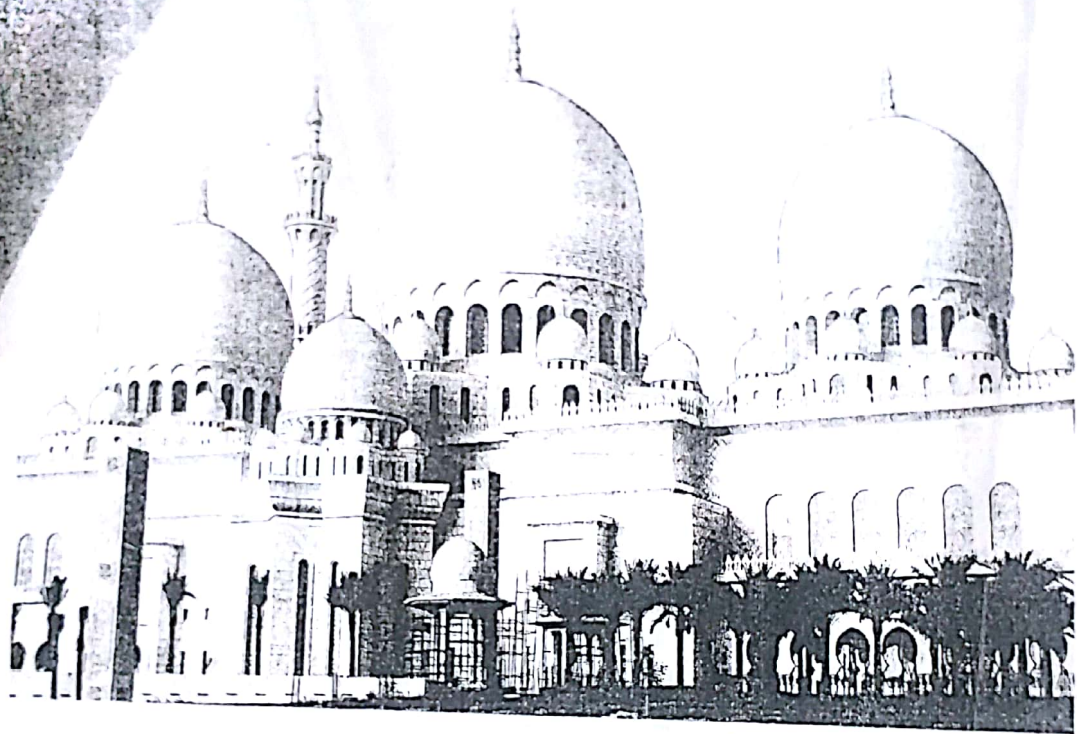


O-level Notes

Islamiyat



New Edition 2017

Book I

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5. Syllabus content

Candidates should study the whole of the syllabus.

5.1 Paper 1

1. Major themes of the Qur'an

Three groups of passages are set for close study. These relate to the themes of:

God in himself

God's relationship with the created world

God's Messengers.

Candidates should explore:

- the major theme or themes of the Qur'an that appear in each passage, and
- the importance of these themes in the lives of Muslims today.

Candidates should study the passages in a recognised English translation, but with reference to the original Arabic text. In the examination, passages will be set in both Arabic and English. Candidates should demonstrate knowledge of the original as well as the translation.

Appendix 1 lists the passages for examination in 2017, 2018 and 2019. **These are reviewed periodically and may change**

2. The history and importance of the Qur'an

Candidates should study:

- the revelation of the Qur'an to the Prophet (pbuh) between the years 610 and 632
- the account of the compilation of the Qur'an under the Rightly Guided Caliphs
- the major themes of the Qur'an as contained both in the passages set for special study and in other similar passages
- the use of the Qur'an in legal thinking, and its relationship with the Hadiths, consensus (*ijma'*) and analogy (*qiyas*)
- its significance as the basis of all thought and action in Islam.

3. The life and importance of the Prophet Muhammad (pbuh)

Candidates should study:

- the main events of the Prophet's life from his birth to his call to prophethood
- the main events of his activities in Makka and his experiences with his opponents
- the main events of his activities in Madina, his leadership of the community there and his conflicts with the Makkans and others
- his actions and character
- the importance of his actions as examples for Muslim individuals in their personal conduct and relations with others including women and non-Muslims
- the importance of his actions as examples for Muslim communities in their relations with other states
- his significance as Seal of the Prophets and last Messenger of God.

Candidates should be able to give accounts of the main events of the Prophet's life, and his significance in Muslim beliefs. They should also be able to explain the importance of his actions and experiences in the history and beliefs of Islam, particularly in the way they provide examples for present day Muslim individuals and communities.

In the examination, there will be **either one or two** questions on this topic.

P1 Q1

Total Marks 8, 4 marks for (a) parts and 4 marks for (b) parts of the two passages chosen out of the given three passages. In (a) parts, describe the main themes contained in the passages while comparing each passage with some other passages on the same themes. In (b) parts, explain the importance or relevance of the themes for daily living of the Muslims.

Allah in himself

1. Sura 2:255

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

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.

Verse of the Throne (2:255)

(a)Theme:

Theme of this long verse is God Himself. It's a verse of Sura al-Baqara, a Madinian Sura. It begins with the expression of the Shahada (declaration of oneness of God) and then elaborates inimitable attributes of God that make Him distinct from His created world. The passage outlines God's freedom from human weaknesses and needs as well as His superiority in knowledge and power to the highest levels. His authority and His rule encompass the entire universe and He remains totally uninfluenced in establishing His writ over the whole universe. This way, this universe may be taken as His throne. This makes God not only unique, but also elevates Him to the heights we just can't imagine and that is mentioned in the Quran as: "then He established Himself on the Throne" (10:3, 13:2) The passage is comparable to 6:101-103 that says, "To Him is due the primal origin of the heavens and the earth."

Importance of the theme:

The passage tells Muslims to believe in Tawhid in terms of God's uniqueness, majesty and glory. The theme is important for Muslims as it crystallizes the belief of Tawhid and trains them to condemn Shirk. There is repetitive mention of God's authority, unlimited knowledge and powers in order to strengthen the faith of Muslims and instructs them to depend on God alone. Quran frequently mentions God's powers for the same reason. For example, it says: "He is exalted in power, Wise. He created the heavens without any pillars" (31:9-10, Luqman) and "but God is the One free of all wants" (35:15, Fatir). Muslims should remember that God alone is to be worshipped and feared as no other power or authority can be compared with Him. Many Muslims recite this verse regularly, for example, while going for a long journey, because the Holy Prophet declared it to be one of the best passages of the Quran.

P1 Q1

Total Marks 8, 4 marks for (a) parts and 4 marks for (b) parts of the two passages chosen out of the given three passages. In (a) parts, describe the main themes contained in the passages while comparing each passage with some other passages on the same themes. In (b) parts, explain the importance or relevance of the themes for daily living of the Muslims.

2. Sura 6.101-103

يَدْبِغُ السَّمَاوَاتِ وَالْأَرْضِ أَلَيْسَ يُتَوَنُّ لَهُ وَلَدٌ وَلَمْ تَكُنْ لَهُ صَاحِبَةٌ وَخَلَقَ كُلَّ شَيْءٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

ذَلِكُمْ اللَّهُ رَبُّكُمْ لَا إِلَهَ إِلَّا هُوَ خَالِقُ كُلِّ شَيْءٍ فَاعْبُدُوهُ وَهُوَ عَلَى كُلِّ شَيْءٍ وَكِيلٌ

لَا تُشْرِكْهُ الْأَبْصَارُ وَهُوَ يُشْرِكُ الْأَبْصَارُ وَهُوَ الْغُطُوفُ الْخَبِيرُ

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? He created all things, and He has full knowledge of all things. 102. 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.

AI – An'aam (6:101-103)

(a) Theme:

Theme of this passage is God in Himself. It elaborates some of the fundamental aspects of unity of God (Tawhid). It describes God as the Originator of universe, and rejects any kind of misconception of God having any family. It also refers to His unbounded knowledge, power and grasp on His created world. The passage further stresses on the sublime nature of God and inability of human imagination to encompass God's person, though He himself can see to the unfathomable depths, as endorsed elsewhere in the Quran:

"for God is He Who understands the finest mysteries." (22:63)

This passage is comparable to Surah 112 that describes human inability to comprehend God's nature by declaring:

"There is none like unto Him"

(b) Importance of the theme:

This passage is important for Muslims to clearly understand the doctrine of Tawhid in terms of God's unique nature and powers. Muslims need to learn that though God is too Sublime to be perceived, He is everywhere and all powerful. The Quran reminds Muslims this repeatedly: "And He is with you wheresoever you are" (57:4, al-Hadid), and "for We are nearer to him (man) than his jugular vein" (50:16, Qaf). The passage also categorically negates the false belief of God having any wife or children, and thus, it strikes at the roots of Shirk (associating partners with God). Muslims, in this way, develop a clearer concept of Tawhid and feel themselves bound to adore God only. It keeps them dependant on God alone despite there being so many worldly powers.

P1 Q1

Total Marks 8, 4 marks for (a) parts and 4 marks for (b) parts of the two passages chosen out of the given three passages. In (a) parts, describe the main themes contained in the passages while comparing each passage with some other passages on the same themes. In (b) parts, explain the importance or relevance of the themes for daily living of the Muslims.

3. Sura 41:37

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

37. 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.

Surah Fussilat (41:37)

(a) Theme:

This verse is from Sura Fussilat/Ha Mim, an early Makkan Sura and, it describes the theme of God in Himself. It mentions some of the signs and phenomena of nature that reflect God's unity and majesty. It refers to the cycles of day and night as evidence of divinity. The passage commands them to worship the Creator of the sun and the moon and not the creations themselves because the earlier communities committed the grave sin of worshipping various heavenly bodies while forgetting the universal message of Tawhid. The Quran supports the same theme at many places by saying: "*Behold! In the creation of the heavens and earth, in the alternation of the night and the day... are signs for the people who are wise*" (2:164). Tawhid is the most important and most repeatedly mentioned theme of the Quran.

(b) Importance of the theme:

Theme of this passage urges Muslims to observe various objects of nature that reflect God's presence, majesty and glory. Since humans cannot afford to see God physically, they are asked to identify the real Creator through His wonderful creations that bear witness to His existence. Such observation encourages Muslims to develop a strong belief in Tawhid in all its aspects. The Quran, for this reason, frequently refers to the need of pondering and observing: "Verily, in the alternation of the night and the day, and in all that God has created in the heavens and the earth, are signs for those who fear Him" (30:40, al-Rum). So, Muslims should express their gratitude to God for enabling them to see and think deeply. Muslims will thus avoid Shirk that the earlier communities fell victim to, and worship One Supreme God.

P1 Q1

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4. Sura 42:4-5

لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ الْعَلِيُّ الْعَظِيمُ

تَكَادُ السَّمَاوَاتُ يَتَفَطَّرْنَ مِنْ فَوْقَيْنِ وَالْمَلَائِكَةُ لَاسْتُخْوِينَ بِحَمْدِ رَبِّهِمْ وَيَسْتَغْفِرُونَ لِمَنْ فِي الْأَرْضِ أَلَا إِنَّ اللَّهَ هُوَ الْغَفُورُ الرَّحِيمُ

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

Surah al-Shura (42:4-5)

(a) Theme:

The two verses are from Sura al-Shura, revealed in Makka shortly after Sura Fussilat and its theme is Tawhid described in terms of His grandeur and authority. He enjoys unshared authority over entire universe. So, the theme is supported repeatedly by other Quranic passages, for example, "His are all things in the heaven and on the earth." (2:255). It also mentions the effect of God's might on the heavens that hardly sustain this immense burden. The passage also refers to God's special creatures, the countless angels who are busy in the prayers and glorification of the Lord while invoking His mercy and pardon for humans who tend to disobey their Lord. The Quran declares this weakness of humans as, "It is man that wrongs his own soul." (10:44)

(b) Importance of the theme:

Theme of this message strengthens the belief of Muslims in Tawhid and angels. The passage tells Muslims about God's power, authority and glory in order to make them His obedient and submissive servants. By referring to the angels praising God and seeking forgiveness for humans, it tells them about God's mercy and love. Humans, because of free will and a vulnerability to Satan, can commit sins but God is always ready to forgive them. Belief in God's mercy and forgiveness prepares Muslims to repent over their misdeeds. The Quran reassures Muslims by saying: "Despair not of the mercy of God; for God forgives all sins, for He is Oft-forgiving, Most Merciful" (39:53, al-Zumar). Surah 97 (al-Qadr) also tells about "the angels and the spirit" descending in the Night of Power to distribute God's mercy.

P1 Q1

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5. Sura 112

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.

Al-Ikhlâs(112)

(a) Theme:

Theme of this early Makkan Sura is God in Himself in terms of His unique person. It was revealed in answer to the queries made by pagans of Makka about the nature of God. It outlines the most fundamental and cardinal aspects of Tawhid (oneness of God). It outrightly declares God's unity and emphatically negates the false belief of God having ancestors and descendants, just as 6:101 negates any concept of God's family: "how can He have a son when he has no consort?" It further highlights God's unity by saying that God's nature or person is absolutely unmatched. It also mentions God's freedom from time and space by saying that He has always been and will always be there. This way, the passage is comparable to 57:3 that states: "He is the First and the Last."

(b) Importance of the theme:

Theme of this passage purifies Muslim's belief in Tawhid and that is why the passage is named al-Ikhlās (the purity of faith). Muslims learn from this passage that God is unique in all aspects as He cannot be physically associated with any of His creatures. This uniqueness and supremacy of God highlights human inability and limitation before his Lord. Thus, it eliminates all forms and degrees of Shirk or associating partners with God. Muslims recite this Surah frequently along with the other three "Quls" (Surahs 109, 113, 114) in order to reiterate rejection of Shirk. Like Surah 1, it is also most frequently recited Surah in daily prayers. It is so important that the Holy Prophet declared it equivalent to one third of the Quran. Its theme is so important that the Quran repeatedly mentions this: "and your God is one God" (2:163, al-Baqarah) and "God! There is no god but He (2:255, 3:2). Belief in Tawhid, in turn, affects the conduct of Muslims as they develop a strong sense of God's consciousness.

P1 Q1

Total Marks 8, 4 marks for (a) parts and 4 marks for (b) parts of the two passages chosen out of the given three passages. In (a) parts, describe the main themes contained in the passages while comparing each passage with some other passages on the same themes. In (b) parts, explain the importance or relevance of the themes for daily living of the Muslims.

Allah's relationship with the created world

6. Sura 1

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

الرَّحْمَنِ الرَّحِيمِ

مَالِكِ 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 you 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.

Al-Fateha (surah 1)

(a) Theme:

This is the opening chapter of the Quran and its theme is God's relation with His created world. It is believed to be the first complete Surah revealed in Makka. It declares that God alone is the Sustainer of all the known and the unknown worlds, ultimate source of mercy, justice and guidance for mankind. Only He can guide man to the way of life acceptable to Him though He doesn't compel anyone to follow that way. Instead, in the words of the Quran, it is man's duty to beg before Him for guidance: "and your Lord says: call on Me, I shall answer your supplication" (40:60). He also tells man the consequences of following this code of conduct or going astray. Therefore, man needs to praise and worship Him and resort to Him alone. This passage sums up the relation between God and humankind, and so, it comparable to 96:1-5 that highlights God's power to create and teach humans the worldly and religious knowledge by saying, "Read in the name of your Lord Who created....taught man by the pen. Taught man what he did not know."

(b) Importance of the theme:

This is the only Surah that was revealed twice-first Makah and then in Madina. It sums up the message of the Quran. Muslims are told to worship God by following the "Right Path" contained in the Quran and Sunnah and invoke God's mercy because, according to the Quran: "He has inscribed for Himself the rule of mercy" (6:12, 54, al-An'am). They should be pious because God is not only Merciful, He is also Just as He will dispense absolute justice on the Day of Judgment. They should remember that they will surely get reward in the Hereafter as is promised in the Quran: "and only on the Day of Judgment shall you be paid your full recompense" (3:185, Al-i-Imran). Obedience to God enables Muslims to earn His blessing and avoid His anger. Due to its teachings, its recitation is mandatory in daily prayers, as declared by the Prophet, "No prayer is accepted without al-Fatiha"

P1 Q1

Total Marks 8, 4 marks for (a) parts and 4 marks for (b) parts of the two passages chosen out of the given three passages. In (a) parts, describe the main themes contained in the passages while comparing each passage with some other passages on the same themes. In (b) parts, explain the importance or relevance of the themes for daily living of the Muslims.

7. Sura 2:21-22

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ قَرَارًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ فَلَا تَحْطُرُوا اللَّهَ أَنْدَادًا وَأَنْتُمْ 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.

2:21-21 (Al-Baqarah)

(a) Theme:

Theme of this passage is God and His created world. The two verses of Sura al-Baqara, a Madinian Surah, outline God's power to create out of nothing and make arrangements for the sustenance and growth of mankind through all ages. Similar to 96:1-5 this passage describes God's dual arrangements of physical and spiritual development of humans by referring to earth and heavens. Surah al-'Alaq, 96:1-5 mentions the same as, "(God) taught man by the pen (worldly knowledge), taught man that which he knew not (divine knowledge)" The passage commands humans to identify their real Lord and worship Him. Moreover, they should be grateful to Him for all His bounties. It further commands them to reject associating partners with God as He alone is the Supreme Creator, Cherisher and Caretaker of all as enunciated repeatedly in the Quran) "... there is no god but I; therefore worship and serve Me." (21:25, al-Anbiya)

(b) Importance of the theme:

The passage conveys the message of identifying God by way of the natural environment created by Him and then realizing that He alone is to be worshipped and adored. It teaches Muslims to avoid Shirk and bow before the Creator of all. They should closely observe God's favour and blessing as is frequently mentioned in Surah 55: "Then which of the bounties of your Lord will you deny?" The best way of remembering God's favour is to obey and worship Him by rejecting Shirk (associating partners with God) and by acknowledging the real source of their comfort and survival in both the worlds. This they can see in the form of a tremendous balance in universe, changing of seasons, coming of rainfall and productivity of land. This will inculcate Taqwa on one hand, and a sense of gratitude to God by way of obedience to His commands on the other.

P1 Q1

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8. Sura 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.

Surah al-Alaq (96:1-5)

(a) Theme:

Theme of the passage is God and His created world. It is the first revelation that the Prophet had received in the Cave Hira in Ramadan 610 AD. It mentions God's power to create and ensure the survival and growth of mankind. He created man from a low origin and then matured him physically, intellectually and spiritually by enabling him to read and write. Human ability to acquire knowledge means to learn both worldly and divine sciences so that man is able to find means of physical survival as well as take care of his intellectual and spiritual development. Same theme is mentioned in 2:21-22 by referring to "who has made the earth your couch (physical growth) and heavens your canopy (arrangement for spiritual growth)". God has revealed divine books for spiritual guidance of mankind. Thus, man is totally dependent on his Creator Lord in all spheres of life and activity.

(b) Importance of the theme:

According to the theme of the passage, Muslims are required to acknowledge God's goodness and greatness as He created man from a low origin and then enabled him to acquire worldly and religious knowledge. Human ability to learn has made him superior to all other creatures, and that is why the first revelation begins with the command, "Read". The Quran, at another place endorses this fact, "We have indeed created man in the best of moulds" (95:4, al-Tin). Muslims are taught to identify their Lord by acquiring knowledge and realizing their humbleness before their Lord Who elevated them over other creatures. They should adore Him alone and be grateful to Him because of His special bounties bestowed on humans.

P1 Q1

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9. Sura 99

إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا

وَأُخْرِجَتِ الْأَرْضُ أَثْقَالُهَا

وَأَقَالَ الْإِنْسَانُ مَا نَبَا

يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا

بِأَنَّ رَبَّكَ أَوْحَىٰ لَهَا

يَوْمَئِذٍ يَصْفُرُ النَّاسُ أَشْتَاتًا لِّيُرَوْا أَعْمَالُهُمْ

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.

Surah al-Zilzal (99)

(a) Theme:

Theme of the passage is God's power to end the entire existing universe. It elaborates the events and the final outcome of the Day of Reckoning or end of time. That Day will be marked by the most intense convulsions that will reverse all the normal physical phenomena. Mankind will be shocked to see earth emitting all its hidden contents, as is mentioned elsewhere in the Quran: "And when the Earth is flattened and casts forth what is within it and becomes empty" (84:3-4, al-Inshiqaq). Finally, all mankind will stand accountable in the Divine Court of Justice for the rewards of their worldly deeds. Section 30(Surah 78-114) repetitively mentions the same theme with different expressions, eg, "The Calamity. What is the Calamity...."(101, al-Qariah), "The Great News" (78, al-Naba) and , "When the sky is cleft asunder" (82, al-Infitar)

(b) Importance of the theme:

This passage asks Muslims to have strong faith in God's power and develop a genuine fear of accountability before Him. With such a belief, Muslims will learn about the worthlessness of this world and realize the value of true worlds by saying: "Nay, you prefer the life of this world. But the Hereafter is better and more enduring" (87:16-17, al-A'la). A strong fear of God and the Hereafter will shape the conduct of Muslims so that they will obey His commands and not commit sins. This belief also reminds them of God's mercy, justice and powers. If a believer fails to get justice in this world, this passage rekindles the hope of real justice by the, "Master of the Day of Judgment".



P1 Q1

Total Marks 8, 4 marks for (a) parts and 4 marks for (b) parts of the two passages chosen out of the given three passages. In (a) parts, describe the main themes contained in the passages while comparing each passage with some other passages on the same themes. In (b) parts, explain the importance or relevance of the themes for daily living of the Muslims.

10. Sura 114

قُلْ اَعُوْذُ بِرَبِّ النَّاسِ، مَلِكِ النَّاسِ، إِلَهِ النَّاسِ،

مِنْ شَرِّ الْوَيْسُوسِ 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

Surah al-Nas (114)

(a) Theme:

This is the last Surah of the Quran and its theme is God's power to protect humans from all evils. It was revealed together with Surah 113 in identical circumstances: effects of a magic spell on the Prophet. Both are called al-Muawwazatain (the two Surahs teaching humans to seek God's protections from evils). It mentions God's three-fold relation with man in the first three verses and then mentions the methodology of Satan for accomplishing his ugly mission of misguiding humans. He, assisted by jinns and humans, whispers evils in the hearts of believers and then temporarily withdraws to see the results. The Quran repeatedly warns humans of this by saying, "for Satan is an avowed enemy to man" (12:5, Yusuf) Man should, however, also remember the Quranic instruction: "and on God let the believers put their trust" (9:51, al-Tawbah).

(b)Importance of the theme:

This passage together with Surah 113, teaches Muslims to seek God's refuge against all evils as Satan will continue trying to misguide them. Muslims therefore, need to strengthen their relation with God to ward off all evil forces. Islam prescribes various methods for this. For example, establishing regular prayer is the best way in this regard, "And establish regular prayer in order to remember Me" (20:14, Taha). Recitation of the Quran also shuns evil by bringing the reader closer to God: "When you recite the Quran, seek God's protection against the evils ones" (16:98, al-Nahl). Muslims should regularly recite the last two Surahs in line with the Sunnah of the Prophet. Fight against the internal evil is a life long struggle called Jahad bil Nafs (Jahad against one's own basal self) .

P1 Q1

Total Marks 8, 4 marks for (a) parts and 4 marks for (b) parts of the two passages chosen out of the given three passages. In (a) parts, describe the main themes contained in the passages while comparing each passage with some other passages on the same themes. In (b) parts, explain the importance or relevance of the themes for daily living of the Muslims.

Allah's Messengers

11. 2.30-37

وَأَذِّنْ لِلْعَذَابِ إِلَىٰ حَاتِلٍ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتُخْلَفُ بِهِ مِنْ نَفْسِهِ فِيهَا وَيَمْلِكُ الْأُمَمَ وَالْحَقُّ سَلْبُ حِمْلِكَ وَتَقْدِيرُ اللَّهِ قَالِ إِنْ أَهْلُ مَا لَا تَعْلَمُونَ

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَٰؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ

قَالُوا مِثْلَهُ لَا عِشْمَ لَنَا إِلَّا مَا عَلَّمْنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ

[illegible]

وَأَذِّنْ لِلْعَالَمِينَ أَسْجُدُوا لِلَّهِ الْمَلِكِ الْحَيِّ الْقَيُّومِ الَّذِي يَخْلُقُ مَا يَشَاءُ وَيُخَوِّضُ فِيهِ رُوحَهُ الْقُدُّوسَ أَعْلَمُ الْغُيُوبِ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَةٌ وَلَا نَوْمٌ لَّهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَ ظُهُورِهِمْ يُحِيطُ بِمَا هُمْ فِيْهِ وَلَا يُلَاقِيهِ أَجْفَاءٌ إِنَّهُ يَرْسُودُ فِيْ رُؤُوسِ السُّجُودِ يُجِيبُ الْمُتَدَبِّرِينَ وَيُخَوِّضُ فِيْهِ رُوحَهُ الْقُدُّوسَ أَعْلَمُ الْغُيُوبِ

وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ

فَارْتَدَّاهُمَا السَّيْلَانِ صَبَا فَأَخْرَجْنَاهُمَا مِنْهَا كَمَا فِيهِ وَقَدْ أَهْبَطُوا بِعُضُنُكُمُ الْبَيْضَ عَذْرُ وَنُفْسٌ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَى حِينٍ

فَلْيَقُلْ اِذَا دُعِيَ لِلطَّاعَةِ اَنْصُرُوهُ بِالْقُوَّةِ الْمَوْجُوْدَةِ فِيْكُمْ

50. 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.' 51. 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.' 52. 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.' 53. 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?' 54. 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. 55. 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.' 56. 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.' 57. Then Adam learnt from his Lord words of inspiration, and his Lord turned towards him: for He is often-returning, most merciful.

Allah's messengers:

Al Baqarah (2: 30-37)

(a) Theme:

Theme of the passage is God's relation with His messengers. It describes the story of creation of Adam and his especially elevated status of being God's vicegerent and the first prophet. All this was a result of God's decree. This superiority of Adam was duly acknowledged by all angels except Iblis who showed arrogance (since he was a jinn, not an angel). Adam and Eve were granted paradise but Iblis (now named Satan) maneuvered their exile from there, out of jealousy and malice. On repentance on their mistake, Adam and Eve were pardoned by God who awarded them a new phase of worldly living. The Quran mentions this phase at another place as 'It is We Who have placed you with authority on earth' (7:10, al-A'raf). The Quran usually mentions the story of creation of Hazrat Adam and Eve/Hawwa together with the role of Satan with the dual purpose of highlighting the dignified status of humans as well as warning them of Satan's nefarious tactics. For example it says, "But Satan whispered evil to him (Hazrat Adam), he said, "O Adam! Shall I lead you to the tree of Eternity and to a kingdom that never decays," (20:120, Taha).

(b) Importance of the theme:

Theme of this passage contains important lessons for Muslims. They are told the reasons for making human beings superior over all other creatures by way of the exalted position of Hazrat Adam. God appointed Hazrat Adam as His vicegerent on earth because of the knowledge and free will. Knowledge elevates humans over all other creatures including angels but the free will is a means of testing the humans as they can be enticed by Satan to commit sins. The Quran warns about this by saying, "For Satan is an avowed enemy to Man" (12:5, Yusuf). The passage further tells about God's mercy and forgiveness as He accepted repentance by Adam. The Quran constantly reminds Muslims of this attribute of God by saying, "If anyone does evil, or wrongs his own soul but afterwards seek God's forgiveness he will find God Oft Forgiving and most Merciful." (4:110, al-Nisa) This shows God's love and compassion for his servants.

P1 Q1

Total Marks 8, 4 marks for (a) parts and 4 marks for (b) parts of the two passages chosen out of the given three passages. In (a) parts, describe the main themes contained in the passages while comparing each passage with some other passages on the same themes. In (b) parts, explain the importance or relevance of the themes for daily living of the Muslims.

12. Sura 6.75-79

وَكَذَلِكَ نُرِي إِبْرَاهِيمَ مَلَكُوتَ السَّمَاوَاتِ وَالْأَرْضِ وَلِيَكُونَ مِنَ الْمُوقِنِينَ
فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَى كَوْكَبًا قَالَ هَذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لَا أُحِبُّ الْآفِلِينَ
فَلَمَّا رَأَى الْقَمَرَ بَازِعًا قَالَ هَذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لَنْ لَمْ يَهْدِنِي رَبِّي لَأَكُونَنَّ مِنَ الْقَوْمِ الضَّالِّينَ
فَلَمَّا رَأَى الشَّمْسَ بَازِعَةً قَالَ هَذَا رَبِّي هَذَا أَكْبَرُ فَلَمَّا أَفَلَتْ قَالَ يَا قَوْمِ إِنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ
إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ 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.'

Al-An'aam (6:75-79)

(a) Theme:

Theme of the passage is God's relation with His messengers, and this passage outlines the story of formal awarding of prophethood to Prophet Ibrahim. Hazrat Ibrahim was gradually guided to identify the real Creator and Lord by way of observing His magnanimous creations such as the sun the moon and the stars. Being a man chosen by God, it was eventually revealed to him that God alone is the real Creator of all these creations. He, therefore, he rejected Shirk that was the hallmark of his community and finally, declared the Shahada. God's favour of Divine guidance for Prophet Ibrahim is frequently referred to in the Quran. For example, "We bestowed aforetime on Ibrahim his rectitude of conduct." (21:51, al-Anbiya). Here, "rectitude of conduct implies Prophet Ibrahim's guidance to the path of Tawhid. This also shows God's power to grant prophethood to His chosen men according to His absolute will. Hazrat Musa was shown the Holy Fire on Mount Tur while the Holy Prophet Hazrat Muhammad received first revelation in the Cave Hira.

(b) Importance of the theme:

This passage teaches Muslims to reject Shirk i.e. associating partners with God, and to believe in Tawhid as this is the universal message preached by all the prophetic messengers from Hazrat Adam to Hazrat Muhammad. Humans are born with the weakness of committing Shirk as they are overawed by the apparent majesty of various objects of nature like the heavenly bodies. The Quran, therefore, repeatedly reminds that these are mere creatures of God who has created them for the service of humans, "He has made subject to you the night and the day; the sun and the moon; and the stars are in subjection by His command." (16:12, al-Nahl) It teaches Muslims that all humans including the prophetic messengers receive guidance only by the will of God. For example, the Quran refers to the award of meditation to the Holy Prophet in these words, "And He found you wandering (in search of the Ultimate Truth) and gave you guidance." (93:7, al-Duha) This way the passage strengthens the Muslim belief of depending on and submitting to the commands of One God.

P1 Q1

Total Marks 8, 4 marks for (a) parts and 4 marks for (b) parts of the two passages chosen out of the given three passages. In (a) parts, describe the main themes contained in the passages while comparing each passage with some other passages on the same themes. In (b) parts, explain the importance or relevance of the themes for daily living of the Muslims.

13. Sura 5.110

إِذْ قَالَ اللَّهُ يَا عِيسَى ابْنُ مَرْيَمَ انْكُرْ بَعْمَنِي عَقِيكَ وَاعْطَى وَالدُّنْيَا إِذْ أَيْدِيكَ يَرْوَحُ الْفَنَسُ تُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا
وَإِذْ عَلَّمْنَا الْكِتَابَ وَالْحِكْمَةَ وَالزُّبْرَةَ وَالْإِنْجِيلَ وَإِذْ تُخَلِّقُ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ بِإِذْنِي فَتَنْفُخُ فِيهَا فَتَكُونُ طَيْرًا
بِإِذْنِي وَتَرَىءُ الْأَكْمَةَ وَالْأَنْزَاصَ بِإِذْنِي وَإِذْ تُخْرِجُ الْمَوْتَى بِإِذْنِي وَإِذْ كَفَفْتُ بَنِي إِسْرَائِيلَ عَنْكَ إِذْ جِئْتَهُم بِالْبَيِّنَاتِ
فَقَالَ الَّذِينَ كَفَرُوا مِنْهُمْ إِنْ هَذَا إِلَّا سِحْرٌ مُبِينٌ

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.'

al-Ma'idah (5:110):**(a) Theme:**

Theme of this passage is God's association with His messengers. It describes God's address to Hazrat Isa/Jesus in the Divine Court in the presence of his community, Children of Israel. It outlines God's power to grant prophetic signs to His messengers. Hazrat 'Isa/Jesus spoke from his cradle, could give life to the dead and cure the blind and the lepers. God gave him further powers in the form of the Book (Injil/Gospel) and the special wisdom to understand Divinity. The Quran refers to these favours for him in these words, "We gave Jesus the son of Mary clear signs and strengthened him with the Holy Spirit" (2:87, al-Baqarah). The purpose of these special favours is to demonstrate God's powers and superiority over all humans. Finally, God protected him miraculously by lifting him alive to the heavens when his community was about to crucify him.

(b) Importance of the theme:

This passage teaches Muslims to believe in One Supreme God who possesses incalculable powers. They are required to believe that, like other messengers Jesus was also a man chosen by God. He was granted miraculous powers so that men of wisdom could identify him. The Quran referred to this fact as; "Thus does God make clear to you His signs in order that you consider." (2:219, al-Baqarah) Muslims also learn that God's messengers enjoyed special privileges and were always protected by Him so that ordinary humans could identify the prophetic messengers. However, they were always rejected despite such clear signs by the 'spiritually dead' and 'sick in heart' people who are mentioned by the Quran as; "Those who reject Our Signs are deaf and dumb and midst of darkness profound." (6:39, al-An'am) Muslims also learn that all humans including the rejecters of Truth will stand accountable before God in the divine court of justice on the Day of Judgement.

Total Marks 8, 4 marks for (a) parts and 4 marks for (b) parts of the two passages chosen out of the given three passages. In (a) parts, describe the main themes contained in the passages while comparing each passage with some other passages on the same themes. In (b) parts, explain the importance or relevance of the themes for daily living of the Muslims.

15. Sura 108

إِنَّا أَغْنَيْنَاكَ الْكَوْثَرَ

فَصَلِّ لِرَبِّكَ وَانْحَرْ

إِنَّ شَانِئَكَ هُوَ الْأَثَرُ

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

Sura Al Kauthar (108)

(a) Theme:

Theme of the passage is God's special love and care for the Holy Prophet in times of difficulties. The Prophet was mocked by the Makkans on the death of his two sons from Hazrat Khadija during the early years of prophethood in Makkah. His enemies began to say that he had become 'Abtar' / a man without progeny. The Prophet then received this Surah and was given the glad tidings of the abundance of God's special support and the destruction of his insulters. He was asked to remember God through regular prayer and to develop the spirit of sacrifice so that he could continuously strengthen his bond with God and to get constant divine support. The Quran mentions God's consolation and promise of support to the Holy Prophet (S.A.W.) in times of difficulties and challenges. Surah 93 (al-Duha) was revealed when the Makkans ridiculed him for an unusually long break in revelation. Message of its consolation is "Your Lord has not forsaken you, nor is He displeased." (93:3)

(b) Importance of the theme:

This passage, like Surah 93, teaches Muslims to have faith in God's support that surely reaches the noble people. The Holy Prophet was assured of "abundance" in the face of persecutions in Makkah. This "abundance" came in the form of his countless followers, and his descendants through his daughter Hazrat Fatima's marriage with Hazrat Ali. His insulters, on the other hand, perished forever. So, Muslims should remember that a noble mission always survives though it is resisted and rejected by the misguided people. The Quran gives examples of prophetic messengers who remained steadfast during times of difficulties and challenges by saying, "Rejected were the Messengers before you; with patience and constancy they bore their rejection" (6:34, al-An'am). The passage teaches Muslims to develop spirit of sacrifice and establish prayer as these are the best means of getting closer to their Lord. This is endorsed by the Quran: "And establish regular prayer in order to remember Me" (20:14, Taha).

Question 2

- (a) Using passages you have studied, write about the main teachings about God in the Qur'an. [10]
(b) How might these teachings affect a Muslim's life today. [4]

Suggested Answer:

- (a) The Quran frequently mentions God, both in terms of His unique person and his supreme attributes, powers and qualities. Sura 112 (al-Ikhlâs) best sums up God's sublime nature by rejecting all false notions about God's family, origin, progeny etc. It is so named (al-Ikhlâs, the purity) because it fully purifies the doctrine of Tawhid or absolute Oneness of God. It says:
"Say He is Allah, the One; Allah, the Eternal, Absolute; He does not beget, nor is He begotten; and there is none like Him."

This is because of its contents that the Holy Prophet ﷺ declared.

"By Him in whose hand my life is, this sura is equal to one third of the Quran."

This short surah answers all questions about God's matchless nature or person in a concise and convincing way by declaring God as free from any bounds of time, space or family. We, therefore, simply admit that it is impossible for human mind to compare God with any of His creations. This inability of human mind is also reflected from several other verses. For example:

"No vision can grasp Him, but His grasp is over all vision; He is above all comprehension, yet is acquainted with all things." (6:103, al-Ana'm)

Another aspect of God's ultimate superiority is His complete freedom from all limitations, and the Quran discusses this in many of its verses. For instance, it says:

"He is the First and the Last; and the Evident and the Hidden; and He has full knowledge of all things." (57:3, al-Hadid).

As for God's powers and attributes, verse of the thorne (2:255) gives a wonderful description of His complete freedom from all possible weaknesses and needs that characterize all creatures. All living things need rest, help, food, sleep etc. in order to continue a normal living, but God is entirely distinct in this regard because He is,

"The Living, the Self-Subsisting, Supporter of all; no slumber can seize Him nor sleep" (2:255).

We humans, do not know about the boundaries of God's universe, but our Lord is in possession of such immense power and authority that:

"His throne extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them" (2:255).

This means that the whole universe merely symbolizes God's authority and will, and another verse supplements this by saying,

"To Allah belongs the dominion of the heavens and the earth" (3:189, Al-i-Imran).

Many Quranic passages also mention the activities of angels who constantly worship God by glorifying Him in their own way. They have been programmed to obey God only because they have not been granted free will. Their glorification of God is linked with God's power and majesty that is palpable by the heavens:

"The heavens are almost rent asunder from above them (angels), and the angels celebrate the praises of their Lord and pray for forgiveness of all beings on earth" (42:4 - 5, al-Shoora).

This verse reminds Muslims of God's mercy and forgiveness that excels all His other attributes. He, therefore, taught His angels to invoke His mercy for humans. Another Quranic verse reiterates this:

"Those who bear the throne and those around it glorify the praises of their Lord, and believe in Him, and ask forgiveness for those (humans) who believe" (40:7, al-Mumin)

Finally, the Quran invites Muslims to observe presence of God through the medium of His marvelous creatures spread in the universe. These creatures and their relation with various phenomena bear evidence of God and His supreme powers. This Quranic verse refers to some of these, and the benefits related to such observation:

"And among His signs are the night and the day and the sun and the moon; adore not the sun and the moon, but adore God who created them, if it is Him you wish to serve". (41:37, al-Fussailat),

The message of this verse is to remind Muslims of God's powers whose created universe is marked by His superiority over all.

- (b) Quranic teachings revolve around God and His relation with humankind. Focal point of teachings about God is His absolute oneness and uniqueness as well as His powers and authority. These teachings have a strong effect on a Muslim's life and conduct. Muslims develop a clear concept of Tauhid and do not commit shirk (associating partners with God) by realizing that God alone is their helper in all circumstances. They are not intimidated by worldly powers however mighty they might be. This is because Quran tells them that the entire universe is under the supreme command of one God:

"Glory be to Him in whose hand is the domain" (67:1, al-Mulk).

Muslims also develop a strong sense of God's presence as is stated in the Quran,

"He is with you wherever you are" (57:4, al-Hadeed).

This belief keeps Muslims from sins and indecencies and they are convinced to follow the Right Path. They know that nothing can escape God's knowledge. However, they also retain hope of God's mercy and forgiveness because they believe that countless angels are constantly invoking His mercy for humans knowing that humans have free will and so can commit sins:

"It is man that wrongs his own soul" (10:44, Yunus).

Due to such beliefs Muslims also try to be forgiving and kind towards others so that they might earn God's pleasure and compassion.

Question 2

- (a) 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. [10]
- (b) Explain why God sends his revelations through messengers. [4]

Suggested Answer:

- (a) The Holy Quran narrates stories of many of the prophetic messengers. Various Quranic Suras mention various messengers from Hazrat Adam to the Holy Prophet Muhammad ﷺ.

Among these, some of the messengers have been mentioned more frequently than others. Hazrat Ibrahim (Abraham) is among them.

The Quran talks about the story of Abraham in a number of ways. At one place it describes the story of a Divine scheme arranged for successful identity of One God, through the perspective of God's mighty creations. The Quran says:

"So also did We show Abraham the power and the laws of the heavens and the earth, so that he might have certainty. 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. When he saw the moon rising in splendour, he said: 'This is my Lord.' But when the moonset, he said: 'Unless my Lord guides me, I will surely be among those who go astray.' When he saw the sun rising in splendour, he said: 'This is my Lord; this is the greatest.' But when the sunset, he said: 'O my people! I am indeed free from your giving partners to God'" (6:75-79, al-An'am).

This Quranic passage outlines the ways through which God guided Abraham to identify the Creator Lord who is Most Supreme. The passage also proves that Abraham, like other messengers, was a man chosen by God because his intuitive progress of observing the celestial bodies and not accepting them as deities shows that it was all divinely ordained. God made arrangements for his birth in a polytheistic community that boasted of its knowledge about the heavenly bodies and Abraham's quest in search of the Truth that led him to identify God.

"Behold! he said to his father and his people, 'What are these images (idols) to which you are devoted?'" (21:52, al-Anbiya)

Now, Abraham, like all other messengers was rejected by his people who even tried to kill him, but he enjoyed special divine protection and miraculously survived in the blazing fire:

"We said, 'O Fire! Be you cool and a means of safety for Abraham'" (21:69; al-Anbiya).

Abraham's prayer to create prophets from his progeny was also granted. A long line of messengers continued through his sons, Ismail and Ishaq.

The Quran describes the story of Jesus Christ (Hazrat 'Isa). He was born miraculously, to his mother Mary (Hazrat Maryam). The Quran says,

"He (Jibrael) said, 'Nay, I am only a messenger from your Lord to announce to you the gift of a holy son.' She said, 'How shall I have a son when no man has touched me, and I am not unchaste'" (19:19-20, Maryam)

Various Quranic passages give details of Jesus Christ's special association with God and a variety of prophetic signs granted to him, 5:110 (al-Maida) sums all these up: *"... 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 the 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! I restrained the Children of Israel from you when you showed them the clear signs."* This shows how God had decreed miraculous events for Jesus Christ to prove that messengers were no ordinary humans. The purpose of granting him powers was to tell the people about the existence of God.

Finally, God made Jesus "a living sign" by saving him: *"But they killed him not, nor crucified him, but so it was made to appear to them.... Nay, God raised him up" (4:157, al-Nisa)*

The Quran is thus, replete with the stories of God's messengers with reference to God's relationship with them.

(b) God sent His revelations through His chosen people or messengers because ordinary humans cannot sustain the divine glory. The Quran declares this: *"Had We sent down this Quran on a mountain, verily you would have seen it humble itself and cleave asunder for fear of God"* (59:21, al-Hashr)

The same applies to the earlier scripts as they, too, were God's word, which is reflective of His magnanimity and majesty that is beyond human imagination.

The Quran confirms this power and superiority of God in another verse that says:

"It is not fitting for a man that God should speak to him except by inspiration (wahy), or from behind a veil or by the sending of a messenger" (42:51, al-Shura)

This means God best knows how to send guidance to humans and which modes they could sustain.

Another purpose of choosing human messengers was to demonstrate the best specimen of human conduct and submission to God. These were sent from time to time because, due to Satan's ungodly mission, God's message was lost or manipulated by the misguided humans and, so, a renewed message was sent by a new messenger. Finally, the process was culminated by sending Hazrat Muhammad ﷺ.

Question 2

- (a) From passages you have studied from the Qur'an, write about God's relationship with humankind. [10]
(b) Explain the significance of the Qur'an being revealed to humankind. [4]

Suggested Answer:

- (a) The five Quranic passages that focus on God's relationship with humankind are: Surah 1, 2:21-22 (al-Baqarah), 96:1-5 (al-Alaq), Surah 99 (al-Zilzal) and Surah 114 (al-Nas). These passages describe various aspects of this relationship — God's power to create man as the most supreme creature; His power to provide means of sustenance; His ability to guide and protect human; His provision of mercy and justice, and above all, His command to humans to adore and worship Him alone.

Surah 1 (al-Fateha) sums up the essential components of God's relationship with humans. It teaches humans the most important invocation:

"Guide us to the Right Path".

This is of utmost importance because only God can guide His servants to find the Right Path that guarantees God's pleasure, mercy and good will and this refers to the code of conduct contained in the Quran and Sunnah. By acting upon this code of divine guidance, humans can hope to be successful in this world and the Hereafter where God alone will be Supreme Judiciary or "Master of the Day of Judgment".

The two passages, 2:21-22 and 96:1-5 discuss God's special bounties for humankind. 96:1-5 refers to the uniqueness of humans against other creatures in terms of human ability to read and write and acquire both worldly and divine knowledge. This is summarised in the verses,

"Who created man from a clot of congealed blood.....and taught man that which he did not know".

This implies physical, intellectual and spiritual evolution of humankind. The command, *"Read in the name of your Lord"* invites human attention to the important fact of remembering and worshipping the Creator Lord without whose blessing humans can't acquire anything on their own. Similarly, the passage 2:21-22 outlines God's special favour for the survival and growth of humans in physical and spiritual spheres by using the expression,

"Who has made the earth your couch, and the heavens your canopy".

Here "earth" refers to the arrangements for man's physical growth, and "heavens" implies spiritual development. Since it is God who made these arrangements for humans, the Quran commands them to remember this, and so it says,

"O people! Adore your Guardian Lord".

God, thus, expects from humans that they should acknowledge His power and endowments by never committing shirk or polytheism.

God is aware of the vulnerability of humans before Satan and evils. The last 2 Surahs, 113 and 114, point to this human weakness and teach them to rely on God only. Surah 114 repeats God's attributes as *"The Lord of mankind, King of mankind, God of mankind"* in order to strengthen humans' relation with God against all evils. The passage also warns humans of the modus operandi of Satan who "whispers and withdraws". This means humans need to be always alert against their real enemy whose mission is to misguide humans because, according to the Quran:

"Satan is an avowed enemy to man" (12:5, Yousaf).

Surah 99 gives a description of the end of time by referring to "the convulsions" that the earth would experience on that particular day. After giving details of the outcome of the convulsions, it refers to God's power to dispense justice to the degree of absolute perfection. The objective is to warn humans of the eternal reward of their deeds in the Hereafter.

The five passages, finally, teach humans to identify and adore the "Lord of the Worlds", be grateful to His countless favours by obeying His command and thus develop the genuine fear of God's wrath as well as hope of His bliss in the Hereafter.

(b) The Holy Quran is the last divine message revealed on the earth by the will of God, Hazrat Muhammad ﷺ. It contains guidance for all ages and communities starting from the community of Hazrat Muhammad ﷺ in the 7th century. It is to serve as the ultimate touchstone to tell right from wrong as is declared in many of its verses. For instance,
"Blessed is He Who sent down the Criterion to His servant that it may be an abomination to all creatures" (25:1, al-Furqan).

The Quran shows God's concern about humans who are target of Satan and his host of helpers. By revealing the Quran, God provided a shield to humans against all evils, and a guidance to the Right Path:
"Verily this Quran guides to that which is most right" (17:9, al-Isra).

Thus, the Quran guarantees man's success in both the worlds. It commands humans in matters concerning beliefs, acts of worship as well as issues related to social interaction so that a balanced way of life is followed by its readers. It is the medium through which humans can contact God and seek His mercy and guidance:

"This is (nothing but) lights from your Lord, and guidance, and mercy"
(7:203, al-A'raf).

Context/Circumstances of the revelation of Surah 93 (al-Duha) and Surah 114 (al-Nas)

(i). al-Duha (93): This is an early Makkan Surah and was revealed after Surah 8-9 (al-Fajr) and 92 (al-Lail). Control of Day and Night is common to all the 3 Surahs. Bukhari, Muslim and Tirmidhi reported on the authority of Hazrat Jundub that revelation of the Quran came to a halt during the early Makkan period and this caused anxiety to the Prophet. A halt or break in revelation was a normal happening and is known as *Fatrah al Wahy*. On two occasions, however, this halt was unusually longer. Once in the very early stage of prophethood, and this was the longest break. On another occasion when the pagans asked the Prophet about the soul (Ruh), he promised them that he would reply the next day. However, he forgot to say, "Insha Allah" (if Allah wills), and the revelation ceased for some days. The pagans got a chance to taunt him by saying, "Muhammad's (PBUH) lord has forsaken him, and He is displeased with him." According to a tradition of Imam Ahmed, Umm Jamil, wife of Abu Lahab went to the extent of saying, "O Muhammad! I think that your devil has finally left you." The Prophet, in his human capacity, felt depressed and since he was a man favourite to God, he received a reassurance and consolation by God. He was promised ultimate success in his mission. God also explained the wisdom of *Fatrah* by contrasting the bright light (Divine revelation) with the darkness and rest related to night (break in revelation). Thus, the break in revelation was something good for him as continuous coming of revelation surely strained his nerves. This way, faith of the Prophet was strengthened.

(ii). al-Nas (114): This Surah is reported to have been revealed together with Surah al-Falaq (113). So, the circumstances of revelation of both the Surahs were the same. Both the surahs are called "Mu'a wadatain" (the two Surahs teaching Muslims to seek God's refuge). According to the traditions reported by Hazrat Ayesha in Musnad of Imam Ahmed and Sahih Bukhari, the Prophet fell ill as a result of the magic spell cast by a Jew named Labid bin A'sam of the tribe of Banu Zuraiq. The Prophet began to forget some of the things and also developed some physical symptoms of the magic. Finally, he was divinely informed in a dream that the magic spell had been cast on his hair and a comb. They were placed in the dried bark of a date palm under a rock in the well of Dharwan. The Prophet recovered them and untied the 11 knots by reciting 11 verses of the two Surahs he had just received as the antidote to the magic. He remained ill for 6 months, and when he had recovered, Hazrat Ayesha asked him, "Will you not make this public?" He replied, "God has cured me and I hate to cause harm to anyone". This further proves his title of "Mercy for all."

Surah 113 directs to seek God's protection against worldly calamities (jealousy, magic) whereas Surah 114 tells the way to seek Divine refuge against the calamities of the Hereafter, caused by Satan and his assistants who constantly try to misguide humans. According to Sahih Muslim the Prophet had instructed Hazrat 'Uqba bin 'Amir to recite the two Surahs frequently, "Recite these two Surahs whenever you go to sleep and whenever you get up".

Surah 112 (al-Ikhlās) was revealed during the early Makkan period of the prophetic mission of the Holy Prophet. Pre-Islamic Makkah was sunk in the worst forms of polytheism. Pagans used to worship idols and believed in God having daughters or assistants. Other non-Muslim communities, Jews and Christians, had corrupted the belief in Tawhid by associating sons with God. Amidst these circumstances when Hazrat Muhammad began to preach absolute oneness of God, both in person and attributes, he was immediately opposed by all those who had been committing shirk (polytheism), one way or the other. They began to question the Prophet about the nature of one God/Allah. According to Hakim, Tirmizi and Imam Ahmed bin Hanbal a tradition is quoted on the authority of Hazrat Ubbay bin Ka'b that the idolaters said to the Prophet, "O Muhammad! Tell us about the lineage/ancestry of your Lord." The Prophet awaited the divine revelation and finally, in an answer to such queries God revealed this Surah to the Holy Prophet so that he could purify (Ikhlas: Purity) the corrupted beliefs of pagans about God Almighty. The Surah fully negates all perverted beliefs of pagans about God by declaring God's freedom from time and space. It fully defies all the crafted ideas about God's ancestors or children and tells humans that God's nature is too sublime and refined to be understood by humans.

Surah 108 (al-Kawthar) is also an early Makkan Surah that was revealed in a special context. One aspect of persecutions against the Holy Prophet was to mock and ridicule him whenever his enemies got an opportunity. The Prophet, by the will of God, had lost his two infant sons from Hazrat Khadija. His enemies, specially Abu Jahl and his confederates began to mock him by saying that he would have no one to continue his progeny---that he had become 'abtar'/a man without progeny. According to a tradition reported by Muhammad Bin Ali Bin Hussain, it was an Arab custom to taunt and revile people who had lost their male issues/heirs. So, the Quraysh exploited the death of the two sons of the Prophet and started ridiculing him. The Prophet was repeatedly targeted this way till the time he had received divine consolation through this Surah. Abu Dawud, Muslim and al-Nasai reported on the authority of Hazrat Anas who said, "We were with the Messenger of God and he dozed off into a slumber. Then he lifted his head smiling. We said, 'O Messenger! What has caused you to laugh?'. He said, "Verily, a Surah was just revealed to me." Then he recited the whole Surah 108. God's consolation is all summed up in the word "al-Kawthar"/the abundance that ensured him continuity of his lineage by way of his spiritual progeny__the entire Muslim Ummah/community as well as by way of his descendents through Hazrat Ali and Hazrat Fatimah. Along with this, God also promised destruction of his insulters. Both glad tidings soon proved true.

History and Importance of Quran

P1 Q2

- Q (a) Write an account of the ways in which the Qur'an was revealed to the Prophet between the years 610 and 632. (10)
- (b) What does the Prophet's first experience of revelation tell us about the nature of prophethood in Islam? (4)

Ans: (a) The Holy Quran was revealed in stages from the heavens to its recipient, the Holy Prophet Muhammad. It was with God since beginning as is mentioned in the Quran:

"It is but a glorious Quran in preserved tablet." (85:21-22, al-Buruj)

From there, it was first revealed in its totality to the first heaven, and then gradually revealed to the last messenger of God in a period of 22 years 6 months and 14 days. The Quran itself, and a number of traditions confirm that the process of revelation started in a blessed night of Ramadan:

"Ramadan is the month when the Quran was sent down." (2:185, al-Baqarah)

The first revelation came to the Prophet in Ramadan 610 AD while he was meditating in the Cave Hira, in the outskirts of Makka. Angel Jibrael appeared before him and commanded him to read. The Prophet, being an unlettered man, expressed his inability to read. Hazrat Jibrael repeated the command twice and hugged the Prophet in a crushing way. When he repeated the command for the third time and hugged him again, the Prophet asked, "What shall I read/recite?" Hazrat Jibrael then read out first five verses of Surah 96 (al-Alaq):

"Read in the name of your Lord Who created. Created man out of a clot of congealed blood. Proclaim! And your Lord is most bountiful. He Who taught by the pen. Taught man what he did not know." (96:1-5)

This experience greatly terrified the Prophet who rushed to his home and narrated this to his wife Hazrat Khadija. After this there was some gap before the next revelations came. They were about asking the Prophet to invite Makkans to Islam. For example:

"O you wrapped in your cloak, rise and warn!" (Surah 74:1-2, al-Muddaththir), "And admonish your nearest kinsmen." (26:214, al-Shu'ara) and "Expound openly by what you have been commanded." (15:90, al-Hijr)

Then, he would receive revelations, sometimes a whole Surah, at others, just a few verses. Usually, he received revelations without warning though at times the prevailing circumstances (Asbab-al-Nuzul) determined the nature and contents of the revelation. For example, to console the Prophet, al-Kawthar (108), al-Duha (93), al-Inshirah (94) and al-Najm (53) were revealed.

610-622 AD, Makkan Surahs were revealed that were generally shorter, carried a harsh tone with a poetic diction and contained fundamentals of Islam as well as stories of the previous messengers and their communities.

As the Prophet migrated to Madina, the nature and contents of revelations changed. He would now receive details of the rules of the conduct of Muslims that included observance of daily prayer, fast of Ramadan, paying the Charity Tax (Zakat), Pilgrimage to Makka (Hajj), abolition of usury ("God has permitted trade but forbidden usury", 2:275), change of Qibla (2:144), prohibition of drinking (5:90), permitted and non-permitted foods, matters concerning family life and major crimes and their punishments. Surahs 2,3,4 and 5 are the greatest examples of the Madinian Surahs. He also received commandments about Qital/armed Jihad. First revelation about Jihad is believed to be, "To those against whom war is made, permission is given to fight." (22:39, al-Hajj) After the conquest of Makka, he received last of the revelations. For example, verses of Surah 9 are about the battle of Hunain and the Tabuk expedition: "Surely, God did help you in many battle-fields and on the day of Hunain" (9:25, al-Tawba). Surah 110 (al-Nasr) is believed to be the last complete Surah revealed on the Prophet. It was revealed on him during the "days of sacrifice/Ayyam al Tishriq or Ayyam al Nahr". After his Farewell Sermon, he received the last revelation, "This day have I perfected your religion for you, completed My favour upon you and have chosen Islam as your religion." (5:3, al-Maida). This is called the last revelation as it marks the completion of all fundamental teachings of Islam, though the Prophet lived for another 80 days after it and, according to the authentic reporters, he received some more revelations. They include, "They ask you for a legal decision (about inheritance)....." (4:176, al-Nisa), "And fear the Day when you shall be brought back to God.....(about usury/riba and financial transactions)" (2:281-282, al-Baqarah) and "Now has come unto you a Messenger from amongst yourselves..." (9:128, al-Tawbah)

Revelations were mostly brought by Hazrat Jibrael who would usually appear in the guise of a companion, Hazrat Dihya al-Kalbi. The Prophet in a Hadith outlined various modes of receiving revelations, "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." Hazrat Ayesha added, "Verily, I saw the Prophet being inspired divinely on a very cold day and noticed the sweat dropping from his forehead." Many of those around him could notice an unusual increase in his body weight, for example, collapsing of the she-camel he used to ride. At times, revelation was directly inscribed in his heart and occasionally, they were received in his dreams.

- (b) The event of the Prophet's first experience of receiving revelation explains some aspects of the divine schemes of choosing humans for prophethood. It tells us that prophets and messengers are always men chosen by God who were usually matured in a special way. Also, no human on his own, could acquire this exalted status. The Holy Prophet was shocked and confused on the sudden appearance of the arch angel Jibrael who represented God's glory and majesty. This means that the revelations were always from God. This aspect of prophethood has been mentioned in the Quran as:

"He (God) does send down His angels with inspiration of His command to such of His servants as He pleases" (16:2, al-Nahl)

Revelations were sent by God through an angel usually Jibrael, because the messengers being humans could not sustain the divine glory, as is endorsed by the Quran:

"It is not fitting for a man that God should speak to him except by inspiration, from behind a veil or by the sending of a messenger (angel)." (42:51, al-Shura)

This shows the limitations of even the most superior humans, the prophetic messengers, on one hand and the power and magnanimity of the Creator Lord on the other.

Q.2

(a) Give an account of how the Qur'an developed into book form. (10)

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

Or

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

Ans. (a) The Quran gradually developed into book form through three distinct stages. First, it was preserved during the Prophet's life when a team of scribes noted down every revelation on various objects, e.g. flat bones of camel, stone slabs, leather sheets and palm leaves. Many companions also memorized the Quran with great interest. The Prophet himself recited the Quran before angel Jibrael every Ramadan.

The Quran, however, had not been compiled during the life of the Prophet. Circumstances changed after his death when hundreds of memorizers of Quran were killed in the battle of Yamama during Hazrat Abu Bakr's Caliphate. Hazrat Umar, sensing a danger, addressed Hazrat Abu Bakr, "I fear that there will be casualties among the readers of the Quran in different places and many things of the Quran will be lost. I consider it proper that you should pass order for the collection of the Quran." Hazrat Abu Bakr replied, "How shall I do something which the Messenger of Allah did not do?" Hazrat Umar, however, was successful in persuading the Caliph and on the advice of Hazrat Umar, he decided to compile the Quran. Hazrat Abu Bakr asked Hazrat Zayd bin Thabit, the most authentic scribe, to collect all Quranic verses. Realising the tediousness of the task, Hazrat Zayd said, "By God if you had put the task of taking away a certain mountain, it would not have been heavier too me than what you have ordered me." Finally, he too was convinced and the Caliph appointed a team of highly proficient and competent scribes to assist Hazrat Zayd in this noble task but Hazrat Umar contributed the greatest degree of assistance. On this occasion Hazrat Abu Bakr instructed Hazrat Zayd and Hazrat Umar, "Both of you sit on the gate of the Prophet's Mosque and whoever brings any Quranic verse alongwith two witnesses, get it written." Accordingly Hazrat Zayd used extremely cautious and meticulous techniques in compiling the Quran. He used all the methods available and did not include any verse in his master copy of the Quran unless he had received written and verbal testimonies proving its uninterrupted succession. In addition, the verses that the Holy Prophet had arranged to be written under his own supervision were still preserved by the companions and Hazrat Zayd collected them together to make the master copy.

For this a public proclamation was made to the effect that anyone possessing any number of written verses should bring to Hazrat Zayd. When a written verse was brought to him, he would verify its authenticity by first testing its reliability against his own memory, and secondly seeking Hazrat Umar's endorsement as the latter himself was a Hafiz. Thirdly, to make it totally flawless, he would seek two trustworthy witnesses who would testify to the fact that the particular verse had been written in the presence of the Holy Prophet and finally, the written verses were matched with the collection that different companions had prepared for themselves.

Each Surah was written on separate folios and so the copy was composed of many folios. In the terminology of the Quranic studies this fair copy prepared by Hazrat Zayd is called the Mus'haf as it comprised several Suhuf. The Mus'haf had some distinctive features. In this, the verses were arranged in accordance with the order identified by the Holy Prophet, but the Surahs were not so arranged as they were written separately and the purpose of preparing this copy was to prepare an organized document with the collective approval of the whole Ummah (an exercise of 'Ijma'). The Mus'haf remained with Hazrat Abu Bakr and after his death, with Hazrat Umar. After Hazrat Umar's martyrdom it went in the custody of Hazrat Hafsah (mother of the faithful and the daughter of Hazrat Umar) and thus became known as Mus'haf-i-Hafsah.

During the Caliphate of Hazrat Uthman (644-656 AD), the Muslim empire had expanded enormously to several remote non-Arab areas. Hazrat Anas bin Malik reported that Hazrat Hudhaifa bin Yaman had led an army to Armenia-Azerbaijan where he witnessed disputes among the newly converted Muslims over the way the Quran should be recited. Both drew the attention of the Caliph towards a serious danger of disunity among Muslims. The Caliph acted quickly and appointed a team of Hazrat Zayd bin Thabit, Hazrat Abdullah bin Zubayr, Hazrat Sa'id bin Al-'As and Hazrat Abd Rahman bin Harith. This team prepared the copies of the "Mus'haf-i-Hafsa". In these copies the Surahs were arranged in the order of recitation (Tarteef-i-Tawqeefi). These copies were sent to various provinces of the Muslim empire alongwith the reciters in order to ensure a standard version of recitation. On Hazrat Uthman's orders, all the variants (in many areas, people had placed the vowel marks to suit their way of recitation) were burned.

Ans. (bi) The first Muslim community did a great job by putting all verses and Surahs of the Quran together in a book form. Their service is indeed a fulfillment of this Divine claim regarding the preservation of the Quran, "It is for Us (God) to collect it and to promulgate it." (75:17, al-Qiyamah) With the Quran in compiled form, Muslims can handle it in an easier way as all contents are available in a single volume. They now follow the "order of recitation" of its Surahs while completing its recitation on such occasions as the Tarawih prayer of Ramadan when several readings of the Quran are made throughout the Muslim world. The compiled version of Quran is an example of Ijma of the Muslim world, and reflects unity and integrity of the whole Muslim community as they are agreed on the originality of each and every verse being the genuine word of God. This way, the faith of Muslims gets strengthened in the supreme powers of God, who has promised protection of His last message by saying, "We indeed sent down the Message and we will surely guard it (against corruption)." (15:9, al-Hijr) Muslims today can rightly take pride in being the followers of the only uncorrupted divine book that will continue to enjoy this immunity for ever.

Ans. (bii) The Quran was primarily preserved in the form of inscriptions and writings on stone tablets, broad leaves and leather sheets. The Prophet had not directed his followers about compiling the Quran in book form. Soon after his death, circumstances changed during the caliphate of Hazrat Abu Bakr. False prophets like Musailma the Liar, began to craft verses in order to acquire political power. Then a large number of the memorizers of Quran/Huffaz were killed in the battle of Yamama against Musailma. Hazrat Umar bin Khattab, realizing the dangerous consequences of similar future tragedies, drew the attention of Caliph Abu Bakr towards this. He persuaded him to take urgent steps to compile the Quran so that it did not meet the fate of previous revealed books. So, the Caliph instructed Zayd bin Thabit to collect the Quran. Later, the third caliph Hazrat Uthman faced a different kind of challenge. He received the reports of disputes among the newly converted non-Arab Muslims over the ways of recitation or dialects of the Quran. Moreover, many had imported copies of the Quran and that could have caused disunity and serious consequences, threatening the unity of the Muslim Community. He, therefore, had to take quick action to standardize the Quran by teaching all Muslims about the various acceptable dialects of recitation.

Significance of The Quran as Basis of Thought and Action in Islam

Quran is the last Divine message and a fully, eternal and comprehensive code of conduct. According to Muslim belief it is full of guidance for all as mentioned in this verse, "Blessed is He Who sent down the Criterion to His servant that it may be an admonition to all creatures" (25:1) It is foundation of all belief and action for Muslims. This means that fundamental beliefs and the ways to put them into action are mentioned in it. It is Muslims' belief that the Quran is God's own word (Kalam Allah), preserved since ever, "But this is a glorious Quran in a Preserved Tablet" (85:21-22, al-Buruj). It contains Divine knowledge that the humans cannot know as is claimed in these verses, "God has sent down to you the Book and has taught you what you did not know" (4:113, al-Nisa) and, "They ask you about the Hour, when will be its appointed time? Say: 'Knowledge of it is with my Lord. None but He can reveal when it will occur'" (7:187, al-A'raf). It instructs Muslims to believe in fundamentals of Islam, "whoso disbelieves in God, His angles, and His books and His messengers and the Last Day, he has surely wandered far astray" (4 - 136, al-Nisa). It also confirms the earlier scripts and messengers who received them, "To you We sent the Scripture in truth, confirming the Scripture that came before it" (5:48, al-Maida) and, "And We gave (to Abraham/Ibrahim) Isaac/Is'haq and Jacob/Ya'qoob, and ordained among his descendents, prophethood and books" (29:27, al-Ankabut).

About Hazrat 'Isa/Jesus Christ it says, "We sent Jesus/Isa, the son of Mary, confirming the Torah/Tawrat that had come before him" (5:46, al-Maida) and, "We sent aforetime Our messengers with clear signs and sent down with them the Book and the Balance that men may stand forth in justice"(57:25, al-Hadid). The Quran declares itself to be the last divine message when God told the Holy Prophet after his Farewell Sermon in the plain of Arafat, "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, al-Maida)

Quran, after providing extensive details of all fundamental beliefs, guides Muslims about putting beliefs into action. It commands Muslims to observe various acts of worship/pillars of Islam repeatedly. For example, about Salat and Zakat it says, "And establish regular prayer/Salat and pay the charity tax/Zakat" (2:43, al-Baqarah). Regarding the act of fasting it instructs Muslims, "The month of Ramadan in which the Quran was revealed whosoever of you is present, let him fast the whole month" (2:187, al-Baqarah). Further details of fasting are mentioned elsewhere. Similarly, it commands the affording Muslims to perform Hajj/ Pilgrimage to Makkah in this verse, "Pilgrimage thereto (Makkah) is a duty men owe to God - those who can afford the journey" (3:97, Al-i-Imran)

The Quran, likewise, contains guidance about linking the beliefs and acts of worship with social conduct and day to day affairs. This Quranic verse conveys to Muslims this important message, "Worship none but God; treat with kindness your parents and relatives, and orphans and those in need; and speak kindly to the people" (2:83, al-Baqarah). Quranic teachings frequently refer to God's mercy and compassion, and therefore, expect Muslims to imitate the same as can be seen in this verse, "If the debtor is in difficulty, grant him time till it is easy for him to repay. But if you remit it by way of charity, that is best for you if you only know." (2:280, al-Baqarah). Honesty and fairplay are the cardinal features of a Muslim community. Therefore, Quran attaches great importance to them. It says, "Give measure and weight with justice" (6:152, al-An'am). Similarly another verse says, "God commands justice, doing of good, and giving to kith and kin; and He forbids all indecent deeds and evil and rebellion. He instructs you, that you may receive admonition" (16:90, al-Nahl).

The Quran provides guidance about the family laws and the major crimes and their punishments. For example, about marriage it says, "Marry women of your choice, two or three or four, but if you fear that you shall not be able to deal justly, then only one" (4:3, al-Nisa). Another verse commands husbands to earn for the family, "Men are maintainers of women" (4:34, al-Nisa). Several other verses deal with the matters concerning dower money, rights of wives and details of divorce.

For crime and punishment, this verse sums up the basic Islamic teachings in a concise way, "We set down in (the Torah) for them, 'Life for life, eye for eye, nose for nose, tooth for tooth; and wounds, an equal retaliation. Then whoever for gives it, that will be expiation for him....'" (5:45, al-Maidah). This verse, while referring to equal revenge, also provides a room for forgiveness.

The Quran also deals with the food laws of the Muslim community enlisting the permitted/Halal and non-permitted/Haram foods as well as describes other rules concerning food. It lays down the fundamental principles of invoking God's name on all foods, "Do not eat anything over which Allah's name has not been pronounced; that will be impiety" (5:90, al-Maidah). The same verse declares certain other food and activities as forbidden for Muslims, "O you who believe! Intoxicants and gambling, (dedication of) stones, and (divination by) arrows, are an abomination of Satan's handiwork; therefore, shun them if you really wish to prosper." (5:90). Earnings by charging usury was a common pre-Islamic practice that was abolished by the Quran that warns those who disobey God, of dire consequences in this regard, "Those who devour usury will not stand except as stands one whom Satan by his touch has driven to madness. That is because they say: 'Trade is like usury'. But God has permitted trade and forbidden usury" (2:275, al-Baqarah).

Finally, Quran describes modesty and dress code of Muslims to make them distinct from other communities. It says, "Any say to the believing women that they should lower their gaze and guard their modesty; that they should not display their beauty and ornaments....that they should draw their veils over their bosoms." (24:31, al-Nur). This is how Quran is believed to be a complete code of life by Muslims.

The Quran as a Reflection on Nature and Creation

The Quran, being the last divine message, contains guidance not only for the rules of conduct of Muslims but also encourages them to ponder over the marvels of Nature and to reflect on God's signs through His created world.

"We have built the firmament with might; and We indeed have vast power. And We have spread out the spacious earth: how excellently We do spread out! And of everything We have created pairs, so that you reflect." (51:47-49, al-Dhariyat)

This verse draws the attention of believers towards God's power and wisdom to which human intellect is no match. Another verse, similarly, describes God's relationship with His created world, "To an earth that is dead; in the beasts of all kinds that He scatters through the earth; in the change of the winds and the clouds with they trail like their slaves between the sky and the earth, indeed are signs for a people that are wise." (2:164, al-Baqarah) Here again Muslims are encouraged to observe God's power of stimulating various phenomena of Nature for the service of humankind. Some verses carry a challenging tone to human intellect and insight by saying, "He Who created the seven heavens, one above the other; no want of proportion will you see in the creation of the Most Gracious. So turn your vision again: do you see any flaw. Again turn your vision a second time, and your vision will come back to you dull and discomfited, in a state worn out." (67:3-4, al-Mulk) In this verse God refers to His utmost powers by which He created this absolutely flawless universe of which humans are only a minute but vibrant component. Wisdom behind such invitations is to encourage Muslims to observe Nature closely so that their faith is strengthened and their minds are activated to think deeply. Another objective is to tell the Muslims that this magnanimous universe did not come into being without a Creator. Since, humans are born with a vulnerability to Satanic misguidance of rejecting the ultimate Truth, Quran serves a warning of acknowledging God's powers at various places. For example, "Soon will We show them Our Signs in the furthest regions of the earth and in their own souls, until it becomes manifest to them that this is the Truth." (41:53, Fussilat) The objective of such challenging and threatening tone is to remind Muslims of their relationship with their Lord Who continues to show the signs of His glory and majesty and will surely show the same by bringing an end to time.

The Holy Quran As a Source of Islamic Law (legal thinking)

- Q(a) Describe with the help of examples how Quran provides guidance about the fundamental laws of Islam. (10)
- (b) Explain the significance of the Quran being revealed to humankind. (4)

Ans (a) Quran is the most important & fundamental source of Islamic law. It provides guidance for all walks of life, as can be seen in this verse, "This is the Book; in it is sure guidance, without doubt, for those who fear God" (2:2-3, al-Baqarah) The Quran further declares in this regard, "Nothing have We omitted from the Book" (6:38, al-An'am) and "And We have sent down to you a Book explaining all things" (16:89, al-Nahl) Quran instructs its followers to rely on it in working out details of Islamic Law by saying, "Judge between them by what God has revealed and follow not their vain desires." (5:49, al-Maidah) It encompasses all areas related to individual and communal Muslim conduct. Regarding crime and punishment, Quran prescribes the simple rule of "an eye for an eye" for many criminal matters by saying, "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, al-Maidah) It prescribes punishment for fornication and libel/slander, "The woman and the man guilty of adultery, flog each of them with a hundred stripes" (24:2, al-Nur) Similarly for slander or false charge of adultery it says, "And those who launch a charge against chaste women and do not produce four witnesses, flog them with eighty stripes" (24:4, al-Nur)

Quran lays down rules for the permitted/Halal and non-permitted/Haram foods and other things. It commands Muslim to shun drinking, gambling and other un-Islamic practices, "O you who believe! Intoxicants and gambling, sacrificing of stones and arrows are all abomination of Satan's handiwork: shun them so that you may prosper." (5:90, al-Maidah) Similarly, it says, "Do not eat anything on which God's name has not been pronounced." (6:121, al-An'am) and, "Lawful to you are all beasts of cattle, with the exceptions named." (5:1, al-Maidah)

Quran also provide guidance about laws of inheritance. It prescribes such simple rules as, "God directs you concerning your children: to the male a portion to that of two females." (4:11, al-Nisa) It commands Muslims to write down a will, "It is prescribed when death approaches any of you and if he leaves any goods, he should make a bequest to parents and next of kin." (2:180, al-Baqarah) For other family laws there are clear Quranic commandments. For example, regarding the number of marriages and rights and responsibilities of either spouse, it says, "Marry women of your choice, two or three or four, but if you fear you shall not be able to deal justly, then only one." (4:3, al-Nisa) and, "Men are protectors/maintainers of women, because God has given the one (man) more strength than the other (women) and because they support them from their means. Therefore, the righteous women are devoutly obedient." (4:34, al-Nisa) Similarly, Quran guides Muslim about acts of worship/pillars of Islam. For example, at 32 places it commands Muslims to observe Salat and Zakat, "And be steadfast in prayer, and give the Charity Tax and bow down your heads with those who bow down." (2:43 etc) Its commandment about fasting is, "Fasting has been prescribed to you, so everyone of you who sees this month should spend it in fasting." (2:183-185, al-Baqarah) Hajj is the fifth pillar of Islam about which the Quran says, "Pilgrimage thereto is a duty man owe to God, those who can afford the journey." (3:97, Al-i-Imran) It is important to note that Quran does not provide all details of all matters. For this, Sunnah/ Hadith is employed together with the Quran.

Collectively the Quran and the Sunnah are called the primary sources/Asl (foundation) of Islamic law.

Ans. (b) The Holy Quran is the last divine message revealed on the last messenger of God, Hazrat Muhammad. It contains guidance for all ages and communities. It is destined to serve as the criterion to distinguish the right from wrong as is declared in many of its verses. For instance, "Blessed is He who sent down the Criterion to His servant that it may be an abomination to all creatures." (25:1, al-Furqan) The Quran shows God's concern about humans who are born with a vulnerability to Satan and his host of helpers. By revealing the Quran, God provided a shield to humans against all evils, and a guidance to the Right Path, as is assured in this verse, "Verity this Quran guides to that which is most right." (17:9, al-Isra) Thus, the Quran guarantees man's success in both the worlds. It commands humans in matters concerning beliefs, acts of worship as well as issues related to social interaction so that a balanced way of life is followed by those who read and comprehend it. It is the medium through which humans can contact God and seek His mercy and guidance, "This is (nothing but) Lights from your Lord, and guidance, and mercy." (7:203, al-A'raf) Thus, Quranic teachings guarantee spiritual growth of humankind.

(b)

According to Muslim belief, Quran is a universal and eternal code of conduct. Among all the revealed books Quran is the only book that has retained its originality in language and content. This is because God Almighty has promised its protection. "We indeed sent down the Message and We will surely guard it (against corruption)" (15:3, al-Hijr). This divine guarantee ensures the relevance and applicability of the Quran all through the ages of history of humankind. The Quranic teachings guide humankind to live a righteous life according to Divine dictates. If this fundamental rule is followed, the whole world may enjoy harmony and tranquility. This assurance is contained in this Quranic verse, "And this is a Book which We have revealed as a blessing; so follow it and be righteous" (6:155, al-Ana'm). Thus Muslims have sufficient guidance in it. With the changing times, there are not many issues that have not been dealt with in the Quran. Instead, Quran has mentioned many realities that modern science discovered much later. For example, the Quran says, "With power and skill did We construct the firmament and indeed We are its expander" (51:47, al-Dhariyat). Modern astronomy discovered in the 1920s that the galaxies are in a constant state of expansion. Another verse says, "We made from water every living thing. Will they not then believe?" (21:30, al-Anbiya). It was not until twentieth century that the biologists discovered the aquatic origin of all forms of life which Quran has told 1400 years ago.

P1 Q2

(Compulsory Question)

History and importance of the Quran

1 compulsory Q in 2 parts:

Quran in relation with Ijma and Qiyas (secondary sources of legal thinking/law making)

Note: In P1, "Quran in relation with Ijma' and Qiyas" is to be studied whereas for P2, "Hadith in relation with Ijma' and Qiyas" is to be studied.

Quran and Ijma'

Ijma' is the third source of Islamic legal thinking, and is used when the primary sources (Quran and Sunnah/Hadith) do not provide a direct solution/answer to a new situation. Literal meaning of Ijma' is uniting, gathering or agreeing as it's derived from the root word "Jam'a" from which all words implying unity or gathering have originated, eg, Jama'at/party or congregation, Jumu'a etc. In Islamic Shari'a it means consensus of Muslims (companions of the Prophet, Muslim scholarly community or the whole Muslim Ummah) on a new challenging issue about which primary source are silent.

Both primary sources/Asl approve the use of Ijma'. The Quran says, "And obey God and obey the Messenger and those charged with authority among you." (4:59, al-Nisa) Here "authority" means: scholarly or political body that is responsible for legislation/law-making. Another verse says, "If you do not know, ask of those who possess knowledge." (16:43, al-Nahl) This means that new matters should be referred to the competent scholars for finding a solution. The Quran declares Muslims as a justly balanced community, "Thus have We made you a community justly balanced." (2:143, al-Baqarah) Balance can only be attained by consensus, avoiding divisions and rifts, while solving problems.

There are some fundamental examples of Ijma' that include: general agreement of the Muslims regarding articles of faith and pillars of Islam, ie, Tawhid, finality of prophethood of the Holy Prophet, belief in the Quran and other scripts; daily prayers and fasting etc. It is to be noted that Ijma of the companions may not be changed by the next generation of the Muslim community. Shi'a community believes that the Imams (Prophet's descendents) are also entitled to exercise Ijma.

These examples show the relationship between Quran and Ijma'. The Quran says, "It is prescribed when death approaches any of you, if he leaves any goods, he should make a bequest to parents and next of kin." (2:180, al-Baqarah). Now grandfather is not mentioned in the verse but it was agreed by Ijma' that he would take the father's share on the death of an orphan grandson. Similarly Quran says, "Prohibited to you (in marriage) are: your mothers, daughters, sisters, father's sisters, mother's sisters ..." (4:23, al-Nisa). This verse, however, does not mention of granddaughter and grandmother, but it was agreed by all Muslims that they, too, are prohibited in marriage. The issue of the IVF (in vitro fertilization) or the test tube baby is a modern challenge faced by the Muslim jurists. Islam does not allow any sperm donation by a man to a woman other than his wife as it will be an act of adultery which is condemned by the Quran, "Nor come near adultery for it is a shameful deed and an evil opening the road (to other evils like an illegitimate child)" (17:32, al-Isra). All Muslim jurists, therefore, allow an IVF procedure for those childless couples who are partners in marriage.

P1 Q2

(Compulsory Question)

History and importance of the Quran

Quran in relation with Ijma and Qiyas (secondary sources of thinking/law making)

legal

Quran in relation with Ijma & Qiyas (secondary sources of legal thinking/law making)

Note: In P1, "Quran in relation with Ijma' and Qiyas" is to be studied whereas for P2, "Hadith in relation with Ijma' and Qiyas" is to be studied.

Quran and Qiyas

Qiyas is the fourth source of legal thinking. It is employed when all other sources are silent about finding a solution to a new challenging issue. Its literal meaning is, measuring by comparing with some set standard or deduction by analogy or comparison. In Islamic Shariah, it refers to the ability of an individual legal expert to reach a decision by comparing a new situation (Far') with the principles contained in the Quran and Sunnah [Asl]. Its use has been approved by the Quran and Sunnah. The Quran repeatedly commands Muslims to ponder, observe and draw conclusions when it says, "Then take admonition O you with insight" (59:2, al-Hashr). It further says, "And We have put forth for men, in this Quran, every kind of parable (similitude) so that they may receive admonition" (39 : 27 al-Zumar).

These verses urge Muslims to understand the Quranic teachings more deeply in order to apply them on various challenging situations. The following verse allows Muslim men to observe justice according to their particular family requirements, "Marry women of your choice: two or three or four; but if you fear that you shall not be able to deal justly, then only one" (4:3, al-Nisa). Now, a man himself will know whether he can do justice or not, by exercising personal reasoning. Similarly, Quran allows Muslims to determine the direction of the Sacred Mosque while they are away from the Holy City, "Turn your face in the direction of the Sacred Mosque; wherever you are, turn your faces in that direction." (2:144, al-Baqarah) Now Muslims can use compass or follow the movement of the sun to face the Qibla.

There are many examples to show the working out of Qiyas. The Quran commands Muslims to offer Friday prayer by full devotion, "O you who believe! When the call is proclaimed to prayer on Friday, hasten to the remembrance of God and leave off business....." (62 : 9, al-Jumu'a) This verse/Asl does not mention "non-business transactions/Far'. However, the 'Illah/similarity is the fact that whether a believer is busy in a business or non-business transaction, he will miss this important congregational prayer. In view of this 'Illah, all transactions should be postponed and this Hukm/verdict is valid for all times. Another verse/Asl allows use of clean sand to perform Tayammum/dry ablution in the absence of water, "And if you find no water, then take for yourselves clean sand and with it rub your face and hands" (4 : 43 al-Nisa). Now question/Far' arises if clean sand may be used to remove filth from body or clothes. Here 'Illah will be the ability of clean sand to provide purity (spiritual purity through Tayammum and physical purity by removing filth. The Hukm will be to use clean sand to purify body or clothes. The Quran/Asl prohibits use of Khamr/wine, "O you who believe! Intoxicants and gambling..... are abomination of Satan's handiwork: shun them so that you may prosper" (5:90, al-Mai'da) Khamr was made by fermenting (takhmeer) grapes or dates. Later, new ingredients/Far' were used to make Khamr and this became a serious questions for Muslim jurists. The Prophet had already declared, "Every intoxicant is Khamr, and Khamr is Haram." 'Illah, therefore, will be the ability of any substance to intoxicate (new wines, heroin etc). So, Hukm will be to declare all such new substances as Khamr.

P1, Q3/4/5: Life and Importance of the Prophet
Arabia before Islam

Arabia was sunk in all forms of ignorance, immorality and corruption before the dawn of Islam. This period is known as "Jahiliyah" or the Age of Ignorance. Religiously, socially and politically Arabs needed revolutionary changes which Islam introduced at the most appropriate time with utmost degree of success. Religiously, the Arabs were idol worshippers (polytheists) and did not believe in the Hereafter. They worshipped idols made of stone, wood and metals. In the compound of the Ka'ba, pagans had placed about 360 idols many of whom had names, eg. 'Uzza, Laat of Banu Thaqif of Taif, Manat, and Hubble were some of the chief gods. They adored idols by pledging in their names, seeking their refuge and supplicated to them believing they could intercede before God. The Quran describes their beliefs in this verse: "We worship them (idols) only that they may bring us nearer to God" (39:3, al-Zumar) Also the Quran says: "And they worship besides God things that hurt them not, nor profit them, and they say, 'These are our intercessors with God'". This means they believed in One Supreme God (Allah) but diluted this belief by associating partners with Him. Famous gods included, al-Lat, al-Manat, 'Uzza and Hubble. Offerings made to these idols brought huge earnings to Quraysh who were the custodians of the Ka'ba. Similarly, various trade festivals were dedicated to the idols, e.g. the fair of Ukkaz. Along with idolatry, they denied any belief in the Hereafter and ridiculed the idea of resurrection and accountability. The Quran countered such beliefs on many occasions, for example, "Does man think that We cannot assemble his bones? Nay, We are able to put together in perfect order the very tips of his fingers" (75:3-4, al-Qiyamah). Social scenario of the Jahiliyah was no less worse. Marriage with step mothers, inhuman treatment of women, slaves and the poor were common norms of Arabia. Female infanticide was a common tradition as daughters were considered a sign of bad luck and disgrace. The Quran describes this mindset: "And when the news of the birth of a female child is brought to any of them, his face becomes dark and he is filled with inward grief." (16:58, al-Nahal). The poor and slaves had no rights or recognition as respectable citizens. Unlimited polygamy was also a hallmark of pre-Islamic Arabia. A man could marry as many women as he wished. Drinking and gambling were also common in all social classes. However, amidst all this perversion and corruption, there were some noble families that adhered to the "religion of Ibrahim", and they led a pious life and rejected all forms of Shirk/idol worship. Some of the relatives of the Prophet belonged to this category.

Politically, there was no central government or universal law. Every tribe was a government unto itself. Major towns of the Hejaz province, Makka, Yathrib (Madina) and al-Taif, were all tribe/clan based societies. All members of a tribe considered themselves as of one blood and submitted to the authority of the tribal chief. Banu was the prefix of each tribe and it meant "children of" thus representing common lineage, eg, Banu Hashim, Banu Umayyah and Banu Makhzum. Tribal protection was an important aspect of that tribe-based society. A person losing tribal protection was like a landless man in feudal England. He would become an outlaw and vulnerable to any assault unless he had got a fresh protection. Clan kinship was primarily determined by birth, but in exceptional circumstances, it could be acquired by sharing a member's food or sucking a few drops of his blood. Asabiya (unconditional loyalty to a clan) and Diyafa (hospitality) were some of the positive hallmarks of the tribal system in pre-Islamic Arabia. Inter-tribal wars were very common as the wild pagans needed only a small excuse to fight the fellow Arabs. Famous wars included, Harb-ul-Fijar, Basoos and the war of Dahis and Ghabra.

Asabiya kept a tribe / clan united and acted as the driving force in times of peace and war. Diyafa represented their spirit of helping others and making alliances. Similarly, poetry was a major specialty of Arabs. They took great pride in their poetic skills. As with most other societies, pre-Islamic Arabs, too, had various social classes. Tribal chiefs and rich people constituted the upper class. There was a middle class of mediocre traders and then there was the lowest class of slaves and the poor.

The Prophet's First Experience of Receiving Revelation/Event of Awarding of Prophethood to the Holy Prophet

(a) Details (10 marks)

According to the Sahih Hadiths reported by various narrators, the Prophet received his first revelation when he was 40. For example, one Hadith says, "The commencement of the revelation to the Holy Prophet was in the form of good dreams which came true like bright daylight, and then the love of seclusion was bestowed upon him. He used to go in seclusion in the Cave of Hira where he used to worship God continuously for many days before his desire to see his family. He used to take with him the journey food for the stay and then come back to his wife Khadija to take his food likewise again." Accordingly, as he approached 40, the Prophet began to isolate himself from the social life of Makkah. He would spend long time in the cave of Hira, in the mount of Light or Jabal-al-Nur, in the outskirts of Makkah, meditating about his relationship with God. It was during such meditations that Jibrael appeared before him in a night of Ramadan. He commanded him to read/recite. The Holy Prophet replied that he could not read. Jibrael pressed him so hard that he could not bear it. This happened twice, and on his third command, the Prophet replied, "What shall I read?" Jibrael squeezed him for the third time, and recited, "Read in the name of your Lord Who created. Created man out of a clot of congealed blood. Read and your Lord is Most Bountiful. He Who taught the use of the pen. Taught that which he knew not." (al-'Alaq, 96:1-5)

This was the first ever revelation sent down on the Holy Prophet. Historians are not sure about the exact date of this revelation, the Quran, however, endorses that this was during the month of Ramadan as stated in this verse, "Ramadan is the month in which was sent down the Quran" (al-Baqarah 2:185). It further confirms that it happened in one of the nights of this holy month, "We have indeed revealed this in the Night of Power" (al-Qadr, 97:1). Hazrat Jibrael's special might and power was demonstrated so that he could tell the Prophet about the fact that the Message had been sent by one supreme God Who is All Powerful. The Quran mentions this in these words; "The revelation of this Book is from God, the exalted in power, full of wisdom" (al-Zumar, 39:1).

The Prophet recovered from this shocking experience and felt as though the words of the revelation were indelibly imprinted on his mind. He made his way to his home and heard a voice from the heavens. According to a tradition reported by Abdullah bin Zubayr, the Prophet narrated, "When I was midway on the mountain, I heard a voice from heaven saying, 'O Muhammad! You are the apostle of God and I am Gabriel/Jibrael.'" I raised my head towards heaven to see who was speaking. I saw Gabriel in the form a man with his feet astride the horizon and his wings spread to the extent of my sight. I stood gazing at him moving neither forward nor backward; then I began to turn my face away from him, but towards whatever region of the sky I looked, I saw him as before." (al-Tabari and Ibn Hisham)

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Abu Talib showered his fatherly love on the Prophet while providing him tribal protection from 578 to 619 AD, till his death. These years under Abu Talib's care witnessed many important events that were linked with the Prophet's intellectual and spiritual growth. By the age of twelve he began to accompany Abu Talib in his trade visits to Syria and neighboring territories. This gave him opportunity to visit important sites related to Judaism and Christianity. In one such visit, a Christian monk, Bahira (real name, Birjees) in Syria, recognized him as God's prophet. He had read about the signs of the last prophet of God in the ancient scripts. After serving the dinner, he asked the Prophet to take off his shirt and then closely observed the seal of Prophethood, a birth mark between his shoulders. He then warned Abu Talib about the Jewish threat to Hazrat Muhammad. When he was fifteen, the Harb al-Fijar (a sacrilegious war) broke out between the Quraish and Hawazin tribe of Najd. It started in one of the four sacred months (Rajab, Zil Qad, Zil Hajj and Muharram) in which all fights were forbidden. The war caused large scale bloodshed of the poor and innocent. The Prophet in this battle did not participate actively with his uncles but his role was restricted to picking up the stray arrows shot by the enemy and handing them to Abu Talib. After the war, tribal chiefs agreed to sign a peace treaty that became known as the Hilf al Fazul or League of the Just. It was so named because it was aimed at a noble/ just cause. Another possible reason was that the names of its four major signatories were Fazl, Fazal, Muffazal and Fazail, hence Fuzul (plural of Fazl). All the tribal chiefs took an oath of protecting the poor and preventing bloodshed. Prophet Muhammad attended the meeting of the signing of the treaty along with his uncle Zubayr and others. He would later proudly exclaim, "I was present in the house of Abdullah bin Judan at so excellent a pact that I would not exchange my part in it for a herd of red camels; and, if now in Islam, I were summoned into it, I would gladly respond."

In his teens, he abandoned the occupation of shepherd and began to trade on small scale. However, unlike the trend of the time, he believed in honesty and fairplay, and this was acknowledged by Sa'd bin Abi Waqas and Sa'ib, his trade partners. Soon he earned the noble titles, al-Sadiq (the Truthful) and al-Amin (the Trustworthy). People would entrust him their belongings without any fear. This noble reputation took him to a rich merchant widow of Makkah, Hazrat Khadija, who hired him as her trading agent. He brought good fortunes to her and eventually she proposed him. He was married to the 40 years old Hazrat Khadija when he was just 25. The marriage brought significant changes in his life. His financial worries were gone and so, in his late 30's, he could take time out to meditate in seclusion in the Cave Hira. The marriage was conducted by Abu Talib, in the presence of other uncles of the Prophet. When he was 35, he played important role in the rebuilding of the flood-damaged Ka'ba. A dispute arose at the time of fixing the black stone (al-Hajr al Aswad). Every tribal chief wanted to earn that honour. The Prophet resolved the issue quite intelligently by spreading a sheet on the ground and placing the stone on it. He asked the chiefs to hold the sheet from all sides and take it to the point of fixing the stone. He then lifted the stone and placed it at its proper place. This way he averted a possible quarrel that might escalate to bloodshed.

By the age of 40, he began to isolate himself from the active Makkan life and retire to the cave Hira where he was formally granted Prophethood in Ramadan, 610 AD when angel Jibrael brought first revelation (96:1-5, al-'Alaq).

Ans.(b)

The Prophet's marriage with Hazrat Khadija was a very important event in his life. It brought financial prosperity in his career and the Quran, in Surah al-Duha, makes a reference to this aspect, "And He found you in (financial) need and made you independent." The marriage being a significant institute in Islam, proved to be a source of bringing emotional stability for the spiritual development of the Holy Prophet and thus for his prophetic mission. Hazrat Khadija also played an important role when the Holy Prophet had his first encounter with angel Jibrael. She consoled and comforted him and became a source of interpretation of his experience when she took him to Warqah bin Naufil. Finally, she stood by his side, when the Holy Prophet began public ministry by the command of Allah. She became the first ever convert to Islam on Holy Prophet's call. She would, now onwards, extend full support to her husband in the face of all persecutions and hostility by the Makkans. She was the only wife of the Prophet to have suffered persecutions. She continued to bear sufferings during the three years of the social boycott (616-619 AD), and finally succumbed to prolonged starvation and hardships at the end of the boycott. The Holy Prophet was so saddened over this that he declared the whole year as "the Year of Grief/Aam al-Huzn".

- (a) Give an account of the Prophet's first experience of receiving revelation.
- (b) Explain the significance of the actions of the angel and Waraqah bin Naufal in this event.

Suggested Answer:

(a) The Holy Prophet ﷺ, as he approached the age of forty, began to have certain spiritual experiences and would visit frequently a cave in the mount of Hira (near Makkah) to spend hours in meditation and worship. He would think about his Lord and the corrupt Makkah society. One night, popularly believed to be the 27th of Ramadan, 610 AD, as he was meditating in the cave of Hira, the Archangel Jibril came to him in the form of a man. Then the following dialogue took place between them. Jibril said, "Read". Muhammad ﷺ replied, "I cannot read." He then squeezed the Holy Prophet's ﷺ chest hard, and said again, "Read." The reply was the same. Again Jibril squeezed his chest and asked him to read, and the Holy Prophet's ﷺ reply was the same.

The Holy Prophet ﷺ later said that Jibril squeezed him so hard that he felt as if his ribcage would collapse. When asked him to "read" for the third time, the Holy Prophet ﷺ asked him, "What shall I read?"

Now Jibril recited the first five verses of Surah al-Alaq, which the Holy Prophet ﷺ repeated after him:

*"Read in the name of your Lord Who, created.
Created man out of a clot of congealed blood:
Read and your Lord is most Bountiful.
He Who taught (the use of) the Pen,
Taught man that which he knew not."* (96:1-5)

The Holy Prophet ﷺ was shocked. Such was the spiritual weight (pressure) of this revelation that he felt his very soul burdened by these words.

Now he left the cave and proceeded to his house. On the way down from the mountain, he heard Jibril call out to him, "I am Jibril, the angel of Allah, and you are Muhammad, the Messenger of Allah." This time Jibril was in his true form, with his feet on the earth, head in the sky and wingtips touching the east and the west. This added to the Holy Prophet's ﷺ state of shock and he rushed home to his wife, saying, "Cover me! Cover me!". It is said that contact with the supernatural, is like receiving a bolt of electrical energy.

When he felt better, he related this account to Khadija. She had always known that the man she had married was no ordinary mortal. Not only was his character and personality extraordinary, but also there was a spiritual presence about him that was noticed by all those around. She consoled him with the historic words: "be of good cheer, dear cousin, for by Him Who has dominion over Khadija's soul, I do hope that you are the Holy Prophet ﷺ of this nation. Allah would never humiliate you. You are good to your relatives, true to your word, you aid the needy, you support the weak, and you respond to the call of the distressed".

The Holy Prophet ﷺ was reassured by these words and fell asleep.

Hazrat Khadija then took the Prophet to her cousin Warqa bin Naufal who was a Christian scholar of pre-Quranic scripts. The Prophet narrated his experience to him in detail. Warqa explained to the Prophet that it (Jibrael) was the same spirit (Rūh) that had visited earlier messengers like Hazrat Musa. So, his appearance before Hazrat Muhammad meant that he (the Prophet) had been chosen by God as His messenger. Warqa also predicted the exile of the Prophet from Makka and this news visibly shocked the Prophet.

(b) Importance of Warqah Bin Naufil: Warqah bin Naufil became a source of interpretation of Holy Prophet's ﷺ experience of receiving the first Divine revelation. He allayed all apprehensions of the Holy Prophet ﷺ by telling him about his special association with Allah by way of Jibril. This means he told him about the prophethood that had been granted to him by Allah. Moreover, he prepared the Holy Prophet ﷺ for the challenges that awaited the Holy Prophet ﷺ by warning him about his exile from Makkah. Thus Warqah's action greatly consoled and comforted the Holy Prophet ﷺ.

Importance of Jibril: Jibril performed his normal duty of acting as a link between Allah and His messengers, this time the last messenger of Allah. He brought an answer to the queries of the Holy Prophet ﷺ. The Quran refers to this in Al-Duha:

"And He found you wandering and gave you guidance" (93:7)

Jibril is also considered to be Holy Prophet's ﷺ teacher as he was the one who would bring Quranic verses to him. Surah 53 mentions this:

"It is taught to him by one (angel) of strong faculties" (53:3).

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Question 3

- (a) Give an account of the way in which the Prophet started to preach Islam in the first few years after he first received the revelation. [10]
(b) Was it significant that the Prophet began preaching the message in secret? [4]

Suggested Answer:

(a) The Prophet ﷺ received his first revelation of (96:1-5, al-Alaq) in the cave of Hira in 610 AD when he was 40. He narrated the whole experience to Hazrat Khadija رضي الله عنها, his wife and Warqa bin Nawfil, her cousin who was a Christian scholar of advanced age. He told Hazrat Muhammad ﷺ that he had been formally granted prophethood. Then there was a pause of some days. It is endorsed by a Hadith reported by Ibn Sa'd on the authority of Hazrat Abdullah bin Abbas رضي الله عنه. The Prophet ﷺ would remain anxious and restless during this interval between revelations (Fatrah al Wahy). He, however, would see/ hear Hazrat Jibrael during this interval. A Hadith of Sahih Bukhari states, "While I was walking, I heard a voice from the sky. I looked up and surely enough, it was the same angel who had visited me in the cave of Hira. He was sitting on a throne between the earth and the sky. I was very afraid of him, and knelt on the ground. I went home saying,

"Cover me, cover me". Then God revealed the verses of Surah 74, (al-Muddaththir):

"O you wrapped/ covered in cloak! Rise and warn. And magnify your Lord. And purify your garments. And keep away from the idols." (74:1-5)

Thus was Prophet ﷺ commanded to warn his people of the consequences of Shirk (polytheism) and other evil practices prevailing in Makkah in the Jahiliyah (Age of Ignorance). Accordingly, he started the Da'wa (preaching) from his home. Hazrat Khadija رضي الله عنها became the first ever convert followed by Prophet's رضي الله عنه slave Hazrat Zayd bin Haritha رضي الله عنه and Prophet's رضي الله عنه cousin Hazrat Ali رضي الله عنه. At the same time Hazrat Abu Bakr رضي الله عنه became the first adult convert. He had become Prophet's رضي الله عنه friend when he met him for the first time in Dar al Nadwa when both were quite young. He is reported to have embraced Islam without any hesitation and also influenced other important figures such as Hazrat Uthman رضي الله عنه, Hazrat Talha رضي الله عنه, Hazrat Zubayr رضي الله عنه, Hazrat Sa'd bin Abi Waqas رضي الله عنه and Hazrat Abd Rahman bin Awf رضي الله عنه.

The Prophet ﷺ continued to preach secretly by way of these early converts and the number of conversions grew slowly and secretly. Other important converts included Hazrat Abu Ubaidah رضي الله عنه, and Hazrat Bilal رضي الله عنه. The revelations in this period were about Tawhid, belief in Hereafter, being decent to women and the poor as well as Salat/ regular prayer that, in those days was offered twice a day only — morning and evening.

He is also reported to have been taught the method of Wudu/ ablution by Hazrat Jibrael. After about 40 conversions, he received this revelation. "And admonish your nearest kinsmen." (26: 214, al-Shu'ara)

He invited his 45 relatives from Banu Hashim including his uncles Abu Talib and Abu Lahab. He addressed them as, "I celebrate God's praise, I seek His help, I believe in Him..... I swear by God that there is no god but He, that I have been sent as a Messenger..... you will be called to account for your deeds. It is then either Hell forever or Paradise forever." Abu Talib said, "We love to help you, accept your advice and believe in your words; I shall protect and defend you." Abu Lahab retorted to Abu Talib, "I swear by God that this is a bad thing. You must stop him before others do it." but Abu Talib reiterated his claim of protection. Now the Prophet ﷺ decided to preach publicly.

One day he ascended the Saffa hill of Makkah and assembled Makkans there. He then addressed them,

"You see if I were to tell you that there were some horsemen in the valley planning to raid you."

They replied, "Yes, we have only witnessed the truth from you."

He said, "I am a warner to you before a severe torment."

Abu Lahab quickly replied, "Perish you all the day. Have you summoned us for such a thing?" The Prophet ﷺ, however, continued his speech asking Quraysh to abandon idol-worship, believe in resurrection and live a pious life. The crowd rejected the Messenger of God. Soon he received another command: "Therefore expound openly by that which you are commanded, and turn away from polytheists." (15: 94, al-Hijr)

Thus began the most crucial phase of his prophetic mission, and he began to address the idolaters at public gatherings and assemblies.

- (b) It was quite significant for the Prophet ﷺ to preach secretly in the early years, 610-613 AD because his message was revolutionary in nature and he needed to gather a team of volunteers to first prepare a good team of missionaries. Prophet's ﷺ methodology of preaching was based on two key determinants—the divine command and his own political insight. The Quran clearly endorses that the Prophet ﷺ would always say what he was commanded by God:

"Nor does he (the Prophet ﷺ) say anything of his own desire. It is no less than inspiration (revelation) sent down to him" (53:3-4, al-Najm).

So, it can be seen that various revelations marked various stages of preaching. The Prophet ﷺ himself knew the adverse reaction he might incur from his open preaching. He already had been warned of his exile by warqa bin Nawfil. He was carefully calculating his strategy and the Makkan response all through the period of secret preaching. So, it was fully wise to preach secretly in the start.

- (a) Describe the main difficulties encountered by the Prophet himself during his time in Makka after his call to prophethood. (10)
- (b) How does his conduct in one of these difficulties provide an example for Muslims today? (4)

Suggested Answer:

- (a) The Holy Prophet ﷺ began to preach openly after receiving the Divine command:

"O you wrapped in cloak! Rise and warn". (74:2, al-Muddaththir).

He was outrightly rejected by the Quraish when he addressed them from the Safa hill in Makkah. His uncle Abu Lahab cursed him (later, the Quran cursed him in Surah 111, al-Lahab), other kinsmen, too, turned against him as did the Quraish in general. He was subjected to humiliation, torture and disgrace. Thorny bushes were spread in his way, insulting titles were hurled against him and he was physically attacked even when he was busy in prayer. The Makkans approached his uncle, Abu Talib and asked him to keep his nephew from preaching the new faith. Abu Talib was the source of tribal protection for the Prophet ﷺ but he was strongly impressed by the firm stance taken by the Prophet about his divinely ordained mission.

There are many stories about the ways the Prophet ﷺ was persecuted in Makkah. Once, Abu Jahl placed filth on his back while he was offering prayer in the Ka'ba. Fatima, Prophet's ﷺ daughter, removed the filth from her father's back. Another Makkan chief, Uqba bin Abu Mu'ait also placed entrails of a camel on his back when he was busy in prayer. Other leaders who participated in the ugly mission of torturing the Prophet ﷺ were Umays bin Khalaf, Utba, Walid bin Mughira and Shayba.

He was given various insulting titles such as a magician, poet and a man possessed by spirits. He was called al-abtar (man without progeny) on the death of his sons from Khadija. Abu Lahab's wife, Umm Jamil, not only threw garbage on him during prayer, she also mocked him when there was an unusual delay in receiving revelation. It was before the revelation of Surah 93(al-Duha) when she declared that 'Satan' had stopped sending revelations

on the Prophet ﷺ. She and Abu Lahab dissolved the betrothal of their sons with Muhammad's ﷺ daughters, Ruqayya and Umm Kulthum.

An old Makkan is reported to have been in the habit of throwing garbage on the Prophet ﷺ whenever he walked down the street she lived in. It so happened once that she did not throw filth on the Prophet ﷺ on which he

went upstairs to inquire about her well being. Finding her ill, he attended to her till the time she had fully recovered. She was so much impressed by the kind behaviour of the Prophet ﷺ that she could not resist embracing Islam. Leaders of the Quraish held secret meetings several times to devise an effective strategy to dissuade the Prophet from preaching Islam. They collectively decided to bribe the Prophet and sent a leader with a set of temptations to him but this trick also did not work.

Finally, they decided to impose a general social boycott on Banu Hashim (Prophet's ﷺ clan). Details of the boycott were written and hung on the gate of the Kaba. Abu Talib took all his family (except Abu Lahab) to his abandoned property, Sh'ib-i-Abi Talib (gorge of Abi Talib) for 3 years. At the end of the boycott in 619AD, Prophet suffered great losses. Abu Talib and Khadija succumbed to prolonged hunger and thirst. Abu Talib was his protector and Khadija was a source of consolation and emotional support for him. The Prophet ﷺ, therefore, was so saddened by their deaths that he declared 619AD as "the year of sorrow".

He found it difficult to spread Islam in Makkah after 619AD. So, he visited Taif in 620AD and tried to preach to Bani Thaqeef of Taif but these people proved even more hostile and the Prophet left the town with an injured body and a heavy heart. His difficulties would not end before his migration to Madina.

- (b) Life of the Holy Prophet ﷺ is an eternal source of guidance for Muslims of all the ages. His conduct, in Makkah and Madina, provides examples to Muslims in their day-to-day affairs. The Prophet ﷺ faced opposition, mockery, humiliation in his 13 years of life in Makkah. He, however, stood firm against all odds. The Makkan chiefs tried to dissuade him from his mission by asking his uncle Abu Talib to pressurise his nephew to abandon preaching the truth. When Abu Talib told the Prophet about that, he replied that he was preaching God's message and feared God more than whatever people might do to him. Abu Talib was greatly impressed by this reply and refused to withdraw his support for Muhammad ﷺ. This event shows that

Muhammad ﷺ had unshaken faith and clarity of mind about his mission. Muslims in modern times may draw valuable lessons from such degree of commitment and steadfastness. They need to keep in mind that preaching the Divine Message might invite opposition by non-believers but this should never discourage them and they should redouble their efforts with a strong faith in this Quranic promise.

"So, verily with every difficulty there is relief" (94:5).

Just as the Holy Prophet ﷺ eventually got success in his mission despite early setbacks and sufferings, Muslims should believe in ultimate success with the help of God's support no matter how frustrating the circumstances might be.

The example of conversion of the old Makkan woman may also serve as beacon of guidance for Muslims of all the times. She had been a source of continued discomfort and nuisance for the Prophet ﷺ but when he came to know about her illness, he rushed to look after her without any feeling of revenge against her. Muslims today may apply this example of noble treatment in their lives. They should be guided in their attitude by this Quranic promise of ultimate reward of forgiveness by God.

"The recompense for an injury is an injury equal thereto; but if a person forgives and makes reconciliation, his reward is due from God" (42:40)

Question 5

- (a) Describe the difficulties faced by the followers of the Prophet in Makkah. (10)
- (b) What can these stories teach Muslims in their everyday lives today? (4)

Suggested Answer:

(a) The Prophet ﷺ started his prophetic mission after 610 AD and gradually the number of his followers began to increase. Initially, the poor and the unsupported people embraced Islam, but slowly some well-of Makkans also became his followers. The Quraysh became furious on the growth of Islam. They targeted the poor Muslims and unleashed a campaign of inhuman persecutions that got intensified with the passage of time. Bilal, the Negro slave, was tortured by his cruel master, Umayya bin Khalaf. He used to tie hands of Bilal and make him lie on the scorching desert sand with a heavy rock on his chest. He was pressed hard to abandon the new faith but Bilal remained unshaken. Another poor convert, Ammar bin Yasir was also subjected to torture and his parents were also humiliated. His mother, Sumaya, was killed in a painful way while his father, Yasir also died of prolonged sufferings. Harith bin Abi Hala was also killed by the Makkans when he was trying to protect the Prophet ﷺ against his enemies. Sa'ad bin Abi Waqas was struck

by a sword while he was protecting the Prophet ﷺ. Abu Ubaida, one of the earliest converts, also faced many persecutions at the hands of the Quraysh.

He, along with many others, was allowed in 615 AD by the Prophet ﷺ to migrate to Abyssinia. This African state was under the rule of a kind and just Christian King, Najashi / Negus. Other prominent Muslims who emigrated to Abyssinia were Abd Rahman bin A'waf, Uthman bin 'Affan, Jafar bin Abu Talib and Zubayr bin al-Awwam. All these Muslims heaved a sigh of relief as they escaped from their Makkkan persecutors. They continued to live there for some years, away from their homes. Some, like Uthman, would come back to Makkah to make a greater emigration. Others would directly emigrate to Madina between 622 and 630 AD.

It is to be noted that the Makkans did not spare even some of the rich people like Talha, Uthman and Abu Bakr. Uthman was persecuted by his relatives, and Abu Bakr was dragged along by his beard when he had rushed to rescue

the Prophet ﷺ from the Makkkan chiefs. Another early convert, Khabbab bin al-Aratt was tortured by branding his body with hot iron. Prominent Makkkan chiefs who took the lead in persecutions were Abu Jahl, Abu Lahab, Abu Sufyan, Walid bin Mughaira, Utba, Shayba and Sohail bin 'Amr. All of them, however, were unsuccessful in their mission.

- (b) These ancestors-in-faith of the Muslim community set examples of endurance, unshaken faith, sincerity, sacrifice and commitment to the faith of Islam and to the Holy Prophet ﷺ. Muslims today should keep the precedents of the first Islamic community whenever they face any difficult situation. They need to remember that their faith may be tested on such occasions because the Quran admires those who retain their faith in times of crisis:
- "Be sure, We shall test you with something of fear and hunger, some loss in goods or lives or the fruits of your toil, but give glad tidings to those who patiently preserve"* (2:155)

Muslims today may be ridiculed or rejected on various occasions of their lives. Many may continue to live a very hard life continuously but they should keep strong hope in God's help because He does extend His help when He says, *"So, verily with every difficulty, there is relief"* (94:5, al-Inshirah). Muslims may face setbacks despite their best efforts in various walks of life, e.g., planning a career or excelling in studies in educational institutes. On such occasions, they should associate such setbacks with God's decree and will, because the Quran affirmatively declares, *"For to God do all questions go back (for decision)"* (8:44, al-Anfal).

Question 4

- (a) Describe the main events relating to the first migration (Hijrah) of Muslims to Abyssinia. [10]
- (b) What was the importance of making this migration at that time? [4]

Suggested Answer:

- (a) Persecutions and opposition by Quraysh got intensified from 610 to 615 AD. They targeted the slaves and the poor Muslims like Bilal, Zinnira, Ammar Bin Yasir and his parents, and Khabbab Bin al-Aratt. Bilal was beaten in a wild way by his master, Zinnira had been blinded while Ammar's parents were among the earliest martyrs. Then, with the conversion of powerful men like Hazrat Hamza and Hazrat Umar, anger of Quraysh reached its peak and the persecutions became more organised.

The Prophet ﷺ allowed some of his followers to migrate to Abyssinia, an

African state west of Arabia. The Prophet ﷺ knew that Ashamah, who held the title of Najashi or the Negus, was a fair ruler of Abyssinia (Ethiopia). So, he allowed some of the Muslims to migrate to Abyssinia. Accordingly, in Rajab of the 5th year of Prophethood (615 AD), a group of twelve men and four women left Makkah. They included Uthman and his wife Ruqayya bint

Muhammad. The Prophet ﷺ on this occasion remarked:

"They are the first people to migrate in the cause of Allah after Ibrahim and Lot". These emigrants found a safe haven in Abyssinia under the just and fair rule of King Negus.

Shortly afterwards, a second batch of emigrants left Makkah. This was a larger group with 83 men and 19 women. They, too, found solace and comfort in Abyssinia, much to the dismay of the Quraish.

The Quraishite chiefs got worried over this new development and, apprehending the possible growth of Islam, they decided to counter the move. Two notable Makkans were dispatched to influence Negus against the Muslim emigrants and they were 'Amr bin al-'As and 'Abdullah bin Rubi'ya. They carried rich bribes with them and complained to the military generals as well as the King Negus about the escape of their fellow Makkans. The emigrants, they blamed, had renounced their religion not for the sake of Christianity but for a "new religion".

The king summoned the emigrants who included such notables as Uthman, Hamza bin Abdul Muttalib and Ja'far bin Abu Talib (all with influential background). Negus interviewed them about Islam and Ja'far bin Abu Talib who led the Muslims, delivered a convincing speech before the Negus. He said, "O King! We were ignorant people; we worshipped idols, ate carrion and committed all sorts of injustice; brother wronged his brother; the strong exploited the weak. In these circumstances a noble man (Hazrat

Muhammad ﷺ) called us to Islam, taught us to renounce idol worship, be truthful, abstain from blood shed, be good to others, avoid fornication, offer prayers, observe fasts and pay the charity. We abandoned all evil practices, and for this, were deemed guilty and our people turned against us." Then he recited the following verses of Surah Maryam:

"And make mention of Mary in the Book, when she withdrew from her people unto a place towards the East, and secluded herself from them and We sent unto her Our Spirit He said: I am only a messenger from your Lord, that I may give you the news of the birth of a holy son" (19: 16-21).

The Negus and his generals were deeply moved and they felt their hearts softened by the recitation. Then Negus dismissed the appeal of the Makkan pagans and granted full permission to the Muslims to live happily in his country. (He later embraced Islam).

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- (b) This migration was important in the early history of Islam in many ways. Muslims in Makka began to feel how difficult it would be to live in their home town. Many of them feared they would be killed by the powerful priest community of Makka and there would be no one to save them there. By migrating to a land ruled by a just and kind ruler gave them hope of survival and success. By this migration, Islam of Arabia was introduced in the Christian republic of Abyssinia. This marked first formal inter-faith dialogue. This migration prepared and trained them for the major migration to Yathrib as they developed a strong faith in putting God and His messenger before their own interests and belongings. They got trained in establishing a community without the physical presence of the Prophet ﷺ among them. Similarly, they came to know about the fundamental similarities between Islam and Christianity after Najashi uttered these remarks, "This has truly come from the same source as that which Jesus brought". Thus, this migration, though carried out in dismal circumstances, had long term benefits for Islam and its followers.

The Quraish were infuriated over the progress of Islam, and especially after the emigration of some Muslims to Abyssinia. They felt their prestige and power seriously endangered with the growth of the Muslim community. On the advice and insistence of Abu Jahl, and tribal chiefs it was agreed to put a complete ban on Banu Hashim. The ban was drawn up on a document with seals of 40 tribal chiefs of Makkah. Banu Abdul Muttalib refused to withdraw their support for Banu Hashim and they, too, were included in the ban. The document was placed inside the Kaaba. All types of social interaction with Banu Hashim was banned _____ no buying, selling or inter marriage between Banu Hashim and any other tribe. The boycott was to continue until Banu Hashim abandoned its support for Hazrat Muhammad. Abu Lahab was the only exemption due to its opposition to Islam. The Prophet with his relatives shifted to Gorge of Abu Talib (Shib-i-Abi Talib) in 616 AD that was property of his uncle Abu Talib. Now begin three long years of hardships for Prophet and his relatives. Abu Jahl kept a vigilant eye on the Gorge to any aid to Banu Hashim but was not fully successful. Khadija's nephew Hakim would often supply wheat, flour and other food items to the isolated families because the tribe of Khadija was Banu Asad and so was not bound by the ban. Similarly, Abu Bakr, Umar and Hashim bin Amer were also among those who secretly supplied some food to the secluded tribe. There was relaxation in the ban during the four sacred months: Muharram, Rajab, Dhu Qad and Dhu al Hajj. When the tribe could move freely and the Prophet was seen visiting the Kaaba for preaching.

During the boycott the Prophet received Surah 111 (al-Lahab) that affirmed that Abu Lahab and wife, Umm Jamil were destined for Hell.

After a period of two years (616-618) the Makkians began to review their decision of imposing the ban as now cries of the hungry and starved children could be heard and some of the affectees began to defy the ban by secretly bringing food for their relatives. The aggrieved, however, remained firm and united. The tribal chiefs in the meantime held a meeting to find an excuse to lift the ban. They were busy in argument when Mutim bin Adi went inside the Kaaba and came out with a small piece of vellum (document) in his hand: it was all moth eaten except for the opening words: "In your name, Oh God!"

The ban was thus revoked, partly due to divine intervention, in 619 AD. However, shortly after the annulment of the ban, the Prophet lost two of his vital supporters Khadija and Abu Talib. The Prophet was so much depressed over this loss that he declared 619 as "the year of grief/sorrow."

Holy prophet's Visit to Al-Taif

Main Points

- 620 AD
- 60 miles & South East of Makah
- Banu Thaqeef
- Accompanied by Zaid-bin-Haritha
- Harsh reaction of the tribal chief
- Both were wounded
- Jibrael's offer & the Prophet's refusal
- "Mercy for all" (21:107)
- Back to Makah
- Address to pilgrims from Yathrib

Details: The Quraish increased their opposition to Islam after death of Abu Talib in 620 AD. The prophet had now lost the tribal protection because the new chief of Banu Hashim was Abu Lahab (Abd Uzza) who had refused to protect his nephew, Hazrat Muhammad (PBUH). Now the spread of Islam almost completely stopped. The prophet surveyed the prevailing scenario and chose another important town of Hijaz, Al-Taif, located about 60 miles southeast of Makah. Al-Taif was inhabited by the powerful tribe, Banu Thaqeef that was the custodian of the temple of their goddess, Al-Lat. The town comprised many gardens and orchards, and the prophet hoped a welcoming response by the tribe. He was accompanied by his slave Zaid-bin-Haritha. He directly approached the three tribal chiefs, the sons of 'Amr-bin-Ummaya'. They were rivals of Quraish. When prophet invited them to Islam they turned violent. One of them said, "If God sent you, I will tear down the hangings of the Kaba". The Prophet decided to address the tribe directly but the chiefs appointed a rabble of slaves and hooligans to hurl stones at both in order to drive them out of their city. He received so many stones that he began to bleed and his shoes were filled with blood. Zaid, too, was wounded while protecting the prophet. Finally, both left the city and reached vineyard owned by the shamsite chiefs of Makah, Uthba and Shayba. They were perhaps moved by the spirit of clanship and sent their Christian slave, 'Addas' with a tray of grapes. He further prayed to god in a touching way while resting in the shades of the wall of the vineyard, "O, God! To you alone I complain of my weakness, my insufficient ability and my insignificance before the people. You are most merciful and the Lord of the helpless and the weak".

After sometime, he left for Makah, and at Qaran Al-Manzil, angel Jibrel appeared before him with the divine offer of crushing his insulters between Al-Akhshabain, the two mountains. The prophet, however, replied, "No, I hope that God will let them beget children who will worship God alone". With a new hope, he reached Makah, and began to address the pilgrims from Yathrib, the third major town in the Hijaz.

Lessons to be learned from the conduct of the Prophet

Main points

- His skills to find new places to preach
- Strong faith in God
- Patience and forbearance
- Mercy for all
- Hope of success against all odds

Details: The Prophet conduct regarding his visit to Al-Taif guided Muslims in many ways. He never lost hope amidst the most distressing circumstances. He had lost tribal protection in Makah but he looked towards other potential areas where he could preach. He rejected by the people of Al-Taif, but he spotted pilgrims of Yathrib to invite them to the divine message. Muslims should remember that success surely comes with continued efforts. The prophet retained unshaken faith in God's help when he expressed his hope of conversion of the people of AL-Taif. Accordingly, in the "years of the delegations" (9 or 10 AH), the whole of Banu Thaqeef embraced Islam, Muslims need to follow the prophet's example and the Quranic injunctions in this regard;

"Despair not of the mercy of God" (39:53, Al-Zumar).

He further demonstrated his faith by saying, "I seek protection in the light of your face, which illuminates the darkness." Muslims should keep similar faith in GOD who alone can grant success. The prophet also set example of utmost degree of tolerance and mercy at a time when whole world around him seemed to have turned against him. He did not curse his insulters but, instead, prayed for them. Muslims should follow his glorious tradition because Quran admires him by saying, "And we sent you not but as mercy for all" (21:107, Al-Anbiya). They should not return evil for evil and believe that patience always pays off.

Question 3

- (a) Give an account of the events surrounding the Pledges of Aqaba and the main details in them. [10]
- (b) How were these pledges important for the future community of Muslims? [4]

Suggested Answer:

(a) The Holy Prophet ﷺ visited al-Taif in 620 AD after the end of the social boycott and the loss of Khadija and Abu Talib. He was rejected by Banu Thaqeef, the tribe living in al-Taif. On his return from this town in the south of Makka, the Prophet ﷺ now turned towards the pilgrims coming from Yathrib, an oasis about 300 miles north of Makka. People of Yathrib were mainly idolaters belonging to the Aws and Khazraj tribes who had been rival to each other. Jews were another major community trying to monopolise Yathrib's economy and politics. They would often threaten Aws and Khazraj about a messenger (Messiah) who would establish Jewish rule. So, in 620, when six men from Khazraj went for pilgrimage to Makka and heard about the Prophet ﷺ, they said to one another, "Know surely that this is the Prophet ﷺ of whom the Jews have warned us". They came to the Prophet ﷺ and accepted Islam. They returned with a promise to preach Islam in their town.

In 621, they returned with six more, two from the Aws tribe and met secretly with the Prophet ﷺ at al-Aqaba in the outskirts of Makka. All of them took this pledge: "We will not worship any God but the one God; we will not steal, commit adultery or kill our children. We will obey the Prophet ﷺ in everything that is right". This is called the "Pledge of women" because it did not mention anything about fighting for the Prophet ﷺ, and according to the Arab tradition, any pledge not referring to war, was associated with women. The Prophet ﷺ instructed them to spread Islam in Yathrib, and sent Mus'ab bin Umair, the first ambassador of Islam, with them to assist them. Now began the spread of Islam in Yathrib while the Makkans remained ignorant of this.

In 622, a larger group of Muslims came from Yathrib — 73 men and two women. They met the Prophet ﷺ at al-Aqaba. The Prophet ﷺ now brought his uncle Abbas with him. The Yathribites invited the Prophet ﷺ to Yathrib and promised to protect him. Abbas pointed to the risks they incurred by inviting the Prophet ﷺ. They replied that they had adopted Islam with full knowledge and were ready to protect his life and Islam. The Prophet ﷺ then recited some verses and repeated the first pledge. The Yathribite leader, Bara bin Ma'rar took the Prophet's ﷺ hand in his hand and pledged to protect his life and the life of others with him. This is known as the second pledge or the "Pledge of war". Now the Prophet ﷺ awaited the divine permission to leave, and soon he received that. He was soon informed of the Makkian plot to kill him through this revelation:

"Remember how the unbelievers plotted against you to keep you in bonds or slay you, or get you out of your home; they plot and God also plans, but the best of planners is God" (8:30, al-Anfal).

This way he got ready to migrate while majority of his followers had already left for Yathrib.

(b) The pledges of Aqaba proved very important for the future of Islam. These were conducted at a critical juncture of the history of Islam. The Prophet ﷺ was defenceless in Makka after the death of Abu Talib who was the sole source of tribal protection for him. People of al-Tauf had rejected his message when he tried to preach to them in 620 AD. These were quite distressing circumstances, and he really needed some encouraging response from any other community of Arabia.

As a result of their meetings with the Prophet ﷺ, the people of Yathrib were fully prepared to accommodate the Prophet ﷺ and his followers. The pledges provided the first Muslim community to live peacefully in Yathrib without any fear of persecutions at the hands of the priests of Makka. The pledges paved the way for growth and development of Islam and Muslims. They prepared the Prophet ﷺ and his followers to migrate to Yathrib — a town that would now be renamed as Madina al Nabi (City of the Prophet ﷺ) or Madina.

Thus, the pledges ensured that Islam was going to be the dominant religion in Arabia. All the subsequent benefits of the Hijra are linked with these pledges — completion and enforcement of the Islamic Shari'a (legal system), emergence of the first Muslim republic/state of Madina and establishment of the Mawakhat or universal brotherhood among Muslims based on common faith in the light of the Quranic ruling:

"Believers are a single brotherhood".

P1, Q3/4/5: Life and Importance of the Prophet

- Q(a) Trace the events that led up to the Prophet's migration (Hijra). (10)
- (b) Explain the importance of the Pledges of 'Aqaba to the Prophet in the period leading up to the migration. (4)

Ans(a) Persecutions by the Quraysh continued to intensify with more and more conversions at Makkah. Many poor converts, like Bilal and 'Ammar suffered inhuman torture and even the well off Muslims were not spared. In 615 AD, the Prophet allowed some Muslims to migrate to Abyssinia, and so, around 100 Muslims began to live there. This angered the Quraysh and in 616 AD, they imposed a three years long socio-economic boycott on the Banu Hashim with a view to isolating the Holy Prophet and his relatives from active social life of Makkah on one hand, while keeping the non-Hashimite Muslims from helping him on the other. These three years proved quite hard and testing for the small band of Muslims who had to stay in the abandoned property of Abu Talib—the gorge of Abu Talib. They had to live there without any regular meals and often without water. At the end of the boycott, in 619 AD, the Holy Prophet suffered dual loss, as his beloved wife, Khadija and his caring uncle Abu Talib, succumbed to prolonged suffering. The Holy Prophet felt so saddened over the two deaths that he declared the whole year, 619 AD, as the Year of Grief ('Am-ul-Huzn). After Hazrat Abu Talib's death, the Holy Prophet had lost the tribal support (Jiwar), so vital for continuing his mission in the tribal society of Makkah. He really felt unprotected as Abu Lahab, his more powerful uncle, was least willing to extend Jiwar to him. Consequently the spread of Islam came to a halt and the Holy Prophet decided to address some other community. Accordingly, he visited the prosperous town of al-Taif, south of Makkah, the town was inhabited by the clan of Bni Thaqeef, a rival tribe to Quraysh. They, however, proved to be more obstinate and insulting to the Holy Prophet as he tried to convey the message of Islam to them. The Holy Prophet had to leave al-Taif as a gang of street boys hurled abuses and stones at him.

After his failure at al-Taif, the Holy Prophet now shifted his attention to the pilgrims from Medina. He began to address them and was successful in drawing their attention to the message of Islam. Consequently, from 620 to 622 AD, three meetings took place with the Yethribite pilgrims. In 622 AD, a group of six pilgrims of the Khazraj tribe accepted Islam and promised to preach the same to their fellows in Madinah. This was very encouraging for the Holy Prophet. Next year, 621 AD, another group of eleven Yethribites, including two from the Aws tribe, visited the Holy Prophet and they not only accepted Islam but also pledged to protect him (in peace time only). This is called the first pledge of Aqabah or the pledge of women, since according to the tribal tradition, any document or pledge that did not mention war or fight was associated with women. Finally, in 622 AD, an even larger delegation met him at Aqaba, accepted Islam and entered into a more reassuring pledge, the second pledge of Aqabah or the pledge of war. The group included 73 men and two women who offered refuge to the Holy Prophet and pledged to protect him even in case of an armed conflict with the Makkans.

The meeting was convened by Holy Prophet's uncle Hazrat al-Abbas, who had not yet embraced Islam but was sympathetic to his nephew. This was a remarkable achievement for the Holy Prophet. After the second pledge, several Muslims began to leave Makkah for their new homeland in Madinah. The Qurayshite chiefs, in the meantime, decided to assassinate the Holy Prophet and appointed a band of young men of various tribes to accomplish the ugly mission.

The Holy Prophet was divinely informed of their plot by this verse, "Remember how the unbelievers plotted against you, to keep you in bonds, or slay you, or get you out (of you home); they plot and God too plans, but the best of planners is God." (8:30, al-Anfal) He asked Hazrat Ali to sleep in his bed as a decoy and to return the belongings to their owners the following morning. The Prophet himself left for Hazrat Abu Bakr's home, in the 14th year of prophethood, or 622 AD.

Ans. (b) The pledges of Aqaba (621-622) proved to be a major source of the turning point in the prophetic mission of the Holy Prophet in Makkah. These pledges came at a very critical juncture of his career. He had lost the tribal support with the death of Abu Talib, and the new tribal chief, Abu Lahab, was also his uncle who had flatly refused to extend protection to the unguarded Prophet. The pace of growth of Islam had almost come to a halt afterwards. Then the Prophet had been rejected by the people of al-Taif, when he tried to spread the divine message there. On his return from al-Taif, he had to seek fresh tribal protection from Mut'im bin Adi. Amidst these circumstances, the Yathribite pilgrims gave him strong hope and, then the pledges further encouraged him to continue his mission beyond Makkah. The second pledge, in particular prepared him to migrate because in this they had promised him support both in time of peace and war. The pledge stated, "Blood is blood and, blood not to be paid for, is blood not to be paid for. I am of you and you are of me. I will war against them that war against you, and be at peace with those at peace with you." For this reason, the second pledge is also known as the pledge of war.

Question 2

- (a) Describe the main events of the Prophet's migration from Makka to Madina. [10]
(b) Explain why he thought it important to make this journey. [6]

Suggested Answer:

- (a) The Quraish posted a band of eleven men around the Prophet's ﷺ house at night with the intention of murdering him when he emerged in the morning. But during the night, the Prophet, leaving behind Ali bin Abu Talib in his bed, went to Abu Bakr's house. He recited the verses of Surah Yasin,

"And we put a barrier before them, and a barrier behind them, and we covered them up, so they cannot see." (36:9)

Thus miraculously unseen by the aspirant assassins, he and Abu Bakr left for a cave in Mountain Thawr, five miles south of Makkah city.

Here they spent three days and nights, while the Makkans searched for them and announced a reward of 100 camels for each head. Abu Bakr's daughter would bring them food and his son would cover her tracks with his herds to throw off the would be trackers. The cave was infested with scorpions and snakes which bit Abu Bakr, but he did not let them come near the Holy Prophet ﷺ.

While searching them, a band of Makkans reached almost so close to them that their discovery seemed inevitable. Abu Bakr became worried, but the Holy Prophet ﷺ assured him that Allah was the third one with them (for their protection). His words are also mentioned in the Holy Quran (9:40). A spider wove a web overnight at the mouth of the cave and a dove, having completed its nest, laid its eggs, making the Makkans believe that no one could be inside and they left in disappointment. This was a great blessing from Allah.

After three days both left the cave with a guide Abdullah bin Uraiqit on two camels for Yathrib via a zigzag route in order to throw off any pursuers. But a bounty hunter, Surajah bin Malik, tracked them and began to pursue them. Surajah, however, had to abandon pursuit, as his horse would not move forward by the command of Allah.

On Monday, 8 Rabi Al-Awal (23 September 622 AD) they arrived at Quba at a short distance from Yathrib. Here they stayed for four days and were joined by Ali bin Abi Talib. At Quba, the Holy Prophet ﷺ built a mosque and prayed in it. This was the first mosque in Islam.

On Friday he left for Yathrib. On his way, he offered the first Friday prayer in the Valley of Bani Salim alongwith the accompanying Muslims.

The people of Madinah had been eagerly waiting for their new leader and the most honoured guest. Chanting his praise, they greeted him on Monday to his new home. Abu Ayub Ansari got the honour of hosting the Prophet ﷺ till his own living shelter was built.

(b) The Prophet ﷺ made decision to leave for Madina for a number of reasons. There were poor prospects of growth of Islam in Makka because hardly 300 people had embraced Islam during thirteen years of his preaching. Then, the spread of Islam had come to a halt after 619 AD — the year of grief. Loss of Abu Talib meant loss of tribal support for the Prophet ﷺ and that was a significant setback in his prophetic mission. The Makkans finally plotted to kill the Holy Prophet ﷺ in order to get rid of him. The Prophet ﷺ was divinely informed of their nefarious designs and permitted to migrate. Yathrib (later known as Madina), on the other hand, offered a different and favourable environment. The early converts of Madina had pledged to support and protect him both in times of peace and war — first and second pledge of Aqaba, 621 and 622 AD. There were, as a result, bright chances of spread of Islam in Madina. Knowing that the Madinians were in need of a neutral leader to bring an end to the mutual hostility between the Aws and Khazraj tribes, the Prophet ﷺ decided to start a new phase of his mission. Finally, with his permission, already a great majority of Muslims from Makka had migrated to Madina and the Prophet ﷺ, too, decided to depart. Thus, as a result of a variety of factors, the Prophet ﷺ thought it important to make this journey.

TOCOPIERS

Question 3

- (a) Write about the events of the first year following the Prophet's arrival in Medina. (10)
- (b) What lessons can Muslims learn from the brotherhood that was created in Medina? (4)

Suggested Answer:

(a) The Holy Prophet ﷺ stayed at Quba after migrating from Makka. Then he reached Yathrib, that would now be renamed as Madina al Nabi (city of the Prophet ﷺ) or just Madina. He was warmly greeted by the people of Madina. Children celebrated his arrival by singing songs of gratitude to God. Every Madinian wanted to earn the honour of hosting the Prophet ﷺ but he left it to his camel to make the choice. He said,

"Let it go its own way. It is under (divine) command".

Accordingly, the she-camel Qaswa, stopped at an enclosure/vacant plot that was owned by two orphan brothers, Sahl and Suhayl. The Prophet ﷺ said, "This, if God will, is the dwelling".

Meanwhile, Hazrat Abu Ayub Khalid Ansari, who lived nearby, had quickly taken the baggage to his house. The Prophet ﷺ shifted to Hazrat Abu Ayub's house to stay there till the Mosque of the Prophet ﷺ (Masjid-i-Nabawi) and his own house had been built in the plot. The orphan brothers wanted to give it as a gift but the Prophet ﷺ made the payment.

Work on construction of the Prophet's ﷺ mosque was started quickly. Bricks and stones were used to construct walls, and trunks of palm trees for pillars.

Muhajireen and Ansar' participated in work together with the Prophet ﷺ himself. Muslims often chanted this verse while they worked: "O God, no good is but the good hereafter, So, help the Helpers (Ansar) and the Emigrants (Muhajireen)".

Thus, the mosque and the apartment for the Prophet ﷺ were built in a short time. The Prophet's ﷺ Mosque is the second holiest place after the sacred Mosque (in Makka) for Muslims, and the two are called Haramain Sharifain (the two noble Harams).

When the Mosque was almost complete, the Prophet ﷺ ordered construction of two apartments along the eastern wall of the Mosque — one for Hazrat Sawda and the other for Hazrat Ayesha. Shortly afterwards, an exclusive platform (Suffah) was also built in a corner of the Mosque to accommodate poor Muslim students who would, soon be called al-Ashab al-Suffa (the People of the Porch / Bench).

The Mosque was a multipurpose building. It provided accommodation to the Prophet ﷺ and his family; it was used for congregational prayers; it was the community centre of the first Islamic community. All civil, military and judicial matters were discussed and decided there. The Prophet ﷺ would usually announce the revelations received by him and receive various delegates in the Mosque. The Prophet ﷺ had to devise a method to summon the Muslims to the Mosque and for this, he consulted his companions. According to many Ahadith, Hazrat Umar suggested the idea of Azan. A Madinian Muslim, Hazrat Abdullah bin Zayd is also reported to have dreamed of Azan and he, too, suggested the same. Hazrat Bilal was honoured to be the first Muezzin (one who delivers Azan) of Islam.

Now the Prophet ﷺ turned towards other settlements. He had migrated with hundreds of Muhajireen who had to be bonded to their brothers in faith, the Ansar. Accordingly, following the Quranic command, both were unified under the common faith:

"Believers are a single brotherhood" (49:10, al-Hujarat).

He paired Muhajireen and Ansar while declaring Hazrat Ali his brother-in-faith. The Ansar gladly shared their assets with the Muhajireen. The Prophet ﷺ established this universal Muslim brotherhood (Mawakhat) at the house of Hazrat Anas bin Malik. Under the Mawakhat, a Muhajir could inherit the property on the death of his Ansari brother, but this rule remained valid till the battle of Badr when the Quranic command abolished it:

"But kindred by blood are nearer to one another regarding inheritance" (8:75, al-Anfal).

Finally, the Prophet ﷺ drafted a constitution that would transform Madina into the first Islamic republic. This draft is called the charter / covenant of Madina (Meethaq-i-Madina). This was a comprehensive document aimed at declaring all Muslim and non-Muslim Madinians as equal citizens enjoying all civic, political and religious rights. Jews were the most important non-Muslim inhabitants of Madina. Realising their importance, the Prophet ﷺ signed a number of treaties with them. Under these treaties and the Charter of Madina, Jews were given full protection and liberty and both Muslims and Jews were made a single political community:

"The Jews of Banu 'Awf are an Ummah (community) alongside the believers. The Jews have their religion and Muslims theirs. Both enjoy the security of their own populace and clients, except the unjust and the criminal among them".

The charter declared that all citizens would jointly defend Madina and maintain peace within it:

"Madina shall remain sacred and inviolable for all that join this treaty. If attacked by a third party, each shall come to the help of the other".

This way, the Prophet ﷺ himself became the executive head of the republic of Madina, a city that eventually would become the centre of the Muslim world. Now, the Prophet ﷺ would pay attention to various other social and political issues that awaited him.

- (b) The Mawakhat (universal Muslim brotherhood) established by the Prophet ﷺ in Madina carries immense importance for Muslims in the whole world.

The most important lesson to be learned by Muslims is that they should put the faith of Islam before any other thing, possession or property because the foundation of Mawakhat is the common faith. This common faith erases all other identities — social, economic, racial and geographical. This was repeatedly endorsed by the Prophet ﷺ in later years. For Example, in his Farewell sermon, he categorically declared:

"No Arab is superior to a non-Arab; nor is a non-Arab superior to an Arab". This global brotherhood is unique in the world history. The Mawakhat also instructs Muslims to help fellow Muslims in need. The Prophet ﷺ in this regard, said,

"None of you truly believes until he wants for his brother that what he wants for himself".

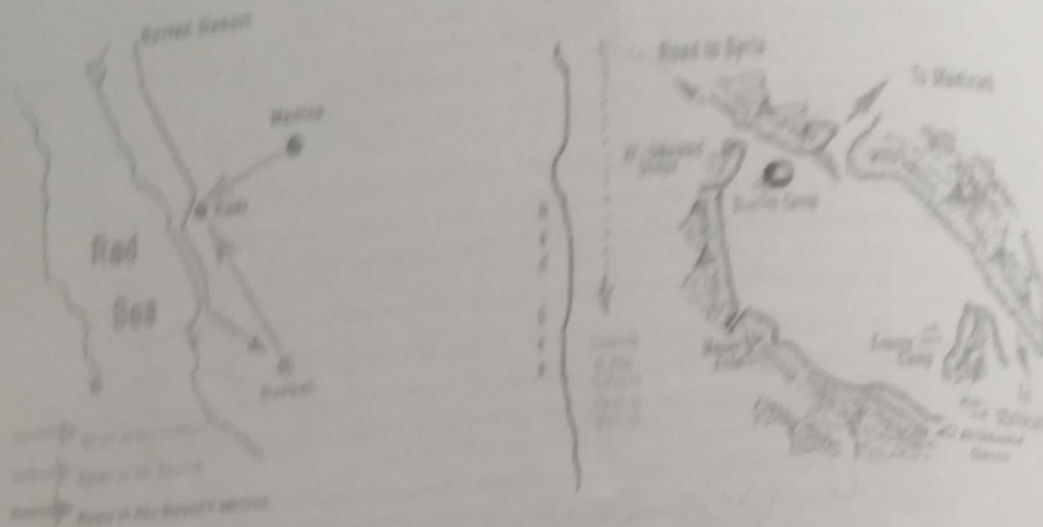
Muslims are thus trained to develop the spirit of sacrifice and be ready to extend moral and material help to their brothers-in-faith, as was done by the Ansar and as would be demonstrated by Muslims of later ages. For example, Pakistani Muslims accommodated their fellows migrating from India in 1947, and then Afghan Muslims coming to Pakistan 1979 onwards.

The Mawakhat is a source of promoting unity among Muslims by inculcating a sense of belonging to the same community. Such a sense prepares them to be concerned about the problems of other Muslims. The Prophet ﷺ reiterated this in a Hadith:

"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".

Thus, if an individual is distressed, other members should hurry to allay him. Similarly, if a particular Muslim community is in distress all other Muslim communities should jointly help it.

Battle of Badr



The Battle of Badr was fought on 17 Ramadan, 2 AH or by the start of 624 AD. The immediate cause for it was the trade caravan of Abu Sufyan. He feared an attack by Muslims while returning from Syria because the Prophet had allowed to raid the trade caravans as their route was within the range of Muslims. Abu Sufyan summoned aid from Makkah and the Makkah chiefs quickly raised an army of 1000 and sent it towards Madinah. Abu Sufyan in the meantime had crossed the danger zone safely calling the troops back to Makkah. Abu Jahl, the most hostile Makkah chief, was bent upon attacking Madinah and destroying Islam.

When the Prophet heard about this, he consulted his companions and it was agreed to face the enemy out of Madinah. He gathered about 313 volunteers and reached the valley of Badr, about 80 miles southeast of Madinah. Muslims reached first and occupied the wells but the Prophet left just one well for the enemy. The Prophet spent the whole night invoking God's mercy, "O God! If this small band of men perishes, there will be no one alive to worship you, and your faith will be destroyed forever." Since God had predestined survival of Islam, this prayer was granted, and the Quran mentions it as:

"Remember you implored the assistance of your Lord, and He answered you: 'I will assist you with a thousand of angels, ranks.'" (8:9, al-Anfal)

There was light rain at night that proved beneficial for Muslims as it made the sandy soil firm for them. This was an indication of divine help. The two armies had no match. Muslims had only 60-70 camels, 2-3 horses and 60 armoured troops. The Quraysh had 100 armoured troops, 70 horses and a good stock of weapons—swords, bows and arrows and lances. As the two armies faced each other, the

Prophet encouraged Muslims and threw a handful of dust on the Makkan army. The Quran mentions it:

"When you thrust (dust) it was not your act, but God's." (8:17, al-Anfal)

The Quraish challenged for individual combats by sending Utba, Walid and Shayba. Hazrat Ali, Hazrat Hamza and Hazrat Abu Ubaida killed the 3 Makkans chiefs. With this the general fight began. The Prophet led his troops quite tactfully and so, Muslims soon dominated. Abu Jahl and Umayya bin Khalaf were also killed making the total loss of Quraish 70. Also, 70 were taken as captives by Muslims. Only 14 Muslims were martyred. Remaining Makkan troops fled back to Makka.

The Quran calls this even as 'Yaum al Furqan' (Day of Distinction):

"On the day of distinction, the day the two hosts met." (8:41, al-Anfal)

This is so because the battle decided that Islam was to survive.

Muslim victory was also a demonstration of God's decree as is stated by Quran:

"And remember when you met, that God might accomplish a matter already enacted." (8:44, al-Anfal)

Finally, the Prophet surprised everyone by his kind treatment of the captives who were permitted to buy their freedom on soft terms.

Part (b) Modern Muslim leaders have many lessons to learn from the Prophet's conduct in the battle of Badr. The Prophet demonstrated his complete faith in God by spending the night in the remembrance of God. Finally his prayer was granted. This teaches Muslims military commanders that the ultimate decisive factor in all combats is God's help. Remembrance of God strengthens faith and guarantees peace of mind as is promised by the Quran:

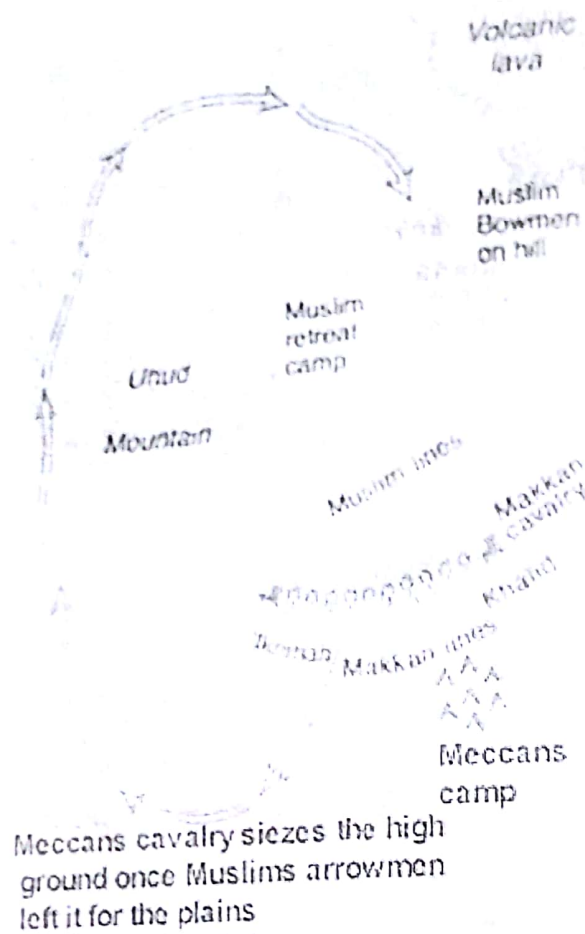
"Verily, in the remembrance of God do hearts find rest." (13:28, al-R'ad)

The Prophet also proved his statesmanship and leadership skills. He sought advice of his companions before the battle. Muslims leaders should follow this democratic spirit of the policies of the Prophet. Such a policy leads to consensus and unity among Muslims, and that's why the Prophet said, "Hand of God is on the community."

The Prophet also showed that all struggle and fight should be in the way of God; not for any personal motives. He could punish or humiliate the prisoners but he treated them in a kind ways because they had fought against Islam and had full potential for conversion.

Before the battle, the Prophet had enfolded the code of conduct of war in Islam. Muslim commanders should also remember that force is not to be used against the unarmed members of the enemy community.

P1, Q3/4/5: Life and Importance of the Prophet Battle of Uhud



Events: The Quraish wanted to avenge their defeat in the battle of Badr as many pagans and had lost in their relatives in that encounter. After Abu Jahl's killing in the battle, Abu sufyan became the military chief in Makka. He was encouraged by all to rise an army against Madina. K'ab bin al-Ashraf, the jewish poet instigated many tribes against the Prophet.

Abu Sufyan raised an amry of 3000 troops with 300 camels, 200 horses and 700 coats of mail (armour). Women of the families of the slain chiefs were also included. Hind bint Utha (wife of Abu Sufyan) was incharge of the women rection; Umm Hakeem, grand daughter of Abu Jahl, and Fatima, sister of Hazrat Khalid bin Waleed were also taken. The left and right flanks/wings were under the command of Ikrima bin Abu Jahl and Khalid bin Waleed respectively, while Amr bin al-'As was the commander of the cavalry This army reached north of Madina in march 625 AD (Shawal 3 AH) and camped near the uhud hill on road to Syria.

The Prophet, in the meantime, had consulted his advisory council (Shoora) and accepted the decision of the majority. He was able to recruit 1000 troops and left for The Uhud but on the way, the chief of hypocrites Abdullah bin Ubbay deserted with his 300 troops on the excuse that their houses were unsafe back in Madina. The Prophet camped with 700 troops on the western slope of the Uhud mountain. He appointed 50 archers under Hazrat Abdullah bin Jubayr on a narrow passage at the back of the Muslim army. They were strictly instructed not to leave unless ordered by the Prophet. The Quran mentions the Prophets' strategy as "Remember that morning you left your household to post the faithful at their station for the battle". (3:121, Al-i-Imran). The right wing was under Hazrat Zubayr and the left wing under Hazrat Mundhir bin Amr.

As usual the Quraysh challenged for single combats. Hazrat Ali and Hazrat Hamza killed Talha and Uthman from the pagan army. With this began the general fight. Muslim attack was fierce and the Quraysh began to retreat. Muslims continued to press the enemy and began to collect the spoils. When the 50 archers saw this, most of them (35 or 36) also left their position and began to collect the booty. The Quran refers to these Muslims in these words: "when you, with His (Allah's) permission were about to annihilate your enemy - until you (the archers) flinched and fell to disputing about the order and disobeyed it" (3:152, Al-i-Imran)

Khalid bin Walid quickly mobilized his troops and attacked through the passage vacated by the archers. This changed the scene and the retreating Makkans also made a counter attack as they saw Khalid's powerful attack on Muslims. Many Muslims were killed including Hazrat Hamza who was martyred by Wahshy bin Harb, who was asked by Zubayr bin Mutim to do so. Hind mutilated the dead body of Hazrat Hamza by chewing out his liver. In the panic the Prophet was also wounded and it was removed that he had been martyred. This disheartened the Muslims but soon Hazrat K'ab bin Malik identified the Prophet who was soon surrounded by his close companions and taken safely to a cave. The Makkans in the meantime had killed 70 Muslims and left for Makka challenging to fight the next year.

The Prophet had lost one tooth and his face was also injured. He, however, reorganized his army and began to bury the martyred Muslims. The Quraysh lost only about 20 or 24 soldiers.

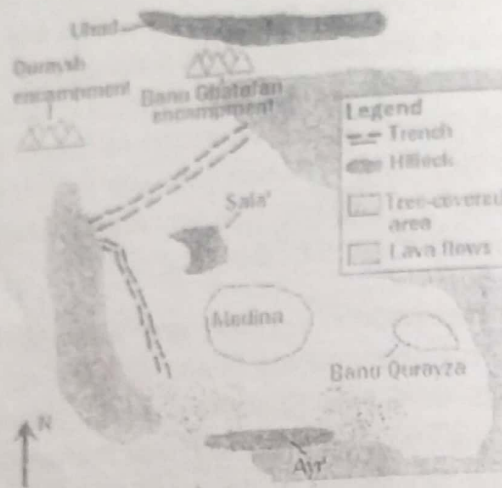
Conduct of the Prophet in the battle of Uhud

The Holy Prophet's conduct in this battle teaches important lessons about his leadership. He had accepted the opinion of the majority of his followers about fighting the Makkans outside Madina. This shows his democratic nature in such matters. He was in possession of strong nerves with unshaken faith as he was not disheartened when 300 hypocrites deserted his army, because he fully believed in God's promise made in the Quran, "They (non believers) will do you no harm barring a trifling annoyance" (3:111, Al-i-Imran). He also proved himself a superb strategist when he appointed 50 archers to protect the rear of the Muslim army. This shows his close observation and far sightedness. Even though he got injured he remained firm and continued to lead his army. This shows that challenging situation could not lower his spirit or shakes him. He knew well how to manage a crisis against all odds.

- Q(a) Give an account of the battle of Khandaq (Trench). (10)
- (b) What lessons can Muslims learn from this battle? (4)

Battle of the Trench/Khandak

Ans. (a)



The Battle of Khandaq/Trench/Allies was fought in 627AD/5AH and it was the last Makkani assault on Madinah. The Jews of Banu al-Nadir had been expelled from Madinah due to their conspiracies and an attempt to kill the Prophet. The Quraysh decided to raise an army of about 10,000 with several allies. The allies included Banu Ghatafan, Banu Fazarah, Murrah, Ashja and other powerful Najdi tribes. The whole army was under the supreme command of Abu Sufyan.

When the Prophet came to know about this, he evaluated the Muslim strength and realized that he could raise only 3,000 troops that were no match to the army of the Allies. He quickly consulted his companions. Hazrat Salman Farsi, a recent Persian convert from Iraq, suggested the digging of a ditch around Madinah: a Persian defensive war tactic employed when the invading army greatly outnumbered the defending army. The idea appealed to the Prophet and the work began on digging ditches around the side of Madinah towards the Syrian route: east and north-east of Madinah. The Prophet and his companions worked together to dig the trench for eight days. The trench was kept deep and wide enough not to be crossed by a galloping horse. However, at one place it remained a little bit narrow. The Companions worked diligently while the hypocrites would escape without seeking the permission of the Prophet. The Quran mentions this quality of the Companions as, "Only those are Believers who believe in God and His Messenger: when they are

with him on a matter requiring collective action, they do not depart until they have asked for his leave" (24:62, al-Nur).

When the Allies reached, they were greatly disappointed and frustrated. They were not familiar with or ready for such a situation. Therefore, they were forced to lay a siege around Madinah. The Quran mentions the scene in these words, "Behold! They came on you, from above you and from below you" (33:10, al-Ahzab). The siege got prolonged over weeks and the Allies made two attempts to unsettle the Muslims. Firstly a band led by Ikrima bin Abu Jahl, 'Amr bin 'Abd Wudd and Naufil bin Abdullah crossed the trench with some other troops. They were all repulsed by Hazrat Ali, Hazrat Sa'd bin Mu'adh and others. Hazrat Ali killed 'Amr and Naufil, and wounded Ikrima. Secondly the Jews of Banu Qurayza attempted to join the Allies to attack Muslims from both sides. The Prophet, however, was alert and kept the two parties apart using his intelligence service. He appointed a small detachment near their forts to watch their activities. He sowed seeds of suspicion between his two enemies so that they could not make a deadly alliance against the Muslims.

As the siege prolonged, difficulties of the Allies increased with the death of their camels and horses one day or the other. After about a month, one night, stormy winds began to blow and the Allies decided to lift the siege. This is referred to in the Quran, "But We sent against them a hurricane, and forces that you did not see" (33:9, al-Ahzab). There were only a few skirmishes during the siege, and Muslims got a victory without a regular fight. After the departure of the Allies, the Jews of Banu Qurayza were punished for their treachery.

- (b) Muslims can learn valuable lessons from these battles, Battle of Khandaq teaches Muslims to retain strong faith, in God who can test their faith as well as help them against a very strong enemy. The Quran reminds Muslims- of that situation in these words: In that situation were the Believers tried; they were shaken as by a tremendous shaking" (33:11). Muslims should remember they might be tested by God any time but they need to remain firm and unshaken. The event also tells us about the importance of consulting others, and a collective struggle is more likely to be fruitful than individual decisions. The Prophet did not hesitate in seeking and then accepting Salman Farsi's advice. Muslims are also taught that the Shari'a allows them to consume Haram food in case of serious threat to their life due to prolonged hunger and weakness. The Quran says, "But if one is forced by necessity (e.g. matter of life and death), without willful disobedience, nor transgressing due limits, then God is Oft-Forgiving Most Merciful" 3 (16:115, al-Nahl). As for Khayber, Muslims are taught to depend on God against all odds. God grants unusual powers to His servants as He did to Hazrat Ali. If Muslims are pious and righteous, they qualify for God's help. Muslims also learn that mercy and peace should be preferred over hostility. When Jews offered peace, the Prophet ﷺ accepted this, as he always preferred reconciliation in accordance with this Quranic command: "And if your enemy inclines towards peace, you also incline towards peace, and trust in God" (Surah 9). Muslims and Jews did not fight again after the peace treaty. Muslims today should learn about the value of keeping promise as is commanded by God: Many of them went to Makka and began to instigate the Quraysh against. "And fulfill all engagements, for every engagement will be inquired into" (17:34).

Another possible (b) part:
Q: (b) Explain the importance of this battle in the history of Islam. (4)

Ans. (b)

Main Points:-

- Victory for Muslims without fighting
- Serious damage to the political power and prestige of the Quraysh
- Winds of change in the history of Arabia
- Faith of Muslims was tested
- Successful strategy of the Prophet
- Punishment of the last Jewish tribe, Banu Qurayza

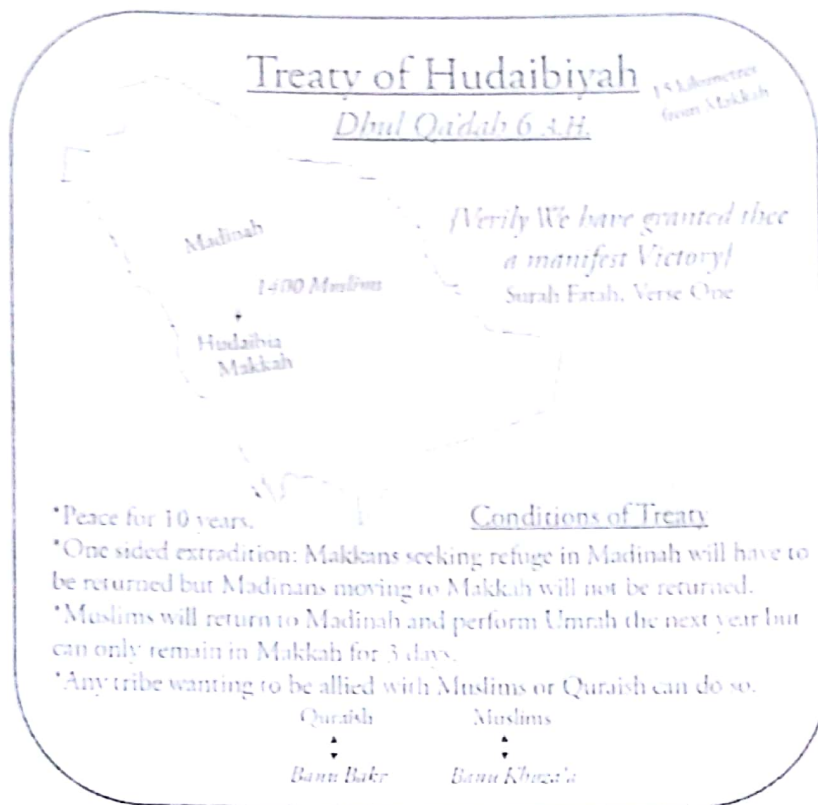
Details

This battle or siege of Madina proved to be the last attack of the Quraysh on Madina. After this, they would not be able to raise an army and invade Muslims. Their ally tribes would no more trust them in future. Their prestige got seriously damaged. This means that the political landscape of Arabia had visibly started changing as later events would prove. This battle was another occasion of testing the faith of Muslims. They began to run short of food as they had been cut off from the neighbouring territories. The Quran also mentions the situation, "In that situation were the believers tried; they were shaken as by a tremendous shaking" (33:11, al-Ahzab). However, the Muslims were able to withstand hunger, fear and cold only to get their faith strengthened.

The battle also proved the military skills of the Holy Prophet who readily accepted the idea of Hazrat Salman Farsi of digging the trench. Another important outcome of the battle was the punishment of the Jews of Banu Qurayza for their act of high treason. The Quran refers to this in Surah 33, "And those of the People of the Book.....some you slew and some you made prisoners" (33:26, al-Ahzab).

Conduct of the Prophet in the Battle of the Trench

The Holy Prophet managed the critical situation in a skilled and superb way. He demonstrated his democratic way of seeking the opinion of his companions. His acceptance of the advice of Hazrat Salman Farsi also reflects his wisdom in military affairs, and his ability to accept new ideas. He also displayed his unshaken faith in God by remaining steadfast throughout the period of the siege, and invoking God's mercy because he firmly believed in His help in the light of this Quranic promise, "I (God) listen to the prayer of every supplicant when he calls on Me" (2:186, al-Baqarah). The Prophet worked with his followers while digging the trench. This shows his sense of equality as he did not consider himself above others. This greatly raised the spirit and courage of his companions. He also foiled the dangerous plot of the Jews of Banu Qurayza of attacking Muslims from the rear or making an alliance with the Allies. He appointed companions to spy on the Jews and thus-utilized the intelligence service to save Islam from all possible dangers.



About a year after the battle of the trench, the Prophet (SA) dreamt that he was entering the Sacred Mosque. The Quran states this dream in Surah al-Fat'h: "God indeed fulfilled the vision for His Messenger with, you shall certainly enter the Sacred Mosque if God pleased in security" (48:27). Since God's messengers always see true dreams, the Prophet (SA) asked his companion to prepare for the "Umra (the lesser pilgrimage)". Accordingly, he set out with 1400-1500 unarmed companions for Makka, all wearing the Ihram (dress for Umra/Hajj) in Dhu Q'ada 6 AH/Feb 628 AD.

All were perfectly unarmed except for an unsheathed sword for self defence and were carrying 70 camels for sacrifice because their sole aim was pilgrimage. The Quraysh, however, regarded this as a tactical move of the Prophet and decided to block their entry to Makka. They moved out of Makka with weapons. A cavalry was dispatched under Khaid bin Walid and Ikrima bi Abu Jahl to stop Muslims. The Prophet, having no intention to fight, avoided the main route, and finally, halted at al-Hudaibiya, about a day's march from Makka. The Quraysh sent Buday bin Waraqa, the Khuza' chief, and then Urwa bin Mas'ud, father-in-law of Abu Sufyan to warn the Prophet of the Qurayshite aim of fighting. Both were impressed by the devotion and peaceful attire of Muslims. The Prophet then sent a messenger to Makka who did not return. Then Hazrat Uthman was sent but he too was detained and it was rumoured that he had been killed. The Prophet, on this, took an oath from his followers and the Quran refers to this in these words.

"God indeed was pleased with the believers, when they swore allegiance to you under the tree" (48:18, al-Fat'h). The Prophet stood under a tree and extended his hand so that all his followers performed the Bai'at on his hand. This pledge is known as the "Baiyat-iRizwan" or the Oath of Good Pleasure.

Soon Hazrat Uthman (RA) returned and the Makkans sent their leaders for negotiations. Suhail bin Amr and some other tribal chiefs concluded the treaty written by Hazrat Ali. According to the treaty a truce of ten years was agreed; both Muslims and Quraysh could make alliance with any tribe; Muslims were to return that year and come for pilgrimage the following year; if any one escaped from Makka to Madina, the Prophet was to send him back to Makka, but the Quraysh were not bound to return any Muslim to Madina.

The companions were not happy over the terms of the treaty and Hazrat Umar expressed his concern rather loudly. The Prophet, however, reassured him of God's help. Shortly after the treaty, Abu Jandal s/o Suhail bin Amr reached Hudaibiya and requested the Prophet to protect him from the pagans but the Prophet kept his promise and prayed to God to help Abu Jandal. The Prophet, on the advice of Hazrat Umm Salama, performed the rituals of 'Umra and at Hudaibiya by sacrificing camels and then set out for Madina.

Importance of the Treaty of al-Hudaibiya

This peace treaty proved to be a victory in the long run, while the Prophet was returning to Madina, he received the glad tiding of victory in the form of the revelation:

"We indeed granted you a clear victory" (48:1 al-Fat'h).

The Prophet immediately told Hazrat Umar about this who was filled with joy. Soon the joy was shared by all Muslims.

The Prophet consolidated his position in just two year. He attacked the Jewish headquarter at Khyber in 629 AD and conquered it. The same year he wrote letters of invitation of Islam to many non-Muslim rulers beyond Arabia, and thus, spread Islam to remote areas. These developments greatly frustrated the Quraysh but they were helpless.

The treaty shows that the Prophet preferred peace over hostility and was an expert in diplomatic moves. He fully followed the Quranic injunction that says:

"But if the enemy inclines towards peace, you also incline towards peace, and trust in God" (8:61, al-Anfal).

He laid a good basis of the foreign policy of Islam by this treaty and by writing letters to other Kings, Impressed by his peace treaty, Khalid bin Walid and 'Amr bin al-'As embraced Islam to further annoy the Quraysh.

The Prophet also proved that he always kept his promise as he had refused to protect Abu Jandal who was being tortured by Quraysh. The Prophet set an example for Muslims to remember the Quranic Warning;

"And fulfill all engagements, for every engagement will be inquired into" (17:34, al-Isra).

Finally, the treaty marked the start of changes on the political horizons of Arabia as Madina gradually acquired pivotal importance in Arabia. The treaty laid foundation of the conquest of Makkah.

P1, Q3/4/5: Life and Importance of the Prophet

Battle of Khaybar



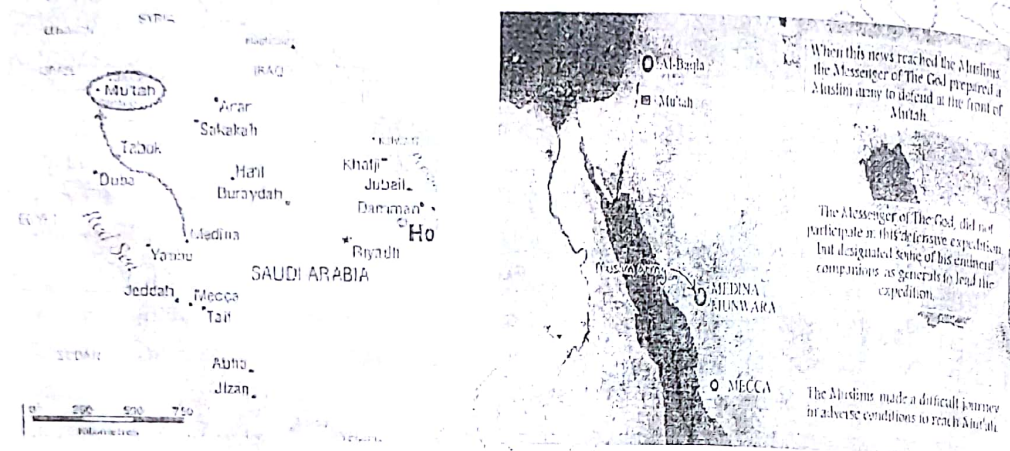
After the treaty of Hudaibiya, the Prophet decided to secure Madinah from the north where Jews of Khaybar, supported by the tribes of Najd, had been constantly conspiring against Islam. The Prophet had received the glad tidings of his victory in Khaybar recently, "God has promised you abundant spoils that you will capture, and He has hastened you for this." (48:20, al-Fat'h) He, therefore, raised an army of 1400-1600 and marched towards Khaybar in 628 AD. The hypocrite chief Abdullah bin Ubayy, had informed the Jews about this development and Jews were alerted. The Muslim army marched quickly and reached Khaybar unnoticed by the Jews. Khaybar, literally "fortified", was an oasis comprising several forts. The area was divided into 2 parts, one part consisted of 5 major forts. The other part, al-Katibah, comprised 3 forts. The most important fort of Khaybar was al-Qamus/an-Nizar. The fight occurred in the 1st part where Muslims captured all the five forts including the fort of Na'im. The Prophet sent Hazrat Abu Bakr and then Hazrat Umar to capture the fort of al-Qamus but both returned unsuccessful. Then the Prophet said, "Tomorrow I will give the banner to a man who loves God and His Messenger, and God and His Messenger love him."

In the morning he gave the flag of command to Hazrat Ali who had some ailment of his eyes. The Prophet healed his eyes by applying his saliva and said, "Proceed upon your way until you enter their midst, then invite them to Islam and brief them on their duties towards God. I swear by God that if only one should be guided by you, that would surely outweigh the best camels." Hazrat Ali demonstrated unusual fighting skills and killed several Jews in single combats. About 93 Jews were killed against only 19 Muslims. He broke open the door of the fort that otherwise needed many men to do this and made it a bridge for his army to enter the fort. There are conflicting reports about the killing of the famous Jewish wrestler and commander Marhab but according to many, he was killed by Hazrat Ali. The Prophet gave Hazrat Ali the title of "Asadullah" (Lion of God) in recognition of his boldness. Other forts were also conquered after some resistance. Kinana, the chief of the fort surrendered and the captives included Hazrat Safiya who had earlier been with him.

The second part of Khaybar was besieged as Jews decided not to fight. As siege prolonged, Jews sent Ibn Abul-Huqaiq for negotiations. Finally, the Treaty of Khaybar was signed under which Jews agreed to pay Jiziya equal to half of their agricultural produce to Madinah. Muslims got huge spoils of war. The spoils were so huge that according to Hazrat Abdullah bin Umar, "We never ate our fill until we conquered Khaybar." After this, all other Jewish colonies, Fadak, Wadi-al-Qara, Tayma and Ayala also submitted to Islam and the Jewish threat was eliminated. The Quran refers to this victory as, "And He made you heirs of their (Jews) lands, their houses and their goods" (33:27, al-Ahzab)

P1, Q3/4/5: Life and Importance of the Prophet

Battle of Mu'tah



In 7 AH/629 AD the Prophet had started sending message of Islam to various non-Muslim rulers within and around Arabian Peninsula. He sent Hazrat Dihya al-Kalbi to the governor of Bostra/Busra (Syria) with a letter to Caesar/ Heraclius, the Roman King but it was unanswered. He then dispatched Hazrat al-Harith bin Umair al-Azdi with a peaceful invitation of Islam to the Romans, but he was killed by Shurahbil bin Amr al-Ghassni, the governor of al-Balqa' who was an ally of Caesar. It was a violation of the diplomatic norms and tradition of the time and, so could not go unpunished. The Prophet quickly raised an army of 3,000 under Hazrat Zayd bin Haritha. In case of his death, Hazrat Ja'far bin Abu Talib would replace him, and if Hazrat Ja'far was killed, then Hazrat Abdullah bin Rawaha was to take the command. He then said, "Fight the unbelievers in the name of God, neither plunder nor conceal booty, kill no children or women, nor an aging man or a hermit be killed; moreover, neither trees should be cut down nor homes demolished." The Prophet accompanied the army till it reached the valley of Thaniya, and saw it off with supplication.

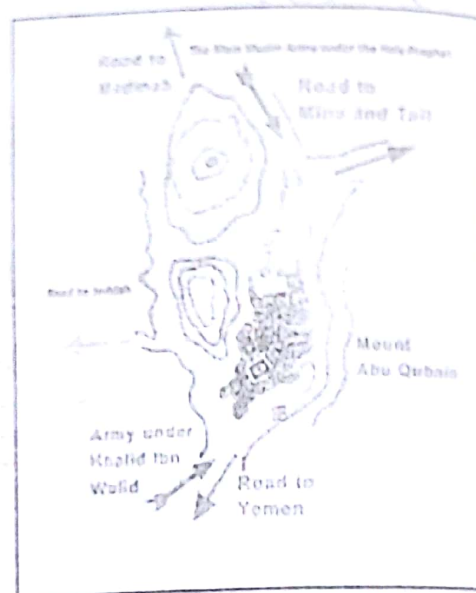
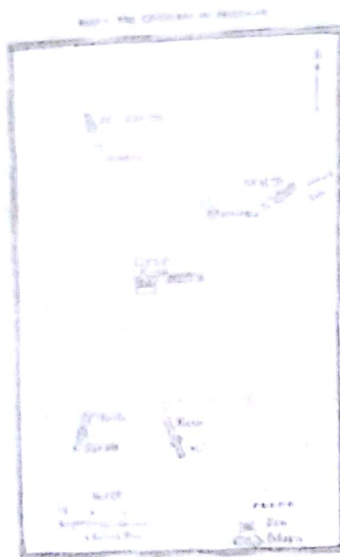
The Romans had prepared an army of around 100,000 that included many northern Arab tribes allied to them. Muslim army reached Mu'tah and the battle began in September, 629 AD/ 8 AH. Hazrat Zayd was killed fighting boldly and Hazrat Ja'far took the command but lost his hands and he held the banner with his arms till he (Hazrat Ja'far) too was killed. He was now called, "Ja'far Tayyar"/"the flying Ja'far" or "Ja'far with two wings" because God had awarded him two wings to fly wherever he desired in the Paradise. Now Hazrat Abdullah bin Rawaha led the army until he too lay martyred. Thereupon a man from Bani Ajlan, named Thabit bin al-Arqam, took the banner and asked Muslims to choose a leader. The Prophet, in Madinah, had told his companions about the martyrdom of the three commanders and, is reported to have said, "Then one of God's swords took the standard, and God opened up the way for them."

Accordingly, Hazrat Khalid bin Walid assumed the command. He broke nine swords while fighting fiercely, and the Prophet later gave him the title, "Sword of God". Being a born strategist he reshuffled the right and the left flanks of the army and brought forward a rear division in a deceptive way. The Romans were tricked as they thought Muslims had received reinforcement. The Muslims fought randomly but continued to withdraw in a clever way. This strategy proved successful and the Romans, in a confusion, stopped pursuit of Muslims. Finally, Hazrat Khalid brought his army back to Madinah. Muslims lost only 12 troops that was no less than a miracle. The battle, however, laid the foundation of Arab-Roman hostility that would continue during the period of the four Rightly Guided Caliphs.

Conquest of Makka

Main points:

- Violation of the treaty by the Quraysh
- Abu Sufyan's failed visit to Madinah
- Secret preparations of the Prophet
- 10,000 troops, many other tribes joined
- Makkans were taken by surprise
- Tawaf, smashed idols, general amnesty
- Address from Safa Hill
- Stay for 20 days, then back to Madinah
- The Prophet's Conquest of Makkah



(a) Details of the Events:

The Quraysh helplessly watched the growth of Islam after the Truce of al-Hudaibiyah. Encouraged by the defeat of Muslims in the battle of Mu'tah (September 629 AD/8AH), they incited their ally Banu Bakr to attack Banu Khuza' who were the ally of Muslims. Accordingly, several men of Banu Khuza' were unjustly killed and the matter was reported to the Prophet, by the chief of Banu Khuza' with his forty men. The Prophet, according to the customs of justice, demanded the Quraysh to pay the blood money (Diyah) to Banu Khuza' or break their alliance with that tribe or dissolve the truce.

Now, the first two options went against the prestige and tradition of the Quraysh. They, therefore, sent Abu Sufyan to Madinah to settle the issue. Abu Sufyan first went to his daughter, Ramla/ Umm Habibah (one of the wives of the Prophet) but she refused to help him. He then approached Hazrat Abu Bakr, Umar, Uthman and Ali but they, too expressed their inability to interfere with the matter. He finally went to the Prophet's mosque and shouted that the Quraysh would guarantee peace in future but the Prophet rejected his request. So he returned to Makka without any success.

The Prophet was now determined to take decisive action against the Quraysh. He made secret preparations to attack Makka and raised a huge army of about 10,000 as many Bedouin tribes joined him on his way to Makka. In January 630, he marched towards Makka and camped at the hills of Marb at Zahran in the outskirts of Makka. There, at night, he ordered his troops to light torches. This was a clever military tactic as the size of the army looked magnified when the Makkans looked at it from a distance. They abandoned any hope of resisting the Muslims.

Abu Sufyan, perhaps on spying mission, was captured and taken to the Prophet and embraced Islam. Next morning the Prophet divided his army into 4 columns and placed each column under a capable commander: one under himself, one under Abu Ubaida, one under Khalid bin Walid and one given to Sa'd bin Ubada. He strictly forbade use of arms unless the Makkans attacked. He declared three places of safety for every Makkan: one's own house, Abu Sufyan's house and the Ka'ba. The army entered Makka unresisted except for Khalid's column. Attack on his column led to death of 2 Muslims and 13 Makkans.

The Prophet performed Tawaf of the Ka'ba, went inside to pray and then destroyed 360 idols and other paintings and images. He was assisted by Ali, in smashing idols, and recited this:

"And say the truth has prevailed and falsehood perished; for surely falsehood is bound to perish. (17:81)"

He came out to address the Quraysh in the compound. He said "O people of Quraysh! God has abolished the haughtiness of the Jahiliyya and its veneration of ancestors. People all sprang from Adam and Adam came from dust." Then he recited, "O mankind! We have created you from a single pair of a male and a female....the most honoured of you in the sight of God is he who is the most righteous of you" (49:13 al-Hujurat). The Prophet then delivered a sermon about fundamentals of Islam from the Safa hill and asked the Quraysh what they expected from him. They replied, "You a noble brother and a son of a noble brother." The Prophet stunned them by saying, "No blame on you be this day. Go, you are free." Thus a general pardon was declared for all except about 10 blasphemous men but only 4 of them were executed. Almost whole of Makka submitted to the fold of Islam including the worst enemies like Ikrima bin Abu Jahl, Wahshi bin Harb (Hamza's killer) and Hind wife of Abu Sufyan.

The Prophet stayed in Makka for about 20 days to make arrangements for its administration. He redefined the boundaries of the "Haram-i-Ka'ba" by erecting pillars. Most of the offices of the Quraysh were abolished except for the "Saqa" (serving water to pilgrims) that was given back to al-Abbas and the key of the Ka'ba returned to Uthman bin Talha of Banu Abd Dar.

(b) Main point: Importance of the Conquest of Makka

- Greatest achievement of the Prophet: his native town and the city of the K'aba were restored to him.
- General pardon; won hearts of his fatal enemies
- Purification of the K'aba from idol-worship
- Major step towards Islamization of Arabia; two most important towns of the Hejaz now Muslims
- Unprecedented mercy and forgiveness

Details: Conquest of Makka may be rightly called the greatest achievement of the Prophet. It was his native town, place of first revelation and the city from where he had been exiled 10 years ago. Above all, it is the city of the 'House of God (K'aba), the nucleus of the whole Muslim world, as endorsed by the Quran:

"The first house of worship appointed for mankind was that at Bakka (Makka)" (3:96, Ali Imran).

He smashed idols to purify it because the most important aspect of Islam is Tawhid or worship of one Supreme God. This sanctity of the K'aba had been declared by God at the time of its construction that is stated in the Quran:

"And we covenanted with Ibrahim and Ismail that they should sanctify My House" (2:125, Al-Baqara). Thus the most important and holiest city of the Muslim world was restored to Muslims. The Prophet's bloodless victory is also a great example in the world history. By declaring general amnesty, he proved that he was a man of peace and he knew how to rule the hearts of his enemies. He became the undisputed leader of the two most important cities of the Hejaz—Makka and Madina. The conquest also reflects his diplomatic and military skills in dealing with his enemies and in organizing the state affairs.

or

(b) The Prophet's conduct on the Conquest of Makka

Main points:

- His strategic skills
- Preference of mercy over justice
- All-efforts and achievements attributed to God

Details

Muslims today have much to learn from the conduct of the Prophet on his conquest of Makka. He demonstrated his expertise in planning like a great strategist. His objective was to make his entry into Makka totally peaceful which he did by playing the trick of lighting torches at night because, in his own words:

"War is nothing but a game of tricks."

He forbade any violence while entering the city victoriously to prove that he was sent for mercy, and thus he testified to the Quranic declaration:

"And we sent you not but for mercy for all" (21:107, al-Anbiya)

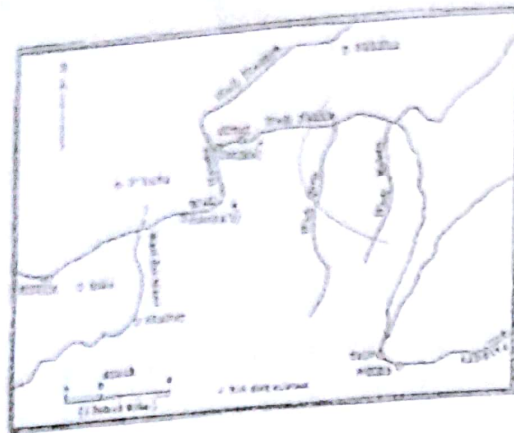
For the same reason he declared general forgiveness for all his enemies though he would have been right in acting justly. The Quran admires such attitude by saying:

"but if anyone remits the retaliation by way of charity, it is an act of atonement for himself" (5:45, al-Maida)

He remained humble and sober throughout the event of his conquest, and recited Quranic verses to show that all his efforts were aimed at earning God's favour, not for taking personal revenge.

MS PHOTO

Battle of Hunain



A few days after the conquest of Makkah, the Prophet was told about a joint army of Hawazin and Banu Thaqeef tribes. They were rivals of Quraysh and had remained quiet all through the period of battles between the Muslims of Madinah and pagans of Makkah. However, the peaceful fall of Makkah by the Muslims threatened their common interest and they decided to attack Makkah and destroy Islam.

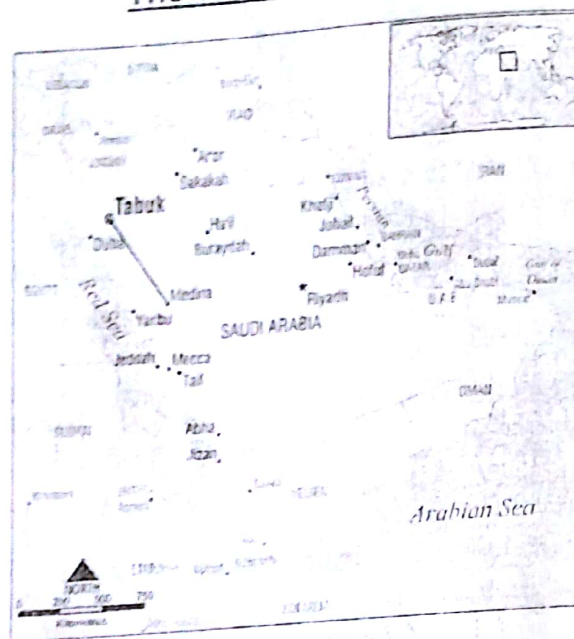
Leading tribes met the chief of Jawazin, Malik bin Awf al- Nasri and prepared their war plan. Accordingly an army of 20,000 was raised. On the order of Malik bin Awf women, children and wealth of the people of Hawazin was also taken along with the army. This army camped at the valley of Awtas, near Dhul-Majaz, around 10 miles east of Makkah.

In Shawwal 8 AH/ January 630 AD, the Prophet left Makkah with an army of around 12,000 that included 2000 new converts of Makkah including Abu Sufyan of Banu Umayya. Safwan bin Umayya, another former enemy of Islam, supplied money and weapons. Seeing the strength of the Muslim army, Hazrat Abu Bakr remarked, "This time we are more numerous than the enemy. We shall not be defeated this time for smallness of our numbers." On the morning of 10th Shawwal, Muslim army reached the Hunain area in the valley of Awtas. Archers of Hawazin had already camped behind the hill tops around the narrow passage of the valley. As the Muslims were camping in the valley in the early morning, the Hawazin archers began to shoot arrows on them in such a fierce way as to unsettle a majority of them. Several soldiers began to flee but the Prophet remained firm, surrounded by his closest companions like Hazrat Abu Bakr, Hazrat Umar, Hazrat Ali and al Abbas, while Abu Sufyan held the rein of Duldul (Prophet's horse). The Quran refers to this initial setback despite a good size of Muslim army by saying, "Behold! Your great numbers elated you, but they did not avail you; the land, for all that it is wide, did constrain you, and you turned back in retreat." (9:25, al-Tawbah) Hazrat Abbas shouted at the running Muslims by saying, "O Ansar! O People of the Bayat-i-Rizwan, O Men of Surah al-Baqarah! Rally around the Prophet. Muslims, on hearing this, quickly returned and fought back with a renewed vigour.

The Prophet, in the meantime, had thrown a handful of dust at the enemy. So, after only some hours, the Hawazin and its allies were defeated. In the second phase of the battle, 70 men of Banu Thaqeef alone were killed. Malik bin Awf and the remaining troops of Banu Thaqeef fled to al-Taif and took shelter in the forts. Muslims got huge spoils and 6,000 captives, 28,000 camels, 4,000 sheep and 4,000 pieces of silver. The booty was sent to al-Jirana and the Prophet left for al-Taif. When he was about to distribute the booty among his soldiers, a delegation of the Hawazin came and begged for the restoration of their women and children. On the consent of Muslims, the Prophet ordered the release of captives and they embraced Islam including Malik bin Awf. The Quran mentions this victory in Surah 9, "God has helped you on many fields and on the Day of Hunain.... Then God sent down His Peace upon His Messenger and upon the Faithful, and sent down hosts you didn't see and punished those who disbelieved." (9:25-26, al-Tawbah)

Victory in Hunain was quite significant as it marked elimination of the threat to Makkah from the south. The Prophet's siege of al-Taif had not been successful, but this town too embraced Islam in the year of the Delegations. Thus, the two tribes that had been fatal enemies of Islam, also submitted to the Prophet. Shortly after that, the Prophet would be securing Madinah from its northern sides.

The Tabuk Expedition



The Holy Prophet had secured his position south of Makkah by winning the battle of Hunain. Now he had to ensure safety of Madinah from the north—the Persians and Romans/Byzantines. Arab-Roman hostility had started from the battle of Mu'tah. The Romans, like the Persians, did not like the rise of Islam and were always planning to destroy it. In 9 AH/ 630-31 AD, the Prophet was told by the Nabateans that the Roman emperor Heraclius was preparing to attack Madinah. The Prophet ordered Muslims immediately came forth and gave generous donations though it was a time of famine. Only the hypocrites evaded any charity as is mentioned in the Quran, "Those who defame such of the Believers who gave charity voluntarily, and those who could not find to give charity (in God's way) except what is available to them, so they (hypocrites) mock at them." (9:79, al-Tawbah)

The Prophet, before leaving, appointed Hazrat Muhammad bin Muslamah (or Siba bin Urfutah) as governor of Madinah, and asked Hazrat Ali to look after Prophet's family. With an army of 30,000 the Prophet reached Tabuk. However, he faced no Roman army during his stay. Perhaps, the Romans had abandoned any idea of fighting Muslims. Despite this, it was a good move by the Prophet as it conveyed a message of Muslims' military power to the Romans. The Prophet made a number of peace treaties with some regional tribes. The head of Ailah, Yuhannah bin Rawbah came to him and agreed to pay Jiziyah. Heads of Jarba' and Adhruh also did the same. Hazrat Khalid bin Walid was sent to Ukaidir, head of Dumat al-Jandal who agreed to collect Jiziyah from Ailah, Tabuk, Dumat al Jandal and Taima. Many other tribes of Arabia-Syria border also aligned themselves with Muslims. Finally, the Prophet reached back Madinah without any battle/fighting but this expedition enhanced the spirit of Muslims significantly.

Ans. (b)

Muslim leaders can learn valuable lessons from the Tabuk expedition.

They may imitate the Prophet's insight, courage and far sightedness. If a Muslim state has a visible threat, the ruler should prepare for a defensive war but with courage, boldness and political wisdom. They should remember the Quranic injunction, "And fight in the way of God and do not transgress limits." (2:190, al-Baqarah) It implies that if they do not meet an enemy army in the enemy's territory they should not cause any bloodshed by targeting the unarmed civilians as it will be an act of crossing the limits. The Prophet made important alliances by signing peace treaties with the border tribes. That is a demonstration of a pre-emptive war strategy. Modern Muslim rulers may avoid any unnecessary armed conflict by making such strategic alliances. Finally a show of strength was also a part of the psychological warfare that the Prophet demonstrated by raising the strongest army in his career. Muslim rulers may follow it in terms of the "doctrine of deterrence" (to keep the enemy from planning any attack).

The Farewell Pilgrimage

The Farewell Pilgrimage and the Last Sermon of the Prophet

Main Points

- 10 AH/Feb-March 630 AD, the Prophet announced that he would lead the pilgrims.
- Preparations by his followers, about 90,000
- Departure 25th Dhi Qa'ada
- Total number of pilgrims swelled to 124,000 including those from other parts of Arabia
- The Prophet on his camel, Qaswa, approached the K'aba, 4th Dhi Hajj. Tawaf and Sa'i
- 8th Dhi Hajj, to Mina, spent night
- Morning of 9th, to Arafat for the Wuquf/Stay; it was Friday
- Delivered the Farewell sermon, summarized main teachings of Islam about belief of God and rights of humans
- Performed Zuhra' after the sermon, and received revelation 5:3 (believed to be the last revelation)
- To Muzdalifa where Maghribain was offered, spent night
- 10th, after Fajr prayer, left for Mina; supplicated at the Mash'ar-al-Haram, the Sacred Monument
- Reached Mina, performed Rami at the Jamarat (pillars of devil)
- Sacrificed 63 camels, one for each year of his life; shaved his head; went to Makka for the "Tawaf-i-Ifada"
- Back to Mina, 3 days for Rami
- Returned to Madina; made arrangements for administration and collection of Zakat, received delegations; sent Usama to Syria.

Details

During the last days of Dhi Qa'ada, 10 AH/Feb 630 AD, the Prophet asked his companions to prepare for the Hajj. On 25th Dhi Qa'ada, he explained the Hajj rituals after Zuhar prayer and left for Makka with 90,000 followers, all reciting the Talbiya (expression of Submission to God). The Prophet rode his camel Qaswa and reached Makka on 4th Dhi Qa'ada. Reaching close to the K'aba, he made a supplication and then entered the Sacred Mosque to perform the Tawaf of the K'aba and the Say'i between the Safa and Marwa hills. On 8th, he left for Mina and spent night there. His next destination was Arafat where he observed the stay on 9th from Zuhur to Maghrib. He delivered the historic sermon from the Mount of Mercy. He addressed 124,000 pilgrims that had come from all parts of Arabia and told them it might be his last address to them; "O People! Listen to my words for I don't know whether, after this year, I shall be amongst you again." He highlighted the importance of the Quran and Sunnah for the guidance of Muslims by saying, "I leave behind me two things, the Quran and the Sunnah, and if you follow these, you will never go astray." He reminded them that all human would stand accountable before God on the Day of Judgement, and so, they should follow the Right Path. He affirmed that he was the last messenger and there would be no prophet or apostle after him and no new religion would be revealed.

The Prophet stressed on the security of life, property and honour of every Muslim by saying, "Just you regard this month, this day, this city as Sacred, so regard the life and property of every Muslim as a sacred trust." He summed up the importance of the pillars of Islam by enjoining the Muslims: "Worship God, say your five daily prayers, fast in Ramadan and give your wealth in Zakat. Perform Hajj if you can afford it." Similarly, he emphasized on the rights of women and slaves in a Muslim society and instructed his followers to treat both kindly. He said, "It is true that you have certain rights regarding your women, but they also have rights over you. Treat your women well and be kind to them." Regarding the rights of slaves, he said, "Feed your slaves such food as you eat, and clothe them with what you wear." This way he ordered to fulfill the basic needs of slaves so that the concept of slavery underwent a revolutionary change in an Islamic state. The Prophet also reiterated abolition of usury (riba) and strictly forbade his followers from this practice of exploiting the weak. He categorically declared, "All interest obligations shall henceforth be waived." He then announced waiving of interest by giving named examples.

Finally, he made God witness and asked all to convey his message to all those who could not attend his sermon. He then offered Zuhra (combining Zuhr with 'Asr), and right then he received the last revelation: "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, al-Maida) at sunset, he left for Muzdalifa where he offered the Maghribain (combined Maghrib with 'Isha), and spent night. After the Fajr prayer, he came to the 'Mash'ar-al-Haram', faced the Qibla and prayed to God. Before sunrise, he moved to Mina to perform Rami of "Jamara-i-Aqaba". Then he sacrificed 63 camel one for each year of his life. Then he performed Halaq (shaved his head). He then went to Makka to perform "Tawaf-i-Ifada" and then Say'i between the Safa and Marwa hills. He was back to Mina the same day to spend 3 nights and perform Rami of all 3 Jamarat till 12th Dhil Hajj. This way, he demonstrated the complete method of Hajj.

Importance of the Farewell Pilgrimage and the Last Sermon

Main points

- Perfect demonstration of all the observances of the pilgrimage
- Summed up teachings of Islam in his sermon
- Gave an indication of the completion of his mission
- Instructed to convey his message to all
- The Quran and Sunnah are the main sources of guidance for Muslims
- Last divine revelation (5.3)

Details

The Farewell Pilgrimage was the only Hajj/ major pilgrimage performed by the Prophet. His address before departure for Makka, and his detailed performance of all rituals became an eternal guidance about the method of pilgrimage. Now, the entire Muslim world follows his tradition because the Quran also declares,

"You indeed in the Messenger of God have a beautiful pattern of conduct" (33: al_Ahzab).

His Farewell Sermon carries utmost importance in the history of Islam as well as the world history. It is a comprehensive set of guidance to follow Islamic teachings. He combined the three cardinal components of Islam in this sermon: beliefs, acts of worship and social conduct. He insisted on the belief in the Hereafter, observance of the five pillars as well as taking care of the rights of women and slaves, and thus proved universality of Islam. He declared that he marked the end of Prophet hood because shortly after his sermon, he had received the last revelation (13) strengthening his claim. He also indicated that the phase of worldly living was about to be over, and thus told his followers to continue his mission.

- Q (a) Describe the events of the final year of the Prophet's life. (10)
- (b) Explain how any two teachings given in the Prophet's Farewell Sermon can help Muslim communities today. (4)

Ans. Last year of the life of the Prophet (631-632 AD or 10 AH-11 AH) was marked by a number of important events, the most important being his Farewell Pilgrimage and sermon. He dispatched Hazrat Khalid bin Walid to the tribe of Banu Harth of Najran and instructed him to first invite them peacefully to Islam. The tribe accepted Islam without reluctance and visited the Prophet in Shawwal, 10 AH. In Ramadan 10 AH, he recited the Quran twice before angel Jibrael and this is called 'Arda-i-Akheera.

During the last days of Dhi Qa'ada, 10 AH, the Prophet asked his companions to prepare for the Hajj. On 25th Dhi Qa'ada, he explained the Hajj rituals after Zuhar prayer and left for Makkah with 90,000 followers, all reciting the Talbiya (expression of Submission to God). The Prophet rode his camel Qaswa and reached Makkah on 4th Dhi Hajj. Reaching close to the Ka'ba he made a supplication and then entered the Sacred Mosque to perform the Tawaf of the Ka'ba and the Say'i between the Safa and Marwa hills. On 8th, he left for Mina and spent night there. Here he received the last complete Surah of the Quran, Surah 110, al-Nasr (The Help). His next destination was Arafat where he observed the stay on 9th Dhi Hajj from Zuhr to Maghrib. Here he delivered the historic sermon from the mount of Mercy. He addressed 124,000 pilgrims that had come from all parts of Arabia and told them it might be his last address to them: "O People! Listen to my words for I don't know whether, after this year, I shall be amongst you again".

He highlighted the importance of the Quran and Sunnah for the guidance of Muslims by saying, "I leave behind me two things, the Quran and the Sunnah, and if you follow these, you will never go astray". He reminded them that all humans would stand accountable before God on the Day of Judgement, and so, they should follow the Right Path. He affirmed that he was the last messenger and there would be no prophet or apostle after him and no new religion would be revealed.

The Prophet stressed on the security of life, property and honour of every Muslim by saying, "Just as you regard this month, this day, this city as sacred, so regard the life and property of every Muslim as a sacred trust". He summed up the importance of the pillars of Islam by enjoining the Muslims, "Worship god, say your five daily prayers, fast in Ramadan and give your wealth in Zakat. Perform Hajj if you can afford it".

Similarly, he emphasized on the rights of women and slaves in a Muslim society and instructed his followers to treat both kindly. He said, "It true that you have certain rights regarding you women, but they also have rights over you. Treat your women well and be kind to them". Regarding the rights of slaves, he said, "Feed your slaves such food as you eat, and clothe them with what you wear".

This way he ordered to fulfill the basic needs of slaves so that the concept of slavery underwent a revolutionary change in an Islamic state. The Prophet also reiterated abolition of usury/Riba and strictly forbade his followers from this practice of exploiting the weak. He categorically declared, "All interest obligations shall henceforth be waived". He then announced waiving of interest by giving named examples.

Finally, he made God witness and asked all to convey his message to all those who could not attend his sermon. He then offered Zhurain (combining Zuhri and 'Asr), and night then he received the last revelation, "This day have I perfected your religion for you, completely My favour upon you and have chosen for you Islam as your religion" (5:3, al-Maidah).

At sunset, he left for Muzdalifa where he offered the Maghribain (combined Maghrib with 'Isha), and spent night. After the Fajr prayer, he came to the 'Mash'ar-al-Haram', faced the Qibla and prayed to God. Before sunrise, he moved to Mina to perform Rami of 'Jamarat-i-Aqaba'. Soon Hazrat Ali joined him from Yemen. Then he sacrificed 63 camels one for each year of his life. Then he performed 'Tawaf-i-Ifada' and then Say'i between the Safa and Marwa hills. He was back to Mina the same day to spend 3 nights and perform Rami of all 3 Jamarat till 12th Dhil Hajj. This way, he demonstrated the complete method of Hajj.

After his last Hajj, the Prophet started his journey for Madinah. At Ghadir Khum, he delivered a brief speech at the end of which he raised Hazrat Ali's hand in his hand and said, 'Of whomsoever I am Mawla (lord/friend) this Ali is his Mawla, too'. This is taken by the supporters of Hazrat Ali as an indication of making him as Prophet's successor.

Finally, he reached Madinah. By the end of 10 AH, he received a letter from Musailma in which he claimed prophethood and offered the Prophet to give half of Arabia to him. The Prophet rejected his claim. In Safar 11 AH/632 AD, he fell ill with severe headache and fever. On the 5th day of his illness he shifted to Hazrat Ayesha's apartment. Soon he appointed Hazrat Abu Bakr as Imam to lead the daily prayer. He called for his wives, his daughter Hazrat Fatima and his grandsons, Hazrat Hassan and Hazrat Husain. He whispered in Hazrat Fatimah's ear that he was going to leave this world, on which she cried. Then he whispered again that she would be the first one to see him in Paradise. This statement cheered her up. On the last day of his life, 12th Rabi ul Awwal, he came to the mosque, offered prayer with Hazrat Abu Bakr, and begged forgiveness from God. He issued a number of instructions to his followers, e.g., about religious duties and rights of others and asked Hazrat Ayesha's arms and was buried in her apartment. His death came as a big shock to his followers and it was Hazrat Abu Bakr who calmed down the shocked Muslims.

Ans. (b) The farewell sermon is a detailed code of guidance for Muslim communities. For the guidance of all Muslim communities, he left behind two living legacies: the Holy Quran and the Sunnah. If Muslim communities stick to these sources of eternal guidance, they can hope for success in both the worlds. Both ensure unity and integrity of Muslims and protect them against sectarian divide. The Quran also instructs them to adhere to the divine guidance so that they remain united: "And hold fast all together the Rope of God and do not be divided" (3:103, Al-i-Imran).

Another important teaching of the sermon is about the protection of life, property and honour of every Muslim. Muslim communities today are facing the problems of intolerance, violence and unjust killing of Muslims by fellow Muslims. They need to follow the instructions of the Prophet and a relevant Quranic warning in this regard, "If anyone slew a person—unless it be for spreading mischief in the land—it would be as if he slew the whole people" (5:32, al-Maidah). Thus, if Muslim communities sincerely follow the message of the Quran and the Farewell Sermon, they can successfully counter many of their internal problems.

Question 3

- (a) The Qur'an says the Prophet is of 'great moral character' (68.4). Identify events from his life that show a range of his moral characteristics. [10]
- (b) Which of the Prophet's characteristics you have written about in part (a) is the most important in your opinion and why? [4]

Suggested Answer:

- (a) The Holy Prophet ﷺ was model of perfection of human conduct and Quran pays him rich tributes at many places for example, the Quran says:
"You have indeed in the Messenger of God a beautiful pattern of conduct." (33:21, al-Ahzab)

His life, both in Makkah and Madina, is full of examples and events that teach valuable lessons to all.

He demonstrated mercy and kindness throughout his life. In the early years of his preaching in Makkah an old woman used to throw garbage on him whenever he passed down the street she lived in. One day she didn't do that.

The Prophet ﷺ came to know that she was ill. He sought permission to enter her house and attended to her till she had recovered fully. She could not expect such degree of kindness and so she quickly embraced Islam.

When the Prophet ﷺ was mistreated by the people of al-Taif, angel Jibrael brought the Divine offer to crush his insulters between the hills of

al-Akshabayn but the Prophet ﷺ replied,

"Why should I pray for the destruction of these people?" I hope their posterity will certainly be among the believers."

The Quran admires this quality of the Prophet ﷺ in these words:

"And We sent you not but as mercy for all". (21:107, al-Anbiya)

He never cursed his enemies and treated the captives of the Battle of Badr in a kind and humane way. He declared general amnesty for his worst enemies on the conquest of Makkah.

The Prophet ﷺ had established his reputation as the most honest and truthful man many years before the formal awarding of prophethood. Makkans titled him as "al-Sadiq" (the Truthful) and "al-Amin" (the Trustworthy) and used to keep their belongings with full trust in him. On the Night of Hijrah, the Prophet ﷺ was so concerned with returning the belongings to their owners

that he asked Hazrat Ali ﷺ to sleep in his bed and return the belongings

to their owners. His marriage with Hazrat Khadijah ﷺ was an outcome of his thorough honesty and fair-play in trade. In 7 AH when the

Prophet's ﷺ letter of invitation to Islam reached the Roman Emperor Heraclius, Abu Sufyan was present in the court. Heraclius asked him about

the conduct of the Prophet ﷺ, and though he was an enemy of Islam at that time, Abu Sufyan could not resist in telling the truth about the

unquestionable conduct of the Prophet ﷺ.

The Prophet ﷺ was very strict about keeping his word. This is evident from a famous event in his life. In 6 AH, when he had just concluded the Treaty of Hudaibiya, a newly convert Muslim Abu Jandal managed to escape from the clutches of his family and requested the Prophet ﷺ in a begging tone to help him. The Prophet ﷺ, however, expressed his inability to help him because under the "extradition clause" he was bound not to accommodate any Muslim coming from Makkah. He instead assured him that God would ultimately help him.

The Prophet ﷺ set several examples of humbleness in a simple way of living. He did not consider himself above others. He worked like ordinary workers in the construction of the Prophet's Mosque in 1 AH and digging of the trench in 5 AH. In 8 AH/630 AD before his entry into Makkah he had strictly forbidden his followers any expression of revenge and arrogance. When he entered the city of Makkah victoriously his head bowed down before God and he was reciting Quranic verses. In his Madnian life he could afford all luxuries of life but he always led a simple life. Despite having many wives, he was seen mending his sandals and garments by himself. For the same reason he declared, "One who works for himself is a friend of God". He always ate simple food and wore patched garments. He would often give away his share of food to a petitioner when he was about to break the fast.

- (b) Honesty and truthfulness of the Prophet ﷺ is the quality that the Muslims need to imitate in their living. Many Muslim traders, unfortunately cheat their customers by giving short measures or adulterated food/medicines. They need to remember this strict instruction of the Holy Prophet ﷺ,

"One who cheats is not among us".

This implies that a Muslim by cheating others is likely to exit the fold of Islam. Moreover, this reflects that such traders make hollow claims of true faith because their faith does not match their actions. They should remember that the Prophet ﷺ set examples of honesty to teach his followers to follow the right path. By disobeying the Prophet ﷺ, Muslims damage the reputation of Islam and present a wrong image of the Prophet ﷺ before the non-Muslims. The Prophet ﷺ demonstrated that a good amount of earning is possible by honesty in trade. Moreover, by selling spurious medicines, a trader practically plays with the lives of the innocent people. That is even more dangerous than dishonesty. The Prophet ﷺ knew that Hazrat Ali عليه السلام was risking his life on the night of the Hijra, he demonstrated his sense of duty by asking Hazrat Ali عليه السلام to sleep in his bed and return the valuables of the people that had been with the Prophet ﷺ. Therefore, Muslims should always try to follow the footsteps of the greatest teacher of humankind.

acknowledged the role of mothers in the process of pregnancy and the upbringing of their children by saying: *"Paradise lies beneath the feet of mothers."* He often visited the grave of his mother Amina and prayed for her forgiveness. He would call his foster mother, Halima, as "My mother" and would spread his cloak on ground to get her seated. He instructed his followers to disobey mothers only when they force their children to commit shirk (associating partners with God) but the disobedience, too, should be in a respectful manner. For example, S'ad bin Abi Waqas refused to obey his non-believer mother with respect. This Hadith illustrates this aspect of treating mothers: *"God has forbidden you disobedience of parents."*

The Quran stresses on being polite towards parents specially in their old age: *"whether one or both of them attain old age in your life, do not say to them a word of fie, nor repel them but address them in terms of honour" (17:23).*

3. Daughters:

Daughters were treated in an inhuman and harsh way in pre-Islamic Arabia. Islam abolished many brutal practices such as female infanticide or burying infant daughters alive. Such cruel fathers will be answerable in the Divine Court as is mentioned in the Quran,

"And when the female infant (buried alive) is questioned for what crime she was killed" (Surah 81).

The Prophet ﷺ dealt with this criminal act in a Hadith: *"Whosoever has a daughter and does not bury her alive, does not insult her, and does not favour his son over her, God will enter him into Paradise."*

He further illustrated the reward of care for daughters in another Hadith, *"Whosoever supports two daughters till they marry, he and I will come on the Day of Judgment as this (and he pointed with his two fingers)."*

Daughters have been declared as God's mercy by the Prophet ﷺ. He emphasized on providing equal opportunity of education to sons and daughters by saying, *"To acquire knowledge is the duty of every Muslim man and Muslim woman."*

The Prophet ﷺ set guiding examples regarding how daughters should be treated. He would receive Fatima by standing up. He declared, *"Whoever hurts Fatima, hurts me."* He gave her the unique gift of "Tasbeeh-i-Fatima" (glorifying God after daily prayers). He gave Uthman the title "Possessor of two lights" in acknowledgement of his marriage with Prophet's ﷺ two daughters, Ruqayya and Umm Kulthum:

The Quran and Sunnah have defined a specific share of daughters in the property of parents:

"If only daughters, two or more, their share is two-thirds of the inheritance; if only one, her share is a half" (4:11).

Islam also instructs that daughters should not be forced to marry against their wishes and choice. Finally, the brothers should behave in a fatherly manner with their sisters.

- (b) Relationship between men and women is based on modesty and respect for each other whether they are related or not. Husbands have more rights than wives because they have more responsibilities and the Quran endorses this by saying,

"And women shall have rights similar to the rights against them, according to what is equitable, but men have a degree of advantage over them" (2:228).

This "degree of advantage" demands men to accept a greater load of responsibility. Modesty acts as a code of guidance between men and women in all kinds of relationships. When unrelated (strangers), both have to follow a set of moral principles so that they are not enticed by Satan. In such case, men and women are commanded to observe limits prescribed by Islam.

For example, the Quran instructs,

"Say to the believing men that they should lower their gaze and guard their modesty _____. And say to the believing women that they should lower their gaze and guard their modesty, that they should not display their beauty and ornaments except what must appear" (24:30-31).

Aim of observing such rules is to create and promote a healthy society of pious members. The dress code of Islam for men and women is also a means of encouraging modesty and morality.

Muslim women may, however, interact with menfolk for all academic and noble purposes while acting as doctors, nurses, teachers, bank employers etc because such interaction is part of any normal and growing community.

The Prophet and the Jews of Madina

Main Points

- Prophet's migration to Madina
- Aws, Khazraj & Jews: Banu Qainuqa, Banu al-Nadir and Banu Qurayza
- All rich and powerful tribes
- Covenant/Charter of Madina and complete religious and civic liberty
- Many common observances
- Change in relations, 624 and 627 AD
- All 3 were punished in different circumstances
- Assault on Khayber, 627 AD, Treaty of Khayber
- Prosperity for Muslims after the treaty

Relations of the Prophet with the Jews of Madina

The Prophet recognized the Jewish tribes as an important community of Madina after his arrival in the city in 622 AD. There were three major Jewish tribes in Madina: Banu Qainuqa, Banu al-Nadir and Banu Qurayza. All the three tribes were well settled in Madina, and were fast dominating its economy and politics mainly due to their usury-based financial transactions. The Prophet, realizing their political importance, tried to make friends with the Jews. He incorporated clauses in the Charter of Madina and shared many rituals with them.

The Prophet granted complete religious, civic and political liberty to the Jews. The Quran also refers to his covenant in Surah 2:

"And remember We took your covenant (to this effect): shed no blood among you.....you solemnly ratified, and to this, you can bear witness" (2:84, al-Baqara)

He also took other steps to befriend them. Muslims used Jerusalem as their Qibla, fasted the Ashura fast, shared food with them and the Prophet settled many issues according to the Torah. This way he tried to make Madina a democratic state but the Jews did not comply with him. They violated the covenant repeatedly and so, all the tribes were punished by the Prophet between 624 and 627 AD.

Banu Qainuqa were punished first. The event that immediately led to their expulsion was the insult of a Muslim woman at the shop of a Jewish goldsmith. This resulted in a violent quarrel between the Muslims and the Jews. The Jews had not supported the Muslims in the Battle of Badr, the Prophet, laid siege to their fortresses and after 15 days, on the intervention of Abdullah bin Ubbay, allowed them to leave. They left for Syria and Khyber.

Banu al-Nadir broke their covenant by not supporting the Muslims in the battle of Uhud. They also refused to share the blood money with the Muslims regarding the incident of Bir Ma'una. Instead, they tried to kill the Prophet. He, therefore, ordered their expulsion on their resistance, they were besieged for two weeks and finally, allowed to leave with their assets in 625 AD. Many of them went to Khyber, many others to Makka. The Quran mentions this in these words:

"It is He Who got out the unbelievers among the People of the Book from their homes." (59:2, al-Hashr)

Banu Qurayza were punished due to their attempts to make alliance with the Allies during the battle of Khandaq, 626 AD. On their request, S'ad bin Muaz (their former ally) was allowed to give verdict according to the Torah. Accordingly, their men were killed and women and children taken as captives. The Quran describes their loss in this verse:

"God took them down from their strongholds.....some you slew, and some you made prisoners." (33: 26, al-Ahzab)

Finally the Prophet decisively assaulted the Jews settled in Khyber who were constantly conspiring against Islam. In 628 AD/7 AH, he attacked Khyber with 1600 troops against Jews of Banu Qainuqa and Banu al-Nadir. Hazrat Ali played heroic role by defeating and killing Marhab, custodian of the Qamus Fort. Treaty of Khyber was drafted under which the Jews agreed to pay half their agriculture their agricultural produce to Madina annually. The Quran describes the Muslim Victory as, "And He (God) made you heirs of their lands, their houses and their goods." (33:27, al-Ahzab). This way, the Prophet dealt with the Jews of Madina.

Reasons for the Changed Relations

- Threats to the Jewish designs of monopolizing economy of Aws and Khazraj destroyed their plans
- Hazrat Muhammad didn't belong to the Israelite chain of messengers (descendants of Hazrat Ishaq, son of Hazrat Ibrahim)
- Revelations about fasting, change of Qibla, abolition of riba/usury

Details The Jews were dominating the society, economy and politics of Madina before the arrival of the Prophet. They exploited the differences between the Aws and Khazraj tribes and amassed huge wealth by charging riba/usury on loans given to these tribes. The Prophet unified all Muslims under Mawakhat: universal brotherhood based common faith. Then he received revelation about banning the practice of riba: "God has permitted trade but forbidden riba/usury." (2:275, al-Baqara). This adversely affected the Jewish economic interests. The Jews believed in the advent of a messenger (Messiah) and they identified Hazrat Muhammad as a messenger but since he didn't belong to Hazrat Ishaq's progeny, they rejected him and mocked him and his teachings, specially those about riba:

"The Jews say, "God's hand is tied up." (5:64, al-Maida)

This was a sarcasm about God's poverty. A poet of Banu al-Nadir, K'ab bin al-Ashraf composed insulting poetry against Islam, and was killed on order of the Prophet.

Finally the Jews became more hostile when the Prophet changed Qibla after he received the revelation: "Turn your face in the direction of the Sacred Mosque" (2:144); similarly, revelations about the fast of Ramadan made them hostile against Islam.

Muslim States in Relation with Other States, 622-632 AD

- (a) Examples
- (b) Importance/application on the contemporary world

(a) Main Points

- Emergence of the first Muslim state, Madina, 622AD onwards; the Prophet as executive head
- Charter of Madina, foundation of the foreign policy of Islam, mainly peaceful relations & defence in case of aggression.
- Attack on Madina, 624, 625, 627 AD by Makkans
- Truce of al-Hudaybiya, 628 AD, acceptance of terms, apparently not favoring Madina.
- Daawa: peaceful invitation to Islam by letters written to non-Muslim rulers of the neighboring states.
- Mixed response but no hostility by Madina, 629 AD
- Conquest of Khyber & the peace treaty, 629 AD
- Conquest of Makka, 630 AD, Sober entry into Makka and general amnesty for all
- Year of the delegations (Aam al wufud), 9 AH/631 AD, delegations from several neighboring states submitted to Islam/Madina.

Details

After the arrival of the Holy Prophet in Madina, the process of transforming the town into a republic began in 622 AD/1 AH. The Prophet became the executive head of the republic of Madina. He drafted the Charter/Covenant of Madina to run the state affairs, to ensure peace within the city and to make arrangements for defence against any external aggression. He wanted peaceful relations with all the neighbouring states, especially Makka, on the basis of mutual respect, equality and justice. The Quraysh of Makka, despite the best efforts of the Prophet to avoid fight, attacked Madina thrice.

This resulted in the three armed encounters of Badr (624 AD), Uhud (625 AD) and the trench (627 AD). The Prophet and his followers fought defensive battles only after he had received the divine permission of the Qital (Jihad with arms):

"To those against whom war is made, permission is given to fight because they are wronged." (22:39, al-Hajj)

The Prophet also implemented the Islamic code of conduct of war that was based on humane treatment of enemies. He made sure that his followers observed these rules because the purpose of fight was not revenge but to please God. The Quran makes it clear by saying:

"Fight in the cause of God those who fight you, but do not transgress limits." (2:190, al-Baqara)

After the three clashes, the Prophet quickly agreed to sign a peace treaty, the truce of al-Hudaybiya. He accepted those terms that apparently didn't favour him and his followers. For example, the Muslims were not allowed to perform pilgrimage but were asked to come the following year. He was also made bound to return any Makkian who escaped to Madina. However, all this he did with the noble intention of promoting peaceful relations because the Quran commands in a clear way:

"But if the enemy inclines towards peace, you also incline to peace and trust in God." (8:61, al-Anfal)

The prophet kept his word by refusing to give shelter to a persecuted Muslim, Abu Jandal, who had reached al-Hudaybiya after escaping from Makka.

After signing the truce in 628 AD, the Prophet made two major achievements: conquest of Khayber and the letters of invitation to Islam. He wrote letters to all the important rulers within and beyond the Arabian peninsula. These included the Roman emperor Heraclius and his Egyptian governor Maqawqus, both didn't embrace Islam but treated the Muslim envoy in a kind way. The Abyssinian ruler Najashi, and rulers of Bahrain, Oman and neighbouring kingdoms embraced Islam. The Persian King, Khusrow/Chosroes mistreated the Muslim envoy and tore apart the letter of the Prophet but the Prophet remained calm. The Christian tribe of Najran didn't accept Islam but agreed on a peace treaty and payment of Jizya. The Prophet, in this regard followed the Quranic command:

"Let there be no compulsion in religion." (2:256, al-Baqara)

The same year the Prophet conquered Khayber, the town inhabited by Jews. He drafted a peace treaty after which there was no further fight between the Muslims and Jews. The Jews agreed to pay half of their agricultural produce to Madina every year. This shows that the Prophet didn't fight for personal reasons but for avoiding any further wars.

Finally, the prophet entered Makka victoriously in 630 AD and declared general pardon for almost all his enemies by saying: "No blame on you be this day. Go you are free." This way he was able to win the hearts of his fatal enemies as they all became Muslims and accepted his authority. He fully demonstrated that all his achievements were in the way of and by the help of God. His head bowed down on his camel and he recited the Quran while entering Makka. Then when he began to demolish idols, he was reciting this verse:

"And say the Truth has arrived and falsehood perished; for falsehood is bound to perish." (17:81, al-Isra).

This also shows that all his energies were dedicated to the establishment of Islam as the only truth.

(b) Importance/relevance of these examples to the modern Muslim states

Main Points

- Muslim states should try to maintain peaceful relations with the non-Muslim states
- They should try to follow the spirit of the treaty of al-Hudaybiya and the letters written by the Prophet to preach Islam
- Any bilateral dispute should be settled with the noble intention of preventing violence
- Efforts should be made to spread the message of Islam and hopes should be kept alive
- Should celebrate victories in a decent way

Details

Modern Muslim states have many lessons to be learned from the early history of Islam. The truce of al-Hudaybiya teaches the lesson of preferring peace over hostility in order to make long term achievements. Government of Pakistan should make sincere attempts to strike a peace deal with the Indian government to resolve the Kashmir issue peacefully. All diplomatic means should be utilised to avoid bloodshed in the disputed states of Kashmir. It should be remembered that God has promised great rewards for those who forgive as is stated in the Quran:

"but if a person forgives and makes reconciliation, his reward is due from God." (42:40, al-Shura)

Similar lessons should be learned from the tradition of writing letters of invitation to Islam. Modern Muslim states may send peaceful missions and use telecommunication devices to introduce Islam to the world. The missionaries, however, should be ready for any response. In case they are rejected or mocked, they should remember this Quranic instruction:

"Will you (O Muhammad) then compel mankind against their will to believe (in Islam)?" (10:99, Yunus)

The first Islamic community

Candidates should study:

- the Prophet's wives
- his descendants, including his children, grandchildren and the direct line recognised among Shi'a Muslims as Imams
- his leading Companions, including the Ten Blessed Companions, his Scribes, the major characters who surrounded him in his ministry, the Emigrants and Helpers, and the four Rightly Guided Caliphs during his lifetime. (Note that the period of the Rightly Guided Caliphs' rules after the time of the Prophet (pbuh) is included in the Syllabus under Paper 2.)

Candidates should know the names of the main characters who lived with and near the Prophet (pbuh), and the significant facts of their lives. They should also be able to explain the importance of their actions and experiences in the history and beliefs of Islam.

In the examination, there will be **either one or two questions** on this topic.

The First Islamic Community

- Q.(a) Write briefly about the tasks carried out by the Scribes of the revelation at the time of the Prophet. (10)
- (b) Explain the importance of the principles employed by the compilers of the Quran at the time of the Caliphs. (4)

Ans. (a) The Quran was written in its entirety during the Prophet's time under a divine scheme. Since the Prophet was an unlettered man, he used to dictate the Quranic revelations as and when they were received by him. He was assisted by a team of about forty renowned companions who acted as his scribes. The most prominent among them were Hazrat Abu Bakr, Hazrat Umar, Hazrat Uthman, Hazrat Ali and Hazrat Abdullah bin Mas'ud all of whom belonged to Makkah. In Madinah, Hazrat Zayd bin Thabit, Hazrat Khalid bin Walid, Hazrat Ubayy bin Ka'ab and many others earned the honour of writing down the revelations.

Some of them were official scribes who wrote letters for him, for example Hazrat Ubayy ibn Ka'ab, whilst some became scribes because they kept their own personal copies of the revelations, for example Hazrat 'Abdullah ibn 'Amr ibn al-'As. He sought the Prophet's special permission by asking, 'May I write down everything I hear from you in the states of contentment and anger?' He replied, 'Yes, for I speak nothing but the truth'. Hazrat Abdullah bin Mas'ud was not only a learned man, he was also a prominent reciter of the Quran. The Prophet admired his talent by saying, "Whoever wants to read the Quran as fresh as when it was revealed then let him read according to the recitation of Abdullah bin Mas'ud". His importance as a scribe can further be seen in his own statement, "By Him besides whom there is no god, no verse of the Book has been revealed without my knowing where it was revealed and the circumstances of its revelation". This way, all the scribes would note down Quranic verses on stone tablets, parchments, flat bones of camels, broad leaves of date trees, and leather sheets.

The Prophet used to instruct the scribes about the sequence in which the revealed verses were to be placed in a particular Surah. In this manner, the Prophet arranged the text of the Quran in a systematic order till the end of the chain of revelations. Hazrat Zayd ibn Thabit reported, "We used to record the Quran from parchments in the presence of the Messenger of God." There were various scribes who had different roles as companions, who wrote the verses down on a number of materials. Some companions, who did not write down the revelations, had memorized them instead and their versions were used to verify the written copies after the Prophet's death.

A number of companions had their own personal copies of the recorded revelations, which were later used to verify the official copy/Mus'haf, in the time of Hazrat Abu Bakr's caliphate. Companions who kept a private record of the text of the Quran satisfied themselves as to the purity of their record by reading it out to the Prophet.

Hazrat Zayd bin Thabit stated his methodology by saying, "When the revelation came to him he felt intense heat and drops of perspiration used to roll down his body like pearls. When this state was over I used to fetch a shoulder bone or a piece of something else. He used to go on dictating and I used to write it down. When I finished writing the sheer weight of transcription gave me the feeling that my leg would break and I would not be able to walk anymore. When I finished writing, he would say, 'Read!' and I would read it back to him. If there was an omission or error he used to correct it and then let it be brought before the people." This shows that all scribes observed utmost care in noting down the verses in their absolute originality. The Prophet had detected some changes in the revelations made by Abdullah bin Sa'd bin Abi Sarah and, he was about to give him death sentence on the conquest of Makkah when Hazrat Uthman requested mercy for him. The Quran acknowledges the meritorious services of the scribes in these words, "It is in Books (pages) held in honour. Exalted and kept pure and holy. Written by the hands of scribes. Honourable, pious and just." (80:13-16, al-'Abasa)

Ans.(b)

Work done by the scribes became a vital source of making the official copies of the Quran during the caliphates of Hazrat Abu Bakr and Hazrat Uthman. After the Prophet's death there was deemed a need to compile the Quran into a book form. Various principles were employed, all of them to ensure authenticity to the original message. The Quran was compiled in the dialect of Quraysh because it was the Prophet's dialect, and other dialects could have been fabricated or distorted. Hazrat Zayd bin Thabit gathered written materials from various companions, and checked all these versions with those who had memorized the Quran in order to ensure that none of the written copies had anything added or omitted and so that the Quran remained authentic to the way the Prophet had received it. He would compare every single verse he received from various sources with his memorized version, and then verify the same with two witnesses. The Surahs were not arranged in order of revelation, but in order of revelation, generally in order of descending length. The Prophet's followers believed that the order of the Surahs was divinely ordained and he had told it to the main scribes.

The Muhajireen Exiles Emigrants

Main points:

- Makkan Muslims, early converts
- Suffered persecutions but steadfast
- Majority of prominent Muslims e.g. the 10 blessed companions; scribes like Abdullah bin Masood etc.
- Many migrated twice e.g. Hazrat Uthman, Hazrat Abu Ubaidah, Hazrat Bilal, Hazrat Hamza
- Fought battles, saved Islam
- Together with the Ansar formed the first Islamic community

Details:

The Muhajireen were the Makkan Muslims who embraced Islam during 610-622 AD. They included rich as well as poor Muslims. The rich included people like Hazrat Abu Bakr, Hazrat Uthman and Hazrat Abd Rahman bin 'Awf where as the poor included Hazrat Bilal, Hazrat Ammar bin Yasir and his parents. They all suffered persecutions at the hands of the pagan chiefs like Abu Jahl, Abu Lahab and Umayya bin Khalaf but they all retained their faith and remained steadfast. Many among them migrated first to Abyssinia and later to Madina.

They sacrificed their property and families in the way of Islam on the call of the Prophet. In Madina, they remained strong supporters of the Prophet and fought battles along with their brother-in-faith, the Ansar. They did not hesitate in laying down their lives in God's way while fighting against the enemies of Islam. The Holy Prophet declared them as "favourites of God" and titled his uncle Hazrat Hamza as "the chief of all martyrs (Sayyid al Shuhada)". The Quran rich tributes to them in many verses. mercy of God, "Those who believed and those who suffered exile and fought in the path of God, they have the hope of the mercy of God." (2:218, al-Baqarah) another verse promises Muhajireen the "highest rank" as compared to all other Muslims, "Those who believe and suffer exile and strive with might and main in God's cause, with their goods and their persons, have the highest rank in the sight of God" (9:20, al Tawba).

They got united with the Ansar to constitute the first Islamic community that continued the noble mission of the Prophet.

Importance:

- Set examples of: genuine faith, steadfastness and sacrifice
- Strengthened Islam by migration and by fighting battles and laying down their lives for a noble cause
- Together with the Ansar, built the first Islamic community
- Set a living tradition for Muslims of all the ages

Details:

The Muhajireen set the noble traditions of supporting the Divine mission, strong faith and sacrifice. They ensured survival of Islam in Makka and then in Madina. Many of them set an example of migrating twice for the same glorious cause. They laid the basis of universal Muslim brotherhood (Mawakhat) by getting united with the Ansar under the Quranic declaration, "Believers are a single brotherhood." (49:10, al-Hujarat) The Quran and Hadith gave them the glad tidings on many occasions. The Muhajireen established a living tradition of leaving everything in the way of God and in recent years, Muslims have followed this tradition in various countries.

"God turned with favour to the Prophet, the Muhajireen and the Ansar who followed him in a time of distress." (9:117, al-Tawba) Another Quranic verse declares both Muhajireen and Ansar as the "vanguard of Islam":

"The vanguard of Islam---the first of those who forsook (Muhajireen) and of those who gave them aid (Ansar), and those who follow them in all good deeds---well pleased is God with them." (9:100, Al-Tawba)

After the demise of the Prophet, the Ansar, under Hazrat Sa'd bin Ubaidah, held a meeting to elect a caliph from among the Ansar. They, however, were persuaded by prominent Muhajireen to abdicate in favour of the Muhajireen.

Importance

Main points:

- Vanguard of Islam together with the Muhajireen
- Set examples of sacrifice and generosity
- Left a living tradition of hospitality
- Admired by Quran and Hadith

Details:

The Ansar contributed towards starting a new phase of Islamic history by accommodating the fellow Muslims from Makka and by accepting the Prophet as the executive head of the Republic of Madina. They demonstrated their genuine faith by fighting the Makkans together with the Muhajireen. The Prophet, therefore, admired them by saying, "If all the people in the world go one way, and the Ansar another I would choose the path of the Ansar." They helped the Muhajireen establish themselves socially and economically they entered into the bond of common faith with the Muhajireen to constitute the Mawakhal in the light of the Quranic teaching.

"Believers are a single brotherhood." (49:10, al-Hujarat)

They showed utmost degree of generosity and sacrifice by withdrawing their candidature for the successorship of the Prophet.

Q. (a)

Write briefly about the conversion to Islam of Abu Bakr, Umar, Uthman and Ali.

10)

(b)

In what ways did the conversion of Umar help the young Muslim Community?

(4)

Ans. (a)

They were the four closest companions of the Holy Prophet and stood by his side in all crucial and testing times till his departure from this world.

Hazrat Abu Bakr belonged to the Banu Taym clan of Quraysh and he was a close companion of the Prophet even before his conversion. He met the Prophet at Dar al Nadwa when Hazrat Abd Muttalib used to take the Prophet there, 576-578 AD. Thus he was a childhood friend of the Prophet. That is why he led a modest and pious life before the advent of Islam and that is perhaps the reason he embraced Islam without hesitation. When the Prophet told his close relatives and friends about his Prophethood, Hazrat Abu Bakr was the first free male adult to embrace Islam, along with Hazrat Ali, Hazrat Khadija and Hazrat Zayd bin Haritha. He then began to purchase slaves and set them free in the way of Islam. He supported the Prophet by inviting others to the new faith.

Hazrat Umar bin al-Khattab belonged to the Banu 'Adi clan of Quraysh. He was a strong Makkani, fiercely opposed to Islam and the Holy Prophet. He embraced Islam in dramatic circumstances when the persecuted Muslims had migrated to Abyssinia. According to a tradition, the Prophet had requested God for the conversion of either of the two powerful Makkans: Umar bin al-Khattab or Amr bin Hisham and God granted his invocation, Hazrat Umar, in 615 or 616 AD, left his home with a plan to kill the Prophet, but on his way, was told about the conversion of his sister Fatima and her husband Hazrat Saeed bin Zayd, Umar rushed to Fatima's home and there he heard Khabab bin Aratt reciting Surah 20 (Taha). He entered the house washed his hands, on the request of Fatima, and himself read the verses written on a sheet. This had miraculous impact on his heart and he changed his mind. He approached the Prophet at the house of al-Arqam and submitted to Islam. He was the last convert at this house where the Prophet used to preach secretly. Therefore, his conversion sent a wave of rejoicing among the persecuted community of

Muslims who would now offer prayer openly in the Ka'ba. Hazrat 'Umar proved to be a strong shield for the Muslims.

Hazrat Uthman bin Affan belonged to Banu Umayya, the powerful clan of Quraysh. He was a rich merchant of Makkah and was a close friend to Hazrat Abu Bakr who persuaded him for conversion. He was the 3rd male adult convert. He became a dedicated Muslim as his family deserted him after conversion and subjected him to persecutions. He began to spend for Islam and married Hazrat Ruqaya, daughter of the Prophet. Both migrated to Abyssinia, as part of the first batch of emigrants.

Hazrat Ali bin Abu Talib was the Prophet's cousin and the only person born in the Ka'ba. When he was about six, the Prophet married Hazrat Khadija. Hazrat Ali was then taken into the Prophet's custody to relieve Abu Talib of his financial burden as well as a token of acknowledgement of Abu Talib's care for the Prophet. He was about ten when the Prophet received his first revelation and invited his friends and relatives to Islam. Hazrat Ali was first free young male convert. He declared to support the Prophet when the latter invited others openly and assured the Prophet of his unconditional support that greatly pleased the Prophet who declared him as his brother and vicegerent. The Quraysh ridiculed the Prophet on this declaration. He remained unshaken during the early persecutions at Makkah.

- (b) Conversion of Hazrat 'Umar bin al-Khattab was an important event for the early Muslim community in Makkah as it lived a very hard life. Hazrat 'Umar was a powerful Makkan both physically and socially. This is supplemented by the fact that the Prophet had prayed to God for the conversion of either Hazrat 'Umar bin al-Khattab or 'Amr bin Hisham (Abu Jahl) and therefore, he was greatly cheered up on the conversion of Hazrat 'Umar. Being a fiery and impulsive person by nature, he made his conversion public in a bold manner. This enhanced the spirit and morale of the persecuted Muslim community. They now began to offer prayer openly in the Ka'ba without any fear. Hazrat 'Umar's strength and repute would now be dedicated to the growth of Islam and raising the confidence of the Muslims in Makkah (and later, in Madina). The Prophet, in recognition of Hazrat 'Umar's conversion gave him the title of al-Farooq, (the one who can differentiate between the truth and falsehood). He was the only Muslim who announced his migration publicly.

Question 5

- (a) Write about the life of the Prophet Muhammad's first wife Khadija. [10]
(b) Taking two aspects of their relationship, explain how the marriage of the Prophet and Khadija sets a good example for Muslim marriages today? [4]

Suggested Answer:

(a) Hazrat Khadija رضي الله عنها:

She was a twice-widowed Quraishite lady known as "Tahira" (the pure) even before the advent of Islam. She first married Abu Hala Malak and after his death, 'Atiq bin 'Aidh. She had three sons and one daughter from her previous marriages. One of the richest and noblest ladies of Makkah, she was left a flourishing trade by her last husband. She wanted to expand her business for which she needed a reliable person. Since Abu Talib's financial condition was not strong, he advised Hazrat Muhammad ﷺ to offer his services to Hazrat

Khadija رضي الله عنها. So, she appointed the Holy Prophet ﷺ as her trading agent. He proved to be a wise choice, and through his honesty and intelligence brought great profit to her business. She sent her slave Maysara who gave reports of the honesty and fairplay of the Prophet ﷺ. This impressed her to the extent that she proposed the Prophet ﷺ, and he accepted her as his first wife. He was twenty five at that time and she forty. The Nikah was conducted by Abu Talib and attended by other uncles of the Prophet ﷺ, too.

Marriage with Hazrat Khadija رضي الله عنها opened a new chapter in the life of the Holy Prophet ﷺ as it brought him emotional and financial stability. She placed all her wealth at the disposal of the Holy Prophet ﷺ. This is acknowledged by the Quran in these words

"And He(God) found you in need and made you (financially) independent"
(93:8 al-Duha)

She bore six children to the Holy Prophet ﷺ, two sons and four daughters.

Both sons died in infancy. Holy Prophet's ﷺ descendants are all from her progeny by way of the marriage of Hazrat Fatima رضي الله عنها with Hazrat Ali رضي الله عنه. She is the only wife during whose lifetime, he did not take another spouse.

When the Holy Prophet ﷺ received his first revelation, and came home in a state of shock, she was there to console him by saying that God would not humiliate him as he was a noble and kind man. She immediately believed in him, and became the first ever convert to Islam. She took him to her scholarly cousin Warqa bin Naufil who fully explained the experience of the Prophet ﷺ by telling that it was the awarding of prophethood to Hazrat

Muhammad ﷺ. She stood by the Holy Prophet's ﷺ side in the face of all opposition and cruelties of the Makkans, including the social boycott, 616 - 619 AD.

In 619 AD, at the age of 65, soon after the socio-economic boycott had ended, Hazrat Khadija رضي الله عنها died. The Holy Prophet ﷺ was so saddened by this loss that he termed the year as the 'year of grief' (Aam al-huzn). His words were,

"she believed in me when others disbelieved, and confirmed my truthfulness when others called me a liar".

She was the only wife (besides Hazrat Ayesha رضي الله عنها) greeted by Hazrat Jibreel

(عليه السلام) himself. Her influence on the Holy Prophet's ﷺ life in Makkah was the greatest, and he declared her to be one of the highest ranking women in paradise.

She is given the title "Mother of the faithful" by the Quranic verse,

"The Prophet ﷺ is closer to the Believers than their own selves, and his wives are their mothers..." (33:6, al-Ahzab)

(b) All aspects of the life of the Holy Prophet ﷺ are an eternal source of

guidance for Muslims. So, his marriage with Hazrat Khadija رضي الله عنها has many

guidelines for Muslim couples today. The Prophet ﷺ had special love and respect for her, and he often expressed this after her death. For example, once he told Hazrat Ayesha رضي الله عنها,

"Ayesha! Khadija's love was given to me by God; never did God give me a better wife than Khadija",

Muslim couples today may act upon this Hadith by showering love and care towards each other. They should establish a healthy mutual relationship in order to enjoy the blessings of a married life. The Quran endorses such mutual support and comfort in these words,

"(they (wives) are your garments and you (husbands) are their garments". (2:187, al-Baqarah)

Similarly, another aspect of this holy marriage was Hazrat Khadija's رضي الله عنها unflinching support and loyalty towards her husband. She trusted him so much that she immediately believed in whatever the Prophet ﷺ told her

about his first encounter with Hazrat Jibreel (عليه السلام) in the Cave Hira. She was so sure of the reality of his prophetic mission that she sacrificed her life after the prolonged sufferings of the social boycott in 619 AD. She left an indelible imprint in the history of devotion and dedication. Muslim wives today should

imitate Hazrat Khadija's رضي الله عنها tradition by supporting their husbands for any noble mission. They should try to share their burden and be obedient to them when they too are provenly honest because the Quran commands them for this in these words:

"Therefore, the righteous women are devotedly obedient" (4:34, al-Nisa).

This will guarantee a happy family life full of trust, love and affection.

P1, Q3/4/5, The First Islamic Community

Hazrat Khalid bin Walid

- Q. (a) Write an account of the life of Hazrat Khalid bin Walid. (10)
- (b) Why is he known as Saif Ullah (Sword of God)? (4)

Ans(a) His name was Abu Sulaiman Khalid bin al-Walid bin al-Mugheera al-Makhzumi. He was born in 592 AD and belonged to Banu Makhzum, a powerful tribe. He was known as a wrestler and was also socially strong. He remained hostile to Islam till the treaty of Hudaibiya. He did not participate in the battle of Badr but played a vital role in Uhud. Once the 35-36 of the 50 archers vacated their position of guarding the narrow passage on the rear of the Muslim army, Hazrat Khalid mobilized his troops quickly and attacked Muslims. Seeing this, the fleeing Makkani army also returned and Muslims were defeated. During the siege of Madinah (Battle of Khandaq) he and Ikrima bin Abu Jahl located the point where it was a bit narrow. He began to think about Islam after the treaty of Hudaibiya. His brother Walid bin Walid had already embraced Islam after the battle of Badr.

The Prophet is reported to have said to Walid, "A man like Khalid cannot keep himself away from Islam for long."

Walid wrote a letter to his brother and Hazrat Khalid decided to embrace Islam. In May 629 AD/7 AH, he set for Madinah. On his way, he met Amr bin al-As and Uthman bin Talha. All the three embraced Islam together. He took command of the Muslim army in the battle of Mu'tah after Hazrat Zayd bin Haritha, Hazrat Ja'far bin Abu Talib and Hazrat Abdullah bin Rawaha lay martyred. With 3,000 Muslims against 200,000 Romans he very cleverly retreated deceiving the Romans and saving the remaining Muslim army. He fought so fiercely that he is reported to have broken 9 swords. The Prophet gave him the title "Saif Ullah" (Sword of God).

Hazrat Khalid himself stated, "On the day of Mu'tah, nine swords were broken in my hand and nothing was left in my hand except a Yemenite sword of mine." (Sahih Bukhari)

On the conquest of Makkah, he led one of the four columns entering the city and skillfully repulsed a band of Makkans that had attacked his column. Later, he was sent to Banu Jadhima to disarm them and they embraced Islam. He was commander of the cavalry in the battle of Hunain. He also participated in the siege of Taif and the Tabuk expedition. He was sent against Ukaydir, the Christian prince of Dumat ul Jandal and some other tribal chiefs during the expedition. All of them surrendered to Islam. During the last days of the Prophet he led an expedition to Dumat ul Jandal and captured its fort in March 631 AD. He participated in the Farewell Hajj in 631 AD. He was given three hairs of the Holy Prophet as a holy relic. He attributed his future victories to these holy hairs.

During the Caliphate of Hazrat Abu Bakr he played decisive role in suppressing the apostate tribes and the false prophets. He led one of the 11 battalions appointed by the Caliph against the rebel tribes. He defeated the false prophet Tulayha in the Battle of Buzakha. Shortly afterwards Hazrat Khalid defeated and killed Malik bin Nuwayra, the chief of Banu Yebu, a clan of Banu Tamim who had rebelled against the Muslim government. In April 633 AD, Hazrat Khalid defeated the most powerful imposter Musailmah the Liar in the historic battle of Yamama. Decisive phase of the battle is called Battle of the Garden of Death. Musailmah was killed by Wahshy bin Harb and Abu Dujana.

Hazrat Khalid defeated the Persians in Iraq. His victories include the battles of the Chains, Walaja, Ullays and the peaceful conquest of the Kingdom of Hira, all in the lower Iraq called Chaldaea. He drafted the Treaty of Hira under which religious liberty and protection were guaranteed to the people of Hira. He also conquered several other parts of Iraq including al-Anbar, Ain-ut-Tamr, Duma and Firaz. After these battles, he was sent to Syria by the Caliph Abu Bakr. He joined the Muslim army near Damascus. After some small battles, Hazrat Khalid's first major victory was the battle of Ajnadayn in July 634 AD. Hazrat Abu Bakr died shortly afterwards.

Hazrat Khalid gained several victories during Hazrat Umar's rule. First he conquered a major city Basra/Bosra and then defeated the Romans in the battle of Fihl. He was the victor of the historic battle of Yermuk in 636 AD. He was dismissed by Hazrat Umar after the battle but the new commander, Hazrat Abu Ubaida kept him as his second-in-command. With other commanders he laid siege of Jerusalem that was conquered peacefully. He died in Hims/Homs, Syria, in 642 AD/21 AH.

Ans. (b) Hazrat Khalid was a valiant and fierce fighter. His physical strength was augmented when he embraced Islam. The Holy Prophet gave him the title, Saif Ullah/Sword of God. A Hadith of Sahih Bukhari gives a description of the occasion when this title was given to him. Narrated by Anas bin Malik, "Zayd took the flag and was martyred; then Ja'far took the flag and was martyred, and then Abdullah bin Rawaha took the flag and was martyred. Finally the flag was taken by one of Allah's Sword (Hazrat Khalid) and Allah gave them (Muslims) victory." (Vol.5, Book 59) Hazrat Khalid proved this title by gaining an extraordinary number of victories against the enemies of Islam. He used to pray to die as a martyr but his invocation was not granted because his martyrdom would mean that God's sword had been broken. He cut across armies of the enemies like a stormy wind and none of his enemies ever dared to stop his advance. This was because God had predestined him for victories.

The Ten Blessed Companions

Hazrat Abu Bakr

Main points:

- Close friend of the Prophet and first free male adult convert
- Conversion without hesitation.
- Suffered persecutions, saved the Prophet from strangulation
- Believed in Ma'iraj—title of al-Siddiq
- Role in the Cave Thaur; referred to in 9:10
- Fought all battles; part of shield around the Prophet in Uhud
- Close advisor to the Prophet
- Heavy donation for Tabuk
- Ameer-i-Hajj 9AH
- Leader of the prayer during last days of the Prophet
- Calmed down the shocked Muslims by a speech and reciting 3:144

Details: Hazrat Abu Bakr was a rich merchant of Banu Taym branch of Quraysh. He was a close friend of the Prophet and led a pious life even before conversion.

The Prophet acknowledged Hazrat Abu Bakr's quickness for conversion by saying, "Whenever I invited people to God everyone thought over it and hesitated at least for a while except Abu Bakr who accepted my call the moment I put it before him." The Prophet changed his name from Abd al K'aba to Abdullah. His titles were Abu Bakr, al-Siddiq and Ateeq (the old early convert). He performed meritorious services for Islam. He purchased and set slaves free in the way of Islam, e.g. Hazrat Bilal and Hazrat Zinnira, the Roman slave girl who had been believed to torture by then pagans. Hazrat Abu Bakr suffered persecutions and once, when he saved the Prophet in the K'aba, he was pulled by hair. On another occasion, he was beaten together with Hazrat Talha.

included Hazrat Uthman, Hazrat Talha, Hazrat Zubayr, Hazrat Abu Ubaidah and Hazrat Abd Rahman bin Awf. When the Prophet narrated his experience of Ma'iraj, Hazrat Abu Bakr was the first one to have believed in it. The Prophet granted him the title al-Siddiq (witness to the truth). Shortly before the Hijra, he gave his daughter Hazrat Ayesha in marriage to the Prophet.

The Prophet started his Hijra journey with him and both stayed in the Cave Thaur for 3 days. During the stay, Hazrat Abu Bakr's children served the two. On a critical moment, he allowed himself to be bitten by a scorpion who was about to bite the Prophet. The Quran refers to him as, "and he (Prophet) had no more than one companion and both were in the cave" (9:40, al-Tawba).

In Madina, Hazrat Abu Bakr became a close advisor to the Prophet and remained with him on all important occasions e.g. battles, treaty of Hudaibiya and conquest of Makka. In the battle of Badr he shared a camel with Hazrat Umar and Hazrat Abd Rahman bin Awf. In the battle of Uhud he was part of the human shield that encircled the Prophet protecting him against the pagans. In the battle of Hunain, he called the fleeing Muslims back to the battlefield. He placed all his wealth at the disposal of the Prophet and said, "For my family I have left God and His Prophet."



When Hajj became obligatory, the Prophet appointed him Ameer-i-Hajj to lead the Muslims. During the last days of his life, he made him Imam to lead the daily prayer. Hazrat Abu Bakr was the one who declared the demise of the Prophet and then calmed down the Muslims by saying "whoever among you worshipped Muhammad let him know that Muhammad is dead, but whoever worshipped God let him know that God is alive and will never die." Then he decided this verse, "and Muhammad is just a messenger; there had been messengers before him," (3:144 Ale-i-Imran)

Importance of Hazrat Abu Bakr

Hazrat Abu Bakr as savior of Islam:

Main points:-

- Conversion without hesitation
- Influenced many for conversion
- Generous spending in God's way e.g. slaves, Tabuk
- Protected the Prophet during persecutions and in the Cave Thaur
- Believed in Ma'iraj
- Told Muslims about the mortality of the Prophet

Details

Hazrat Abu Bakr is rightly called the "savior of Islam" because he played vital role in the growth of Islam. He showed his loyalty and sincerity by embracing Islam without least hesitation. He saved the Prophet from persecutions by himself being tortured. He saved Islam by saving the poor and slave converts like Hazrat Bilal. He protected the Prophet in the Cave Thaur, and the Prophet admired his role by saying, "You are my companion in the Cave and my companion at the Fountain (of Kawthar in Paradise). While most of the Muslims were unhappy over the terms of the treaty of Hudaibiya, Hazrat Abu Bakr strengthened their faith by saying, "He is the Apostle of God, and god will never degrade him." He guarded the fundamental belief of Islam regarding the mortality of all humans, by telling Muslims that the Holy prophet was no more alive. He recited 3:14 that says, "and Muhammad is just a messenger; there messengers before him that passed away; so, if he is dead or slain, will you turn back on your heels?" this had a dramatic impact and the Muslims accepted the sad fact.

Hazrat Umar bin al-Khattab

Main Points

- Banu 'Adi .
- Physically and socially strong man known for his quick temper
- Conversion as a result of the supplication of the Prophet.
- Important conversion for Muslims
- They began to offer prayers openly
- Title "al-Faruq"
- Migrated to Madina Openly
- All battles
- Shared camel in Badr with Abu Bakr & Abd Rahman bin 'Awf
- One of those who encircled the Prophet in Uhad
- Digging of the trench
- Unhappy on the Treaty of Hudaibiya
- Conquest of Makka; wanted to kill Abu Sufyan
- Verses about Hijab of the wives of the Prophet
- Advised lifting of the siege of Taif
- Half wealth for Tabuk
- Found difficult to believe in the Prophet's death
- Role in the election of Abu Bakr & Compilation of the Quran
- Scribe, Hafiz, poet, orator
- Daughter Hafsa was married to the Prophet

Details

Hazrat Umar belonged to the Banu 'Adi branch of the Quraysh. He was a fierce and powerful man in Makka known for his physical strength, wealth, poetry and oratorship. He was opposed to Islam. It is reported that the Prophet had prayed to God for the conversion of either 'Amr bin Hisham (Abu Jahl) or Umar bin al-Khattab. God granted his prayer as Umar embraced Islam in a dramatic way. One day he left his home with the intention of killing the Prophet. On his way he was told by S'ad bin Abi Waqas about the conversion of Umar's sister Fatima and her husband Sa'eed bin Zayd. Umar went to his sister's house and beat her so much that she began to bleed. On this, he asked her what she was reciting, and after reading the verses of Surah 20 (Taha) his mind was changed. He proceeded to the house of al-Arqam (near the eastern gate of the K'aba) from where the Prophet used to preach to the pagans. He is believed to be the last person to embrace Islam at this house. His conversion raised the morale of the Muslims as he declared his conversion to the Quraysh. Muslims, too, began to offer prayer openly. The Prophet gave him the title "al-Faruq" (the one who makes a distinction between the truth and falsehood). The Prophet further acknowledged Umar's nobility by saying, "God placed truth upon the tongue of Umar and his heart." His conversion, however, infuriated the Quraysh greatly and their opposition to Islam became more intense.

Hazrat Umar showed his courage again when he migrated to Madina openly and none of the pagans dared to block his way. In Madina, he remained a strong source of protecting the Prophet. He participated in all the battles. In the battle of Badr, he shared camel with Abu Bakr and Abu Rahman bin 'Awf. After this battle, he gave his widow daughter Hafsa, in marriage to the Prophet. In the battle of Uhud, he was part of the human shield made by the close Companions around the Prophet. He participated in the digging of the ditch in 5AH/ 627 AD in the battle of Khandak. He was unhappy over the terms of the treaty of Hudaibiya as he thought they did not favour the Muslims. He was, however, calmed down by Abu Bakr and later, by the Prophet who recited the revelation he had just received:



"We indeed granted you a clear victory" (48:1, al-Fat'h)

This was a glad tiding of the ultimate success of Islam and had a strong impact on Umar, and he was pacified.

According to the commentators of the Quran, many verses of the Quran are related to Hazrat Umar. For example, the verse about offering prayer at the "Station of Ibrahim" was revealed after Umar had asked the Prophet about the history of that sacred stone (Station of Ibrahim):

"And make you the station of Abraham as a place of prayer." (2:125, al-Baqarah)

Similarly, the verses about the observance of Hijab by the wives of Prophet were also revealed after Umar had expressed his desire for the same. He had noted Hazrat Sawda going out of her apartment after the "Isha prayer and drawn her attention towards observance of Hijab. The verse says:

"O Prophet! Tell your wives, and daughters, and the believing women that they should cast their outer garments (when going out)." (33:59, al-Ahzab)

The Prophet is reported to have admired Umar on many occasions. For example a Hadith of "Jam'i Tirmidhi" says, "The sun has not risen on a better man than Umar". Umar, like several other Muslims, found it hard to believe in the death of the Prophet but when Abu Bakr recited 3:144, he had to accept the reality.

Importance of Hazrat Umar as a Companion

Main Points:

- Important convert
- Closeness to the Prophet
- Source of help for Islam and Muslims
- Quranic verses related him
- Staunch believer
- Prophet'd acknowledgement for his services

Details

Hazrat Umar was an important companion. His conversion emboldened the persecuted Muslims in Makka to offer prayer openly. His importance is evident from the fact that the Prophet had himself prayed for his conversion. His courage gave further hope to the first Islamic community when he declared his plan to migrate to Madina by saying, "I am migrating to Madina. If anyone wants to check me, let him come out. I am sure that his mother would cry for his life." His courage and strength like that of Hazrat Hamza, told Muslims that Islam would become popular among the powerful people, too. He set examples of true love for the Prophet and his prophetic mission by defending the Prophet in the battle of Uhud and by expressing his reservations about the terms of the treaty of Hudaibiya. The Prophet, for this reason, had aptly remarked, "The most rigorous regarding God's affair in Umar." He also appreciated Umar's devotion to Islam by saying, "Were a prophet to come after me, he would have been Umar." Umar was a source of strengthening the Prophet's ties with various tribes by giving his daughter in marriage to him.

Hazrat Uthman bin Affan (RA)

Major activities as a companion

Main Points

- Banu Umayyaa
- Among the early converts
- Influenced by Hazrat Abu Bakr
- Known for his nobility: title "Ghani" (generous)
- Suffered persecutions even by his uncle
- Married Ruqayya; daughter of Hazrat Muhammad
- Both migrated to Abyssinia
- Established business there
- Soon back to Makka; then migrated to Madina
- Couldn't participate in Badr due to Hazrat Ruqayya's sickness who had died before the battle ended.
- Married second daughter of the Prophet; Hazrat Umm Kalthum
- Title "Zun Nurain" (Possessor of two lights)
- In all other battles
- Baiyat-i-Rizwan in his honour
- Purchased a well, "Bir Ruma" from a Jew
- Contributed to the expansion of the Prophet's Mosque
- Bore one third of the expenses of the Tabuk expedition & the Prophet gave glad tidings of safety against any loss to him
- Learned man and one of the scribes
- Close to the Prophet during the conquest of Makka
- Escorted the wives of the Prophet during the Farewell Pilgrimage
- Accepted Abu Bakr as the first caliph
- Member of the Advisory Council (Shura) of the first two caliphs
- Member of the team of six electors appointed by Umar to elect the third caliph

Details

Hazrat Uthman was a rich merchant from the clan of Banu Umayyaa (rival to Banu Hashim). He was influenced by Hazrat Abu Bakr for conversion. He was the only major convert from Banu Umayyaa for many years. He suffered persecutions in Makka, even at the hands of his uncle who tied him with ropes and beat him. He married the Prophet's 3rd daughter, Hazrat Ruqayya. He earned the title of "al-Ghani" (the generous one). Both Uthman and Ruqayya were among the emigrants to Abyssinia where he established his business. Later, they migrated to Madina, and again, Uthman became a successful trader by investing in the caravan trade. He participated in all the battles except the battle of Badr. He was asked to attend to his sick wife Ruqayya who died before the end of the battle. The Prophet gave his other daughter, Umm Kulthum, in marriage to Uthman who earned another title, "Zun Nurain" (possessor of the two lights). The Prophet admired nobility and sincerity of Uthman by saying, "For every apostle of God there was a constant companion and my companion in Paradise will be Uthman".

Hazrat Uthman participated in the battles of Uhud and the trench. The Prophet sent him to Makka to negotiate with the Quraysh but he was detained in Makka and it was rumoured that he had been killed. The Prophet conducted the Baiyat-i-Rizwan (the oath of good pleasure) in which all the companions pledged to avenge Uthman's murder. He was very close to the Prophet during the conquest of Makka, and escorted the wives of the Prophet during the Farewell Pilgrimage. When there was shortage of water in Madina, Uthman bought a well "Bir Ruma" for 20,000 Dirhams from a Jew. The Prophet gave him the glad tidings of Paradise for this generous contribution. He bore one third of the expenses of the Tabuk expedition on which the Prophet gave him another glad tidings that he won't incur any loss in his trade in future. Being a learned man, Uthman was among the scribes of the Quran. He was known for his nobility, generosity and modesty. The Prophet acknowledged his modesty in a Hadith: "The most genuinely modest is Uthman." He also donated huge sums of money for the expansion of the mosque of the Prophet.

After the death of the Prophet, he accepted Abu Bakr as the first caliph and was a member of the Advisory Council (Shura) of the first two caliphs. He was one of the six electors appointed by caliph Umar to elect the third caliph.

Importance of Hazrat Uthman

Main Points

- Early convert
- Persecutions and generosity
- Spirit of sacrifice
- Migrated twice
- Closeness to the Prophet: married his 2 daughters
- Strengthened Islam by fighting, donating generously
- Full of nobility and modesty
- The Quran mentions the "Baiyat-i-Rizwan" (48:18)

Details

Hazrat Uthman strengthened Islam by his quick conversion and spending generously in Makka and Madina. He suffered persecutions as a sincere Muslim, and migrated twice in the way of God. He established close relations with the Prophet by marrying his two daughters, and earning the honoured title, "Possessor of two lights". The Prophet's trust in Uthman is evident from the fact that he was appointed to escort the wives of the Prophet. Uthman's importance can be judged from the event of the Baiyat-i-Rizwan that has been mentioned in the Quran in these words:

"God's good pleasure was on the believers when they swore fealty to you (Muhammad) under the tree" (48:18)

Uthman's enviable generosity was duly admired by the Prophet who, for Uthman's generous donation for the Tabuk expedition, declared:

"Nothing will do any harm to Uthman from this day, whatever he does."

Uthman also proved his skills as an important scribe of the divine revelation. He continued to contribute to Islam even after the demise of the Prophet.

Hazrat Ali bin Abu Talib

Hazrat Ali was born around 600 AD to Abu Talib and Fatima bint Asad, both belonging to Banu Hashim. Many believe that he was born in the K'aba when the Prophet married Hazrat Khadija. He took Hazrat Ali to his home in order to relieve the burden of Abu Talib who was facing financial difficulties. Thus Hazrat Ali was blessed with the close company of the Prophet from a very young age. When the Prophet proclaimed prophethood before his relatives, Hazrat Ali embraced Islam and became 2nd or 3th Muslim. He was ten or eleven then. His conversion at such a young age shows his bold and daring nature.

When the Prophet decided to migrate to Madina, he asked Hazrat Ali to sleep in his bed as decoy and to return belongings to their owners, the following morning.

In Madina, when the Prophet was pairing Muhajireen with Ansar by Mawakhat, he declared Hazrat Ali as his brother-in-faith, by saying, "You are my brother in this world and the hereafter." Hazrat Ali set several examples in almost all the battles. In the battle of Badr, he fought in single combats together with Hazrat Hamza and Hazrat Abu Ubaidah. He killed many pagans. In the battle of Uhud, he became the flag bearer after the martyrdom of the first flag bearer. After the battle, Hazrat Ali and Hazrat Fatima washed the wound of the Prophet. In the battle of the trench, he repulsed the band of the Makkans who had crossed the ditch, and killed some of them.

Hazrat Ali played a decisive role in the conquest of Khyber. The Prophet had first sent some companions to capture the strongest of the Jewish forts, the fort of Qamus but they were not successful. Finally, the Prophet announced, "Tomorrow I will give this flag to a man through whose hands God will give us victory." He then gave the flag to Hazrat Ali who heroically defeated and killed Marhab, the custodian of the Qamus fort. He broke open the heavy door of the fort that, otherwise, would require many men to open. He was given the title "Asadullah" (Lion of God) by the Prophet.

He was the scribe of the treaty of Hudaibiya in 6AH/628AD. He was also a major scribe of the Quran. He was one of the flag bearers of the army that conquered Makkah in 8AH (630AD). He also assisted the Prophet in smashing the idols in the K'aba. When the Prophet raised an army for the Tabuk expedition, Hazrat Ali was not included in it but the Prophet consoled him by saying, "You are to me just as Harun was to Musa except that there will be no prophet after me." When Hajj became obligatory in 10 AH, the Prophet received some verses of Surah 9 (al-Tawba) and he asked Hazrat Ali to read out the verses to the Muslims. Same year he was appointed Qazi (Judge) of Yemen by the Prophet. The Prophet acknowledged his knowledge in a number of his sayings. For example, he said, "I am the city of knowledge and Ali is the gate." He also said, "The most learned in legal matters is Ali." While returning from Farewell Pilgrimage, the Prophet stayed at Ghadir Khum, delivered a short speech, then raised his hand in his hand and said, "Of whomsoever I am lord/friend (Mawla) this Ali is his lord/friend too, 'Shi'a Muslims take it as an indication by the Prophet to appoint Hazrat Ali his successor."

During the last days of the Prophet's life, he attended to him fully, and on his death, washed his body and lowered it into the grave. According to some traditions, Hazrat Ali and Hazrat Fatima developed differences with Hazrat Abu Bakr regarding the belongings left by the



Prophet including the garden of Fadak. Hazrat Ali reported 540 Hadiths. The Prophet gave him additional titles, e.g. Abul Hassan and Abu Turab (Father of dust).

After the Prophet's death, Hazrat Ali supported the first 3 caliphs and was among the electors appointed by Hazrat Umar to elect the 3rd caliph. He also served as the Grand Jurist (Mufti-i-Azam) during the rule of first 3 caliphs.

Importance of Hazrat Ali

Main points

- Early conversion shows his sincerity
- Set examples of boldness on many occasions, e.g. on the night of Hijra and battles.
- Known for his scholarly skills and unusual closeness to the Prophet, continued the Prophet's progeny
- For Shi'a community: one of the five pure souls in the light of 33:33; indication of his successorship to the Prophet due to the Ghadir Khum incident; 1st of the 12 Imams recognized by the Twelver Shi'as.

Details: Hazrat Ali was the first child convert to Islam and this shows sincerity of his faith. He set examples of boldness by risking his life for Islam when he slept in the bed of the Prophet at the night of Hijra. He strengthened Islam by killing major enemies of the Prophet and remaining close to him. He continued the progeny of the Prophet by way of Hazrat Fatima. The Prophet expressed his special closeness to Hazrat Ali by saying, "You pertain to me and I pertain to you." He is among the Ahl-i-Bait according to the context of 33:33, "and God only wishes to remove all abomination from you, O Ahl-i-Bait, to make you clean and spotless." The Prophet is reported to have said on that occasion, "As for Ali, Fatima, Hassan and Hussain, whoever loves them loves me and whoever is at war with them is at war with me." Hazrat Ali developed great scholarly skills and became a source of guidance.

Hazrat Ali

Main points:

- Cousin of the Prophet, and 1st child convert
- Son-in-law of the Prophet and his brother-in-faith
- Set examples of boldness, e.g. night of Hijra, battles, victor of Khyber
- Scholarly skills—reported 540 Hadiths
- Continued Prophet's progeny—Unusual closeness to the Prophet—one of the scribes—Qazi and Mufti—Role during last days of the Prophet.

Hazrat Abu Ubaida bin al-Jarrah

- He was among the early converts, influenced by Hazrat Abu Bakr and embraced Islam one day after Hazrat Abu Bakr's conversion.
- Suffered persecutions; migrated first to Abyssinia, then to Madina.
- Skilled fighter in all the battles
- Badr: fought in the general fight, killed enemies of Islam; fought against his father and killed him.
- The Quran acknowledged his spirit: "You will not find a people believing in God and the Last day making friends with those who oppose God and His Messenger, even if these were their fathers..." (58:22, al-Mujadila).
- Uhud: remained close to the Prophet during the panic; lost two teeth while pulling out metal links from the helmet straps of the Prophet whose cheek was injured by the enemy's sword.
- Was among the Muslims who went on the raid after the battle (of Uhud).
- Led one of the four columns of the Muslim army entering Makka, 8AH/630AD.
- The Prophet sent him as a judge and guide to the Christians of Najran (southern Arabia) & remarked on his ability by saying: "For every community (ummah), there is a man of trust, and the man of trust for this community (Muslims) is Abu Ubaida."
- Led expeditions to Dhu al-Qassa and al-Khabbat, when the Prophet began to consolidate his position around Madina.
- Also led an expedition to Syria, shortly before the Prophet's death.
- Vital role, together with Hazrat Umar, in the election of Hazrat Abu Bakr as the first caliph.
- Commander of Muslim army in Palestine & Syria; replaced Hazrat Khalid as the commander after the battle of Yarmuk (Syria); decisive role in the conquest of Jerusalem.
- Died 639 AD, Syria.

Hazrat Abd al-Rehman bin 'Awf

- Among the early converts, influenced by Hazrat Abu Bakr
- Experienced hardships in Makka, migrated to Abyssinia, then to Madina.
- Established his business without depending on his brother-in-fatih, Hazrat Sa'ad bin al-Rabi' Ansari.
- Fought boldly in battles
- Badr: shared the camel with Hazrat Abu Bakr and Hazrat Umar
- Uhud: was wounded, remained lame afterwards; the Quran refers to him: "Because of the inconvenience of rain or because you are ill" (4:102, al-Nisa)
- During the Tabuk expedition, the Prophet got late and quietly offered the Fajr (dawn) prayer behind him.
- Leader of the raid on Dumat al-Jandal (north of Madina), during the last days of the Prophet.
- Offered his shoulder to the Prophet to lean on, when the Prophet felt aggrieved on the death of his last son, Hazrat Ibrahim (from Mary the Copt).
- Prominent role in the election of Hazrat Abu Bakr as the Caliph.
- Spent generously to help the poor.
- Ameer-i-Haj (Leader of the pilgrimage) during the caliphates of first 3 caliphs
- Was among the 6 electors appointed by Caliph Umar, to elect the 3rd caliph.
- Played decisive role in the election of Hazrat Uthman.
- Died 652 AD during the caliphate of Hazrat Uthman.

Hazrat Sa'id bin Zayd

- Cousin of Hazrat Umar, husband of Umar's sister, Fatima; born 593 AD.
- Was nicknamed as "Abu-al-Aawar".
- Umar's mind was changed on hearing Sura Taha at his home.
- Himself an early convert, his father followed the religion of Prophet Ibrahim (didn't worship idols).
- Served as a scribe in his early career.
- Fought boldly in the battles.
- Was sent by the Prophet, with Talha, to know the whereabouts of the Makkan caravan before Badr; the battle was over when they returned but both received their share in the spoils of war.
- Was present during the signing of the treaty of Hudaibiya, and on the conquest of Makkah.
- Was appointed Governor of Damascus without his consent. He wrote to Hazrat Abu Ubaidah that this would deprive him of participating in Jihad. Then he fought as an ordinary soldier in the battles.
- Commander of the Muslim army in Palestine and Syria during Umar's caliphate.
- Had advised Hazrat Umar to appoint his successor when the Caliph was on his deathbed.
- Died 670 AD, buried in Madina.

Hazrat Sa'ad bin Abi Waqas

- Cousin of the Prophet's mother, Hazrat Amina
- Among the early converts, influenced by Hazrat Abu Bakr
- Suffered persecutions in Makka; his mother observed hunger strike threatening to kill herself of starvation if he remained a Muslim; the Prophet asked him to disobey his mother respectfully.
- Drew first blood for Islam by shooting an arrow at a Makkan who had interrupted him and his fellow Muslims during prayers, in the outskirts of Makka, in the early years of Islam.
- Fought boldly in Badr.
- Saved the Prophet in Uhud by shooting arrows on the Makkan army.
- Was present at Hudaibiya and participated in the conquest of Makka.
- Close advisor of the first 3 caliphs.
- During Hazrat Umar's caliphate, led the Muslim army, in the decisive battle of al-Qadissiya against the Persians, 636 AD, though on his bed of sickness; victory in al-Qadissiya opened the way for the Muslim conquest of Persia.
- One of the 6 electors appointed by Hazrat Umar to elect the 3rd caliph
- Governor of Kufa during Uthman's caliphate
- Didn't acknowledge Hazrat Ali as Caliph, and left politics.
- Died, 670 AD

Hazrat Talha bin Ubaidullah:

- Cousin of Hazrat Abu Bakr and was influenced by him for conversion
- Only about 18 when embraced Islam.
- Suffered persecutions, often with Hazrat Abu Bakr
- Once both were attacked by the pagans and were left tied up together on the ground.
- Spent generously for Islam; earned the titles, "Talha al Khair" (Talha the good) and "Talha al Fayyaz" (Talha the generous).
- Was among the last emigrants, accompanied the Prophet's wife, Hazrat Sawda, and his daughters, Hazrat Umm Kulthum and Hazrat Fatima.
- The Prophet sent him with Hazrat Sa'id bin Zayd, before the battle of Badr, to know the whereabouts of Abu Sufyan's caravan; the battle was over when they returned, but both received their share of the spoils of war.
- Uhud: Saved the Prophet, received several wounds; two fingers of his hand got permanently useless as he deflected a sword approaching the Prophet; remained with the Prophet till the end.
Title, "Living martyr" given by the Prophet.
- Was present on the signing of treaty of Hudaibiya and the conquest of Makka.
- Donated generously for the Tabuk expedition.
- Supported Hazrat Ali for successorship to the Prophet, but was persuaded to swear allegiance to Hazrat Abu Bakr.
- Remained close to the first 3 Caliphs; was among the 6 electors appointed by Hazrat Umar to elect the third caliph.
- Swore allegiance to Hazrat Ali as 4th caliph but turned against him on his delay in punishing Uthman's murderers.
- Was killed with Hazrat Zubayr in the battle of the Camel, against Hazrat Ali in 656 AD.

Hazrat Zubayr bin Al-Awwam

- Cousin of the Prophet, and nephew of Hazrat Khadija
- Hazrat Abu Bakr influenced him for conversion; was 4th or 5th convert.
- Was subjected to torture by Makkans, including his uncle
- Migrated to Abyssinai, but soon came back to Makka
- Later, migrated to Madina
- Spent generously, and fought boldly in the battles of Badr, Uhud and Khaybar
- Was among the leaders of the Muslim army entering Makka in 630 AD.
- Received injuries in Uhud; spied on the Jewish tribe, Banu Qurayza during the battle of the trench.
- After the Prophet's death married daughter of Hazrat Abu Bakr, Hazrat Asma; both had a son Hazrat Abdullah bin Zubayr who was a major reporter of Hadith.
- Remained supporter of the first 3 caliphs.
- Was one of the 6 electors appointed by Hazrat Umar to elect the 3rd caliph
- Swore allegiance to Hazrat Ali as caliph, but turned against him together with Hazrat Talha.
- Both objected to Hazrat Ali's delay in punishing killers of Hazrat Uthman; both were killed in the battle of the Camel, 656 AD.

Q (a) Write an account of the lives of the Prophet's two grandsons al-

(10)

Hasan and al-Husayn.

(b) Explain how al-Husayn's death remains important to Muslims today.(4)

Ans. (a)

Hazrat al-Hasan bin Ali

He was born in 625 AD/3 AH, to Hazrat Ali bin Abi Talib and Hazrat Fatimah. The Prophet had named him "al-Hasan" meaning "the beautiful one". As a child he would often be seen in the Holy Prophet's lap, along with his younger brother Hazrat Husayn. The Prophet used to invoke Allah's mercy by saying, "I love them O Allah! Please love them too!" The Prophet would often interrupt his sermon in order to receive the two grandsons as they crawled towards in the compound of the Prophet's Mosque. He would also prolong his prostration when both climbed his back during prayer. Once he said, "Both al-Hasan and al-Hussayn are the leaders of the youth in Paradise." Hazrat Hasan is one of the "Ahl-i-Bait" in the light of context of this revelation, "And God only wishes to remove all abomination from you 'O Ahl-i-Bait', to make you clean and spotless" (33:33, al-Ahzab). The Prophet is reported to have covered himself and his four closest relatives under a cloak indicating the special status of Hazrat Ali, Hazrat Fatimah, Hazrat Hasan and Hazrat Hussayn.

Hazrat Hasan was about eight when the Prophet passed away. He remained friendly to the three caliphs. He and his brother were appointed by Hazrat Ali to stand guard for Hazrat Uthman during the last days of His caliphate. He fought in the battles of the Camel, Siffin and Nahrawan from Hazrat Ali's side. He was appointed fifth caliph by his father and Qays bin Sa'd persuaded Muslims to acknowledge him as the Caliph. For Shi'a Muslims he inherited the Imamate from his father to become the second of the twelve Imams. Mu'awiya continued to create problems for him for six months. Qays bin Sa'd, Hazrat Abdullah bin Abbas and Hazrat Ubaidullah bin Abbas persuaded him to fight against Mu'awiya. Accordingly, Hazrat Hasan left Kufa with an army of 20,000 troops. He stayed at Mada'in for many weeks, and events gradually turned against him as many of his troops were either influenced by Mu'awiya or were reluctant to fight. Therefore, he returned to Kufa to find a solution to the crisis. Some correspondence took place between Hazrat Hasan and Mu'awiya but it compounded the situation. Since Hazrat Hasan did not want infighting among Muslims, he finally abdicated in favour of Mu'awiya and settled in Madinah. Mu'awiya, exploiting these developments, entered Kufa without any resistance with his huge army and assumed the office of the caliph. He forced the Kufans to acknowledge his caliphate. Hazrat Hasan lived for about eight years in Madinah. He was poisoned to death in 670 AD/50 AH by his wife Ja'da bint al-Ash'at, who was bribed by Mu'awiya for this. He was buried in the Jannat al-Baqi' in Madinah.

Hazrat al-Hussayn bin Ali

He was born in Madinah in 4 AH/626 AD as younger brother to Hazrat Hasan. He, too, was named by the Prophet himself. Al-Hussayn also means 'the beautiful'. The Prophet would often carry him on his knee and back, and prolonged his prostration for him by saying, "I am from Hussayn and Hussayn is from me." He, together with his brother, parents and the Prophet is among the Ahl-i-Bait in the light of the circumstances of revelation of 33:33(al-Ahzab).

He closely observed the conflict between his elder brother and Mu'awiya and was unhappy when Hazrat Hasan abdicated in favour of Mu'awiya. Later, he was one of the five senior Muslims who refused to acknowledge Yazid as the caliph. Yazid had been nominated by his father Mu'awiya as his successor. Mu'awiya before his death in 680 AD, had nominated Yazid as his successor but Hazrat Husayn rejected Yazid's rule. He was performing Tawaf of Ka'ba during the Hajj when he noticed some mysterious people with nefarious designs around him. He converted his Hajj into Umrah and decided to leave for Kufa, Iraq. He had received a letter by his cousin Muslim bin 'Aqeel who assured him of the support of the Kufans against Yazid. Unfortunately, when Hazrat Husayn left Makkah with his 72 supporters, things changed in Kufa. Muslim bin Aqeel was killed by the Governor of Basra. Other supporters of Hazrat Husayn were also suppressed and terrified.

On 2nd Muharram 60 AH/680 AD, Hazrat Husayn with his supporters reached the desert of Karbala near the Euphrates in Kufa and pitched his camp. During the next eight days, the Umayyad troops surrounded the camp and cut off any supply of food and water from a stream of the Euphrates. All negotiations failed and on 10th Muharram, 60 AH/680 AD, a battle began between Yazid's army of 4000 and Hazrat Husayn's 72 supporters including women, elderly men and babies. None of Hazrat Husayn's supporters in Kufa could come to his help and the so called battle led to the Tragedy of Karbala in which many relatives of the Prophet were killed. He fought boldly till his death. Finally, he was beheaded while performing prostration by Shimr and his head was taken to the Kufan governor 'Ubaid Ullah bin Ziyad and then to Yazid in Damascus, and was finally buried in Karbala. For Shi'as, he is the third Imam.

Ans. (b) Al-Husayn's death immortalized the history of resisting falsehood and rejecting ungodly people. Husayn set a glorious precedent of standing boldly in the face of tyrant and oppressive forces without caring for any worldly comforts and one's own life. He put into action the golden saying of his grandfather, the Holy Prophet, "The most excellent Jihad is the utterance of truth before a tyrant ruler". He proved that the ultimate victory is that of the Truth and falsehood is always short lived, and that is endorsed by the Quran, "And... verily, falsehood is bound to perish" (17:81, al-Isra). Muslims today should revive the spirit of sacrifice for a noble cause, as it is the tradition of the Last Messenger of God and his family. Holding genuine faith demands great tests, trials and eternal sacrifice, and that is no ordinary matter.

Ans. (b) Death of both the grandsons of the Holy Prophet is considered a great tragedy by all Muslims. Both of them became victims of the conspiracy of the Umayyads. Al-Hasan had resisted the coercive rule of Mu'awiya who had been a source of unrest all through the caliphate of Hazrat Ali. He continued to oppose Mu'awiya after Hazrat Ali's death for about a year but finally had to abdicate in Mu'awiya's favour. Finally under the influence of Mu'awiya he was poisoned to death by his wife.

Hazrat Husayn had inherited the Umayyad enmity to his family. He was opposed to the ungodly rule of Yazid who had been nominated by his father Mu'awiya. Hazrat Husayn feared this act would lay down the foundation of a dynasty rule in place of the institute of caliphate. He rightly considered himself to be more eligible for the seat of caliphate. He stuck to his principled stance despite being advised by his friends to slay back in Madinah as he had decided to set a great example of rejecting an impious ruler at the cost of his life. Thus he proved to be the third victim of the rivalry between Banu Hashim and Banu Umayya.

Question 8

- (a) Give an account of the lives of the Prophet's four daughters. (10)
 (b) Can Muslims learn from the Prophet's bond with Fatima? Give reasons for your answer. (4)

Suggested Answer:

(a) The Holy Prophet ﷺ had four daughters from his first and most beloved wife Hazrat Khadija. They were Hazrat Zainab, Hazrat Umm Kulthum, Hazrat Ruqayya and Hazrat Fatima. All were born in Makka. Hazrat Zainab was his second child, after Hazrat Qasim, and the eldest daughter born in 606 AD. She was married to Abu al-As bin Rabi, a nephew of Hazrat Khadija. When the Prophet ﷺ began to preach Islam she became a Muslim but her husband remained a pagan and this created difficulties. Both stayed back in Makka after the Prophet ﷺ had migrated to Madina. Abu al-As fought against Muslims in the battle of Badr and was among the captives. Hazrat Zainab sent a necklace as ransom for the release of her husband. The Prophet ﷺ was aggrieved to see the necklace as it was gifted to her daughter by Hazrat Khadija. Abu al-As was released without ransom and on the condition of sending Hazrat Zainab to Madina. He accepted it and sent his wife to Madina. During the journey, she was attacked by Hammad bin Aswad and wounded. About 3 years later, her husband also embraced Islam and joined her. She died in 6 AH / 630 AD due to the wound she had received during her migration journey. She bore a son Ali and a daughter Umama who was married to Hazrat Ali after the death of Hazrat Fatima. Her son Ali sat with the Prophet ﷺ on his camel on the victorious entry of the Prophet ﷺ to Makka in 630AD.

Hazrat Ruqayya was the second daughter of the Prophet ﷺ, born in 613AD. She was betrothed to Utha bin Abu Lahab but had not started living with him. When Surah al-Lahab was revealed, Abu Lahab got furious and said to his sons, "Unless you both divorce the daughters of Muhammad ﷺ, I am not going to see your faces". Accordingly, Hazrat Ruqayya and Umm Kulthum were divorced.

Soon Hazrat Uthman married Hazrat Ruqayya and both were in the batch of emigrants to Abyssinia. However, they returned to Makka after a short time and then migrated to Madina. She fell ill just before the battle of Badr (624AD) and the Prophet ﷺ asked Hazrat Uthman to look after her in Madina. She died a little before the end of the battle and was buried when Muslims were returning from Badr and so, the Prophet ﷺ could not attend her funeral and burial. She bore a son Abdullah in Abyssinia who died in 4AH/626AD.

Hazrat Umm Kulthum was the third daughter of the Prophet ﷺ born in 604AD. She was married to Utaiba bin Abu Lahab but had not started living with him. She and her sister Hazrat Ruqayya were divorced on the command of Abu Lahab. She migrated to Madina with her step mother, Hazrat Sawda and stayed in her home till she got married to Hazrat Uthman in 624 AD, after the death of Hazrat Ruqayya. The Prophet ﷺ gave the title of "Zun Noorain" (Possessor of the Two Lights) to Hazrat Uthman. She died in 9AH/631AD when her father and husband were gone on the Tabuk expedition.

Hazrat Fatima was the youngest daughter of the Prophet ﷺ, born in 605AD. She resembled the Prophet ﷺ closely and was his most beloved daughter.

She was witness to a number of persecutions faced by her father. According to a Hadith of Bukhari, "Once the Prophet ﷺ was in the state of prostration. Uqbah bin Abi Mu'att came and threw the intestine of a camel on the back of the Prophet ﷺ. The Prophet ﷺ didn't raise his head from prostration till his daughter came and removed those intestines from his back." In another incident, she screamed for help when some pagans were trying to strangle the Prophet ﷺ. Then Hazrat Abu Bakr reached to rescue him. She migrated to Madina with her step mother.

The Prophet ﷺ had a special affection for her and he used to receive her by standing up. Whenever he went on a visit she was the last to part him and when he got back she was the first one to receive him. She married Hazrat Ali in 624/2A.H. The dowry given by the Prophet ﷺ to his daughter was quite simple — 480 Dirhams, some utensils, a pair of Yemeni cotton gloves and a raw hide of a goat. Together with Hazrat Ali, she dressed the wounds of the Prophet ﷺ after the battle of Uhud. During the battle of Khandaq, she prepared food along with other women for the besieged Muslims. She bore 3 sons and 3 daughters. Mohsin died early while Hasan and Hussain survived to continue the progeny of the Prophet ﷺ. After the conquest of Madybar in 7A.H. the Prophet ﷺ gifted her "Tasbeeh-e-Fatima" that is a special glorification of God recited by Muslims till today. The Prophet ﷺ had told her during his last days that she would be the first one to greet him in Paradise. She died 6 months after the demise of the Prophet ﷺ. According to traditions, she had some differences with Hazrat Abu Bakr and Hazrat Umar regarding the assets of the Prophet ﷺ, including the Fadak garden and successorship to the Prophet ﷺ. Hazrat Fatima received various titles, e.g., Ghazia and al-Zahra (the bright star). For the Shia Muslims, she is one of the "five pure souls" in the light of the context of 33:33 (al-Ahzab) and her husband and sons are among the first 3 of the 12 Imams.

- (b) Muslims have many lessons to learn from the Prophet's ﷺ special love for Hazrat Fatima. Muslim parents need to imitate this holy and sacred relation between a father and her daughter. They should remember that it is wrong and unjust to give preference to sons over daughters as many Quranic verses and Ahadith instruct parents to treat both equally. The Prophet ﷺ gave special instructions in this regard;
- "Whoever becomes the father of a girl, he should neither hurt her nor treat her with contempt nor show preference over her to his sons in kindness and affection".*

The Prophet ﷺ demonstrated this by showering unusual love over Hazrat Fatima. He fulfilled all her material needs and ensured her success in the Hereafter by granting her special invocations and glorification of God, e.g., "Tasbeeh-e-Fatima", that was gifted to her in response to her request for a maid who could share domestic chores with her. This was a unique gift by a great father, and God immortalized it. The Holy Prophet ﷺ gave her a simple yet highly valuable dowry that serves as model for all Muslim parents. The Prophet ﷺ acted as her guide and teacher in order to make her a role model for Muslim daughters. He provided her all comfort that he could and went to the extent of saying,

"Fatima is a part of me; whoever hurts her hurts me".

Muslim parents should follow such glorious examples of kind behavior to their daughters. They should educate them, take care of all their needs, train them to face hardships with strong faith in God and encourage them to live a simple life by reminding them

"But, the hereafter is better and more enduring" (37:17 Al-A'ala)

The Shia' Beliefs about Imams the Institute of Imamate / Imamat

Introduction:

The word 'Imam' literally means a leader, a leader in prayer or a scholarly authority in Islam. However, this word assumed various shades of meaning/interpretations, with the passage of time in the history of Islam. Gradually, these varying interpretations led to a dichotomy in the Muslim world as two major sects emerged _____ the Sunnis or the orthodox Sunnis and the Shia's. This became visible during the period of Ali's caliphate (656-661AD) and got matured after the tragedy of Kербala (680AD) when the grandson of Prophet Muhammad, and son of Ali and Fatima was martyred by the army of Yezid bin Mu'awiya.

Origin and evolution of the Shia'ism:

The Shia's base their beliefs on their peculiar interpretation of the Quran, Hadith and events of the Prophet's life that is different from the Sunni version.

- 1) Interpretation of the Quranic verses: Perhaps the most important verse is that about "the People of the cloak or Ahl al-Kisa or Ahl al-Bait (Members of the Family): "And God only wishes to remove all abomination from you, Members of the Family, and to make you pure and spotless." (al-Ahzab, 33:33)

According to its context, the verse was revealed when the Prophet was sitting with the closest relatives _____ Ali, Fatima, Hasan and Husayn, and he covered all of them under his cloak. They are called Ahl-al-Bait, Ahl al-Kisa or Five Pure Souls. Sunni Muslims, too, hold the family of the Prophet in high regard but for Shia' Muslims the degree of respect is unusually high, because of the unusual love shown by the Prophet for his children on this occasion.

Another important verse is the famous "Verse of Mubalah, related to the challenge by the Christians of Najran tribe to the Prophet to decide which of the two faiths was true and valid. This happened in 10AH/631AD. The verse states: "Come! Let us gather together-our sons and your sons, our women and your women and ourselves and yourselves....." (Al-i-Imran, 3:61)

Accordingly, the Prophet got ready to debate, accompanied by Fatima (representing "our women"), Hasan and Husayn (representing "Our children) and Ali, who according to the Shia' interpretation, represented "Ourselves." By this they believe that Ali's relation with the Prophet was divinely ordained and that, Ali spiritually inherited the legitimacy to act as Prophet's deputy and the first Imam/caliph.

Light upon light! God guides whom He wills to His light. (al-Nur, 24:35)

Here, according to Shia' belief "His light" refers to the Imams. Also, the word "al-Kawthar" (the abundance), for Shia's, refers to Prophet's daughter Fatima, who continued his progeny.

As for Prophet's Hadith and expression of his special love for Ali, there are several examples. His famous Hadith, "I am the city of knowledge and Ali is the gate to it" is used by Shia's in support of Ali's eligibility to succeed the Prophet just as "knowledge" was the criticism to make Adam as God's deputy on earth: "Behold, your Lord said to the angels: 'I will create a vicegerent on earth.....And He taught Adam (gave him "knowledge" of) names of all things.'" (2:30-31).

Another Hadith says: "You (Ali) are my brother in this world and the next." This, according to Shia's, is a direct indication of the Prophet's intention to appoint Ali as his successor. Then, the incident of Ghadir Khum, 10AH, is also believed to be a direct hint by the Prophet to make Ali his deputy.

The Prophet while returning from his farewell pilgrimage, stopped at Ghadir Khum, raised Ali's hand in his hand in front of his followers and said, "Of whomsoever I am lord (Mawla), Ali is also his lord." Sunnis and Shia's interpret the word lord/mawla differently, for Shia's, it means "the leader."

Ali's heroic performance in the battles of Khyber, the Trench, Hunain and Fadak also point to his ability to lead the Muslims after Prophet's death.

The word "Shi'a" (Party) was first used during the clash between Ali and Mu'awiya. Shia's of Mu'awiya (Party of Mu'awiya), but gradually it was reserved for Ali's supporters only. According to historians, such supporters were only a handful in number at the time of election of Abu Bakr but later, during the caliphates of Uthman and Ali, their numbers grew and their beliefs also began to take a different shape.

According to the Shi'a doctrine, Prophet's successorship is inevitably linked with the lineage of the Prophet because his lineage was pure, infallible and divinely ordained to be continued through the descendants of the Prophet by way of Ali and Fatima. Thus, Ali was the only descendant (by technical definition) of the Holy Prophet and therefore, the only one capable of continuing his mission since he had spiritually inherited "Imamate" from the Prophet (in the light of the Shi'a interpretation of the Quran and Hadith). Similarly, the Imamate was transferred from Ali to his son Hasan; from Hasan to Husayn and so on. Hence, Prophet's legacy was continued till the 12th Imam, Muhammad son of Hasan Askari by purely spiritual medium. For the Shi'a Muslims, injustice was done to Ali, and later to his sons, especially Husayn, who was mercilessly killed by Yazid's army and thus, this event marked the culmination of the injustice done with Ali.

Gradually, the Shi'a sets of beliefs began to evolve that were significantly different from those of Sunnis. An Imam, according to Shia's belief, is a man chosen by God (Maamur min Janib Allah), ma'sum (infallible), has miraculous powers, possesses knowledge of the Unseen/Ilm al ghayb and, above all, has to be a descendent of the Prophet through the union of Ali and Fatima (two of the five pure souls). Their sayings, like those of the Holy Prophet, are treated as Hadiths, and they, together with some other companions, constitute the Isnad/chain of transmitters of Hadiths.

Out of about 10% of total Shi'a population in the Muslim world, majority are the Twelvers (followers of the twelve Imams) though there are Ismaili's and Zaydis, with different number of Imams believed by each.

Question 5

- (a) Write about the life of the Prophet Muhammad's first wife Khadija. [10]
(b) Taking two aspects of their relationship, explain how the marriage of the Prophet and Khadija sets a good example for Muslim marriages today? [4]

Suggested Answer:

(a) Hazrat Khadija رضي الله عنها:

She was a twice-widowed Quraishite lady known as "Tahira" (the pure) even before the advent of Islam. She first married Abu Hala Malak and after his death, 'Atiq bin 'Aidh. She had three sons and one daughter from her previous marriages. One of the richest and noblest ladies of Makkah, she was left a flourishing trade by her last husband. She wanted to expand her business for which she needed a reliable person. Since Abu Talib's financial condition was not strong, he advised Hazrat Muhammad ﷺ to offer his services to Hazrat

Khadija رضي الله عنها. So, she appointed the Holy Prophet ﷺ as her trading agent. He proved to be a wise choice, and through his honesty and intelligence brought great profit to her business. She sent her slave Maysara who gave reports of the honesty and fairplay of the Prophet ﷺ. This impressed her to the extent that she proposed the Prophet ﷺ, and he accepted her as his first wife. He was twenty five at that time and she forty. The Nikah was conducted by Abu Talib and attended by other uncles of the Prophet ﷺ, too.

Marriage with Hazrat Khadija رضي الله عنها opened a new chapter in the life of the Holy Prophet ﷺ as it brought him emotional and financial stability. She placed all her wealth at the disposal of the Holy Prophet ﷺ. This is acknowledged by the Quran in these words
"And He(God) found you in need and made you (financially) independent"
(93:8 al-Duha)

She bore six children to the Holy Prophet ﷺ two sons and four daughters.

Both sons died in infancy. Holy Prophet's ﷺ descendants are all from her progeny by way of the marriage of Hazrat Fatima رضي الله عنها with Hazrat Ali رضي الله عنه. She is the only wife during whose lifetime, he did not take another spouse.

When the Holy Prophet ﷺ received his first revelation, and came home in a state of shock, she was there to console him by saying that God would not humiliate him as he was a noble and kind man. She immediately believed in him, and became the first ever convert to Islam. She took him to her scholarly cousin Warqa bin Naufil who fully explained the experience of the Prophet ﷺ by telling that it was the awarding of prophethood to Hazrat Muhammad ﷺ. She stood by the Holy Prophet's ﷺ side in the face of all opposition and cruelties of the Makkans, including the social boycott, 616 - 619 AD.

In 619 AD, at the age of 55, soon after the socio-economic boycott had ended, Hazrat Khadija رضي الله عنها died. The Holy Prophet ﷺ was so saddened by this loss that he termed the year as the 'year of grief' (Aam al-huzn). His words were, 'she believed in me when others disbelieved, and confirmed my truthfulness when others called me a liar'.

She was the only wife (besides Hazrat Ayesha رضي الله عنها) greeted by Hazrat Jibreel عليه السلام himself. Her influence on the Holy Prophet's ﷺ life in Makkah was the greatest, and he declared her to be one of the highest ranking women in paradise.

She is given the title "Mother of the faithful" by the Quranic verse,

"The Prophet ﷺ is closer to the Believers than their own selves, and his wives are their mothers..." (33:6, al-Ahzab).

(b) All aspects of the life of the Holy Prophet ﷺ are an eternal source of guidance for Muslims. So, his marriage with Hazrat Khadija رضي الله عنها has many guidelines for Muslim couples today. The Prophet ﷺ had special love and respect for her, and he often expressed this after her death. For example, once he told Hazrat Ayesha رضي الله عنها,

"Ayesha! Khadija's love was given to me by God; never did God give me a better wife than Khadija",

Muslim couples today may act upon this Hadith by showering love and care towards each other. They should establish a healthy mutual relationship in order to enjoy the blessings of a married life. The Quran endorses such mutual support and comfort in these words,

"they (wives) are your garments and you (husbands) are their garments". (2:187, al-Baqarah)

Similarly, another aspect of this holy marriage was Hazrat Khadija's رضي الله عنها unflinching support and loyalty towards her husband. She trusted him so much that she immediately believed in whatever the Prophet ﷺ told her about his first encounter with Hazrat Jibreel عليه السلام in the Cave Hira. She was so sure of the reality of his prophetic mission that she sacrificed her life after the prolonged sufferings of the social boycott in 619 AD. She left an indelible imprint in the history of devotion and dedication. Muslim wives today should imitate Hazrat Khadija's رضي الله عنها tradition by supporting their husbands for any noble mission. They should try to share their burden and be obedient to them when they too are provenly honest because the Quran commands them for this in these words:

"Therefore, the righteous women are devotedly obedient" (4:34, al-Nisa).

This will guarantee a happy family life full of trust, love and affection.

Question 5

(a) Write about the Prophet's wife Aisha during the lifetime of the Prophet.

[10]

(b) 'Aisha is a role model for Muslim women around the world.' Say whether you agree or disagree with this statement, giving reasons for your answer.

[4]

Suggested Answer:

(a) Aisha, daughter of Abu Bakr, was married to the Prophet ﷺ at a very young age. She was the only virgin wife of the Prophet ﷺ, getting married when she was hardly 10 years old. However, their marital relations were established only after she had attained puberty in Madina. In 2AH /624 AD, she began to live in the Prophet's ﷺ house, where he would sometimes give her company while she was playing with her toys.

Aisha had a good influence on the Prophet ﷺ who had been sad after the loss of his most favourite wife, Khadija. Eventually, Aisha began to surpass the other wives in terms of closeness to the Prophet ﷺ. According to traditions, second wife of the Prophet ﷺ, Sawda bint Zama'a, had sacrificed her share of time for Aisha after the Prophet ﷺ began to divide time equally for his wives.

Aisha was scandalised by the leader of the hypocrites, Abdullah bin Ubbay. Once she was accompanying the Prophet ﷺ on an expedition and got lost when she was busy in search of her lost necklace. She was escorted to Madina by a handsome young man who had accidentally spotted her while she sat with a worried look in the desert. The incident was exaggerated by Abdullah bin Ubbay and sowed seeds of doubts in the Prophet's ﷺ mind. However, there was no evidence against Aisha's conduct. Finally, divine intervention resolved the issue in her favour when the Prophet ﷺ received verses related to slander/libel (false accusation of adultery against an innocent woman) of Sura 24 (al-Noor):

"Those who brought forward the lie are a body (hypocrites) among yourselves; think it not to be an evil to you; on the contrary it is good for you. To every man among them (will come punishment) of the sin that he earned, and to him who took on himself the lead among them, will be a chastisement grievous." (24:11-12, al-Nur).

These verses defend innocence of Aisha and condemn the practice of levelling false accusations.

According to various historians, some other Quranic verses are also associated with Aisha. They include the verse about Tayammum or dry ablution that says:

"And if you find no water, then take for yourselves clean sand, and with it rub your face and hands." (4:43, al-Nisa).

Instructions regarding the start of menstruation during the Haj rituals are also linked with Aisha.

Aisha, having a very sharp memory and a keen interest in learning, learned a great deal of teachings from the Prophet ﷺ. She memorised 2210 traditions (Ahadith). She also bore hardships of hunger along with other wives of the Prophet ﷺ as he lived a life of austerity and sacrifice for others.

During the last days of his life, the Prophet ﷺ sought consent of other wives, and shifted to Aisha's apartment and finally, breathed his last in her arms. Aisha was just eighteen when she became a widow.

- (b) Aisha, as an exemplary wife, set living examples for Muslim wives for all the ages. She dedicated all her energies to console and comfort her husband. Muslim wives in the contemporary world should act devotedly to support their husbands. They should remain chaste, modest and pure in order to strengthen the bond of mutual love as is declared in the Quran:

"They (your wives) are your garments and you are their garments" (2:187)

Like Aisha, Muslim wives today should be caring towards their husbands and be ready to suffer in hours of hardship. This will prove their sincerity and selflessness and induce piety in them.

Muslim wives should follow this Quranic verse to become trust worthy life partners. Just like Aisha, they should seek guidance and knowledge from their scholarly husbands. In testing times, they should retain their faith in God and wait for divine help just as Aisha had done when she got implicated in a scandal. God surely fulfills His promise and this Quranic verse endorses this:

"....for devout men and women, for true men and women ... for men and women who guard their chastity for them God has prepared forgiveness and great reward." (33:35, al-Ahzab)

Question 5

- (a) Write about the lives of two of the Prophet's wives whom he married after the death of Khadija. [10]
- (b) "The best of you is the one best to his wife." Explain what the Prophet meant by this statement and how it is relevant to Muslims now. [4]

Suggested Answer:

(a) Hazrat Aisha رضي الله عنها bint Abu Bakr رضي الله عنه:

Hazrat Aisha رضي الله عنها, daughter of Hazrat Abu Bakr رضي الله عنه, was married to the Prophet ﷺ at a very young age. She was the only virgin wife of the Prophet ﷺ, getting married when she was hardly 10 years old. However, their marital relations were established only after she had attained puberty in Madina. In 2AH/624 AD, she began to live in the Prophet's ﷺ house, where he would sometimes give her company while she was playing with her toys.

Hazrat Aisha رضي الله عنها had a good influence on the Prophet ﷺ, who had been sad after the loss of his most favourite wife, Hazrat Khadija رضي الله عنها. Eventually, Hazrat Aisha رضي الله عنها began to surpass the other wives in terms of closeness to the Prophet ﷺ. According to traditions, second wife of the Prophet ﷺ. Hazrat Sawda bint Zama'a رضي الله عنها, had sacrificed her share of time for Hazrat Aisha رضي الله عنها after the Prophet ﷺ began to divide time equally for his wives.

Hazrat Aisha رضي الله عنها was scandalised by the leader of the hypocrites, Abdullah bin Ubbay. Once she was accompanying the Prophet ﷺ on an expedition and got lost when she was busy in search of her lost necklace. She was escorted to Madina by a handsome young man who had accidentally spotted her while she sat with a worried look in the desert. The incident was exaggerated by Abdullah bin Ubbay and sowed seeds of doubts in the Prophet's ﷺ mind. However, there was no evidence against Hazrat Aisha's رضي الله عنها conduct. Finally, divine intervention resolved the issue in her favour

when the Prophet ﷺ received verses related to slander / libel (false accusation of adultery against an innocent woman) of Sura 24 (al-Noor):

"Those who brought forward the lie are a body (hypocrites) among yourselves; think it not to be an evil to you; on the contrary it is good for you. To every man among them (will come punishment) of the sin that he earned, and to him who took on himself the lead among them, will be a chastisement grievous." (24:11-12, al-Nur).

These verses defend innocence of Hazrat Aisha رضي الله عنها and condemn the practice of levelling false accusations.

According to various historians, some other Quranic verses are also associated with Hazrat Aisha رضي الله عنها. They include the verse about

Tayammum or dry ablution that says:

"And if you find no water, then take for yourselves clean sand, and with it rub your face and hands." (4:43, al-Nisa).

Instructions regarding the start of menstruation during the Haj rituals are also linked with Hazrat Aisha رضي الله عنها.

Hazrat Aisha رضي الله عنها, having a very sharp memory and a keen interest in learning, learned a great deal of teachings from the Prophet ﷺ. She memorised 2210 traditions (Ahadith). She also bore hardships of hunger along with other wives of the Prophet ﷺ as he lived a life of austerity and sacrifice for others.

During the last days of his life, the Prophet ﷺ sought consent of other wives, and shifted to Hazrat Aisha's رضي الله عنها apartment and finally, breathed his last in her arms. Hazrat Aisha رضي الله عنها was just eighteen when she became a widow.

Hazrat Aisha رضي الله عنها spent 48 years of her life as widow and remained dedicated to learning about the Quran, Hadith and legal matters. She had memorised 2210 traditions and thus, became an authority on matters of Islamic legal thinking, especially those related to women and purity. Prominent companions used to consult her on various difficult issues. Musa bin Talha is reported to have remarked on her exceptional knowledge in these words: "I have not seen anyone more eloquent than Aisha" (Jami' Tirmidhi). Even such Muhadditheen as Abu Huraira, Abdullah bin Umar and Abdullah bin Abbas sought her opinion on problems related to Fiqh (law).

Her relations with the first three Caliphs remained cordial. Caliph Hazrat Umar رضي الله عنه had doubled her stipend from 10,000 to 20,000 Dirhams. Unfortunately, she developed differences with the fourth Caliph, Hazrat Ali رضي الله عنه and raised an army with the help of Hazrat Talha رضي الله عنه and Hazrat Zubayr رضي الله عنه. This led to the first civil war of Islam — the battle of the camel in 656AD, in Basra (Iraq). After this she retired from politics and devoted her life to reading and writing. She died in 678 AD (58AH) and was buried in Madina.

Hazrat Hafsa رضي الله عنها bint Umar رضي الله عنه:

She was the daughter of Hazrat Umar رضي الله عنه, the second rightly guided caliph. She was first married to Khunais bin Hudaifa and both were among the early converts to Islam. She turned widow at a young age when Khunais was martyred in the battle of Badr.

The Prophet ﷺ had been successfully unifying several tribes of Arabia with a view to developing the Islamic concept of brotherhood and nationalism. Accordingly, he married Hazrat Hafsa رضي الله عنها in 625 AD in order to strengthen his ties with Hazrat Umar رضي الله عنه and his tribe, Banu 'Adi. She too became a loyal and dedicated wife of the Prophet ﷺ and began to excel in matters of learning. Her knowledge about various matters is ranked second only to that of Hazrat Ayesha رضي الله عنها though she narrated only about 60 traditions/Ahadith. She spent most of her time in reading, writing and learning. This made her a close friend of Hazrat Ayesha رضي الله عنها. She, too, like Hazrat Ayesha رضي الله عنها, learned a great deal from the enlightening company of her husband. She was quite strict in prayer, fasting and similar observances.

After the death of the Prophet ﷺ she remained busy in learning and acts of worship. She was honoured to be the custodian of the original script of the Quran compiled during the caliphate of Hazrat Abu Bakr رضي الله عنه. Hazrat Umar رضي الله عنه had handed this script to her before his death, and, therefore, it became known as "Mushaf-i-Hafsa". Later, she gave the same to Hazrat Zayd bin Thabit when Caliph Hazrat Uthman رضي الله عنه appointed his team to make copies of "Mushaf-i-Hafsa" in about 650 AD. She lived a long life as widow and died in 665 AD/45AH and was buried in the grave yard of Jannat al Baqi' in Madina. She bore no children from her two marriages.

(b) Marriage is a sacred institute in Islam. It is the basis of a healthy family life in a Muslim community. Islam has defined duties and rights of both husband and wife. The Quran says:

"And women shall have rights similar to them (men) according to what is equitable but men have a degree of advantage over them."
(2:228, al-Baqarah)

Since men have certain 'advantage' over their wives, this puts some additional burden of responsibility on them. They are required to act as "maintainers of women" (4:3, al-Nisa) but this does not empower them to mistreat their wives because their wives are mothers of their children and the Prophet ﷺ defined the status of mothers in these words,

"Paradise lies beneath the feet of mothers".

Therefore, a husband who treats his wife well, indeed, teaches a lesson to his children to respect their mothers. Kind treatment of wives also proves the successful revolution brought by Islam in a society where women were treated as sub-human creatures. A true Muslim husband needs to remember that a competition with others in worldly achievements is less important than maintaining a healthy environment at home by fulfilling his responsibilities

towards his wife. The Prophet ﷺ set glorious example by treating all his wives in a kind way. Though they were all ready to serve him, he would mend his garments and shoes himself. Muslim husbands should, therefore, be kind towards their wives in order to guarantee success in both the worlds.

Question 4

- (a) Write about the lives of any two of the following wives of the Prophet, Sawda bint Zama'a, Aisha bint Abu Bakr, Hafsa bint 'Umar and Umm Salama. [10]
- (b) What can the life of any one of these wives teach Muslims about marriage? [4]

Suggested Answer:

(a) Hazrat Sawda bint Zama'a:

Hazrat Sawda was the second wife of the Prophet ﷺ (according to some, she was his third wife) whom he married in 620, a little after the death of Hazrat Khadija. She had first married Sakran bin Amr and had one son from him. Both were among the early converts and had migrated to Abyssinia. On their return, Sakran died and Hazrat Sawda became a widow at the age of 30. Being the only convert in her family, she did not have any supporter or

custodian. The Prophet ﷺ, therefore, proposed her as he, too, had young children without a mother. Thus, this marriage was a mix of compassion for an unsupported early convert, and expediency. She dedicated herself to the Prophet ﷺ and his children. The Prophet ﷺ was 50 at that time.

She lived as a devoted and pious wife in Makka and Madina. When the Prophet ﷺ married Hazrat Ayesha he had to divide time equally among his wives in accordance with the Quranic command of doing justice with all wives:

"Marry women of your choice, two or three or four; but if you fear you shall not be able to deal justly, then only one" (4:3, al-Nisa).

On this, Hazrat Sawda willingly sacrificed her share of time for Hazrat Ayesha. She also welcomed other wives of the Prophet ﷺ as they were added to his

life. She was humble, polite and caring. The Prophet ﷺ referred to her as the most charitable and generous of his wives. After the demise of the Prophet ﷺ, she followed his directive that his widows were to remain in retirement. So, she did not leave her house even for the pilgrimage till her death. She remained busy in prayer and other acts of piety till her death in 644 AD/23 AH. She was buried in the cemetery of Jannat al Baqi'.

Hazrat Aisha bint Abu Bakr:

Aisha, daughter of Abu Bakr, was married to the Prophet ﷺ at a very young age. She was the only virgin wife of the Prophet ﷺ, getting married when she was hardly 10 years old. However, their marital relations were established only after she had attained puberty in Madina. In 2AH/624 AD, she began to live in the Prophet's ﷺ house, where he would sometimes give her company while she was playing with her toys.

Aisha had a good influence on the Prophet ﷺ who had been sad after the loss of his most favourite wife, Khadija. Eventually, Aisha began to surpass the other wives in terms of closeness to the Prophet ﷺ. According to traditions, second wife of the Prophet ﷺ. Sawda bint Zama'a, had sacrificed her share of time for Aisha after the Prophet ﷺ began to divide time equally for his wives.

Aisha was scandalised by the leader of the hypocrites, Abdullah bin Ubbay.

Once she was accompanying the Prophet ﷺ on an expedition and got lost when she was busy in search of her lost necklaze. She was escorted to Medina by a handsome young man who had accidentally spotted her while she sat with a worried look in the desert. The incident was exaggerated by Abdullah bin Ubayy and sowed seeds of doubts in the Prophet's ﷺ mind. However, there was no evidence against Aisha's conduct. Finally, divine intervention resolved the issue in her favour when the Prophet ﷺ received verses related to slander / libel (false accusation of adultery against an innocent woman) of Sura 24 (al-Noor):

"Those who brought forward the lie are a body (hypocrites) among yourselves; think it not to be an evil to you, on the contrary it is good for you. To every man among them (will come punishment) of the sin that he earned, and to him who took on himself the lead among them, will be a chastisement grievous." (24:11-12, al-Nur).

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Hazrat Umm Salama:

Her real name was Hind bint Abu Umayya who belonged to the powerful tribe Banu Makhzum. She first married Abdullah bin Abdul Asad and both had a son Salama, hence her title Umm Salama. Both were among early Muslims and, as a result of growing persecutions, both emigrated to Abyssinia. Later they came back to Makka, and then migrated to Madina. In the battle of Uhud, Abdullah was fatally wounded and died some time after the battle. Umm Salama lived for some months as a widow with many children. So, when the Prophet ﷺ extended proposal of marriage, she was quite reluctant due to her age and many children, but eventually accepted it. The marriage took place in 626 AD/4 AH. She got devoted to worship and learning. She used to recite the Quran in a wonderful way. She reported about 378 traditions/ Ahadith on the authority of the Holy Prophet ﷺ, his daughter Fatima, and her husband Abu Salama (Abdullah). She, too, like other wives of the Prophet ﷺ, was known for her modesty, generosity and loyalty to the Prophet ﷺ. When the treaty of Hudaibiya was signed and many Muslims were sad for being asked to return to Madina she is reported to have advised the Prophet ﷺ for shaving his head and offering sacrifice. She outlived all wives of the Prophet ﷺ and died at the mature age of 84 in 680 AD/60AH. Hazrat Abu Huraira led her funeral prayer and she was buried in the historic grave yard of Jannat al Baqi' in Madina.

- (b) All wives of the Prophet ﷺ set glorious traditions regarding the institute of marriage. The Quran and Sunnah attach great importance to the marriage contract. According to a Hadith of Sahih Bukhari, the Prophet ﷺ said: *"Marriage is a sacred custom and whoever dislikes this way of life is not of me"*. Hazrat Sawda's behaviour as a loyal wife guides Muslim women in a variety of ways. She remained steadfast in prayer and fasting as well as in fulfilling all her domestic responsibilities. She played her role in taking care of the young children of the Prophet ﷺ while welcoming other wives of the Prophet ﷺ as they were added to his household. She never developed any envy about the other wives of the Prophet ﷺ and instead, readily gave up her turn in favour of Hazrat Ayesha. Muslim wives should look towards her example in case their husbands marry another woman. They should remember that the charms of this worldly living are nothing against the rewards in the Hereafter. Hazrat Sawda kept herself busy in God's worship following the Quranic command:

"O consorts of the Prophet ﷺ, you are not like any of the women And establish regular prayer and give the alms" (33:32, al-Ahzab).

This way, Hazrat Sawda acted as a model wife for all Muslim wives by acting as a pious woman, caring mother and sincerely devoted wife with the noble aim of keeping peace and tranquility at home.

Wives of the Prophet/Mothers of the Faithful

Hazrat Ramlah/Umm Habibah bint Abu Sufyan

She was the daughter of Abu Sufyan bin Harb, born in 589 AD. Her father was the chief of Banu 'Umayya and one of the chiefs of Makkah. She was known as Umm Habibah. She was married to 'Ubaydullah bin Jahsh. Together with her husband, Ubaydullah bin Jahsh, she accepted Islam. Abu Sufyan tried to bring both back to paganism, but failed. In the fifth year of prophethood/615 AD she with her husband migrated to Abyssinia. 'Ubaydullah bin Jahsh got converted to Christianity and soon died. After the completion of the waiting period/Iddah, the Prophet sent her the proposal of marriage while she was still in Abyssinia. She agreed and the Negus consummated her marriage with the Prophet as is reported in this Hadith, "The Negus married her to the Prophet and gave her a dower of four thousand Dirhams, on behalf of the Prophet and sent her to the Apostle of God with Shurahbil bin Hasana." (Abu Daud) She chose Hazrat Khalid bin Sa'id as her legal guardian (Wali). At the time of the marriage to the Prophet, Umm Habibah was 38 years old. The Negus also sent all thirty of the remaining immigrants back to Madinah.

She was a very kind, pious and considerate lady who helped the poor and the orphan. She reported 65 traditions/Ahadith. Her devotion to the Prophet was so great that when Abu Sufyan came to the Messenger of God in Madinah to have the treaty of Hudaibiyah renewed, he also went to visit her. However, when he went to sit on the Messenger of God's bed, she folded it up so that he could not sit on it and said, "It is the Apostle's carpet/bed and you are an impure polytheist; I do not want you to sit on it."

When Hazrat Uthman was besieged in his house during his Caliphate she took water for him but the rebels did not allow her to enter. She used perfume a few days after the death of her father just to show that a Muslim is not to mourn a dead more than three days. She died at the age of 73, in the year of 44-45 AH/664-665 AD, during the reign of her brother Mu'awiya. She was buried in Jannat ul Baqee next to other wives of the Prophet.

After the death of the Prophet ﷺ, she remained busy in learning and acts of worship. She was honoured to be the custodian of the original script of the Quran compiled during the caliphate of Hazrat Abu Bakr. Hazrat Umar had handed this script to her before his death, and, therefore, it became known as "Mushaf-i-Hafsa". Later, she gave the same to Hazrat Zayd bin Thabit when Caliph Uthman appointed his team to make copies of "Mushaf-i-Hafsa" in about 650 AD. She lived a long life as widow and died in 665 AD/45AH and was buried in the grave yard of Jannat al Baqi' in Madina. She bore no children from her two marriages.

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Hazrat Zaynab bint Khuzaymah

Hazrat Zaynab was born in 595 AD as the daughter of Khuzaymah bin Harith. She was given the name of Ummu-ul-Masakin (mother of the poor) since the Days of the Ignorance/Jahiliyyah on account of her generosity. She was first married to Tufail bin Harith but he died soon after the marriage. Then she married the brother of her husband, Ubaydah bin Harith who too died due to the fatal wounds he received in the Battle of Uhud, 625 AD. She lived a life of poverty but after some time the Prophet proposed to her out of consideration of her husband's services. She was 31 at the time of her marriage. The Prophet gave her a dower of 400 Dirhams or 12 ounces of gold.

She was known to be a very generous lady. Once a beggar came to her house and asked for some flour. She gave him the last of her own and went without food that night. The Prophet was moved by her compassion and said to his other wives, "If you have faith in God, He would provide for your sustenance, even as He does for the birds who leave their nests hungry in the morning but return full at night."

She died within a few months of her marriage. The Prophet offered her funeral prayer and buried her with his own hands. Her apartment was given to Hazrat Umm Salama when she was married to the Prophet.

Hazrat Safiya bint Huyayy

Her real name was Zaynab. Her father was Huyayy bin Akhtab, a chief of the Jewish tribe Banu al-Nadir who was one of the bitterest enemies of the Prophet. When her tribe was expelled from Madinah in 625 AD, her family settled in Khaybar. She was first married to Sallam bin Mahakm but was divorced. Her father and brother had joined the army of Allies of Makkah that attacked Madinah. Her father was among those executed by the Muslims after the Battle of Khandaq in 627 AD. Then she was married to Kenana bin al-Rabi. According to traditions, she is reported to have dreamed the moon falling into her lap. Kenana interpreted it as a desire to marry the Prophet and struck her in the face.

When Khaybar fell to the Muslims in the seventh year of Hijra, her husband was killed and she became a captive. She appealed to the Prophet who married her and, after her conversion, renamed her as Safiya. The other wives of the Holy Prophet were jealous of her because of her beauty and used to tease her because of her Jewish origin. However, she got along very well with Hazrat Fatima, the Prophet's daughter. Once the Prophet saw her crying; when he asked about it, she told him that Hazrat Hafsa had taunted her because of her Jewish origin. The Prophet consoled her and asked her to tell Hazrat Hafsa, "Harun is my father, Musa my uncle and Muhammad (PBUH) my husband".

It is reported that when the Prophet was on his death bed she could not bear his pain and she said, "O Prophet of Allah! I wish all your suffering come to me and you were relieved". The Prophet (S.A.W.) was grateful and said, "Safiya was a true companion". She was a pious and generous lady who gave most of her ornaments to the poor. She was fond of hearing the Prophet preach and attended his sermons. She sided with Hazrat Uthman in his political troubles, and provided him food and water during the days of his siege, in his house. She died in 50 AH during the reign of Mu'awiyah, and was buried in Janat-tul-Baqee, Madinah.

Hazrat Zaynab bint Jahsh

Hazrat Zaynab bint Jahsh was born in 590 AD to Jahsh and Umama who was a sister of the Prophet's father Hazrat Abdullah and so, she was a cousin of the Prophet. Hazrat Zaynab was first married to Hazrat Zayd bin Haritha, a freed slave and the adopted son of the Prophet. She and her brother were not inclined towards this marriage but bowed before the wishes of the Prophet. The marriage proved to be a failure and Hazrat Zayd divorced her. The Prophet married her after receiving the divine permission, "Then when Zayd had dissolved (his marriage) with her with the necessary (formality), We joined her in marriage to you, in order that (in future) there may be no difficulty to the Believers in (the matter of) marriage with the wives of their adopted sons when the latter have dissolved with the necessary (formality)." (33:37, al-Ahzab) This way the issue of marriage with the wife of an adopted son as well as the legal status of the adopted child was resolved. She received a dowry of 400 dirham. The Prophet gave a Walima feast after the wedding. Hazrat Zaynab used to boast before the wives of the Prophet, "You were given in marriage by your families, while I was married (to the Prophet) by Allah from over the seven Heavens."

Once the Prophet spent some longer time at her quarter and she cooked a special dish which smelt like Maghagir (a juice with a strong smell)/according to a tradition she had served the most type of honey to him. The Prophet liked it but the other wives found fault with its smell out of jealousy. On this the Prophet swore that he would not taste it again. Just then a divine revelation (Surah 66, al-Tahrim) came, addressing him, "O Prophet! Why do you ban on yourself something that God has made lawful to you?" (66:1)

Hazrat Zaynab was a very generous lady who was the only wife of the Prophet who refused to receive any help from any quarter after the death of the Prophet. Once, she was given 1200 dirham by Hazrat Umar but she gave all of it to the poor. She used to do needle work to meet her expenses. The Prophet said, "The longest handed (generous) of my wife shall be the first to join me in Paradise." (Bukhari) She reported 11 Ahadith. She was first of his wives who died after him at the age of 53 in 20 AH/641 AD during the reign of Hazrat Umar and was buried in Jannat-ul-Baqee, Madinah.

Hazrat Maimuna bint Harith

The Prophet's last marriage was with Hazrat Maimuna bint Harith in the 7 AH/629 AD in Sarif, about ten miles from Makkah when the Prophet was returning to Madinah after performing the Umrah under the Treaty of Hudaibiya. She was sister-in-law of Hazrat 'Abbas, the Prophet's uncle. Her real name was Barra and her first husband was Masud bin Amr. After he divorced her, she married Abu Raham, who soon died. The Prophet married her at the request Hazrat Abbas. She was a God-fearing lady, and her piety and humility were proverbial. She liberated many slaves and is said to have narrated seventy six traditions. She died in 51 AH/680-681 AD and was among the last of the Prophet's wives to die. She buried in Jannat-ul-Baqee, Madinah.

Hazrat Raihana bint Zayd

She belonged to the Jewish tribe of Banu al-Nadir but was married to a man of the Banu Quraiza tribe. She was among the captives after the Battle of Khandaq, and the men of her tribe were executed. She was a staunch Jew and initially reluctant to embrace Islam. However, after some time, she became a Muslim and the Prophet set her free, and then married her. She died in the lifetime of the Prophet and was buried in Jannat ul Baqee, Madinah.

Hazrat Juwayriyyah bint Harith

Her real name was Barra and her father was the chief of Banu Mustaliq. Juwayriyyah was married to Musafi son of Safwan who was killed in a battle. After the battle with Banu Mustaliq in the 5 AH/627 AD Juwayriyyah became a captive along with the others. All captives were divided among the warriors and Juwayriyyah fell to the lot of a citizen who demanded nine Mithqals/Uqiyya of gold as her ransom. She addressed the Prophet, "O Messenger of God! I am Juwayriyyah bint al-Harith, the leader of his people. You are not oblivious of what had happened to me. So, I fell in the share of Thabit bin Qays and I agreed with him to ransom myself with nine Uqiya. So, help me to free myself." The Prophet replied, "Do you want what is better than that?" On her enquiry the Prophet said, "I will pay on your behalf and marry you." She consented quickly. According to another saying her father approached the Prophet, who married her and paid the ransom. Hazrat Ayesha described the occasion as, "The people then heard that the Apostle of God had married Juwayriyyah. They released the captives in their possession and set them free and said: they are the relatives of the Apostle of God by marriage. We did not see any woman greater than Juwayriyyah who brought blessings to her people. One hundred families of Banu al-Mustaliq were set free on account of her." (Abu Daud) After the marriage her name was changed to Juwayriyyah.

She was a very pious lady and a devout Muslim who was known for her long prayers and constant fasts. She studied the Quran and other religious books. Hazrat Ayesha taught her the reading of the Quran. God's Apostle came out from (her apartment) in the morning as she was busy in observing her dawn prayer in her place of worship. He came back in the forenoon and she was still sitting there. He (the Prophet) said to her, "You have been in the same seat since I left you." She said, "Yes." (Muslim)

She died at the age of 65 in the year 50 AH/670 AD and was buried in Jana-tul-Baqee.

Hazrat Maria Qibtiya/Mary the Copt

When the Prophet sent a letter to the Archbishop of Alexandria (Egypt), he refused politely but sent a horse named Duldul and two slave girls including Hazrat Maria. She did not live in the vicinity of the Prophet's Mosque, but a garden house was built for her in upper Madinah. She was the mother of the last child of the Prophet, Ibrahim, the Holy Prophet's son, who died in infancy. Hazrat Abd Rahman bin 'Awf was sitting with the Prophet when he received the death news. The Prophet was deeply aggrieved and Hazrat Abd Rahman bin 'Awf offered the Prophet his shoulder to rest his head on

She was a pious lady. Both, Hazrat Abu Bakr and Hazrat Umar, held her in great esteem and after her death, her pension continued to be given to her relatives. She died five years after the Prophet in 16 AH/637 AD and was buried in Jana-tul-Baqee, Madinah.