu'awiya عليه السلام and Hazrat Amr bin Al-As عليه السلام in a single stroke. After concluding their bloody pact, the three departed to their respective destinations.

Abdur Rehman bin Muljim was to attack Hazrat 'Ali عليه السلام. On the appointed day, he went to the Masjid in Kufa early in the morning of 25th January 661 A.D. and hid himself behind the entrance door. When Hazrat 'Ali عليه السلام came near the door, Abdur Rehman bin Muljim attacked him in the darkness of the early morning and wounded him seriously with a poisoned sword. Ibn-e-Muljim was seized and put to sword soon after. The Caliph was carried home in a serious condition where he died of wounds on 27th January 661 A.D. He was then 60 years of age. The other two Kharijites conspirators failed in their mission.



## Past Paper Questions

Q1 (a) 'Umar made several administrative reforms during his ten year caliphate. Write an account of **least five** of them and say how these reforms helped make his rule so admirable.

(b) Which in your opinion was 'Umar's greatest quality as caliph? Give reasons for your choice.

[CIE GCE Ordinary Level Islamiyat 2058, Paper 2, Q3 a-b, May/June]

Q2 (a) Conquest of Persia was one of 'Umar's great achievements. Write an account of any **two** battles fought with the Persians during his caliphate.

(b) Say which in your opinion was the most significant of the battles fought under 'Umar against the Persians and why?

[CIE GCE Ordinary Level Islamiyat 2058, Paper 2, Q3 a-b, May/June]

Q3 (a) 'Ali's policy of changing the governors appointed by 'Uthman led to a lot of problems for him. Outline:

i) his reasons for making these changes;

ii) the effects of his policy.

(b) 'Ali was a strong caliph.' Give reasons to agree or disagree with this statement.

[CIE GCE Ordinary Level Islamiyat 2058, Paper 2, Q3 a-b, October/November]

Q4 (a) What were the causes of the revolt against 'Uthman and what charges were made against him?

(b) Can Muslims today learn lessons from the martyrdom of 'Uthman? Give reasons for your answers.

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# **The Articles of Faith and the Pillars of Islam**

## **8** Chapter



# The Six Articles of Faith

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# Tawhid

- ❖ Tawhid is the fundamental article of faith.
- ❖ Allah is the only One. He has no partner or associate.
- ❖ Allah is Absolute and Eternal. He alone deserves to be worshipped.
- ❖ Allah has no son or father and nothing is similar to Him.
- ❖ Allah is the only Guardian of the creation in the whole universe.
- ❖ Allah is the most High, Supreme and full of Authority.

*Tawhid* is the essence of Islam. *Tawhid* is an Arabic term which means 'oneness' and 'unity'. In Islamic terminology, it means the Oneness of God. It is the first and the foremost belief of Islam referring to the oneness of God in all its meanings. Thus the declaration that **"There is no god but Allah"** is called *Tawhid*. The Holy Quran says, **"And your God is One God: there is no god but He, most Gracious, most Merciful"** (2: 163). Hence, it is inconceivable for any Muslim to deny the existence of Allah.

Allah is One and there is none like Him; He has no partner; He neither begets nor is He begotten; He is the ever-living, self-subsisting and eternal; He has always existed and will always exist; He lives and will never die; He is the First and the Last; He is infinite; He has neither beginning nor end; He is All-Mighty, the All-Knowing, the All-Just, the Cherisher of all worlds, the Patron, the Guide, the Helper, the Merciful, the Compassionate and the Wise. *Surah Al-Ikhlās* states, **"Say: He is Allah, the One and Only; Allah, the Eternal, Absolute; He does not beget, nor is He begotten; And there is none like Him."** (*Surah Al-Ikhlās*)

Allah is beyond composition, plurality and resemblance; it means that He is neither composed of any elements, nor does He have any partner, nor has He any resemblance in His attributes, works and powers. Allah is the only Creator and Protector of all creatures. He is the Originator, Who created the universe from the beginning and without any model or pattern. Hence, He is exclusively worthy of worship. The Quran says, **"He is the Originator of the heavens and the earth"** (2:117).

The flawless and well-guarded heavens raised up without pillars; the sun with its shining glory; the moon with its soothing light; the twinkling stars; the alteration of night and day; the earth spread out like a carpet for man's benefit; the mountains, and hills; the oceans, seas, rivers and streams and the sailing of ships for the benefit of mankind; the clouds, winds and rain; the sustenance of all kinds of fruits, vegetables and grain; man's creation and the grant of the faculties of hearing, seeing, feeling and understanding; the creation of life, sleep and death; and above all the guidance sent by Allah are the clear signs and evidence of Allah's existence. The Holy Quran says, **"Who (Allah) has made the earth a resting place for you and the heaven a canopy, and sent down the rain from the heavens and, through it, brought forth the fruits for your sustenance; so do not set up partners to Allah while you know"** (2:22).

A believer in the Oneness of Allah can never be narrow-minded. He looks upon everything in the universe as belonging to the same Lord, to Whom he himself belongs to. Therefore, his sympathy, love and service do not



confine to any particular cast or ethnic group. Furthermore, *Tawhid* produces in a man the highest degree of self-respect and self-esteem. The believer knows that Allah alone is the Possessor of all power, and that none besides Allah can benefit or harm him, or provide for his needs, or give and take away life. He, therefore, never bows his head in homage to any of God's creatures, nor does he stretch his hand before anyone else. He is not frightened by anybody's greatness.

Along with self-respect, this belief also generates in man a sense of modesty and humbleness. A believer never becomes proud, haughty or arrogant because he knows that whatever he possesses has been given to him by Allah, and that Allah can takeaway whatever He wishes whenever He wishes.

## Shirk

- ❖ Shirk is to believe that someone or something is equal to Allah in person, attributes and power.
- ❖ It is unforgiveable and greatest of all sins.

Islam enjoins the believers to worship One Allah alone. No other being or object is worthy of worship. No other being should be associated with Allah. Shirk literally means 'sharing or associating partners'. In Islamic terms it means associating partners with Allah or to worship anything other than God. It also means the acceptance of prophets as gods, or the assumption that Almighty God has sons and daughters. Shirik is strictly forbidden in Islam, and is regarded as the greatest of all sins. The Holy Quran says, **"Allah forgives not that partners should be set up with Him; but He forgives anything else, to whom He pleases; to setup partners with Allah is to devise a sin most heinous indeed"** (4:48).

False gods and idols worshipped by the idolaters in this world will deny that they ever demanded their worship. They will prove of no avail to their worshipers; rather they will disown them on the Day of Judgement. The Holy Quran says, **"And who is more astray than he who invokes (gods) besides Allah who will not answer him on the Day of Judgement and they (the false gods) are heedless of their calls"** (46:5).

Shirk is a disgrace and humiliation. It destroys the self-respect and honour of a person. Above all, it leads to the hellfire. The Holy Quran says, **"Whoever joins other gods with Allah -Allah will forbid him the Garden (Paradise), and the fire will be his abode. There will be no help for the wrongdoers."** (5:72).

# Angels

- ❖ Belief in angels is the fundamental article of faith.
- ❖ Angels are innocent and created from divine light.
- ❖ Angels are the obedient creation of Allah who always glorify Him.
- ❖ Angels are assigned various duties and responsibilities.
- ❖ Hazrat Jibra'il, Mikaeel, Israfil, and Izrail ﷺ are the four prominent angels.

Belief in angels is one of the cardinal articles of a Muslim's faith. It forms the second ingredient thereof next only to faith in Allah. Almighty Allah says, **"And the believers also believe in Allah and His angels and His Books and His Messengers, proclaiming that we do not discriminate in faith about any of His Messengers"** (2:285). The main qualities of angels are purity, righteousness and obedience to the Will and Command of Allah.

Angels are the creatures of Allah, ever obedient to His Will and Commands. They are created out of Divine light. Some of the angels have two (pairs of) wings, some three and some four. Allah says, **"All praise be to Allah, the Originator of the heavens and the earth, the Appointer of angels as message-bearers, who have two, three or four wings"** (35:1). They pervade the whole universe. They are neither males nor females; they have neither parents, nor wives, nor husbands, nor sons, nor daughters. They have no material bodies, but can assume any form they like. They do not have human urges such as food, drink and sleep. They do not have any materialistic desires. They are innocent and do not commit any sin. They never disobey Allah's commands.

They are not Allah's daughters nor are they objects of worship. Angels have no knowledge except what Allah has taught them. They have no free will. They do not speak without the permission of Allah, and they always act according to His command. They do not get tired nor are they proud. They do (precisely) what they are commanded. Angels never fail in the duties assigned to them by Almighty Allah. Allah says, **"They fear their Lord above them and do what they are commanded"** (16:50).

Angels are the divine agencies through which Allah ensures the perfect functioning of the universe. Angels have various functions and duties. The most significant duty of the angels was to bring Allah's message (revelation) to the Prophets ﷺ. They worship and glorify Allah and prostrate before Him. Angels send Durood upon Prophet Muhammad ﷺ. They also console and comfort righteous people and bring them glad tidings. They appeared in human form before Hazrat Ibrahim ﷺ to give him the glad tidings of the birth of a son and before Hazrat Lut ﷺ to warn him of the impending doom of his wicked people. Angels also descend upon believers while fighting in the way of Allah so that they may gain victory over their enemies, such as in the battle of Badr. Some angels are appointed to record a man's deeds and words. Allah says, **"And surely, guardians have been appointed over you. The honoured recorders. Who know what you do"** (82:10-13). Angels will welcome the righteous believers on their entering heaven. Angels are also the guardians of the



hellfire.

There are innumerable angels; the prominent amongst them are the following four:

**1. Hazrat Jibra'il** عليه السلام

He was employed by Allah to convey His Messages to the Prophets and the Apostles. It was he who communicated the revelations of Allah to Prophet Muhammad ﷺ.

**2. Hazrat Mikail** عليه السلام

He is assigned the duty of looking after the affairs of the universe, such as rainfall, sustenance, etc.

**3. Hazrat Izrail** عليه السلام

He is called the angel of death, for he takes away the souls of the dying.

**4. Hazrat Israfeel** عليه السلام

He will blow the trumpet when the time comes for the world to end.

Belief in angels inspires believers to obey Almighty Allah and spend the worldly life according to His commandments. Furthermore, it keeps Muslims alert from committing any evil deed as 'The Writers' record all the actions. It also urges believers to praise Allah, send Durood upon Prophet ﷺ and help the true believers in difficulties.

# Revealed Books



- ❖ Belief in all divinely revealed books / scriptures is the third article of faith.
- ❖ Divine Books / scriptures are the source of human guidance from Almighty Allah.
- ❖ Four prominent Books are Torah, Psalms (Zabur), Bible (Injeel) and the Holy Quran.
- ❖ None of the previously revealed Books are in their original form.
- ❖ The Holy Quran is the last and final divinely revealed message of Almighty Allah.

Belief in the Holy Books is a basis of Islamic faith. By belief in all Books of Allah, Muslims mean that Allah revealed his commandments and the teachings of religion to various Prophets at different stages of history for the guidance of mankind. A Muslim believes in all the Revealed Books which Almighty Allah sent down to the Messengers from Hazrat Adam (عليه السلام) to the Holy Prophet (ﷺ). These books are sometimes referred to as *Sahifa* plural of *Suhuf* i.e. scriptures. Allah says, **"But righteous is he who believes in Allah and the Last Day and the angels and the Scripture"** (2:117).

Allah's greatest favour to mankind is His guidance contained in the Divine Books and scriptures. From time to time the Prophets of Allah came with the Books of Allah to guide the human beings to the right path. The guidance which the Prophets (ﷺ) provided related both to the spiritual upliftment and physical development



in order to enable man to pass an overall righteous, comfortable and successful life in both the world and the hereafter. **"Certainly, We have sent Our Messengers with clear arguments and have sent down with them the Book and the balance of equity, so that men might uphold justice" (57:25).**

These scriptures include the pure, perfect and most useful knowledge from Almighty Allah, about belief such as the Oneness of Allah, Prophethood, Angels, Revealed Books and the hereafter. These articles of faith remained unaltered in all divine books. These books also contain commandments related to worship and morality according to the needs of the time. **"And We gave him the Bible wherein there is guidance and light, and confirms the Torah that had come before it. It is a guidance and an advice for the righteous" (5:46).**

Allah has revealed many scriptures to his various Messengers over thousands of years. As a part of faith, Muslims believe in all those scriptures as being the actual words of Allah. The scriptures mentioned in the Holy Quran include:

1. Scrolls (Suhuf) revealed to Hazrat Ibrahim عليه السلام (Abraham)
2. Torah (Tourat) revealed to Hazrat Musa عليه السلام (Musa)
3. Psalms (Zabur) revealed to Hazrat Dawood عليه السلام (David)
4. Gospel (Injeel) revealed to Hazrat Isa عليه السلام (Jesus)
5. Quran revealed to the Last Prophet Muhammad ﷺ (Muhammad)

Allah appointed angel Jibra'il عليه السلام to communicate with all the Prophets عليه السلام. The only exception was in the case of Musa عليه السلام, with whom God communicated directly.

Amongst the divine books, only the Holy Quran exists in its original form, unchanged and unmixed. Zabur, Tourat and Injeel are not available in their original languages and form. Even their original texts do not exist. The message of these divine books have been modified, changed and distorted. Contrary to these, the Holy Quran is still preserved, intact in its original form without even a single punctuation change. It is so because Allah Himself has taken the responsibility to protect it. Allah says, **"No doubt, We have sent down this reminder (Quran) and indeed We are its Guardians" (15:9).**

The Holy Quran, without the least shadow of a doubt, is the word of Allah. It is the last scripture that was revealed by Allah to the Prophet Muhammad ﷺ through angel Jibra'il عليه السلام. The verses of the Holy Quran were not revealed to the Prophet Muhammad ﷺ at once and the same time. They were revealed to him either singly or in batches during the last 23 years of his life, and were written down at his dictation and arranged under his direction during his lifetime. Allah says, **"And the infidels said, 'Why was the Qur'an not sent down all at once to them? We have thus sent it down gradually that We may strengthen your heart therewith, and We rehearsed it to you in slow, well-arranged stages, gradually" (25:32).**

The Holy Quran reaffirms the fundamental principles contained in the previous scriptures. The guidance which the previous Prophets عليه السلام provided was meant for particular nations of particular times. However, the Holy Quran is addressed to the whole human race and not to any particular nation or community. The message of Holy Quran is valid for all times and conditions.

The Holy Quran contains the most comprehensive divine instructions for the entire humanity. It teaches about faith, worship, morality, and the stories of the previous nations. It contains all the knowledge of science, history and human nature. It tells us about the past and even the future of this universe. The Holy Quran provides a complete code of life. Its commandments cover social, economic, political and moral teachings. It teaches man about his relation with his God as well as his duties and responsibilities as a ruler and as a subject. It guides man to lead a peaceful and serene life. Allah says, **"And We have revealed unto you (O Muhammad!) the Book (the Quran) as an exposition of everything" (16:89).**

Thus, the Holy Quran not only deals with all major aspects of life, but also guides about the things we cannot otherwise know, such as belief in unseen that includes the existence of God, Angels, Heaven and Hell and likewise.



# Prophets

- ❖ Prophets ﷺ are the chosen people of Allah.
- ❖ Muslims must believe in the entire line of Prophets from Adam ﷺ to the Holy Prophet ﷺ.
- ❖ Allah sent His Prophets ﷺ to every nation for the guidance of mankind.
- ❖ Prophets ﷺ were given revelations and miracles by Almighty Allah.
- ❖ There have been almost 124,000 prophets. Prominent amongst them were Adam, Nuh, Ibrahim, Musa, Isa ﷺ and the Holy Prophet Muhammad ﷺ.
- ❖ Holy Prophet Muhammad ﷺ is the Last Messenger of Allah. There is no prophet after him.

Belief in all Prophets and Messengers is the basic article of faith. By belief in all the Prophets of Allah, Muslims mean that at different stages in the history of mankind, Allah sent Prophets as His Messengers for the guidance of mankind. Muslims believe in all of them in general, and those whose names are mentioned in the Holy Quran in particular. Muslims cannot personify anyone as a Prophet if his name is not mentioned in the Divine Book, nor can they deny the Prophethood of anyone whose name is mentioned in the Holy Quran. If someone believes in Allah without believing in Prophets, his faith is unacceptable.

Prophets ﷺ were sent to accomplish four main functions; recitation of the verses of God, purifying their people, and teaching them divine guidance (Holy Book) and the Wisdom. The rest responsibilities are hidden in these four functions such as the promulgation of the divine laws, the establishment of the Prayer or divine worship, and the maintenance of justice and so on.

The words *Nabi* and *Rasul* are used for the prophets in the Holy Quran. A *Rasul* is a prophet who brings a new Shariah law (divine code of life) and *Nabi* is the prophet who does not bring a new Shariah but follows the previously revealed divine laws.

All Prophets ﷺ were human beings, sinless and perfect. They led a chaste life, fulfilled the responsibility of conveying the divine guidance to their respective nations, bore hardships in the way of Allah and had no material desire from their nations. Their message was always the same in purpose that is to establish the law of One and the Only God. Their whole life is an example of truth, nobility, purity of nature, high thinking, and the most exalted form of humanity.

Almost 124,000 prophets ﷺ were raised for the guidance of people of different ages and different nations. Allah says, **"For every nation, there was a guide (Prophet)"** (13:6). They were given clear signs and miracles by Almighty Allah to support them in their mission.

Some of the Prophets whose names are mentioned in the Holy Quran are: Adam ﷺ, Idrees (Enoch) ﷺ, Nooh (Noah) ﷺ, Hood (Hod) ﷺ, Saleh ﷺ, Ibrahim (Abraham) ﷺ, Isma'il (Ishmael) ﷺ, Ishaq (Isaac) ﷺ,

Ya'qoob (Jacob) ﷺ, Yusuf (Joseph) ﷺ, Ayyoob (Job) ﷺ, Shu'aib ﷺ, Moosa (Moses) ﷺ, Haroon (Aron) ﷺ, Loot (Lut) ﷺ, Yunus (Jonah) ﷺ, Al-Yasa' (Elsha) ﷺ, Zul-Kifl ﷺ, Dawood (David) ﷺ, Sulaiman (Solomon) ﷺ, Ilyas (Elias) ﷺ, Zakaria (Zacharias) ﷺ, Yahya (John) ﷺ, 'Isa (Jesus) ﷺ and Muhammad ﷺ.

The first Prophet was Hazrat Adam ﷺ and other Prophets followed him. This line of Prophets came to an end with the arrival of Holy Prophet Muhammad ﷺ. He is ranked high among the prophets of Allah. The Holy Quran, the last revelation from Almighty Allah was revealed to him. He was blessed with all miraculous acts, which were granted to different prophets individually. He was an embodiment of all those good qualities, which are possible in any human. His prophethood is universal. He is the prophet for every nation and every time. This universality of the Holy Prophet ﷺ is declared in the Holy Quran, **"Say (O Muhammad): O mankind! Lo! I am the Messenger of Allah to you all"** (7:158).

The teachings cover all aspects of human life such as economics, politics, social, morality, worship and faith. He himself is a perfect and complete model for the people to follow. The Holy Quran says, **"Verily in the messenger of Allah you have the best example..."** (33:21).

The distinctive quality of his prophethood is that it marks the completion and perfection of the religion. Allah says, **"This day have I perfected your religion for you and completed My favours unto you, and have chosen for you as religion, Al Islam"** (5:3). This verse clarifies that now the religion of Islam was complete in every aspect. There is no need for any amendment, change, addition or cancellation.

The Holy Prophet Muhammad ﷺ marks the end of the Prophethood. He is the Last Prophet. There will be no prophet after him. Allah declares him the last prophet in these words, **"Muhammad is not the father of any man among you, but he is the Messenger of Allah and the Seal of the prophets"** (33:40).



# God's Predestination and Decree

- ❖ Muslims must believe that all events that are to take place are pre-ordained by Allah.
- ❖ Belief in Predestination is the freedom of will, not freedom of actions.
- ❖ Every person will be held accountable only for acts he was able to perform.
- ❖ Belief in Predestination makes men responsible for their words and deeds.

Belief in God's Predestination or *Al-Qadr* or *Taqdir* is one of the fundamental articles of faith. Muslims believe that everything in the universe and all the events that are to take place are pre-ordained by Allah. By believing in predestination, Muslims mean that Allah is the Absolute Controller of all the affairs of the universe. It is He Who decides what is good and what is bad.

Nothing can happen without the Will and the knowledge of Allah. Allah knows the present, the past and the future of every creature. The destiny of every creature is already known to Allah.

**"Say: Nothing shall ever happen to us except what Allah has ordained for us. He is our Protector, and the believers should keep trust in Allah alone."** (9:51)

The fact that Allah knows what the person is going to do, does not affect the freedom of the will. The freedom of action does not clash with the fore-knowledge of Allah. Man has the free will to choose the course he will take (i.e. right or wrong). He will be judged on the basis of his intentions on the Day of Judgement. If he follows Allah's guidance, he will be rewarded, and if not, he will be punished. Allah says, **"Man can have nothing but what he strives for."** (53:39)

The principle which Islam lays down regarding destiny is that man is neither completely the master of his fate nor is he bound to the blind law of predestination. Man is, thus, partly free and partly subject to deterministic forces. This, however, does not afflict accountability in the hereafter. He would be held accountable only for acts that he intended to do out of his free will. The virtuous deeds he could not perform due to his limitations, he would not be asked about. Man is, therefore, free to win Heaven or Hell. He can determine his own destiny. He cannot complain that he is helpless. He has been shown both paths, of virtue and vice, of truth and falsehood. He has been given complete freedom of choice between the two. He has to exercise this freedom in a careful, responsible and thoughtful manner.

Allah says in the Holy Quran, **"If Allah had willed, He would have made you one nation. But He leads astray whom He wills and guides whom He wills. But you shall certainly be called to account for all your actions."** (16:93)

Therefore, the concept of predestination in Islam does not in any way mean helpless compulsion to an otherwise unwelcome fate or a message of despair. It is rather a source of solace, comfort and inspiration, and a powerful means of evoking a sense of piety and humility and self-surrender to the Will of God. It does not inculcate in man a frustration, making his life dark and dreary, but it teaches him to put his heart and soul in the sublime work as assigned to him by his Master –the Almighty Allah.



# Resurrection and the Last Day

- ❖ The immediate state after one's death is called *Barzakh* – intermediate period.
- ❖ *Qiyamah* – The Last Day is the day of noise, clamour and complete destruction.
- ❖ All human beings will be held accountable for their deeds.
- ❖ Heaven is the eternal abode of the pious while sinners will dwell in Hell.

Belief in the Resurrection and the Last Day, accountability and everlasting life in Heaven or Hell is a basic component of faith in Islam. All Muslims believe that at a time when God sees fit, the world will be brought to an end in a terrifying cosmic disaster and everyone will be brought to account. On the basis of deeds and misdeeds, they will be judged and will be rewarded or punished according to the unerring justice and mercy of the Master of the Day of Judgement. It is stated in the Holy Quran, **"Every soul shall have taste of death. At the end to Us shall you be brought back."** (29:57)

A man's life on this earth ends with his death, and then the *Qiyamat-us-Sughra*, or The Minor Judgement takes place immediately after death. The soul remains in the *Barzakh* till the Day of Judgement. Allah says, **"And in front of them there is a barrier (Barzakh) till the Day when they will be resurrected."** (23:10) The word *Barzakh* means the partition between two things. The period between death and Resurrection is known as *Barzakh*, because it serves as a partition wall between the life of this world and the life of the hereafter.

On the Day of Judgement, the clarion call will be sounded twice. The result of the first sound will be that everything—the earth, the skies and every living thing in between will perish and when the second sound is given, every dead thing will come back to life.

The Quranic descriptions of Resurrection and the Last Day at the first clarion call, speak of a complete upheaval of the present cosmos and a dislocation of the heavens and the earth and mankind as being "like scattered locusts and the mountains like carded wool". The horrors of the Day of Resurrection will affect the whole of nature, take hold of man's spirit and shake it in fright. It is stated, **"When the sun (with its spacious light) is folded up; when the stars fall, losing their luster; when the mountains vanish (like a mirage)..."** (81:1-6) and, **"When the sky is split open. And when the stars fall scattering. And when the seas are flowed away. And when the graves are dug out. Each human soul then knows what it forwarded and what it left behind."** (82:1-5)

When, after the second blast of the trumpet, people will be raised up and judged. **"On that Day will all men come forward, cut off from one another, to be shown their past deeds."** (99:6) A record of each person's deeds on earth will have been kept and will be produced as evidence on the Day of Judgement. The good will be given their record in their right hands. The sinners will be given their record in their left hands or from behind their backs. No injustice will be done to anyone. No person will be able to deny the contents of his record and even the parts of his body – his tongue, hands, feet and skin – will testify. No excuses will benefit the transgressors. Many will wish for another chance to make amends, but in vain.

Allah will then judge each person according to his good or bad deeds on earth. He will reward those who led a righteous life and pleased Him, by sending them to Heaven (an abode of peace and happiness where every wish is fulfilled.), and He will punish those who disobeyed His Commands and incurred His displeasure by committing sins and bad actions, by consigning them to Hell (a place of torture, pain and agony). Allah says, **"And then as for him whose scales (of good deeds) are heavy; he shall be given a pleasant life. And for him whose scale (of good deeds) is light; his abode shall be the bottomless pit.....It is a blazing fire."** (101:6-11)

The Holy Quran highlights the belief in the Resurrection mainly because it is a significant principle of righteousness and reform in the world. If there is no future life in which the virtuous are rewarded and the vicious suffer loss, there would be no justice. There would be no purpose in creating people with a sense of responsibility and in sending prophets to them to remind them of those responsibilities. A believer's consciousness of the hereafter will have deep effect on his attitudes, emotions and actions in this world. It gives meaning and purpose to his life. His life is not limited to worldly desires and his own greed because he knows that this life will not end with his death. He is determined not only to avoid bad, obnoxious and criminal acts, but to use all his resources to the best of his ability to do good.



# Jihad

Jihad is the struggle in the way of Allah in every possible form.

The word *Jihad* literally means, to struggle or strive, or to work for something with determination in Islam means striving in the way of Allah by spiritual, mental and physical capabilities, i.e. through tongue, hand, worship, wealth and, if inevitable, with arms. It is the duty of Muslims, at both the individual and collective level, to struggle against all forms of evil, corruption, injustice, tyranny and oppression, whether this injustice is committed against Muslims or non-Muslims. However, Jihad in Islam does not include striving for individual or national power, dominance, glory, wealth, prestige or pride.

The Holy Quran declares *Jihad* as one of the integral parts of a Muslim's faith, "The (true) believers are only, who believe in Allah and His messenger and afterwards doubt not, but strive with their wealth and their lives for the cause of Allah. Such are sincere." (15: 18) *Jihad* is considered as a *Farz-e-Kifaya* (a section of the society performs the obligation, rest is exempted from its performance). *Jihad* aims to establish divine law in the world which calls for the establishment of justice, peace and freedom of religious practice without there being any selfish intent or arrogance in the land.

## Spiritual Jihad

- ❖ It is also known as *Jihad* by heart.
- ❖ It is to purify one's heart from every evil.
- ❖ It is declared by the Holy Prophet ﷺ as the greater *Jihad*.
- ❖ It is to fight against evil forces of one's self and defend against every vice.

A human soul is the venue of a struggle between two competing powers. Divine power attracts him to heavenly spheres, and inspires him to acts of goodness. Satanic power tempts him towards the real darkness and shame, and invites him to acts of evil.

**Jihad al-nafs** – the spiritual *Jihad* is the struggle against evil ideas, desires, powers of lust and anger. I place all of them in accordance with Allah's commands, and finally, purging all satanic ideas and influence from one's soul. This struggle is considered as the **major struggle (al-Jihad al-Akbar)**, as it is much more difficult than fighting in the battlefield, for in the struggle against the self, one has to battle enemies that are hosted inside his own existence constantly. The Holy Prophet ﷺ said, **"The greatest Jihad is to fight against the evil passions of oneself."** (Risala Qushairiya)

The Holy Quran indicates that the one who succeeds in this struggle can rise above and beyond the level of the angels. He emerges as a virtuous and blessed being, in the company of saints, the pious and the dwellers of Paradise.

paradise. On the contrary, one who fails in this struggle will descend to a level lower than that of animals. He becomes rebellious and vicious and is grouped with infidels, oppressors, wrongdoers and those who are cursed. Allah says, **"He is successful who purifies it (self), and he fails who corrupts it (self)"** (91: 9-10).

## Mental Jihad

- ❖ It is also known as *Jihad* through knowledge and wisdom.
- ❖ It is exercise to wipe off aggression and ignorance through intellectual capabilities.

Mental Jihad comprises of the struggle to convey the message of God to humankind and to combat social evils through knowledge, wisdom and dignified discourse. As the Almighty Allah says, **"Who is better in speech than one who calls (men) to Allah, works righteousness, and says, 'I am of those who bow in Islam?'"** (41:33). It is the endeavour of all mental and intellectual capabilities for the sake of Allah. In other words, it refers to *Da'wah*, which means to invite the entire creation towards the goodness of Islam with wisdom and kindly exhortation.

Mental Jihad does not limit itself to preaching Islam to non-Muslims alone. Rather, it applies to Muslims as well, in terms of reform and renewal of their faith in Islam. It does not require a believer to be angry and engage in dispute and confrontation. It demands wisdom and gentleness. Allah says, **"Call to the way of your Lord with wisdom and good admonition and argue with them in a way that is best."** (16:125)

Jihad with mental effort is a form of reminding, clarifying and describing the teachings of Islam. It is a path of sacrifice; the sacrifice of wealth, comfort, and even life on demand. The Holy Prophet ﷺ, performing this Jihad in Makkah, was persecuted, tortured, and forced to leave his hometown. After his migration, in Madinah, he was poisoned by a Jewish lady in the process of *Da'wah*. Allah says, **"Surely you will certainly be tested in your possessions and your lives and you shall surely hear many insulting things from the people who were given the Book before you and from the polytheists. But if you endure and guard yourselves (against evil), then it is a work of strong determination."** (3:186)

Muslim preachers, engaged in mental Jihad are required to set clear objectives, detailed planning, sound administration, vision, knowledge, commitment, patience, and sacrifice. In this scientific and technological age, modern means should be adopted in this course, whether it is through personal contact, meetings, distribution of literature, print or electronic media for effective interaction with Muslims and non-Muslims alike.



## Physical Jihad

- ❖ Physical Jihad is called 'Qital'.
- ❖ It is the physical fight in the battle field for protection of Islam and Muslims.
- ❖ Muslims are not allowed to take-up arms to convert people to Islam.
- ❖ It is compulsory to fight against enemies when Muslims or their territories are under attack.

Physical Jihad relates to the use of physical force for the defence of Muslims against oppression and transgression by the enemies of Allah, Islam and Muslims. This type of Jihad is also called *Qital* or *Harb*, i.e. war. According to Islamic teachings, physical Jihad is the last and ultimate option which is initiated when all diplomatic efforts have failed.

The goal of physical Jihad is not to wage war to gain riches or kill people for the sake of greed or false pride. Rather, it is to promote the cause of Allah and to create justice on earth. Allah says, **"Fight in the cause of Allah those who fight you, but do not transgress limits; for Allah loves not transgressors."** (2:190)

Physical Jihad becomes compulsory on Muslims when the enemy attacks a Muslim land or state. When the ruler makes the public announcement for Jihad, the Muslim subjects should readily respond and volunteer to accomplish the given task.

Islam has specific rules of conduct for physical Jihad. For example, during the course of Jihad, Muslims are not allowed to hurt women, children, innocent people, old people, farmers, the sick, nor are they allowed to harm plants, homes, property or animals. The first Caliph Hazrat Abu Bakr ؓ instructed the Muslim army not to be harsh on the enemy not to kill children, old men or women; not to cut down or burn palm trees, not to destroy fruit trees, not to slay a sheep or camel except for food. If people taken refuge in monasteries they were not to be harmed & allowed to remain in their place of refuge.

These instructions reveal the true spirit of Islam which abhors aggression, destruction and bloodshed and enjoins justice, mercy and tolerance.

Jihad is to promote justice. This cannot be done without strength and power. Muslims are not permitted to allow themselves or others to become or remain the passive victims of others' injustice or aggression. It is not natural that people should accept humiliation. Therefore, Islam demands, for the sake of self-defence and the ensuring of peace, that the Muslim *ummah* and those societies which make up the *ummah* to be strong enough so that no aggressor would ever be tempted to attack them, and that they should never be taken unaware by treacherous moves. The Glorious Quran states, **"Make ready against them your strength to the utmost of your power including steeds of war to strike terror into (the hearts of) the enemies of Allah and your enemies."** (8:60)

# Pillars of Islam

## 1. Shahadah (The declaration of faith)

- ❖ Its meaning and significance

## 2. Prayer (salat)

- ❖ Its preparation,
- ❖ Its performance and importance,
- ❖ Congregational prayers on Fridays and festivals,
- ❖ Times of prayer,
- ❖ The place of prayer,
- ❖ Private prayer,
- ❖ Delayed prayer.

## 3. Alms-giving (zakat)

- ❖ Its performance and its significance in the community.

## 4. Fasting (sawm)

- ❖ The way it is observed and its significance.

## 5. Pilgrimage (hajj)

- ❖ Its main observances and their significance.



# Shahadah

## (The declaration of faith)

- ❖ The very first requirement to declare one's faith in Islam is to pronounce Shahadah.
- ❖ It comprises of two fundamental beliefs of Islam (Oneness of Allah and prophethood of Hazrat Muhammad ﷺ).
- ❖ The entire edifice of Islam is established on the foundation of Shahadah.

The first of the five pillars is the *Shahadah*, "I bear witness that there is no god except Allah, and I bear witness that Muhammad is the messenger (Rasul) of Allah." (Mishkat) *Shahadah* is the keystone of Islam and the first and foremost belief in the teachings of all the Prophets. It consists of two parts. The first part, **I bear witness that there is no god except Allah**, contains the affirmation of the Oneness of God. It means that no one except the Allah is worthy of worship and obedience. Worship should be offered to Him alone because He and no one else is our Lord and Creator, Nourisher, Sustainer and Dispenser of Life and Death. Sickness and health, poverty and riches; in short, all manner of good and evil, gain or loss, lies solely in His control. Whatever living things exist on the earth, or in the heavens be they men or angels, are all His creatures and slaves.

Allah has no partners, neither does any one share His Divinity. Nobody can amend or alter His will or interfere with His function. Hence, Allah Almighty alone is worthy of devotion and worship. He alone is the Supreme Being, the Glorious One, to whom all our prayers and supplications should be addressed. He alone is the real Owner of the heavens and the earth, the Lord Sovereign. It is, therefore, necessary that all His commands and instructions are strictly obeyed and faithfully carried out. Against His commands, the commands of no one else should be heeded even if they are our parents or rulers or of the head of the community or a dear friend, or the biddings of our own heart.

The second part of the *Shahadah* consists of '**and I bear witness that Muhammad ﷺ is the messenger (Rasul) of Allah**'. In this the affirmation is made of the Prophethood of the Holy Prophet Muhammad ﷺ - that the Prophet Muhammad ﷺ is the Apostle of God. It means that he was raised up by the Almighty for the guidance of the world, and whatever he taught and preached such as; Divinity of the Holy Quran, the existence of the angels, the certainty of the Last Day, the Resurrection, the Judgement, the award of Heaven and Hell according to one's deeds on earth, is true and authentic. Indeed, all the truths he revealed to mankind are based on divine inspiration. Therefore, they are absolutely correct and beyond dispute. There is not the least excuse, the slightest reason, for doubting or questioning his words. The guidance he gave to men, the laws he laid down were divine guidance and divine laws that had been inspired to him by the Almighty Allah.

It is obvious that once we have accepted the Prophet as the true Apostle of God, it becomes obligatory for us to believe in his guidance, to adhere to his commands and to observe faithfully the *Shariah* he brought.



# Prayer

## (Salat)

### Meaning and Importance of Prayer

- ❖ Prayer is an exhibition of one's faith.
- ❖ Five daily prayers establishes a believer's strong and direct communication with Allah.
- ❖ Five daily obligatory prayers are the prescribed means of spiritual progress on a daily basis.

The second pillar of Islam is Prayer. It literally means 'to supplicate' and 'to pray'. Prayer in Islam means to worship Allah five times a day, as taught by the Holy Prophet ﷺ. Prayer is an important pillar of Islam. Allah Almighty says, **"Verily I am Allah there is none worthy of worship but Me, so worship Me and establish Prayer for My remembrance."** (20:14) Therefore, it is obligatory on every Muslim whether he is rich or poor, old or young, man or woman, ill or healthy to perform prayer.

Prayer prevents Muslims from shameful and indecent acts. It is a strong and effective shield against evil deeds. Allah Himself says in the Holy Quran, **"Undoubtedly, the prayer forbids one from indecency and evil thing."** (29:45)

Prayer is a regular means of purifying both body and soul. The ablutions before the Prayer with fresh water act as a refresher and cleanser. The Prayer itself purifies the soul from arrogance and hypocrisy, shirk and kufr. The Holy Prophet ﷺ likened a person who regularly performs prayer to a person who washes himself regularly in a stream of clean running water five times a day.

Prayer makes Muslims punctual. There are set timings for the prayers and they cannot be offered either before or after the time. Thus it teaches punctuality, which is very essential quality in order to lead a successful life.

Prayer refreshes faith. The various recitations in the prayer remind Muslims of their commitments to their God. It refreshes the belief of the worshipper in the Day of Judgment and enlivens in his memory the fact that Muslims have to appear before their Lord and give an account of their entire life. Five times daily, Muslims submit to their Lord and renew their covenant with Him. Thus, the frequency and timings of the prayers do not let Muslims forget the real purpose of their life in the maze of worldly activities.

Prayer creates the best discipline in Muslim society and it also teaches sympathy, love, equality and unity. When Muslims stand behind an *Imam* (who leads prayer) in congregational prayers, they demonstrate strict discipline and unity. This regular practice indeed makes them disciplined and obedient to one leader. In addition, these congregational prayers diminish the distances of high and low ranks, weak and strong, scholar and illiterate, king and beggar, rich and poor, and ruler and ruled.

Furthermore, congregational prayers help Muslims know the affairs of one another. Five Daily prayers, Friday Prayer and Eid prayers provide the best opportunities to solve the social problems of a Muslim community. This also leads to cooperation and brotherhood amongst them.



Daily prayers prepare Muslims for the observance of a life of virtue and obedience to God. It refreshes faith from which springs forth courage, sincerity, purposefulness, purity of heart, advancement of the soul and enrichment of morals.

## Preparations for the Prayer

### Wudu

- ❖ Wudu is the prescribed method of physical purification for the obligatory prayers and worship.
- ❖ Wudu is the divinely revealed method of purification.
- ❖ Wudu purifies both human body and soul.
- ❖ Wudu is an act of worship which gets believers minor sins forgiven.

Wudu (Ablution) is essential for performing Prayer. Offering prayer without Wudu is 'Haraam' (unlawful) and an extremely sinful act. The Holy Prophet ﷺ said, "The key to Paradise is prayer and the key to Prayer is purification (Wudu)." (Masnad Imam Ahmad)

Wudu is the act of washing those parts of the body which are generally exposed. It is performed in the following manner:

1. First of all, make sure that the water with which Wudu is to be performed is pure, clean and fresh (not used before) and its colour, taste and smell are unchanged.
2. Make an intention of performing the Wudu for offering Prayer. And recite:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah, most Gracious, most Merciful.*

3. Wash both hands up to the wrists three times, passing the fingers in between each other.
4. Cleanse (rinse) the mouth with a brush or finger, and gargle with water three times.
5. Sniff the water into the nostrils thrice and use the little finger of the left hand for cleaning.
6. Wash the face from the forehead to the chin-bone and whatever is the face in between the two ears three times.
7. Wash the right arm followed by the left from the tips of the fingers up to the elbows three times.
8. Wipe the whole head with wet hands; pass the wet tips of the index finger inside and the wet tips of thumb encircling outside the ears, and pass over the other surface of the hands over the nape and the sides of the neck.

9. Wash the feet up to the ankles, the right foot first and then the left, taking care to wash in between the toes, each three times.

At the end of the steps (completion of Wudu), recite;

اَللّٰهُمَّ اجْعَلْنِيْ مِنَ التَّوَّابِيْنَ وَاجْعَلْنِيْ مِنَ الْمُتَطَهِّرِيْنَ

*O' Allah! Make me one of those who repent for their sins:  
and make me one of those who keep themselves pure.*

And

اَشْهَدُ اَنْ لَا اِلَهَ اِلَّا اللهُ وَحْدَهُ لَا شَرِيْكَ لَهٗ وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ

*I bear witness that there is no god except Allah, who is One, Who has no partners,  
and I bear witness that Muhammad is His servant and apostle.*

## Obligatory Acts of Wudu

Allah Almighty says in the Holy Quran, "O you who believe! When you prepare for prayer, wash your faces and your hands (and arms) to the elbows, rub your heads (with water) and (wash) your feet to the ankles." (5:6)

Hence, the obligatory acts in the performance of Wudu are four:

1. Washing the face.
2. Washing both the arms from the tips of the fingers up to the elbows.
3. Wiping a quarter of the head with wet hands.
4. Washing both feet up to the ankles.



## Voiding Acts of Wudu

Following acts or circumstances invalidate the Wudu:

1. Answering the call of nature; discharge of semen or issue of worm or sandy stone or any impure matter.
2. The passage of wind.
3. Vomiting a mouthful of matter.
4. Emission of blood or puss from a wound etc., to such an extent that it passes the limits of the mouth the wound etc.
5. Loss of consciousness through sleep, drowsiness, etc.
6. Temporary insanity, fainting or intoxication.
7. Audible laughter during Prayer.

## **Ghusl (Bath)**

- ❖ Islam encourages believers to keep their bodies clean especially when some impurity is discharged.
- ❖ Generally bath is of three kinds: obligatory, Sunnah and desirable.

*Ghusl* (bath) is performed by the person who is in a state of major impurity which is caused due to marital relations, discharge or effusion of semen, menstruation or the period of childbirth.

The best way of performing *Ghusl* is; the person should have the *Niyyat* (intention) to cleanse the body from major impurity at the time of performing the bath. He should wash the hands up to the wrists thrice. The private parts must be washed thoroughly thrice (filth must be removed, if there be any, from any of the parts of the body). He should then perform an ablution, and lastly, he should wash thrice all the parts of the body, including the hair thoroughly (water should reach every part of one's body). The obligatory conditions that must be fulfilled for a valid performance of an obligatory *Ghusl* are:

1. To rinse the mouth thoroughly, so that all the parts are washed properly.
2. To sniff the water into the nostrils right up to the nasal bone.
3. To wash all the parts of the body thoroughly, including the hair.

## Tayammum

- ❖ Tayammum is the divine order to satisfy one's daily practice and habit of using water for ablution.
- ❖ Tayammum highlights the significance of Islam as the natural religion which helps every individual in every situation.
- ❖ Tayammum is to ease the problem of people suffering from shortage of water.

In circumstances when water cannot be found, or it is injurious to health, in such situations *Tayammum* (dry ablution) can be performed in place of *Wudu* or *Ghusl*.

Allah Almighty says, "...If you are ill or on a journey ....And if you do not find any water, then take clean earth (or sand) and rub it on your faces, and hands. Allah does not wish to put you in difficulty, but to make you clean..." (5:6)

The essential requisites for the performance of a *Tayammum* are:

1. To have the intention in mind to perform the *Tayammum* for the removal of impurities.
2. Place both hands lightly on the earth, sand, stone or any other object made up of sand or having dust on it.
3. Blow the dust off the hands and wipe the face with them once in the same way as done in *Wudu*.
4. Once again place both hands on the sand and wipe the right arm from the tips of the fingers up to the elbow with the left hand and similarly left arm with the right hand.
5. Finish with the same *Dua* as at the end of ablution.

All voiding acts of *Wudu* also invalidate *Tayammum*, but in addition *Tayammum* is nullified as soon as the cause of performing it is removed, i.e., if the sick person recovers, or, if recourse has been taken to it for lack of water, and access to water becomes possible.



## Azaan

- ❖ Call for Azaan is the divine anthem of Islamic belief.
- ❖ Azaan carries the complete message of Islam.
- ❖ Azaan is a symbol of Islam and unity of Muslims all over the world.

Azaan is the first call to Prayer. It is uttered in a loud voice to announce to the faithful that it is time for obligatory prayer and to invite them to offer it. It is the Sunnah of the Holy Prophet ﷺ to call out the Azaan for the five daily prayers and the Friday prayer. The Holy Prophet ﷺ said, "Allah and His angels pray with those in the first rows. And the caller to prayer is forgiven, for as far as his voice reaches and who hears him will confirm what he says. He will get a reward similar to those who pray with him." (Muslim Imam Ahmad)

A person who calls people for the congregational prayer is called a Moazzin. Before saying the Azaan should stand facing Holy Kabah. He should raise his hands to his ears, putting the tips of the forefingers in his ears and call in a loud voice the following words, pausing after every phrase:

1.

اللهُ أَكْبَرُ

*Allah is the Greatest.  
(FOUR TIMES)*

2.

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

*I bear witness that there is none worthy of being worshipped except Allah. (TWICE)*

3.

أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

*I bear witness that Muhammad (ﷺ) is the Apostle of Allah. (TWICE)*

4.

حَيَّ عَلَى الصَّلَاةِ

*Come to Prayer.*

*(saying it TWICE while turning only the face towards right)*

حَيَّ عَلَى الْفَلَاحِ

*Come to Success.*

*(saying it TWICE while turning only the face towards left)*

اللَّهُ أَكْبَرُ

*Allah is the Greatest.*

*(TWICE)*

لَا إِلَهَ إِلَّا اللَّهُ

*There is no god but Allah.*

*(ONCE)*

The following narration is added after phrase (5) in the Azaan of the Fajr prayer,

الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ

*Prayer is better than sleep.*

*(TWICE)*

Azaan is recited by men only. Azaan given by a female is not valid. It is not permissible to call out Azaan for a prayer before the beginning of the time of that particular prayer. Such Azaan will not be valid.

When the believers hear the Azaan they should listen to it in silence and repeat each phrase of the Azaan in silence immediately after the *Mua'zzin* has finished saying the phrase. And when the *Mua'zzin* says: *Hayya'alas Salat* and *Hayya 'alal falah*, the listener should say in reply: *Lahawla wala quwwata illa Bil-lah*.

When the Azaan is complete, the listener and the *Mua'zzin* recite *Durood* unto the Holy Prophet ﷺ followed by the following *Dua*:

اَللّٰهُمَّ رَبِّ هَذِهِ الدَّعْوَةُ الثَّامَّةُ وَالصَّلٰوةُ الْقَائِمَةُ اَتِ مُحَمَّدًا الْوَسِيْلَةَ وَالْفَضِيْلَةَ وَالْذَّرَجَةَ  
الرَّفِيْعَةَ وَابْعَثْهُ مَقَامًا مَّحْمُوْدًا الَّذِي وَعَدْتَهُ وَاَرْزُقْنَا شَفَاعَتَهُ يَوْمَ الْقِيَامَةِ  
اِنَّكَ لَا تُخْلِفُ الْبِعَادَ

O Allah! Lord of this perfect call and the prayer to be offered presently, grant Muhammad ﷺ the way of approach unto Thee and also eminence and raise him unto the glorious station Thou hast promised him and bestow his intercession on us on the Day of Judgement. Verily, Thou never go back on Thy word.



## Significance of Azaan

The *Azaan* is not only expressive of its aim and purpose but also richly, melodiously and eloquently with the spirit and the concept of Divine Unity.

The *Azaan* proclaims the Glory and Greatness of Allah, that He is the greatest. It contains the fundamental affirmations of Divine Unity and Apostleship of the Holy Prophet Muhammad ﷺ, and it summons to prayer. It also declares that prayer is the way to felicity in both the worlds and success and salvation cannot be attained without it.

Owing to these special features, the *Azaan* has become a complete and comprehensive call and proclamation of faith which instinctively appeals to the heart and the mind.

## Iqamat

- ❖ Iqamat is the second call to congregational prayer establishment.
- ❖ Wordings of Iqamat are the same as that of Azaan with the exception of "Indeed, prayer has begun."

Iqamat is the second call to prayer and is uttered immediately before the beginning of the obligatory prayer offered with the congregation. It is similar to the Azaan, but with the addition of the following sentence:

قَدْ قَامَتِ الصَّلَاةُ

*Prayer has indeed begun.*

This has to be uttered TWICE after *Hayya'alal-Falah*.

## The essential requisites (conditions) for offering Prayer:

- ❖ It is a must to fulfill every single condition of prayer.
- ❖ Deliberately missing any one of the conditions will make the prayer void.

Following are the essential requisites for offering Prayer:

1. The worshipper must be a Muslim.
2. The worshipper's clothes and body must be free from all impurities.
3. The place where the Prayer is to be offered should be clean.
4. The part of the body between the navel and the knees of a male worshipper must be fully covered, and the whole body except the hands and face of a female worshipper must be fully covered.
5. The worshipper must face the Holy Kabah.
6. The worshipper must form the *Niyyat* (intention) in his or her mind of the particular Prayer, *Fard* (Obligatory) or *Sunnah* or *Nafil* (Optional), he or she is about to offer.
7. The worshipper must observe the times and rules prescribed for the respective Prayers.
8. The worshipper must have performed the *Wudu* or *Ghusl* (if he was in a state of major impurity).

## Times of Prayers

- ❖ Allah has prescribed time for each obligatory prayer.
- ❖ The Holy Prophet ﷺ would always offer his prayers (*salah*) in the prescribed time.

Five daily obligatory prayers are offered at their prescribed times. They cannot be offered before their timings. The appointed time of *Fajr* prayer begins from the break of *Subhe Sadiq* (dawn) and ends at sunrise. The time for *Zuhr* prayer begins from the inclination of the sun to the west until the shadow of everything becomes double than the shadow at noon. The time of *Asr* prayer begins where the *Zuhr* time ends and lasts till (before) sunset. And the time for *Maghrib* begins from the sunset till the disappearance of evening twilight (*Maghrib* time lasts for at most 1½ hours after *Maghrib's* Azaan). *Isha* time begins after the evening twilight has vanished and lasts till (before) the dawn of *Fajr*.



Fajr	From dawn until just before sunrise.
Zuhr	After mid-day until afternoon.
Asr	From late afternoon until just before sunset.
Maghrib	After sunset until daylight ends.
Isha	Night until midnight or dawn.

## Number of Rak'aats

Prayer	Fard	Witr	Sunnah Muakkadah	Sunnah Ghair Muakkadah	Nafil
Fajr	2		2 before Fard		
Zuhr	4		4 before fard, 2 after		2
Asr	4			4 before Fard	
Maghrib	3		2 after Fard		2
Isha	4	3	2 after Fard,	4 before Fard	2 + 2

## Performance of Prayer

The Holy Prophet ﷺ said, "Say your prayer as you see me offering my prayers." (Bukhari)

1. After fulfilling the preliminary conditions, the worshipper stands erect facing towards Qiblah. First, he intends to perform the prayer. (The intention is called the willingness of the heart. The utterance of the words of mouth is suggested, but is not compulsory.)
2. Then he raises both hands up to the ears, saying *Takbir-e-Tehrima* (*AllahuAkbar* - God is the Greatest), then brings them down and places the right hand upon the left below the navel. Then, he recites:
  - a). Sana,

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ

O Allah, You are Pure and Praiseworthy. Your name is lofty and Your greatness is elevated and there is none besides You.

b). Ta'awwuz

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

*I seek refuge in Allah from the rejected Satan.*

c). and Tusmiyya,

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*I begin in the name of Allah, the most Beneficent, the most Merciful.*

Then he recites Surah Al-Fatiha,

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ① الرَّحْمَنِ الرَّحِيمِ ② مُلِكِ يَوْمِ الدِّينِ ③ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ④  
إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ⑤ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ⑥ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ⑦

*Praise be to Allah, the Cherisher and Sustainer of the worlds. Most Gracious, most Merciful; Master of the Day of Judgment. You we worship, and your aid we seek. Show us the straight way. The way of those to whom You have given Your grace, not those who earn Your anger, nor those who go astray.*

and either some verses of the Holy Quran, or a small surah such as Surah Al-Ikhlās:

قُلْ هُوَ اللَّهُ أَحَدٌ ① اللَّهُ الصَّمَدُ ② لَمْ يَلِدْ وَلَمْ يُولَدْ ③ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ④

*Say: He is Allah, the One and Only; Allah, the Eternal, Absolute; He does not beget, nor is He begotten; And there is none like Him.*

3. After saying the Takbir (Allah hu Akbar), he bows down in Ruku resting hands on knees keeping the back straight and says Tasbih of Ruku:

سُبْحَانَ رَبِّيَ الْعَظِيمِ

*Glory to my Lord the Great. (Three times)*

4. Then he again assumes the standing position, letting the hand remain on the sides for Qouma (Standing straight after Ruku) and says;

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ

*Allah listens to one who praises Him.*

رَبَّنَا لَكَ الْحَمْدُ

*O our Sustainer, praise is only for You.*



5. By saying *Takbir* (*Allahu Akbar* - God is the Greatest), he goes down for *Sajdah* that is to prostrate on the prayer-mat with knees, palms, nose and forehead touching the ground and says *Tasbeeh* of *Sajdah*;

سُبْحَانَ رَبِّيَ الْأَعْلَى

*Glory to my Lord, the most High. (Three times)*

6. Then after saying the *Takbir* he sits down erect for a while in a reverential posture, termed *Jalsah* and performs the second *Sajdah* exactly in the same way as the first one, saying the same words of *Tasbeeh*. By saying *Takbir* he stands upright. This completes a single *Rakaat*.
7. Then second *Rakaat* is offered in the same way as the first one with the exception of the recitation of *Sana* and *Tawuuz* which are meant to be recited in the first *Rakaat* only.
8. After the second *Rakaat* and second *Sajdah* is over, saying *Takbir* '*Allahu Akbar*', the worshipper sits down in the reverential posture called, *Qadat-ul-Ula* (first sitting) or *Qadat-ul-Akhira* (last sitting) as the case may be, and recites *Tashahhud*:

التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ ۖ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ ۖ السَّلَامُ عَلَيْنَا  
وَعَلَىٰ عِبَادِ اللَّهِ الصَّالِحِينَ ۝ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

*All our oral, physical and monetary prayers are only for Allah. Salutations to you,  
O Prophet, and Allah's peace and His blessings be upon you  
Blessings of Allah be upon us and on all those worshippers who are pious.  
I testify that there is none to be worshipped but Allah and I testify that  
Muhammad ﷺ is His worshipper and Messenger.*

9. If a person is praying three or four *Rakaats*, then he should stand up after reciting *Tashahhud* saying "*Allahu Akbar*" and start his recitation with "*Bismillah...*" and then *Surah Al-Fatiha*. In the third or fourth *Rakaat* of *Fard* prayer recitation of *Fatiha* is sufficient. There is no need to attach another *surah*. But a person praying *Sunnat* or *nafl* prayer should recite a *surah* after *Al-Fatihah*. After the recitation, he should continue to complete his third *Rakaat* (or fourth *Rakaat* if he is praying four *Rakaat*).
10. After the completion of the last *Rakaat* he should sit down in the reverential posture called "*Qadat-ul-Akhira*", and recite in addition to *Tashahhud*, the *Durood*:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَىٰ آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَىٰ إِبْرَاهِيمَ وَعَلَىٰ آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَّجِيدٌ ۝  
اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَىٰ آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَىٰ إِبْرَاهِيمَ وَعَلَىٰ آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَّجِيدٌ ۝

*O Allah, send Your mercy on Muhammad ﷺ and on his family as You have sent Your mercy on Ibrahim ﷺ and his family. No doubt, You are Great and Praiseworthy.  
O Allah send Your blessings on Muhammad ﷺ and on his family as You have blessed Ibrahim ﷺ and his family. No doubt, You are Great and Praiseworthy.*

And the following Du'a :

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

*O our Sustainer, grant us good in this world as well as the hereafter  
and save us from the punishment of the Hellfire.*

Then he turns his face to the right and says the Salam:

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ

*Peace be upon you and the mercy of Allah.*

Then he turns his face to the left and repeats the same. Now the Prayer is completed.



## Witr Prayer

- ❖ Witr prayer means three-Rak'at compulsory prayer offered at the end of Isha prayer.
- ❖ It is only Witr prayer, other than obligatory prayers which must be offered again, (Qadha) if missed.
- ❖ Witr prayer may also be offered after Tahajjud (mid-night) prayer.

Witr Prayer should be offered after the Fard and Sunnaht-ul-Mu'akkadah of Salat-ul-Isha. It consists of three Rak'ats. It differs from other Prayers in this respect, that in the third Rak'at, before one bows down for the performance of Ruku', one should say; 'Allahu akbar', raising the hands unto the ears and after placing them in the former position below the navel, one should recite the following dua called Du'a-e-Qunoot:

اللَّهُمَّ إِنَّا نَسْتَغْفِرُكَ وَنَسْتَغْفِرُكَ وَنُؤْمِنُ بِكَ وَتَتَوَكَّلُ عَلَيْنِكَ وَتُشْفِي عَلَيْنِكَ الْخَيْرَ وَنَشْكُرُكَ وَلَا نَكْفُرُكَ  
وَنَخْلَعُ وَنَتْرُكُكَ مَنْ يَفْجُرُكَ اللَّهُمَّ إِنَّاكَ نَعْبُدُ وَلَكَ نَصَلِّي وَنَسْجُدُ وَإِلَيْكَ نَسْعَى وَنَخْشَى وَنَرْجُوا رَحْمَتَكَ  
وَنَخْشَى عَذَابَكَ إِنَّ عَذَابَكَ بِالْكَفَّارِ مُلْحِقٌ

*O' Allah! We implore You for help and beg forgiveness of You and believe in You and rely on You and extol You and we are thankful to You and are not ungrateful to You and we alienate and forsake him who disobeys You. O' Allah! You alone do we worship and for You do we pray and prostrate and we betake to please You and present ourselves for the service in Your cause and we hope for Your mercy and fear Your chastisement. Undoubtedly, Your torment is going to overtake infidels.*

## The significance of the actions involved in the performance of Prayer

Muslims are required to begin the prayer with Takbeer 'Allah-o-Akbar' (Allah is the Greatest) which is the clear, eloquent and forceful affirmation of the Greatness and Majesty of Almighty Allah.

The postures of prayer inculcate humbleness and subordination among Muslims. Muslims express their humility and obedience through heart, tongue, hands and feet assuming different postures in the prayer. All bodily postures such as standing with respect, bending down in Ruku and prostrating in Sajdah show humbleness and submission to Allah. This humble presentation reduces pride and arrogance and makes Muslims more humble in nature and obedient to Allah.

## Congregational Prayer

- ❖ Muslim males are encouraged to offer their prayers in the Masjid.
- ❖ Congregational prayers ensure that every believer interacts with other members of the society.
- ❖ Islam does not like seclusion and isolation for an individual especially in the name of worship.

On hearing the Azaan, one should walk to the Masjid for the congregational prayer. It is very much appreciated to offer the obligatory prayers in a Masjid with the congregation. The Holy Prophet ﷺ said, the prayer a man offers in the Masjid with the congregation is twenty-five times more excellent in degree than that which he offers at home. He is also reported to have said that when someone walks to a Masjid after having performed ablution well (for congregational prayer), each of his steps upgrades his status (in the hereafter) and eliminates his sins. This is also explained in the Holy Quran that a worshipper earns good deeds and rewards on each step he takes to a Masjid for offering the congregational prayer.

The congregational prayer brings people together for the best purposes. It works against selfishness. It represents the purpose of Muslims' collective life. The community must uphold and establish prayer. Congregational prayer is a vital pillar of the Islamic system. Thus, whoever upholds it, upholds the system. Whoever abandons it, destroys the system.

## Friday Prayer

- ❖ Friday is a blessed day for Muslims. The Holy Prophet ﷺ declared Friday as the chief of all days.
- ❖ Friday is the day of special worship.
- ❖ Friday is the day of purity, worship, repentance and reciting Durood and Salam upon the Holy Prophet ﷺ.

Friday Prayer is very important in Islam. It is a congregational prayer and cannot be offered alone. It is obligatory for every Muslim except women, children, slaves, seriously ill people and travellers. It is more emphasized than 'Zuhr' prayer. The Holy Prophet ﷺ has given a strong warning to a person who leaves his Friday Prayer. He is reported to have said, **"Allah Almighty sets a seal on the heart of he who omits three consecutive Friday prayers due to laziness."** (Tirmidhi) In another Hadith, such a person is termed as a hypocrite.

Allah says in the Holy Quran, **"O you who believe! When the call is made for Friday Prayer, then hasten to the remembrance of Allah, and leave aside business. That is better for you, if you know"** (62:9).

According to the commandment mentioned above of Almighty Allah, sale, shopping or business must be abandoned immediately after the first Azan of Friday Prayer and preparation for the prayer be made.



It is the Sunnah of the Holy Prophet ﷺ to take a bath, and it is desirable to go to the Masjid before time, brush teeth with 'Miswaak', put on white or any clean cloths, wear oil and perfume (*Itr*) and to sit in the first row near Imam. The Holy Prophet ﷺ said, "A person who has a bath on Friday, cleanses himself fully, uses oil and perfume; then goes to the Masjid early in the afternoon and takes his place quietly without pushing or disturbing people; then he prays (Nafil prayer as much as he was able to pray); then sits quietly listening to the Khutbah, his sins between this Friday and the next Friday will be forgiven." (Bukhari)

After the Imam has sat on the pulpit in the Masjid, the second Azaan is called out. Then, the Imam delivers a *Khutba* in two parts consisting of Praise to Allah and prays for the blessing on the Holy Prophet ﷺ and some admonition to the congregation. He then prays to Allah for the welfare of all Muslims. Once this *Khutaba* begins, the whole congregation should listen to it in silence.

After that he leads two *Rak'ats* of the *Fard* of Friday Prayer and others follow him, as usual in congregational prayers. If a person misses the Friday prayer, he has to offer the routine *Zuhr* prayer.

Friday prayer exhibits the best discipline in Muslim society. It also teaches sympathy, love, equality and unity. When Muslims stand behind an Imam (who leads prayer), they demonstrate strict discipline and unity. This regular practice indeed makes the whole society disciplined and obedient to one leader. In addition, it also diminishes the distance between high and low ranks, weak and strong, scholar and illiterate, king and beggar, rich and poor, ruler and ruled. This closeness creates a spirit of brotherhood and strengthens the spirit of mutual affection in the Muslim community.

## Eid Prayer

- ❖ Eid is a thanksgiving day and Eid prayer is the thanksgiving prayer to Almighty Allah.
- ❖ Eid prayer reflects the unity and fraternity of Muslims.
- ❖ Eid prayer is two Rak'aat. It should be offered in congregation before Khutba is delivered in Arabic.
- ❖ There is no Azaan or Iqamat for the Eid prayers.

There are two Eids: Eidul Fitr is observed on the 1st of Shawwal after completion of the sacred month of Ramadan and Eidul Adha is observed on the 10th of Dhil-Hajj. The prayer of both Eids is 'Wajib' (compulsory) and it is a sin to omit Eid prayer without any valid reason.

The time for the Eid prayer begins after the sun has risen and lasts till meridian. It is desirable to delay the offering of Eidul Fitr somewhat and to hurry when offering Eidul Adha.

Eid prayer comprises two Rak'aats. There is no Nafl prayer before or after the Eid Prayer. There is no Iqamat or Azaan for Eid Prayer. Hazrat Ibn-e-Abbas رضي الله عنه reports, **"No doubt, Prophet Muhammad ﷺ used to pray two Rak'aats only for Eid Prayer. He did not pray anything before or afterwards."** (Bukhari)

Two Rak'aat of Eid prayers should be offered in the same manner as the two Rak'aat of the usual prayer except that there are three *Takbeers* in the first Rak'aat before the recitation of *Sana* immediately after *Takbeer-e-Tahreema* and three *Takbeers* in the second Rak'aat after the recitation of the attached *surah* and before *Ruku*. With each extra *Takbeer*, the hands should be raised up to the earlobes as in *Takbeer-e-Tahreema*.

After the Prayer is over, the Imam mounts the pulpit and delivers two Khutbas or sermons in Arabic with a short pause in between. It is compulsory for the congregation to listen to these sermons in silence. At the time of Eidul Fitr, the Imam explains the commandments regarding the payment or distribution of *Sadaqatul Fitr*; and on the occasion of Eidul Adha, the commandments about the sacrifice of animals.

Eid Prayer is a handsome and organized demonstration of unity in purpose and in action. It expresses effective solidarity among Muslims, and of public order and mutual response. It is a positive answer to the most vital problems of humanity rising from racial discrimination, social castes and human prejudices. In the congregation of Eid Prayer, there is no king or subject, rich or poor, white or black and first or second class. All worshippers stand and pray shoulder to shoulder in the most disciplined manner, regardless of any worldly considerations.

The Eid congregation gives an opportunity to share the joys of celebration. It not only represents the perfect discipline of the Muslim nation, but also helps develop fraternity in the society.



## Masjid (Place of Prayer)



- ❖ Masjids are the most sacred places for Muslims.
- ❖ The Holy Prophet ﷺ says, *'The entire earth is made Masjid for me.'*
- ❖ Every Masjid is the spiritual extension of Masjid-e-Haram and Masjid-e-Nabawi.
- ❖ To offer one prayer in congregation in the Masjid earns reward up to 700 times.

Masjids are built for offering the prayer-services. It is a place which is reserved for the performance of the daily five obligatory prayers in congregation. Almighty Allah says, **"All the Masjids as places of worship belong to Allah. Therefore do not call upon anyone besides Allah."** (72:18) Masjid, being the primary place of congregational prayer proclaims man's abiding relationship with God. It is a symbol of feelings of brotherhood, equality and compassion that must exist amongst the believers. Once a place is declared a Masjid, it will remain a Masjid forever (till the Doomsday).

Masjids are the spiritual centers of Muslims and spring-wells of blessings, guidance and reformation. One of the first acts of the Holy Prophet ﷺ on reaching Madinah was to build a Masjid. Apart from congregational prayer, this Masjid served as a school, a reception centre for visitors, travellers and the needy, mobilization point for armies, treasury for the collection and distribution of Zakat, a court of law for the settling of disputes and the passing of sentences. This masjid was the centre of the whole community.

Every congregational prayer must be led by an Imam (leader) whose movements are followed by the congregation without exception. The worshippers must stand behind the imam in straight rows, foot to foot and shoulder to shoulder without any discrimination. The congregational prayer in the Masjid is thus a constant reminder to Muslims to uphold unity, equality, brotherhood and concern for others. It motivates the believers to do good and avoid evil.

A Masjid is a House of Allah and all veneration and respect must be paid to it. Following are the morals and desirable acts regarding Masjids:

- ❖ It is forbidden to enter the Masjid while the foul smell of garlic, onion or tobacco, and likewise comes from one's mouth or that one's clothes give out a bad smell.
- ❖ It is forbidden to jump over the heads and shoulders of the assembled congregation, or to pass in front of someone who is engaged in his prayer.
- ❖ One must not raise his voice except for remembrance. It is not allowed to talk loudly in a Masjid, or indulge in idle talk or gossip, or discuss laughable matters.
- ❖ One should try utmost to suppress the sound of a sneeze. Likewise, restrain (or suppress the sound of) coughing, belching and yawning.
- ❖ It is forbidden to stretch out legs towards the Qiblah and to stretch them out towards any direction in the Masjid is opposed to etiquettes.
- ❖ It is strictly forbidden to run or put heavy steps or to put or drop something like a stick, umbrella noisily in Masjid.
- ❖ Infants and very small children should not be taken inside the Masjid.
- ❖ Sleeping, buying or selling is forbidden in a Masjid.



## Delayed Prayer

- ❖ Muslims are required to offer prayer on its prescribed time.
- ❖ If a person has missed or delayed any single obligatory prayer, it must necessarily be compensated by offering it afterwards.

Performing an obligatory prayer after the expiry of its specified time is called delayed prayer (*Qadha*). It is a very great sin to neglect one's obligatory prayer deliberately and delay its performance without a valid reason so much so that the time for it expires. If an obligatory prayer has not yet been performed and its time has already expired, it is compulsory to offer the missed (*Qadha*) of that prayer without any delay. To deliberately delay performing the *Qadha* prayer is also a sin.

Those who deliberately delay their prayers are referred in the Holy Quran as neglectful of prayer, "**So woe to those worshippers, who are neglectful of their prayers**", (107:4,5).

Only *Qadha* of Fard and Witr prayer is made. *Qadha* of Sunnat and Nafl prayer is not necessary. If someone has missed only one-day prayers, he must offer them in proper order. However, if the number of missed prayers is six or more, they can be performed without any order at any time except the three *Makroh* times. It is not necessary to wait for any particular time to perform *Qadha* prayer. Several *Qadha* prayers could be performed all at once.

The obligation of the Fard prayer is never waived. No amount of repentance can secure exemption from the prayers which have not been performed in the past. Even a lifetime of Fard prayers not performed must be fulfilled by means of *Qadha* Prayer. The Holy Prophet ﷺ said, "**The first question on the Day of Judgement will be asked about prayer. If one succeeds in it, he will succeed in all, and if he fails in it, he will suffer, and he will be ruined.**" (Mau'jam al-awsat At-Tibrani) Therefore, Muslims must be punctual in performing prayers punctually. If someone has missed either one or many prayers, he should offer them as soon as possible.

## Private Prayer (Du'a)

- ❖ Regular prayer is to be performed at appointed timings while private prayer (Du'a) is the supplication to Almighty Allah.
- ❖ Du'a is the essence of worship.
- ❖ There is no condition, timing, place or posture for Du'a.

Supplication to God means humble petition to Him for something which may be worldly or otherworldly. Almighty Allah says, **"I accept the prayer of the supplicant when he calls upon Me."** (2:186) In Islam, supplication to God is equivalent to prayer to God in general, but not to ritual prayer. The Arabic terms employed for supplication or prayer to God, in general are 'Du'a' and 'Su'al' (asking). While the word used for ritual prayer is 'Salat'.

Supplication to Almighty Allah is a devotional act. It is an earnest and humble request to God for His grace and necessarily involves praise of God in Him with humility and total submission. The Holy Prophet ﷺ regarded it as the marrow of all forms of worship. He is reported to have said, **"Supplication is the essence of worship."** (Tirmidhi) In another tradition he said, **"Nothing is dearer to Allah than supplication."** (Ad-Durul Mansoor) Almighty Allah also appreciated, in the Holy Quran, the act of supplication, as **"Pray to Me, I shall acknowledge your call"** (Al-Momin-60).

Supplication is an expression of man's needs to his Creator. Believers should supplicate for the well-being of this life and the salvation and well-being in the hereafter. The Holy Quran instructs to pray for both well-being. **"There are some who pray: 'Lord, grant us [good] in this world.' These people have no portion in the hereafter. There are others who pray: 'Lord, grant us good in this world as well as in the world to come, and safeguard us against the punishment of Hell.' It is these people for whom there will be a goodly recompense, because of that which they have earned. God is swift at reckoning"** (2:200-202).

The observance of certain praiseworthy manners perfects supplication as a devotional act. A believer must pay complete concentration towards God. The prayer should begin with praise of Allah and Durood on the Holy Prophet ﷺ and end with the exaltation of Allah and Durood on the Holy Prophet ﷺ. It is recommended to sit respectfully facing Qibla keeping the eyes down. Hands should be raised respectfully; hands should be open and uncovered. A believer should pray for every Muslim male and female, especially for parents. A supplication made by following these manners becomes an effective means of drawing forth divine grace.



# Alms-giving

## (Zakat)

- ❖ Zakat is an obligatory worship due upon a Muslim's annual saving with 2.5 percent.
- ❖ Zakat generates the sense of devotion and worship to Allah, sympathy with poor, needy, destitute and love for fellow beings.
- ❖ Zakat is the back-bone of Islamic financial and economic system. It circulates money in all classes of society.

Zakat literally means purification. In Islamic terminology, it means the amount in kind or cash, which a Muslim of means must pay annually on cash, gold, silver, trade goods, minerals, agricultural produce and cattle, to a deserving fellow Muslim. Zakat was made compulsory on the first of Ramadan in the second year after Hijra. Zakat too is one of those practices which had been made obligatory in the revealed books of all previous religions. Zakat is also known by different names such as 'poor due', 'poor rate', and 'poor tax'.

**"Keep up prayer and pay Zakat"** is the constant theme of the Holy Quran. Allah considers prayer and the 'poor due' (Zakat) as the twin foundation stones of practical faith. The image of a true Muslim is set forth by the Holy Quran as, **"Lo! Those who believe and do good deeds and establish prayer and pay the Zakat, their reward is with their Lord"** (2:277).

While prayer is a physical form of worshipping Allah, Zakat is a material form. Allah's beloved Prophet ﷺ said, **"Allah has made Zakat obligatory simply to purify your remaining property."** (Mustadrik Imam Hakim) He described Zakat as wealth taken from the rich and given to the poor.

By the obligation of Zakat, Islam teaches people that the poor and the deprived have a right in the wealth of the rich and constantly exhorts the rich to meet that obligation. If they do not fulfil this duty, they will be called to account.

Zakat is a symbol of one's obligation to recognize the rights of others and to be in sympathy with them in pain or sorrow. It is the practical expression of sympathy among the human beings for mutual help and assistance. Zakat, first and foremost, makes it plain to people that their entire 'possessions' are the gift of Allah and they have to spend it as per His commands. Secondly, it dissuades the servants of Allah from living in society as the indifferent and selfish creatures.

## The religious significance of Zakat

In the Holy Quran, there are twenty places where 'establish Salat' is mentioned and immediately followed by 'Pay Zakat'. Besides, the importance of Zakat may be judged from the fact that the word Zakat has occurred 32 times in the Holy Quran.



The believers, by paying Zakat, fulfil one of the obligatory duties of Islam. In this connection, they are entitled to get a great reward in this world as well as in the hereafter. The amount paid as Zakat will be manifoldly requited in the hereafter. Besides, it will also bring forgiveness and mercy from Almighty Allah. The Holy Quran states, **"If you lend Allah a goodly loan (i.e. spend in Allah's Cause) He will double it for you, and will forgive you. And Allah is most ready to appreciate and to reward, most Forbearing"** (64:17), and **"Who is he that will lend to Allah a goodly loan, then (Allah) will increase it manifold to his credit (in repaying), and he will have (besides) a good reward (i.e. Paradise)"** (57:11).

Zakat purifies the heart from miserliness, selfishness and greed. It purifies the money itself. Allah asked the Holy Prophet ﷺ to take Zakat from the believers so that they might be purified. Allah says, **"Take Sadaqah (alms) from their wealth to purify them and sanctify them with it,"** (9:103). The purification, this verse refers to, is the purification of the heart from greed and selfishness. Zakat not only purifies the heart from these impurities, but it also creates superior moral virtues such as generosity, thankfulness and sacrifice for the sake of Allah.

The Holy Quran repeatedly says that the sign of a true Muslim is that he pays the poor due and alms for the pleasure of Allah alone. This is why Zakat has also been called "an expenditure in the way of Allah." Thus, those who give Zakat demonstrate that they value the love of Allah over everything else and that the love of wealth cannot come in their way.

The wealth on which no Zakat is paid will bring suffering and punishment in this world and the hereafter. The Holy Quran states, **"And those who hoard up gold and silver [the money, on which Zakat has not been paid], and spend it not in the Way of Allah, -announce unto them a painful torment."** (9:34)

All such wealth is destroyed on which due Zakat is not paid. The Holy Prophet ﷺ said, **"Any wealth that includes the amount of Zakat is destroyed."** (Bukhari)

It is a sign of disbelief to deny paying Zakat. Hazrat Abu Bakr ؓ, the first caliph, who said that there was no difference between Salat and Zakat. He decided to fight those who refused to pay Zakat.

## **The significance of Zakat in the community**

Zakat is a positive effort to create social and economic equality among the society members. It improves fraternity among people and consolidates the solidarity of the society. It abolishes class conflict because, by giving Zakat, the rich of society are known as well-wishers of the poor. So, Zakat creates a love and a sense of fraternity in the minds of the poor for the rich. It eliminates arrogance on the part of the giver and humiliation on the part of the receiver. The moral that Zakat conveys is that a Muslim must not be selfish and too fond of worldly possessions, but he must always be ready and willing to help his Muslim brothers by all means.

Zakat generates the feelings of mercy, gentleness and kind-heartedness for the poor Muslims. Giving others financial help naturally brings spiritual happiness and inner satisfaction. Therefore, a regular payer of Zakat is always joyous, content and a source of benefit for the community. He not only enjoys peace of mind and happiness, but also gets the utmost respect from the rest of the society. The Holy Prophet ﷺ has appreciated all such people in these words, **"Do not envy anyone except the one whom Allah has granted wealth, and he spends it continuously in His Path."** (At-Targheeb-wa-Tarheeb)



Zakat is the backbone of the Islamic financial system; it is the great promoter of wealth circulation throughout society, which is one of the main features of an active and healthy economy. It discourages hoarding and concentration of wealth. By virtue of Zakat, the flow of wealth continues from the wealthy to the destitute. If wealth concentrates in the hands of a few rich people, the poor will not benefit. Zakat prevents the accumulation of wealth in few hands. Consequently, the whole society benefits from this circulation of wealth brought by Zakat.

Zakat is the major source of revenue needed to generate support for various vital causes such as creating more opportunities for employment and helping the nation's widows, orphans and the poor.

Thus, Zakat strengthens the Islamic community at large and it adds to society's wealth and helps in the creation of a means of earning for the destitute and needy. It helps the poor and supports the Muslim community.

## Rate of Zakat

Rate of Zakat was fixed by the Holy Prophet ﷺ

Zakat is to be paid once a year on savings, at the rate of two and a half percent. This rate applies to a current year's income as well as on the accumulated income of the past, bank savings and deposits, prize bonds, gold and silver jewellery and on all trading goods. The rate for cattle and agricultural produce is different.

The quantity of different things, on which the payment of the Zakat is compulsory, is as follows:

Wealth on which Zakat is payable	The amount which determines the payment of Zakat	Rate of Zakat
Gold, Silver and their ornaments	<b>Gold:</b> 7 ½ tolas or 87.48 grams <b>Silver:</b> 52 ½ tolas or 612.36 grams	2.5 percent of the existing value
Cash in hand or at a bank or prize bonds	Value of 52 ½ tolas or 612.36 grams of silver	2.5 percent of the amount
Trading goods	Value of 52 ½ tolas or 612.36 grams of silver	2.5 percent value of the goods
Agricultural produce	653kg. per harvest	5 % produce in case of irrigated land; 10 % of produce from rain-fed land.
Cows and buffaloes	30 in number	For every 30, one 1-year-old calf; For every 40, one 2-year-old calf
Goats and sheep	40 in number	One sheep or goat for first 40 to 120; Two sheep or two goats for 121 to 200, Three sheep or three goats for 300; One more for every 100

Camels	5 in number	5 to 9 camels; one goat, 10 to 14 camels; two goats, 15 to 19 camels; three goats 20 to 24 camels; four goats 25 to 35 camels; a one-year-old camel 36 to 45 camels; a two-year-old camel
Produce of mines	Any quantity	20 % of the value of produce.

Zakat is not due on kids, mad persons and insolvent debtors. Necessities of life, such as dwelling houses, articles of clothing, household furniture, armours and weapons are also exempted from Zakat.

## Distribution of Zakat

- ❖ Distribution of Zakat to the eight different categories of people is prescribed by Almighty Allah in the Holy Quran in *Surah Al-Tauba*.
- ❖ Zakat money should be distributed according to the law of Shariah. The nearest is the most deserving.

The people to whom Zakat can be paid relate to the eight categories. They have been described in the 60th verse of *Surah Al-Taubah*. In this verse the heads on which Zakat is to be spent have been described:

"As a matter of fact, As-Sadaqat (Zakat collection) are only for the needy and the indigent, and for those who are employed to collect them, and for those whose heart are to be won over and for the ransoming of slaves and for helping debtors and for the way of Allah and for the hospitality of the wayfarers." (9:60)

### 1. The Poor (Fuqara)

'Fuqara' are those who possess money or property that is below the minimum prescribed amount for Zakat. They are those who do not have the food they need for a day and a night.

### 2. The Needy (Al-Masakeen)

They are more destitute than the poor and are compelled to beg for their food.

### 3. And those employed to collect Zakat

They are the people who have been employed to run the institution of the almsgiving. They are those who collect Zakat from the people concerned, and give that Zakat to those who deserve it.



#### **4. New Converts to Islam (Whose hearts are to be won over)**

These are the people who are paid Zakat to reconcile their and their relatives' hearts to Truth, or make them establish themselves firmly in Islam.

#### **5. Slaves (for their freedom)**

This payment of Zakat is meant to release slaves from slavery.

#### **6. The debtors**

This group includes people who are financially unable to settle and repay their debts.

#### **7. In the cause of Allah**

This includes those who are working in the cause of Allah, Islamic scholars and students who study and preach Islam. Furthermore, all those organizations and institutions can also be given Zakat which are working for the promotion of the cause of Islam.

#### **8. Wayfarer**

Zakat money may be spent for the travellers who have no money to meet the basic needs of life and to return home. Such people are given Zakat enough to secure their getting back home.

#### **People not entitled to receive Zakat:**

1. Those on whom payment of Zakat is obligatory.
2. The descendants of the Holy Prophet ﷺ (Syed), however poor they may be.
3. Father, mother, grandparents, son, daughter, grandchildren, husband and wife.
4. Non-Muslims.
5. Workers and servants as their wage or remuneration for their services.

Relatives should be given preference in giving Zakat over non-relatives. Ordinarily, the Zakat in a town should be distributed among its own inhabitants. If, however, deserving people are not available, Zakat can be given to people in emergencies: floods, earthquakes etc. Goods of necessity can also be purchased and given as Zakat. And it is not necessary to inform the recipients that the money or goods being given to them is Zakat. It is not allowed to give Zakat on the coffins or burial expenditure or to retire loan of deceased. It is also forbidden to spend Zakat money on the construction of Masjid, educational institutions, bridges or any other public utility because according to Islamic teachings, the recipients of Zakat must have complete ownership and possession of the given Zakat, which is not found in the said conditions.

## Sadaqa-tul-Fitr

- ❖ Without the payment of Sadaqa-tul-Fitr, fasts of the month of Ramadan are not accepted by Almighty Allah.
- ❖ According to a Hadith, **"Fasts keep hanging between the earth and the heavens until the Sadaqa-tul-fitr is paid by a fasting person."** (At-Targheeb-wa-Tarheeb)

Sadaqa-tul-Fitr is a charity, the annual distribution which is essential (*wajib*) for every Muslim, male or female, minor or adult who possesses means of the value which makes him or her liable for Zakat. However, the head of the family is allowed to pay Sadaqa-tul-Fitr on behalf of every household member.

Sadaqa-tul-Fitr must be paid in the month of Ramadan preferably before the Eid prayer. Nevertheless, if someone fails to pay it before the Eid prayer, he should still pay even after the Eid prayer.

The amount of Sadaqa-tul-Fitr is 1.63 kg of wheat or its value which is to be paid to all those who deserve Zakat.

Sadaqa-tul-Fitr is meant to provide every Muslim with the opportunity to celebrate and participate in the happy occasion of Eid-ul-Fitr. According to the Hadith of the Holy Prophet ﷺ, this charity becomes recompense of all the minor sins committed unintentionally during the month of Ramadan.



# Fasting

## (Sawm)

- ❖ Fasting is the month long abstinence of food, drinks and marital relations from dawn to sunset.
- ❖ People exempted from observing fast are sick, very old, physically not fit, women in menstruating period, or in childbirth.
- ❖ In the month of Ramadan, the Holy Prophet ﷺ never denied any beggar's request.

Fasting is one of the five pillars of Islam. It is only next in importance to obligatory prayers. The literal meaning of fast is abstinence. In Islamic terminology, it means to abstain from eating, drinking, smoking, marital relations and not allowing anything to enter into the stomach from the break of dawn till sunset. Every year, Muslims fast every day of Ramadan, the ninth month of the Islamic calendar.

Fasting was made obligatory for Muslims in 2nd A.H. Allah has commanded this sanctified duty and enjoined it on the Muslims, as He had enjoined it on the believing nations before. It is stated in the Holy Quran, "O believers! Fasting has been prescribed for you as it was prescribed for those before you so that you may attain piety" (2:183).

Fasting does not merely mean to abstain from eating and drinking. It is, in fact, an apparent sign of obedience, submission and servitude to Almighty Allah. By fasting, a Muslim expresses his submission to Allah's command, he responds to His will, and exerts control over his own desires and wishes at God's behest. The Holy Prophet ﷺ said, "Whoever does not give up forged speech and evil actions, Allah does not require his hunger and thirst, (i.e. Allah will not accept his fasting)." (Bukhari)

The holy month of Ramadan is a great blessing for Muslims as the Holy Quran was revealed to the Holy Prophet ﷺ in this month. It is in this month that obligatory fasting was enjoined on the Muslims. Almighty Allah says, "Ramadan is the (month) in which was sent down the Quran as a guide to mankind also clear (signs) for guidance and judgement (between right and wrong). So every one of you who is present (at his home) during that month should spend it in fasting" (2:185).

The month of Ramadan is an opportunity to develop qualities of endurance and self-restraint, to control anger and a fiery or malicious tongue. It is a time to awaken compassion and solidarity with others and in particular with the poor. Ramadan is, above all, an opportunity to reorient oneself to the Creator and the natural path of goodness and God-consciousness. The Holy Prophet ﷺ elaborated the excellence of Ramadan so simply and eloquently:

"The blessed month has come to you. Allah has made fasting during this month obligatory upon you. During it, the gates to Paradise are opened and the gates to hellfire are locked, and the devils are chained. There is a night (during this month) which is better than a thousand months. Whoever is deprived of it good is really deprived (of something great)." (An-Nisai)

## Significance of Fasting

- ❖ It is obligatory upon Muslims to fast in the month of Ramadan.
- ❖ Fasting of a believer is the most beloved, virtuous act in the sight of Almighty during the month of Ramadan.

### Religious Significance

Fasting is the third pillar of Islam. It is obligatory upon every adult, sane, healthy and resident Muslim. The obligation of fast denotes piety and abstinence from sins. It signifies the state of mind which restrains man from indulging in vice and sins, and induces him to devote all his energies to virtue and good deeds.

The first and foremost quality of the fast is that it creates piety and fear of Allah. The Holy Quran, Hadith and the human reason provide ample evidence to this effect of fasting. It is explicitly stated in the Holy Quran, **"O you who believe, fasting is prescribed for you, so that you may ward off evil."** (2:183) The Holy Prophet ﷺ said, **"Fasting is a shield for you."** (Masnad Imam Ahmad) (As it saves you from sins in this world and would protect you from hell in the hereafter.) **"Fasting is a shield against sins"** is a reaffirmation of the fact that fasting makes a man pious.

One of the utmost benefits of fasting is the pardon of sins granted by Allah due to sincere and earnest worshipping during the month of Ramadan. Holy Prophet ﷺ said, **"Whoever spends the month of Ramadan in complete faith and self-rectification, his previous sins will be forgiven."** (Agreed upon)

Fasting also strengthens one's faith in the Sovereignty of Allah. It is a communion with Allah and strengthens his relationship with the Creator. Throughout the month, one is reminded of the importance of pleasing his Master and worshipping only Him in order to pave the way for the success in this world and salvation in the hereafter. The holy Prophet ﷺ said, **"A fasting person is in a state of worship, even when (asleep) in bed, except when he backbites another Muslim."** (Ad-Dailami)

Fasting is an institution where man improves the moral and spiritual condition of himself. When a man abstains from eating and drinking, keeps his desires in check for a whole month and spends most of his time in prayers and good deeds, he instinctively develops distaste for evil and can easily withstand the inviting temptations of satan.

Besides eating and drinking, man feels a sense of obedience towards his Creator and observes the month of Ramadan keeping a control over his thoughts, acts and deeds. To listen to idle gossip, spread rumours, backbite, lie, inflict pain on others through words or actions are acts condemned by Allah. One has to control himself even if it means leaving the company of evil-doers so as to keep away from listening to useless talks.

It should also be remembered that during the month of Ramadan the spiritual recompense (reward) of Nafil is equal to that of Fard; and that for every good act the reward during this month is 70 times. Whereas Almighty Allah promises the great reward for the person, who fasts in this month. In a Hadith-e-Qudsi, **"Fasting is (exclusively) for Me, and I will reward it."** (Bukhari)



## Significance of Fasting in the Community

Fasting is a universal spiritual and moral training program held annually. It instils unity and brotherhood amongst Muslims, as every Muslim around the world undergoes the same feelings. Each of them understands the pangs of hunger of the poor which develops a sympathetic feeling toward the poor and needy and they are incited to help and uplift them. Fasting during the month of Ramadan gives a sense of compassion and humanity. It creates a spiritual and emotional kinship among the Muslims and removes barriers between the rich and poor. The entire atmosphere of the Muslim community experiences a sense of calm, peace, love and caring for mankind. Virtues of goodness automatically arise in every heart for doing good, such as, to feed the hungry, to clothe the naked, to help those in distress, to participate in any good work being done and to prevent evil. The Holy Prophet ﷺ accordingly had declared Ramadan as **'the Month of Sympathy'**, i.e. a month when the sufferings of the poor and the hungry must be attended to.

It was the practice of the Holy Prophet ﷺ that during the month of the fast (Ramadan) he never denied a beggar's request. According to a tradition, when it was the month of Ramadan, he (the Holy Prophet ﷺ) emancipated every slave and gave charity to everyone who asked for it. Hazrat Ibn-e-Abbas ؓ further stated, "Allah's Apostle (ﷺ) was the most generous among mankind, and he was (particularly) most gracious in the month of Ramadan."

The keynote of fasting is self-discipline and self-control. Fasting is an institution for the improvement of the moral and spiritual condition of man. It makes a Muslim disciplined and steadfast in his habits. Moreover, abiding by the timings of observing the fast and opening it, one learns to be punctual and to manage his time in an organized manner. Dependence on the barest minimum diet also promotes the spirit of sacrifice and contentment. Fasting is the best way of getting accustomed to hardships. For this reason the Holy Prophet ﷺ regarded this month (Ramadan) as **"the Month of Patience"**. (Mishkat)

Fasting in the month of Ramadan results in punctuality and self-discipline of the individuals, sympathy with poor, needy and destitute, and love for other fellow beings.

## Method of Fasting

- ❖ It is recommended to eat Sehri (mid-night meal) before beginning of fast.
- ❖ Intention for fasting is to be made before Azaan-e-Fajr.
- ❖ All the restrictions of fasting are applied on a person from Fajr till Azaan-e-Maghrib.
- ❖ Deliberate eating or drinking voids the fast.

Fasting during the whole month of Ramadan is obligatory for all Muslim adults, both male and female; but it is not obligatory for insane and minor children. Travellers, females who are in a state of exemption and sick people are relieved from fasting temporarily during the month of Ramadan. However, they have to compensate afterwards. Allah says, **"...whoever among you sights the moon let him fast in it. And whoever is ill or on a journey, then an equal number of fasts on the other days (to be kept)"** (2:185).

Before keeping a fast, it is a tradition to get up at night for Sehri. Eating Sehri is highly desirable and entitles a person to spiritual recompense (rewards). Holy Prophet ﷺ said, "Allah and His angels send blessings on people who eat Sehri." (Ibn-e-Habban) The Sehri can be eaten till the last moment; but before real dawn. Allah says, "...eat and drink until you can discern the white streak of dawn from the blackness of night; and then continue fasting until nightfall" (2:187).

The Niyyat (intention) for the fast should then be made. The Niyyat may be made in one's own language, or one may say the following:

وَبَصُومِ غَدٍ نَوَيْتُ مِنْ شَهْرِ رَمَضَانَ ط

*I intend to keep tomorrow's fast of Ramadan*

After making this Niyyat and from the moment of the break of real dawn till the setting of the sun, he or she is now subject to all the restrictions and prohibitions associated with a fast. Eating, drinking, smoking, taking of medicine, or anything else by mouth, and matrimonial relations are all forbidden in the state of fasting. A fasting person is also obliged to avoid all sinful activities from dawn till dusk. Muslims carry out their normal day in regular prayers, Quranic recitation, helping others, controlling anger and hunger, thirst and desires, thoughts and deeds. Holy Prophet ﷺ said, "Fasting is a shield and anyone who is fasting, he should neither say anything abusive and vulgar nor he should shout. If any other person says anything abusive to him or fights with him then he should say to him 'I am fasting.'" (Muslim)

It is traditional to break the Iftar (fast) with a date, or water immediately after the setting of the sun. The Holy Prophet ﷺ said that Allah said, 'Among My servants, I love the one most who are quick in Iftar.'

The following supplication should be made after breaking the fast:

اللَّهُمَّ إِنِّي لَكَ صُمْتُ وَبِكَ آمَنْتُ وَعَلَيْكَ تَوَكَّلْتُ وَعَلَى رِزْقِكَ أَفْطَرْتُ

*"O Allah! I fasted for Thee and I believe in Thee, and I put my trust in Thee, and with the sustenance Thou hast given me I now break the fast."*

After the obligatory Isha prayer, during the month of Ramadan, Muslims offer special Ramadan prayer called, Taraweeh.

### Acts invalidating fasts:

- ❖ Deliberately eating or drinking.
- ❖ Smoking.
- ❖ To keep anything in the mouth that melts, such as sugar.
- ❖ Bleeding from teeth (only if blood goes into the throat and taste is felt).
- ❖ Swallowing something which is not used as an article of food or drink, or as a medicine.
- ❖ Injecting some liquid medicine into the body.



- ❖ Intentional vomiting.
- ❖ The entering of water in the throat while gargling.
- ❖ Matrimonial relations.

All these things nullify the fast. One has to compensate for it by fasting a day after the month of Ramadan. This is called 'Qadha fast'. However, if a person deliberately or intentionally breaks his fast by eating or drinking, he must observe 'Kaffarah' i.e. penalty for the fast that has been broken. To observe 'Kaffarah', one has to fast for 60 days continuously or feed 60 people two proper meals or feed one poor person two proper meals per day for 60 days or one can give an amount equal to *Sadaqa-e-Fitr* to 60 poor people.

Beside this, to lie or backbite, use abusive language, see unlawful sights, dishearten anyone, are also undesirable acts of fast.

## Taraweeh Prayer

In the month of Ramadan, special night prayers are offered in which long portions of the Holy Quran are recited in an orderly way. These special prayers are known as Taraweeh. The word 'Taraweeh' comes from an Arabic word which means to rest and relax.

Taraweeh prayers are *Sunnat-e-Moakkidah* (strongly recommended) for both men and women. It is recommended that Muslims attend the Taraweeh prayers in congregation in the Masjid (after four Fard and two Sunnah of Isha prayer). The Holy Prophet ﷺ said, "Whoever offers optional prayers (like Taraweeh prayers) in the nights of Ramadan, believing in Allah and seeking His rewards, will have his previous sins forgiven." (Agreed upon)

During the Taraweeh prayer, Muslims perform a series of 20 *Rak'at* in 10 sets. Each set consists of 2 *Rak'at*. Every *Rak'at* consists of standing, bowing and prostrating. Normally 20 sections (*Ruku*) of the Holy Quran are recited on each night in 20 *Rak'at*, so that by the end of the month the entire Holy Quran is completed.

The Taraweeh prayers offer not only an opportunity for the Muslims to get closer to Almighty Allah, but also it encourages to visit the local Masjid more often. This encourages communal fraternity among Muslims from all walks of life.

## I'tikaf

- ❖ Fasting Muslims are encouraged to isolate from worldly activities in one of the corners of the mosque for ten days in the month of Ramadan to show their personal and individual love and attachment with Almighty Allah.
- ❖ Reward of last 10 days Atikaf in the month of Ramadan is two accepted Hajj and Umrahs.
- ❖ *I'tikaf* is of three types; wajib (compulsory), Sunnat and desirable.

*I'tikaf* is a spiritual retreat in the Masjid and a form of worship, which is performed during the last 10 days of Ramadan. A person, performing *I'tikaf*, spends his whole day and night in the Masjid. He observes fast during the day and occupies himself with the remembrance of God, performing voluntary prayers and reciting the Quran, apart from the obligatory prayers which he performs with the congregation.

*I'tikaf* is a beautiful Sunnah of the Holy Prophet ﷺ. Hazrat Ayesha رضي الله عنها reports that the Holy Prophet ﷺ used to observe *I'tikaf* during the last 10 days of the month of Ramadan and he continued this practice till his demise.

The Sunnah of *I'tikaf* begins from the evening of the 20th of Ramadan from sunset time and continues until the sighting of the moon for Eid-ul-Fitr. Men perform *I'tikaf* in the Masjid. Women perform it in a specific place in their homes for reasons of modesty and for their own convenience. One's primary concern during the *I'tikaf* should be towards worship, and unnecessary worldly activity should be avoided.

It is recommended that every Muslim make at least one *I'tikaf* in his or her life. There is a great blessing in *I'tikaf* and people who do it bring blessings upon themselves, upon their families and upon the Muslim *ummah* at large.



## Layalatul Qadr

- ❖ The Night of Qadr is the culmination of divine blessings in the month of Ramadan.
- ❖ Excessive worship is desired from every believer in this Night of blessings and boons.

Layalatul Qadr is the crowning glory of the holy month of Ramadan. It is associated with the sending down of the Holy Quran. The Holy Quran describes this Night:

**"We have indeed revealed this (message) in the Night of Power:  
And what will explain to you what the Night of Power is?  
The Night of Power is better than a thousand months.  
Therein come down the Angels and the Spirit (Jibra'il) by Allah's permission,  
on every errand: Peace! Until the rise of morning!" (Surah Al-Qadar)**

This blessed night occurs in one of the last 10 odd nights i.e. 21st, 23rd, 25th, 27th or 29th night. The Holy Prophet ﷺ said, "Search for the Blessed Night in the odd (nights) from the last 10 (nights) of Ramadan." (Bukhari)

In various sayings, the Holy Prophet ﷺ described this night as serene, tranquil, and peaceful. The Night of Power is the night of spiritual bliss. The Holy Prophet ﷺ is reported to have said, "Verily this month has come to you; and therein is a night which is better than a thousand months. Whosoever is deprived of it, is deprived of all good; and none is deprived of its good except a totally unfortunate person." (Ibn-e-Majah)

Believers are encouraged to stay awake the entire night for worship and pray for blessings and forgiveness. Special attention should be given to the excessive recitation of the Holy Quran, performance of Prayers, Dua, and Zikr, etc. It is the holiest night of the year, and it would be unwise to be heedless of the tremendous benefits of this night. Holy Prophet ﷺ said, "Whosoever stands up (in prayer) at the Night of Power out of faith and hopeful of reward, all his past sins will be forgiven." (Agreed upon)

It is narrated from Ayesha رضي الله عنها that she said: "I said: 'O Messenger of Allah, if I know what night is the Night of Qadr what should I say?' He said: 'Say: 'O Allah You are pardoning and You love to pardon so pardon me.'" (Musnad Imam Ahmad)

## Voluntary fasts

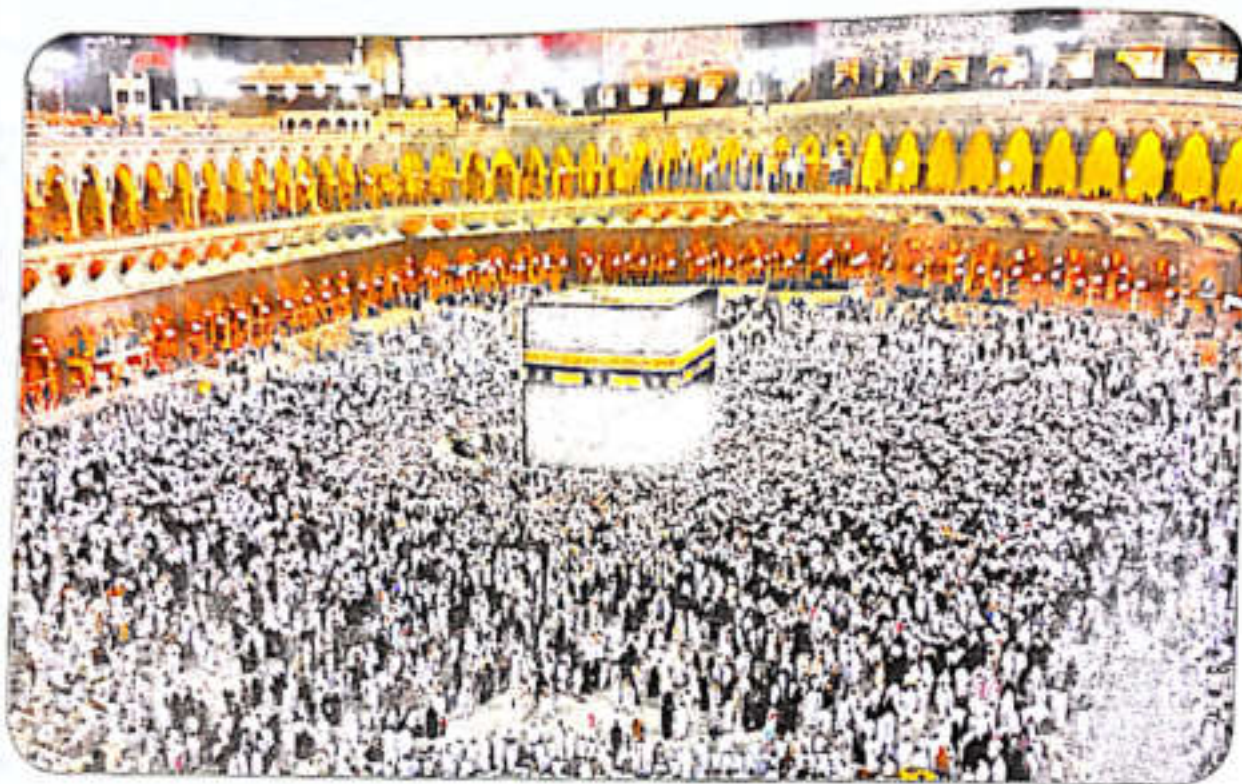
- ❖ Voluntary or Nafl fast is recommended and it can be kept on any day except Eid days.

Outside of Ramadan, Muslims are also advised to fast voluntarily to maintain a state of self-control. It is a Sunnah to fast six days in the month of Shawaal after Ramadan, the days of Aashuraa (9th, 10th, 11th) in the month of Muharram, and in the month of Sha'baan in preparation for the month of Ramadan. Fasting on the first 10 days of Dhil-Hajj is the most excellent act next to Ramadan and fasting on 'Arafah' (major Hajj day) is particularly an excellent act of worship. Voluntary fasts may also be observed on two days a week – Mondays and Thursdays, or 12th, 13th and 14th of a month. However, it is not recommended to fast voluntarily on Fridays alone.



# Pilgrimage

## (Hajj)



- ❖ Holy Prophet ﷺ said that nothing but Paradise is the reward of an approved pilgrimage to the Holy Kabah.
- ❖ The first House of Worship appointed for mankind is that at Bacca (Makkah), a blessed place and source of guidance to the people. (Al-Quran)
- ❖ Hajj is the combination of all obligatory worship.
- ❖ Hajj is the largest Religio-spiritual gathering of the believers.

Hajj is the fifth pillar of Islam. The literal meaning of the word 'Hajj' is 'to set out', 'to depart' or 'to make a pilgrimage'. It refers to a Muslim's act of worship, performed annually in the month of Dhil-Hajj, the 12 month of the lunar calendar. To perform Hajj is incumbent at least once in a lifetime, upon every Muslim, who is an adult, free, in good health and has sufficient money for the expenses of the journey and for the provision for his dependents during the period of his absence. Women have to be accompanied by a close relative (Mahram) like a husband, father, son or brother. It is said in the Holy Quran, "Pilgrimage to the House is a duty which man owes to Allah, who can find a way to it." (3:96)

Hajj is not obligatory on children, the sick, insane and those who are unable to bear the expenses for Hajj.



## Importance and Significance of Hajj

### Religious Significance

- ❖ Performing of Hajj is an unprecedented spiritual experience.
- ❖ Hajj provide the opportunity to get and feel closer to Almighty Allah.
- ❖ The reward of an accepted Hajj is Paradise.
- ❖ Pilgrim purifies himself from all the previous minor sins.

Pilgrimage is one of the fundamental religious institutions of Islam. It is the greatest of all acts of worship; it brings great rewards and purifies from sins. The Holy Prophet ﷺ said, "Anyone who performs pilgrimage and does not involve himself in sins and indecent words, he gets purified from all sins as he was on the day of birth." (Muslim) At another place, the Holy Prophet ﷺ said, "Hajj, which is free from sins and defects, is rewarded with Paradise." (Agreed upon) However, if any believer does not perform Hajj despite that he is financially, physically and mentally able, he is warned by the Holy Prophet ﷺ in these words, "If a person is not hampered by any disease, real necessities or a tyrannical ruler and yet does not perform Hajj, his death and the death of a Jew or a Christian are the same." (Tirmidhi)

Pilgrimage further confirms and exhibits the commitment of a Muslim and his readiness to forsake his time, money and the comforts of life for the sake of Allah. Its rituals focus on complete submission and devotion of a believer.

Pilgrimage is the only pillar of Islam which requires both physical and financial sacrifices. It reminds of the grand assembly on the Day of Judgement when people will stand equally before God, waiting for their final destiny and where no superior race or creed can be claimed, nor any person will be underestimated or degraded due to his class, race or colour.

Pilgrimage is signified to commemorate the divine rituals observed by the Prophet Ibrahim and Ismail عليهما السلام who are known to have been the first pilgrims to the first House of Allah in Makkah. Besides, it acquaints the Muslims with the spiritual and historical environment of the Holy Prophet Muhammad ﷺ so they may derive warm inspirations and strengthen their faiths.

Pilgrimage brings a Muslim closer to Allah and whoever is close to Allah is close to Paradise; as only those who have recognized Allah in this world will be admitted to His Paradise in the next. Hajj is, therefore, a journey of individual self-renewal, inspired by self-purification, piety and devotion to Almighty Allah.



## Social Significance

- ❖ Hajj is the largest religious gathering of Muslims.
- ❖ Hajj demonstrates the true picture of Muslim brotherhood.
- ❖ It is the means to get familiar with Muslims of other regions of the world.
- ❖ It serves as a forum of discussing various issues of the Muslim *ummah*.

Hajj is the wholesome demonstration of the universality of Islam, Muslim brotherhood and equality. From all walks of life, from all trades and classes, and from every corner of the globe, Muslims assemble at Makkah in response to Allah's call. They dress in the same simple way, follow the same regulations, and utter the same supplications at all times in the same way for the same end.

During Hajj, the Islamic fraternity becomes particularly evident and can be experienced in a special way by everyone who takes part. Barriers of language, territory, colour and race disappear, and the bond of faith is the uppermost. Everyone has the same status: the status of Allah's servant. There is no royalty, but loyalty towards Allah. There is no superiority or arrogance but humility and devotion towards Allah.

Hajj is the greatest regular conference of peace known in the history of mankind. In the course of Hajj, peace is the main theme; peace with God and one's soul, peace with one another and with animals, peace with birds and even with insects. To disturb the peace of anyone or any creatures in any shape or form is strictly prohibited.

Thus, Hajj is the largest annual convention of faith where Muslims praise their Lord and are thankful for His blessings. Muslims living in various parts of the world get to know each other, discuss common affairs, promote the general welfare and lay the foundation of a strong socio-religious culture.

## Types of Hajj

There are three types of Hajj

- ❖ Hajj-e-Ifrad, it is to put on Ihram for Hajj alone.
- ❖ Hajj-e-Qiran, it is to put on Ihram for both Umrah and Hajj.
- ❖ Hajj-e-Tamatt'u, it is to put on Ihram for Umrah and then to put on Ihram again for Hajj on 8th of Dhil-Hajj.

### Hajj-e-Ifrad:

The person who performs Hajj-e-Ifrad is called, 'Mufrid'. Hajj-e-Ifrad is a type of Hajj in which pilgrim puts on Ihram for Hajj only, and no Umrah is performed before the performance of Hajj.

### Hajj-e-Qiran:

In this type of Hajj, the pilgrim enters into the state of Ihram for both Umrah and Hajj at one time.

### Hajj-e-Tamatt'u:

This is a type of Hajj in which pilgrim performs Umrah before the Hajj. The pilgrim removes Ihram for 'Umrah on the 8th of Dhil-Hajj and re-enters into the state of Ihram again for Hajj. Pilgrim who performs Hajj-e-Tamatt'u is called 'Mutamatt'e'.

## Method of Hajj

Miqat	As soon as a pilgrim approaches the boundary line of the Holy Land, i.e., the <b>Miqat</b> , he or she must follow all the restrictions of <b>Ihram</b> .
Tawaf-ul-Qudoom	On reaching Makkah the pilgrim goes to the <b>Sacred Masjid-e-Haram</b> around the Kabah and then performs an optional Tawaf, called <b>Tawaf-ul-Qudoom</b> .
Day 1:	<b>8th Dhil-Hajj</b>
MINA	On the 8th day of Dhil-Hajj the pilgrim goes to <b>Mina</b> , before the time of Zuhr prayer, a town three miles from Makkah, and spends the rest of the day and the whole night there.
Day 2:	<b>9th Dhil-Hajj</b>
WUQUF-E-ARAFAH	After offering the Fajr prayer of the 9th Dhil-Hajj, the pilgrim proceeds to 'Arafat, a place about seven miles from Makkah, and stops anywhere in the <b>Mauqafs</b> (staying



places) in the area surrounding the **Jabal-e-Rahmat**, (i.e. the Hill of Mercy). This is the most important part of Hajj. Without this, Hajj cannot be considered complete. Pilgrim spends this time in the remembrance of Allah and listens to the sermon at the plane of Arafat and combines the Zuhr and Asr prayers. He stays at Arafat till Sunset.

### MUZDALIFAH

Just after the sunset of the 9th Dhil-Hajj, the pilgrim leaves the plain of Arafat without offering Maghrib prayer, and proceeds to **Muzdalifah**, a place between Mina and 'Arafat, where he or she offers Maghrib and Isha Prayers (combined) and picks at least 49 pebbles from there.

### Day 3:

#### 10th Dhil-Hajj

The Pilgrim proceeds from **Muzdalifah** after the Fajr prayer of the 10th of Dhil-Hajj (picking at least 49 pebbles from there) and comes to **Mina**.

### RAMMI

The pilgrim then takes up seven pebbles, and holding each between the index finger and the thumb of the right hand, throws them one by one at the pillar called **Jamrat-ul-'Uqubah** on the same day, i.e. the 10th of Dhil-Hajj. This act is known as 'Rami'.

### SACRIFICE

The pilgrim then, if he or she can afford, makes a sacrifice of a goat or a sheep or joins with six others in the sacrifice of a camel or a bull.

### HALQ

The pilgrim then, shaves off preferably the whole head or at least a quarter head, if the pilgrim is a male, and in the case of a female pilgrim, she should cut off at least an inch of a lock of her hair. This act is known as 'Halq'.

### TAWAF-E-ZIARA

The pilgrim then moves towards Makkah for 'Tawaf-e-Ziara' which is also called 'Tawaf-e-Ifada'. It is one of the obligatory acts of pilgrimage. The pilgrim circumambulates round the Kabah seven times and offers two Rakkah at the **Maqam-e-Ibrahim** i.e. the station of Prophet Ibrahim (عليه السلام). Afterwards, the pilgrim runs between the Hills of Safa and Marwa which is called 'Sa'i'.

The pilgrim returns to **Mina** and spends the night of the 11th of Dhil-Hajj there.

## Ayyam Ut-Tashriq, 11th, 12th, 13th of Dhil-Hajj

### RAMMI

The pilgrim comes to Mina and remains here for two or three days which are known as *Ayyam ut-Tashriq*. After the noon of the 11th and the 12th of Dhil-Hajj pilgrim approaches **Jamaraat** (the pillars) in the prescribed manner, (These pillars are called Jamrat-ul-Ula, Jamrat-ul-Wusta and Jamrat-ul-'Uqubah) and throws seven pebbles against each of them, reciting at each throw: "**Bismillahi Allahu-Akbar.**" (Bukhari)

If a pilgrim stays on the 13th of Dhil-Hajj as well, he or she throws seven pebbles at the pillars as on the two previous days.

### TAWAF-UL-WIDA

The pilgrim must perform a departing Tawaf, called **Tawaf-ul-Wida**, before leaving Makkah for one's own country. This act completes the performance of pilgrimage.



## Importance of the Rituals of Hajj in Muslim Beliefs & Practices

### Ihram

Ihram is not only a kind of dress but a mark of believers' servitude and symbol of sacrifice in the way of Allah.

The first basic rite of pilgrimage is the '*Ihram*' which legally means entering upon the state of pilgrimage. '*Ihram*' is the dress of two sheets of unsewn white cloth for men. This is a very simple form of dress a pilgrim must wear in place of his normal everyday clothes with the intention of performing Hajj or '*Umrah*', and abstaining from all things that are unlawful for those intending to perform Hajj or '*Umrah*'. For a woman, '*Ihram*' is her ordinary dress.



'*Ihram*' is the uniform for appearing in the court of the King of the Universe, quite plain, informal and free from decoration. It is, on the one hand, a mark of man's servitude, and on the other, a symbol of his sacrifice. This appearance of a pilgrim shows that he is nothing but a humble servant of Allah. He is indifferent to everything except the divine pleasure. He abandons all worldly luxuries, pleasures, adornments and amusements and is imbued with the spirit to sacrifice himself on a command of Allah. Moreover, when pilgrims from all corners of the world put off their ordinary dress and wear this sacred robe, the universal Islamic brotherhood becomes a visible reality.

### Restrictions of Ihram:

The pilgrim should faithfully observe all that Allah has made obligatory, such as the daily prayers at their proper time. He should avoid what Allah has prohibited such as wrong-doing, quarrelling and committing sins. He should also guard against injuring the Muslims by deed or by word. Besides, he should abstain from the following acts:

Hunting or aiding and abetting it.

1. Cutting a tree.
2. Marital relationship or its mention.
3. Cropping or shaving of hair or paring (filing) of nails.
4. Covering of head or face in anyway whatsoever.
5. Use of gloves or socks.

6. Wearing of any kind of sewn clothes.
7. Using perfume either on dress or body.
8. Killing or even dislodging and throwing away lice.

### Difference between the adoption of Ihram by men and women

1. Women can wear sewn clothes.
2. She can cover her head. However, she should not put on a veil in such a manner that the fabric may touch her face.
3. She can put on socks or gloves.
4. All the other things which are unlawful for a man are also unlawful for her.

### Talbiyah

The slogan of pilgrims "I am present at thy service, O Allah" is the answer to the call made by Prophet Ibrahim (عليه السلام) by the command of Allah, 'And proclaim into mankind the pilgrimage.' (22:27)

The following declaration is called, Talbiyah:

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ، إِنَّ الْحَمْدَ وَالنِّعْمَةَ، لَكَ وَالْمُلْكُ، لَا شَرِيكَ لَكَ

*"I stand up for Thy service, O Allah! I stand up! I stand up!  
There is no partner with Thee! I stand up! I stand up!  
Verily Thine is the Praise, the Blessing and the Kingdom!  
There is no partner with Thee." (Bukhari)*

As soon as the pilgrim says these words, he enters into the state of Ihram. Henceforth, he goes on repeating these words on every occasion. After every prayer, on ascending every height and descending every slope, at awakening, on meeting a caravan, in short in all events these words are at his lips.

"I stand up! O Allah, I stand up for Thy service!" is not an empty slogan. It is an expression of a craving to submit oneself to Allah. It is a declaration that a humble servant is at the command of his Master and submits to Him. When the pilgrims from all corners of the world shout the same slogan - Talbiyah, they exhibit the strong and profound Islamic nationhood. They proclaim that the relationship of Islam is stronger than any other link. The real bond that unites them is the relationship of faith.



## Holy Kabah

- ❖ According to the Holy Quran, **"Indeed the first House (of worship) established for mankind was at Makkah full of blessings and guidance for the worlds."** (3:96)
- ❖ Allah has exalted the status of Holy Kabah as 'My House'.
- ❖ Every Muslim faces the direction of this House during his obligatory prayers.
- ❖ Non-Muslims are not allowed to enter this city.
- ❖ This city is made secured from any kind of aggression.

Kabah was constructed about four and a half thousand years ago by the Prophet Ibrahim عليه السلام and his son the Prophet Ismail عليه السلام, **"And when Ibrahim and Ismail were raising the foundations of the house"** (2:127).

Almighty Allah decreed both the construction of Kabah and the selection of its site. **"And remember when We prepared for Ibrahim the place of the Holy House (Kabah)"** (22:26).

When the construction of this house was completed, both the Prophets were ordered to proclaim that a pilgrimage to Holy Kabah was a duty. **"And proclaim unto mankind the pilgrimage"** (22:27).

The purpose and significance attached to this House by Allah are made clear in the following verse of the Holy Quran: **"And when We made the House (at Makkah) a resort for mankind and a sanctuary (saying): Take as your place of worship the place where Ibrahim stood (to pray)."** (2:125)

Kabah is the pivotal point of all the rituals of Hajj. The essential rite of pilgrimage i.e. Tawaf is performed around the Holy Kabah. Moreover, it is repeatedly visited during the Hajj by the pilgrims. The Holy Kabah is an embodiment of goodness and blessings. It is a fountainhead of guidance, a place of worship for the pious and a centre of the Unity of Allah. Five times a day, Muslims face the Holy Kabah in their regular prayers which marks the unity of the entire Muslim community the world over.

## Black Stone (Hajr-e-Aswad)

- ❖ Black stone is the blessed stone from Paradise.
- ❖ Angel Jibra'il عليه السلام granted it to Hazrat Ismail عليه السلام for re-building the Holy Kabah.
- ❖ During Hajj and Umrah, Tawaf is started by touching, kissing or greeting this stone.
- ❖ According to Hadith of the Holy Prophet ﷺ, the Black Stone is **'The hand of Allah on earth'**.

Hajr-e-Aswad is the Black Stone placed in the South-Eastern corner of the Holy Kabah at the height of some four feet. According to a tradition, this stone is a gift from Almighty Allah sent from Paradise. This holy stone was touched and kissed by the Prophet Ibrahim عليه السلام and the Holy Prophet Muhammad ﷺ.

Pilgrims are required to pay reverence to this holy stone by kissing or saluting after the completion of every single circuit of Tawaf during Hajj and 'Umrah as a sign of obedience to the practice of the Prophet Ibrahim عليه السلام and that of the Holy Prophet Muhammad ﷺ.

When a pilgrim places his hands on the Black Stone (Hajr-e-Aswad), he feels as if he renews his covenant of submission and servitude and to ratify his commitment with Allah. After placing his hands on "Black Stone" he kisses it. This gesture awakens in him another consciousness. He is reminded of the fact that Allah, Whom he is refreshing his covenant, is his real Sovereign and Master. He alone deserves worship, and love. It is, therefore, necessary to kiss its threshold as a mark of our love of Allah and our determination to obey Him in all matters.

## Tawaf

- ❖ Allah has commanded for Tawaf (circumambulation) around His House, **"And circumambulate the ancient House"** (22:29).
- ❖ It is the Sunnah of the Prophet Ibrahim عليه السلام and the Holy Prophet Muhammad ﷺ to go around this House as worshipping Almighty Allah.
- ❖ Tawaf consists seven circuits of the Holy Kabah.

Going around the Kabah seven times commencing from the Black Stone and having the Kabah on one's left is called, 'Tawaf'. Allah commanded the believers in the Holy Quran, **"And circumambulates the Ancient House (the Holy Kabah)"** (22:29) And Hazrat Ibrahim عليه السلام was commanded by Almighty Allah, **"And sanctify My House of those who compass it round."** (2:125)

It is the Sunnah of the Holy Prophet ﷺ to complete seven circuits of the Holy Kabah in Tawaf. The pilgrims march briskly, moving the shoulder with chest out, in the first three circuits of the Tawaf. While the rest four circuits are normally performed.

The Tawaf is one of the most important expressions of the believers' affection and strong attachment to God. It is an acknowledgement of worship to God, submission and devotion to Him, as well as a reminder of the unity that keeps Muslims together.

When a vast multitude of pilgrims coming from different countries and consisting of various races and colours make the circuits with an unanimous appearance and spirit, it is a reaffirmation of the fact that as Allah is One and His religion is one. Similarly, all His true believers are one. Their apparent differences are but superficial. They have one focal point and one centre. Their obedience and sacrifices are devoted for Allah and Allah alone.

## There are certain types of Tawaf

**Tawaf-e-Qudoom:** Pilgrims perform this Tawaf on entering Masjid-e-Haram.

**Tawaf-e-Ziyarah:** It is one of the obligatory acts of the pilgrimage. This is also known as, Tawaf-e-Ziara.

**Tawaf-e-Wida:** It is the departing Tawaf which is compulsory for the Pilgrims to perform before leaving



Makkah for their own country. This is also known as, *Tawaf-e-Sadr*.

Beside these, there are two other types of Tawaf:

**Tawaf-e-Nafila:** This Tawaf can be performed at any time by the pilgrims.

**Tawaf-e-'Umrah:** The obligatory Tawaf of Umrah is known as Tawaf-e-Umrah.

## Safa & Marwa / Sa'i

- ❖ Safa and Marwa are the two hills which are declared by Allah as His Symbols.
- ❖ Safa and Marwa are not only the two small hills but they are the living signs of the Prophet Ibrahim's ﷺ family devotion and pure love for Almighty Allah.
- ❖ Pilgrims run between these two hills, seven times.
- ❖ Safa and Marwa are the monuments which teach every believer to remain hopeful even at the time of extreme disappointment.
- ❖ Safa and Marwa teach the believers that Allah puts the pious people in more severe test to grant them high reward.
- ❖ It is compulsory (*wajib*) for pilgrims to run between Safa and Marwa hills. If it is left out, penalty (Dam) is to be paid in the form of sacrifice or sadaqah.

Safa and Marwa are the two hills situated in the holy city of Makkah where the pilgrims run in between during the performance of Hajj and Umrah which is known as Sa'i.

Almighty Allah declares both these hills as His Signs in the Holy Quran, "**Lo! (the mountains) As Safa and Al-Marwah are among the signs of Allah.**" (2:158)

Safa and Marwa are the places where Hazrat Hajirah ؑ, the mother of Hazrat Ismail ؑ, ran for the search of water and the fountain of Zamzam gushed forth near these hills. This effort of Hazrat Hajirah ؑ reveals that striving and the seeking of material means is not contrary to the spirit of faith and reliance on God. Though Hazrat Hajirah ؑ had the utmost trust in God, yet there was no room in it for inaction. She ran in search of water and ultimately the blessed water of Zamzam was gifted.

The ritual of running between the mounts Safa and Marwa is an expression of the pilgrims' resolution that they remember the struggle of the noble Hazrat Hajirah ؑ in the compliance with Allah's order and will be ever-ready for it.

## Zamzam

- ❖ Zamzam is the blessed water gifted to the family of Hazrat Ibrahim عليه السلام and through them, to every believer.
- ❖ It is the Sunnah of the Hazrat Prophet Ibrahim عليه السلام, Ismail عليه السلام and the Holy Prophet ﷺ to drink its water. Thus, it is an act of worship and reward to drink its water with honour.
- ❖ Water of Zamzam is a cure and remedy for every disease.
- ❖ This fountain of water is the practical proof that Almighty Allah does not give up the hand of one who is ready to sacrifice everything for Allah.

Zamzam is the name of the well in the South-Eastern side of Masjid-e-Haram. The spring that feeds the well sprang up under the feet of Hazrat Isma'il عليه السلام, when his mother, Hazrat Hajirah عليها السلام was frantically searching for water for her infant son, between the Safa and Marwa hills. From that time till present, millions and millions of people have drunk the water of this well but there is no diminution of its water. It is sufficient for the whole of mankind and for all generations to come. There is propitiousness in it as well as health and reward.

According to the Holy Prophet ﷺ, for whatever object Zamzam water is drunk, the same is achieved. Therefore, one should ask Allah what he or she wants while drinking the water. Zamzam water is drunk in a standing position, unlike other water. This is a regard given to it because of its association with the Prophet Ismail عليه السلام. Allah has kept lots of blessing in the water of Zamzam including the cure of diseases.

## Jamaraat

- ❖ It is an obligatory act of pelting stone at the erected pillars in Mina during Hajj.
- ❖ Only stones are allowed to be hurled at these pillars.
- ❖ It is to condemn one's own evil desires.
- ❖ Rammi is performed on 10th, 11th, 12th and 13th of Dhil-Hajj.

In the plain of Mina, at short intervals, there are three pillars, each known as Jamrah. When they are mentioned collectively they are called 'Jamaraat'. **Jamraat-ul-Ula**, **Jamaraat-ul-Wusta** and **Jamaraat-ul-Uqubah**, respectively. The pilgrims throw seven pebbles against each of them.

These pillars symbolically represent the locations where the Devil (Satan) attempted to tempt Prophet Ibrahim عليه السلام away from the path of Allah, when he was going to sacrifice his dear son Ismail عليه السلام in the way of Allah, at Mina.



The pilgrims stone these pillars on the 10th through to the 13th of Dhil-Hajj in commemoration rejection by the Prophet Ibrahim عليه السلام of the devil's temptation, and of his steadfastness to the cause of Allah. The ritual of casting pebbles at the three pillars in Mina on the 10th through to the 13th of Dhil-Hajj is termed as Rammi.

This commemorates the tradition that Prophet Ibrahim عليه السلام was tempted three times by the devil, but he rejected all three of the devil's attempts by stoning him and driving him away. It is a declaration of determination that whoever hinders the way of Allah will be completely destroyed.

## ■ Maqam-e-Ibrahim

- ❖ It is the stone on which Prophet Ibrahim عليه السلام stood up while constructing the Holy Kabah.
- ❖ The stone has feet impression of Prophet Ibrahim عليه السلام imprinted upon it till this day.
- ❖ Allah has commanded the pilgrims to offer prayer in front of it. Offering this prayer for pilgrims is compulsory.
- ❖ Station of Prophet Ibrahim عليه السلام is also the sign of Allah.

*Maqam-e-Ibrahim* – 'the station of Ibrahim' is a stone on which Prophet Ibrahim عليه السلام had stood while building the Kabah, and which miraculously acquired the print of his foot. This stone was also brought from the Paradise as the Black Stone. It is Sunnah of the Holy Prophet ﷺ to perform prayer at *Maqam-e-Ibrahim* after *Tawaf*. However, the pilgrim can perform prayer near this stone if he does not find space exactly at the Station of Ibrahim. Allah says, "...and take Ibrahim's station a place for worship (Salat)..." (2:125)

## ■ Arafat

- 'Arafah' means to recognize and to know each other. It was at the plain of Arafat where Hazrat Adam عليه السلام and Hazrat Hawwa (Eve) عليها السلام met each other for the first time on earth after their descent from Paradise.
- ❖ The Holy Prophet ﷺ delivered his last sermon in this plain while riding the back of his she-camel.
  - ❖ To stay on the plains of Arafat on 9th of Dhil-Hajj is obligatory without which Hajj is incomplete.

The vast plain located about 9 miles to the southeast of Makkah is called Arafat. This plain is very significant in the history of Islam. The Holy Prophet ﷺ delivered his Last Sermon (Khutba) at this plain. Moreover, the last revelation of the Holy Quran, marking the completion of religion was also revealed at this plain.

The pilgrims, all in one style and dress, gather in this plain on 9th of Dhil-Hajj, and pray to God throughout the day, reciting the *Talbiyyah*. They lament and cry for forgiveness and make new promises and pledges to Almighty Allah. Here, standing near the mountain of Mercy (Jabal al-Rahman), the Imam delivers his

sermon to these pilgrims and reminds them of their duties. This stay on the 9th day of Dhil-Hajj is very important. According to a tradition, staying on Arafat is the culmination of the pilgrimage. The pilgrims leave Arafat after sunset.

This stay at Arafat shows the greatness and magnificent glory of Islam, and the great assembly is a reminder of the day of Judgement. This assembly and the sights seen here produce in the hearts of the faithful a strong yearning to beseech Allah for His forgiveness and blessings.



Jabalur-Rahmah (the Mount of Mercy) in Arafat

## Mina

- ❖ Pilgrims stay here on 8th of Dhil-Hajj and offer Zuhr, Asr, Maghrib, Isha and Fajr prayers.
- ❖ Three stone pillars known as Jamaraat are situated here.
- ❖ Pilgrims repeatedly visit this place for different rituals of Hajj.

Mina is an open ground three miles to the east of Makkah. Pilgrims come here on the 8th of Dhil-Hajj before the time of Zuhr prayer. It is desirable (*Mustahab*) to offer the Zuhr, Asr, Maghrib and Isha prayers of the 8th Dhil-Hajj. Pilgrims spend the whole night between the 8th and 9th Dhil-Hajj reciting *Talbiyah*, *Istighfar* and *Durood*, offering Prayers and supplications to Allah in Mina. After offering Fajr prayer of the 9th Dhil-Hajj in Mina, they move towards Arafat.

Three stone pillars in this ground are called **Jamaraat**. During the last day of Hajj, the 10th Dhil-Hajj and three *Tashriq* days, pilgrims are required to cast stones at these Jamaraat. Moreover, the ritual of 'Halq' or 'Qasr' is also performed in Mina and thousands of animals are also sacrificed on this ground to commemorate the great sacrifice of the Prophet Ibrahim and Hazrat Ismail ﷺ.



## Muzdalifah

- ❖ Muzdalifah is declared as 'The Sacred Monument' in the Holy Quran.
- ❖ It is compulsory (*wajib*) for pilgrims to stay in the plain of Muzdalifah at the night of 9th Dhill-Hajj.
- ❖ Pilgrims are required to keep praying and remembering Allah here as much as it is possible.

Muzdalifah is a plain between Mina and 'Arafat, some six miles from Makkah and three miles from Mina. There is a minaret in it which is referred to in the Holy Quran. This is called, 'Mash'ar-al-Haram'.

Muzdalifah is the place where the pilgrims have to spend the night on their return from Arafat. This is compulsory (*wajib*). Pilgrims offer Maghrib and Isha prayers combined at one time, which is compulsory (*wajib*). Pilgrims spend the whole night at Muzdalifah in prayers, remembrance of Allah, *Durood* and in *Istighfar*. Pebbles for throwing at the devil are also picked up from here.

Pilgrims offer Fajr prayer in the morning of the 10th of Dhill-Hajj at this place. They are commanded to glorify Allah for a while after Fajr prayer near the mountains of Mash'ar-ul-Haram.

## Miqat

- ❖ The outer most sacred circle for pilgrims to Holy Kabah is known as Miqat.
- ❖ Miqat are four in number.
- ❖ It is compulsory to cross Miqat in Ihram.

Miqat is the place where pilgrims enter into the state of Ihram. It is forbidden to go any further from this place without entering the state of Ihram. There are several places to enter into the state of Ihram that are marked as Miqat depending upon the route taken towards Makkah.

## Past Paper Questions

- Q1 (a) Belief in the oneness of God (tawhid) is a fundamental aspect of faith. State how Tawhid benefits Muslims in their everyday life [10]
- (b) Give reasons to support the statement that without tawhid there is no faith. [4]

[CIE GCE Ordinary Level Islamiyat 2058, Paper 2, Q5 a-b, May/June 2017]

- Q2 (a) Belief in prophets and the revealed books is essential to Islam. Write an account of these two articles of faith. [10]
- (b) The Qur'an describes itself as a confirmation of earlier revelations. Does the Qur'an differ in any significant way from earlier revealed books? [4]

[CIE GCE Ordinary Level Islamiyat 2058, Paper 2, Q4 a-b, October/November 2013]

- Q3 (a) Prayers (salat), whether obligatory or voluntary, require preparation. Write an account of how a Muslim prepares for it. [10]
- (b) Invocation (dua) is highly recommended immediately after the obligatory prayer. Why do you think this is so. [4]

[CIE GCE Ordinary Level Islamiyat 2058, Paper 2, Q5 a-b, October/November 2017]

- Q4 (a) Write an account of the benefits that result from the payment of charity (zakat), and state to whom it should and should not be paid? [10]
- (b) In your opinion, what is the greatest benefit for the giver of zakat? Give reasons to support your answer. [4]

[CIE GCE Ordinary Level Islamiyat 2058, Paper 2, Q3 a-b, October/November 2015]

- Q5 (a) The Prophet said, 'Between a person and disbelief is discarding prayer.' What benefits do Muslims find in regular prayer (salat)? [10]
- (b) Why do Muslims regard delayed (qada) prayers as a sign of God's mercy? Give reasons for your answer. [4]

[CIE GCE Ordinary Level Islamiyat 2058, Paper 2, Q3 a-b, October/November 2014]

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