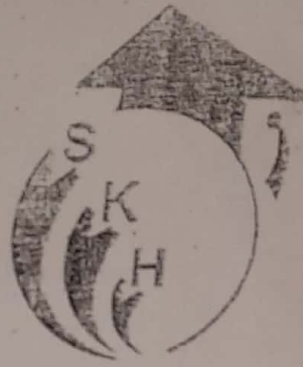


# ISLAMIA T



Sir Khurram Hussain

Teacher: A child's third parent.

**INCLUSIVE O LEVEL ISLAMIYA**

The only book you need to prepare

## The Review Book One

(For 2058/01)



Islamiat with SKH

0300-2547099

sir.khurrainhussain@gmail.com

Page-582

# TABLE OF CONTENTS

## The First Muslim Community

### The Quranic Passages

Allah in Himself

Allah's relation with the created world

Allah's relation with His Messengers

Rather

..... 1-3

..... 3-5

..... 6-8

### The History & Importance of Quran

Types of Quranic verses

Tafsir

Compilation of Quran

Revelation from 610-632 A.D.

Sources of Islamic Law

Themes of Quran

Revise

..... 9

..... 10

..... 11

..... 12

..... 13-18

..... 18-20

### The Biography of Prophet Mohammad (PBUH)

Life in Makkah - Revise

Life in Madinah - Revise

His relation with others - Read

..... 21-34

..... 34-49

..... 49-58

### The First Muslim Community

The Ten Blessed Companions - 1-4 - Revise

The Mothers of the Faithful - 1-4

The Descendants of Prophet (PBUH) - Revise

The Scribes of Divine Revelations - Learn

The Emigrants and the Helpers - Revise

The Important Personalities - Read

..... 59-66

..... 66-72

..... 72-79

..... 79-80

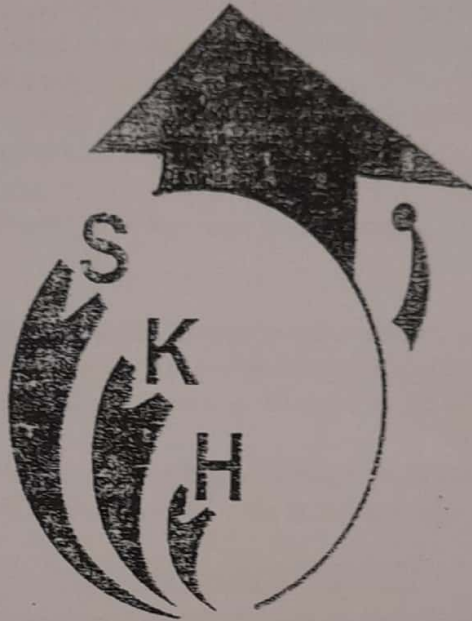
..... 81-82

..... 82-85



5

THE SELECTED  
PASSAGES OF OUR'AN



**Sir Khurram Hussain**

Teacher: A child's third parent.

1. Surah Bagarah (2:255)

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.

a)

Theme:

- The main theme of the passage is Allah in Himself.
- It particularly mentions about Allah's Supreme Knowledge and Supreme Authority.
- Allah has the knowledge of all times; past, present and future.
- His knowledge is beyond human comprehension and reach.
- He has the knowledge of obvious and hidden both. Sir Khurram Hussain: 0300-2887099
- "It is He who knows what is open in speech and what you hide (in your hearts)". (21:110)
- He also has Supreme Authority as He owns all in the universe.
- The size of throne symbolizes it to be maximum & unchallenging.

b)

Significance:

- It strengthens our belief in His Supreme Knowledge and Authority.
- The phrase 'His are all things' helps to negate pantheism who believe everything is God.
- 'Al-Qayyum' helps to learn difference between Allah and us. He being perfect in life and activities unlike us.
- Learning that only He possesses the knowledge of all times convinces us to decline foretellers.
- Learning that His throne is the most extended make us to turn to Him alone in all circumstances.

2. Surah Anam (6:101-103)

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

a)

Theme:

- The main theme of this passage is Allah in Himself.
- It particularly mentions His Lordship and Singularity.
- He created the entire universe alone: "To Him belong all that is in the heaven and on earth, For verily Allah- He is free of all wants, worthy of praises." (Al-Hajj 22:64)
- He also controls the entire universe alone as He possesses the knowledge of all He created.
- So praises and worshipping are for Him alone.
- When He has made and controlled it alone, He doesn't need support of a son or any associate.
- He is also unique as He is invisible to physical eye & imperceptible to the senses.

b)

Significance:

- He being the owner of primal origin helps us to decline atheism.
- It also helps to decline Christianity as Allah doesn't have a wife.
- The term 'Latif' (اللطيف) enables us to understand that He can't be seen but He can be felt by His signs. Sir Khurram Hussain: 0300-2887099
- The term 'Khabir' (الخبير) strengthens our belief in His Supreme Knowledge & helps to decline foretellers.



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

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.

a)  
Theme:

- The main theme of this passage is Allah in Himself.
- It particularly mentions His Lordship and unity in worshipping.
- The signs of His lordship are stated which include day, night, sun and moon.
- These signs are shown to bring our attention to Allah. Sir Khurram Hussain: 0300-2887099
- Observing these signs grow our belief stronger in His Lordship.
- It teaches not to praise & worship the creations (signs) but to praise & worship the Creator i.e. Allah.
- Our submission to the creations or creator will cause benefit or loss to us. However, His Glory will remain unaffected and supreme.
- "... but if any deny faith, Allah stands not in need of any of His creatures." (3:97)

b)  
Significance:

- It helps us to find out the way to recognize His Lordship i.e. by noticing & pondering over His signs.
- His signs are opposite to each other but are made to serve us. Sun is made to bring day which offers us time to work. Similarly, Moon is made to bring night for our rest.
- These signs are to be used not to be praised or worshipped.
- The term 'Asjudu' اسجدوا that is translated as Adore helps us to learn that we are required to praise and worship Him with the feelings of adoration i.e. respect and love.

### 4. Surah Shura (42:4-5)

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.

a)  
Theme:

- The main theme of this passage is Allah in Himself.
- It particularly mentions His status, Glory and Mercy.
- It tells us that Allah is higher and nobler than the Heavens and the Angels.
- His Glory is so intense that heavens can't bear its burden and can get burst. They don't burst due to His Mercy.
- Mercy is His most prior attribute. "... But My mercy extends to all things ..." (7:156)
- He has appointed angels to call His Mercy in order to withhold His wrath upon His creations.

b)  
Significance:

- The terms 'Al-Alliyul' (العلي) & 'Al-Azim' (العظيم) helps us to evaluate that His height and nobility are beyond our imagination. Sir Khurram Hussain: 0300-2887099
- Noticing our inability to imagine and comprehend His height and nobility develop humility in us.
- Understanding the intensity of His Glory creates fear of His Wrath in our heart.
- It helps us to evaluate that one of the biggest reasons of our existence is His Mercy.
- His Mercy also motivates us to seek His forgiveness in order to prevent His Wrath.



### 5. Surah Ikhlas (112:1-4)

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.

a)

Theme:

- The main theme of this passage is Allah in Himself.
- It particularly mentions His existence.
- He does exist and He is a personality not a philosophy.
- He is one in existence and He is the only existing God. "And your God is One God....." (2:163)
- In His existence, He has neither an associate nor a partner.
- Further ahead, He is also incomparable in His existence as He is the one of His kind.

Sir Khurram Hussain: 0300-2887099

b)

Significance:

- The four merits of Lordship, One, Immortal, Single and Incomparable, helps us to recognize God.
- It convinces us that the God we follow is the only true God that exists.
- It motivates us to submit to Him alone and to turn to Him alone in all circumstances.
- This helps to develop piety and righteousness and creates fear of Allah alone.
- It helps to decline wrong ideologies about God like Christianity, Judaism, Atheism, and Polytheism.

### 6. Surah Fatiha (1:1-7)

1. In the name of Allah, most gracious, most merciful; 2. Praise be to Allah, the cherisher and sustainer of the worlds; 3. Most gracious, most merciful; 4. Master of the day of judgment; 5. You we worship, and your aid we seek; 6. Show us the straight way; 7. The way of those to whom You have given your grace, not those who earn your anger, nor those who go astray.

a)

Theme:

- The main theme of this passage is Allah's relation with the created world.
- It mainly stresses on the relation of Allah with man that Allah is man's Guide.
- It is also known as 'Surat-ul-Dua' as it mentions the format of praying.
- For prayer (supplication), it teaches to praise Allah, to show complete submission and humility to Him followed by the prayer itself.
- It teaches to submit our prayers and praises to Him alone because He is the only worthy of all praises and worships. "Allah is He (that is) free of all wants, worthy of all praise" (31:26) Al Luqman
- We pray before Him for our inner education and guidance to righteousness.
- We also pray before Him for showing gratitude of blessings He has provided us with.

Sir Khurram Hussain: 0300-2887099

b)

Significance:

- The phrase 'Master of the Day of Judgment' reminds us about Day of Judgment.
- It also strengthens our belief on the attribute of Allah being our only Judge on the final day.
- The term 'Sirat ul Mustakim' (الصراط المستقيم) enables us to understand the most vital prayer i.e. to pray for righteousness and to pray to be consistent on it.
- We analyze that we can't attain righteousness without His guidance.
- Repetition of His Graciousness motivates us to seek His forgiveness and to be righteous.



### 7. Surah Baqarah (2:21-22)

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.

a)  
Theme:

- The main theme of this passage is Allah's relation with the created world.
- It particularly mentions that Allah is man's Lord i.e. Creator and Sustainer.
- He created the entire universe including the whole of mankind. *"It is He who has created for you all things that are on earth; then He turned to the heaven & made them into seven firmaments ...."*
- He also made arrangements for man's sustenance. He sent rain from the sky on land that brings out food for man's physical nourishment.
- For His blessings, man must praise and worship Him alone without setting up partners against Him.

b)  
Significance:

- It helps us to realize His spiritual nourishment for us i.e. His guidance.
- Earth, sky, rain and fruit are also used as metaphor for spiritual sustenance.
- From above the heavens He sent revelation for man to guide man's conduct as per His will.
- In revelation i.e. Quran, he mentions consequences of previous nations to guide us.
- Those who accepted Him became successful and those who refused Him received His Wrath. The nation of Hazrat Nuh (A.S) and Hazrat Hud (A.S) are evident to this.
- The term 'A'budu' (اعبدوا) which is translated as Adore helps us to understand that how to show gratitude to Him for His blessings of creating and nurturing us.
- This is to by praising and worshipping Him with the feelings of great reverence, respect and love.

### 8. Surah Alaq (96:1-5)

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.

a)  
Theme:

- The main theme of this passage is Allah's relation with the created world.
- It particularly mentions that Allah is man's Creator and Teacher.
- Creation of man is through the insignificant drop of germ cell.
- It is only in His power to create man with such sophisticated process.
- He is also man's teacher and provided him with the knowledge of everything.
- *"He taught Adam the names of all things ...." (2:31) Al- Baqarah*
- He has bestowed man with the knowledge of physical and spiritual worlds both i.e. the knowledge of the seen and the unseen.

Sir Khurram Hussain: 0300-2887099

b)  
Significance:

- It reminds us about our superiority on the basis of knowledge given to us.
- It helps us to realize that whatever we are is just because of the will and power of Allah.
- Pondering over the process of our creation by the germ cell develops humility in our character.
- The term 'Qara' (اقرأ) in this passage gives dual meanings; gaining and spreading knowledge. It enables us to understand the duty of gaining and spreading the knowledge of religion given to us. We realize that in order to show gratitude for His blessings of creating and teaching us, we need to offer this duty.





### 9. Surah Zilzal (99:1-8)

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.

a)

Theme:

- The main theme of this passage is Allah's relation with the created world.
- It particularly mentions that Allah is man's Judge.
- It mentions the damages of the last day with reference the disastrous earthquakes on the last day.
- Everything will be destructed including man due to these earthquakes.
- The dead then will be resurrected and will proceed to the plain of Arafat for final hearing in groups.
- Allah will be the sole Judge there to judge man's previous life.
- "..... to Him do all questions go back (for decision)" (3:109) Al-i'Imran
- Every minor and major deed will be weighed and rewarded by Him.

b)

Significance:

- It strengthens our belief on the Judgment Day & also on the attribute of Allah being the only Judge.
- The term 'Inspiration' which means the order of Allah, convinces us that the last day is in knowledge and power of Allah alone.
- The phrase 'throws up her burdens' reminds us about our accountability on the final day.
- It motivates us to do the righteous deeds and prevents us from the evil deeds.
- The word 'Zarra' (ذَرَّةٌ) makes us conscious of deeds to evaluate.
- It helps us to value every, small or big, virtuous deed and to avoid every minor and major sin.

### 10. Surah Nas (114: 1-6)

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.

a)

Theme:

- The main theme of this passage is Allah's relation with the created world.
- It particularly mentions that Allah is man's Protector.
- It is the 2<sup>nd</sup> of Al-Muwadhatain & mentions the necessity of protection against internal forms of evil.
- His threefold relation with man justifies that He is the best protector against internal evil, Whisperer.
- He is the Creator and Sustainer who provides everything including protection.
- "Say I seek refuge with the Lord of the Dawn" (113:1) Al-Falaq
- He has the maximum authority by being the King of kings.
- He is the one man praises, worships and turns to seek aid and protection.
- He is the one to whom all are accountable.
- So only His help must be sought from the sophisticated enemy – internal evils.

Sir Khurram Hussain: 0300-2887099

b)

Significance:

- The term Waswas (وَسْوَاسٌ) helps us to learn about the internal enemy i.e. whisperer who whispers evil suggestion in our heart.
- Whisperer are of three categories; Satan, Satan's partner man or jinn and man's evil temptations.
- Repetition of His titles convinces us that He is the safest refuge from the Whisperer.
- Recitation of the passage brings sense of comfort for us of being protected by Allah.



## 11. Surah Baqarah (2:30-37)

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

a)

Theme:

- The main theme of this passage is Allah's relation with His Messenger i.e. Hazrat Adam (A.S).
- It particularly mentions that Allah is his creator and the one who gave him superiority.
- Hazrat Adam was given superiority due to Knowledge.
- This is because knowledge has superiority over worship as knowledge is the attribute of Allah worshipping is not. *"From Allah verily nothing is hidden on earth or in the heavens". (3:5)*
- Another reason of his superiority is the grant of free will to him.
- To examine free will he was given emotions which were tempted by the enemy Satan.
- He was directed to seek Allah's mercy when he and his wife used free will and emotions wrongly.

b)

Significance:

- It reminds us about our superiority on the basis of knowledge and free will given to us.
- The phrase 'He taught Adam the names of all things' mean the knowledge of feelings and love.
- It helps us to realize that emotions can take us to the highest or drag us to the lowest levels.
- The difference between Iblis (desperate) and Satan (enemy) helps us to recognize our enemy and to learn the reason of his enmity.
- Allah's mercy motivates us to repent before Him if we make mistakes following will and emotions.

## 12. Surah Anaam (6: 75-79)

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.

a)

Theme:

- The main theme of this passage is Allah's relation with His Messenger i.e. Hazrat Ibrahim (A.S).
- It particularly mentions that Allah is his Guide.
- It mentions quest of Hazrat Ibrahim for His true Lord.
- He was born in idol worshipping family but he rejected idolatry which never attracted him.

Sir Khurram Hussain: 0300-2887089



- Since he dwelled with Chaldeans who worshipped celestial bodies so he searched his true Lord among the celestial bodies; Stars, Moon and Sun.
- While observing Allah guided him to the spiritual world behind the physical world.
- Thus, he recognized his true lord as the one who is the Creator of these bodies and everything else.
- "Behold! His Lord said to him *"Bow (your will to Me). He said "I bow (my will) to the Lord and Cherisher of the universe".* (2:131) Al-Baqarah

5)

#### Significance:

- It strengthens our belief that Allah always guides His believers through His signs.
- We realize that His signs i.e. His creations are made to serve us and to connect us with Allah in order that we may recognize His existence and His Lordship.
- It helps us to realize that Allah can be seen and felt by only the enlightened eye and spirit.
- Hazrat Ibrahim (A.S)'s statement 'This is my Lord' is in negative tone as is this my Lord? It doesn't refer as he accepted objects as his Lord. Sir Khurram Hussain: 0300-2887099
- It strengthens our belief that Messengers of Allah never worshipped any other deity except Allah.

### 13. Surah Maidah (5:110)

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.'

3)

#### Theme:

- The main theme of this passage is Allah's relation with His Messenger i.e. Hazrat Isa (A.S).
- It particularly mentions that Allah is his Protector and the one who gave him prophetic powers.
- The Scene of Day of Judgment is highlighted when Allah will recount His favors to Hazrat Isa (A.S) and Hazrat Maryam (A.S).
- Allah's favors to Hazrat Mariam include the miraculous birth of Hazrat Isa (A.S), giving her glad tidings of this birth and assuring the miracle and preservation of her chastity.
- Allah's favors to Hazrat Isa (A.S)
- Allah's favors to Hazrat Isa (A.S) include the miracles provided to him; speaking eloquently in all ages, knowledge of Torah & Injil, creation of Bat, curing incurable diseases & raising the dead.
- "He gave Jesus, the son of Mary, clear (signs) and strengthened him with the Holy Spirit ....."
- Another favor is to protect Hazrat Isa (A.S) from the Israelis who attempted to crucify him.
- It teaches that the Prophetic powers and protection are from Allah alone.

b)

#### Significance:

- It strengthens our belief in Supreme will and power of Allah.
- The repeated phrase 'By My Leave' ( *بِإِذْنِي* ) ensures us that all happenings in our life and in our surroundings are by the Supreme will of Allah.
- It helps us to realize that we need not to worship those who performed miracles, rather we must worship the one who provided them miracles i.e. Allah alone.
- Discussion of the scene of the Day of Judgment reminds us about the inquiry of Allah when He will recall His blessings upon us especially time, materials and youth.
- Evaluating the making of the Bat helps us to realize that Allah is the best and unique creator.



#### 14. Surah Duha (93: 1-11)

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

a)

Theme:

- The main theme of this passage is Allah's relation with His Messenger i.e. Mohammad (PBUH).
- It particularly mentions that Allah is his Consoler.
- It mentions about the consolation of Allah for Prophet (PBUH) on Prophet (PBUH)'s his grievance due to break in revelation.
- Allah is consoling Mohammad (PBUH) first by taking the oath of Day and Night ensuring him that Allah never left him.
- Furthermore, Allah ensures this by recalling him the support from the past; when Allah offered him shelter, financial independence and guidance.
- To fill his heart with joy, Allah is giving him the glad tiding of becoming the master of Makkah.
- Allah is also promising better rewards in the life hereafter.
- "Verily We have granted you the fount of Abundance" (108:1) Al-Kautahr
- Allah is also providing him duty of sharing shelter, finance and guidance to show gratitude of these.

Sir Khurrām Hussain: 0300-2887099

(b)

Significance:

- It strengthens our belief that Allah always helps and consoles His believers in adversity.
- It enables us to understand that the reason of adversity in our life is His Hikmah i.e. wisdom.
- It convinces us to ask and wait for His help with patience by trusting His wisdom.
- It helps us to realize His blessings of shelter, finance and guidance for us either.
- These blessings fill our heart with gratitude for Him and help us to forget the lacking in our life.
- It enables us to understand how to show gratitude for His blessings upon us i.e. by sharing them.

#### 15. Surah Kausar (108: 1-3)

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

a)

Theme:

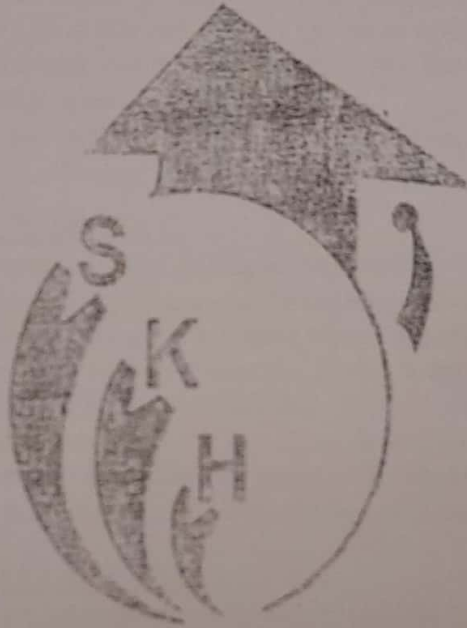
- The main theme of this passage is Allah's relation with His Messenger i.e. Mohammad (PBUH).
- It particularly mentions that Allah is his Consoler.
- It was revealed to console Mohammad (PBUH) after his second son's death.
- Allah is consoling him by giving glad tiding of greater reward i.e. the fount of heaven.
- He is consoling by reminding him already possessed blessings; prophethood and revelations.
- He is also consoling him by assuring revenge from his enemies.
- In return of these, Mohammad (PBUH) has been given responsibility of thanksgiving and sacrifice.
- "Say truly my prayer & my service of sacrifice, my life and my death are (all) for Allah, the Cherisher of the worlds". (6:162) Al-Anaam.

b)

Significance:

- It strengthens our belief that Allah always helps and consoles His believers in adversity.
- It convinces us to ask and wait for His help with patience by trusting His wisdom.
- The term Kautahr (الكوتر) helps us to realize His blessings for us i.e. guidance from Quran & Hadith.
- The term Nahar (النحر) guides us to show gratitude for these blessings by slaughtering camel.

THE HISTORY &  
IMPORTANCE OF QUR'AN



**Sir Khurram Hussain**

Teacher: A child's third parent.



## NAASIKH & MANSUKH

- Q (a) What do Naasikh & Mansukh mean? Give also two examples how one verse cancels the other [10]

### PARAGRAPH # 1 (NASAKH & ITS TYPES)

- Naasikh and Mansukh are derived from Nasakha which means to replace.
- Naasikh means replacing & Mansukh means the replaced.
- Connected with verses of Quran as it allowed things first then disallowed them.
- Thus, verses replaced are called Mansukh verses, and replacing one's are Naasikh.
- "We do not abrogate any of Our verses of the Qur'an or cause it to be forgotten except that We substitute it with something better or similar; don't you know that Allah has full power over everything" (2:106) Al-Baqarah.
- Nasakha is of three types – Nasakh ul Hukam, Nasakh ul Tilawat & Nasakh ul Hukam wal Tilawat.
- Following are examples of Naasikh and Mansukh verses.

### PARAGRAPH # 2 (EXAMPLE # 1):

- First one is with reference to Idda i.e. waiting period of woman.
- The Quran says in 2:240: "Those of you who die and leaves wives (i.e. widows) should bequeath for their wives, a year's maintenance and residence without turning them out, but if they leave (their residence) there is no blame on you for what they do with themselves..." 2:240 (Al-Baqarah)
- As per this order duration of Idda period was 1 year.
- The order was cancelled verse 2:234: "If any of you die and leave widows behind, they shall wait concerning themselves four months and ten days....." 2:234 (Al-Baqarah)
- Therefore, after this verse duration of idda period of women became 4 months and ten days

### PARAGRAPH # 3 (EXAMPLE # 2):

- Another example of abrogation pertains to the orders of wine and drinking.
- First orders were in 2:219 which says: "They ask you about drinking and gambling. Tell them: 'There is a great sin in both although they may have some benefit for men; but the sin is greater than the benefit' 2:219 (Al-Baqarah) Sir Khurram Hussain: 0300-2887099
- As per this order, drinking was allowed with precautionary measures.
- The order was cancelled by 5:90 which says: "O believers! Intoxicants and gambling (games of chance), dedication to stones (paying tribute to idols) and division by arrows (lottery) are the filthy works of Satan. Get away from them, so that you may prosper." (5:90) Al-Maida
- After this consuming wine became prohibited (Haram).

- Q (b) Briefly explain Muhakamat and Mutashabehat in Quran? [4]

- Muhakamat are verses with easy language.
- They can be understood by having only rational intellect and grip over Arabic language.
- For example "O ye who believe! When ye deal with each other, in transactions involving future obligations in a fixed period of time, reduce them to writing" (2:282) Al-Baqarah
- Mutashabehat are sophisticated verses.
- Other than rational intellect and grip over Arabic, explanations are needed to understand them.
- For example "Show us the straight way" (1:4) Al-Fatiha and "Your God is one God" (2:163)
- They also contain those words/verses which cannot be understood because they were not explained.
- Examples of such are unconnected verses at the beginning of chapters of Quran: Yasin, Hameem etc.



## TAFSIR OF QURAN

Q (a) What is meant by Tafsir and what are the sources used to explain the Quran? [10]

### PARAGRAPH # 1 (INTRODUCTION):

- Tafsir is derived from Arabic word Fasara which means to explain so Tafsir means explanation.
- Tafsir ul Quran means the explanation of Quran. Mufasssir is the one who explains Quran.
- Muhakamat verses can be understood without explanations but Mutashabehat verses can't be understood without their explanations i.e. Tafsir.
- Explanations of Quran can be found in Quran, Hadith, statements of companions and successors.

### PARAGRAPH # 2 (TAFSIR OF QURAN BY QURAN):

- It means explanation of Quranic verses by other verses.
- The unclear teachings of a verse are explained by other verses/verses in the same book.
- For example: "Then learnt Adam from his Lord words of inspiration....." (2:37) Al-Baqarah
- The term inspiration is elaborated in the following verse: "They (Adam and Eve) said: "Our Lord! We have wronged our own souls: If you do not forgive us and have Mercy on us, we shall certainly be of the losers." (7:23) Al-Aa'raf

### PARAGRAPH # 3 (TAFSIR OF QURAN BY HADITH):

- It means explanation of Quranic verses by Hadith or Sunnah of Mohammad (PBUH).
- The unclear teachings of concise Quranic verses are explained in Ahadith of Mohammad (PBUH).
- The Quran says: "Establish regular prayer and give poor-tax and bow down your heads with those who bow down" (2:43) Al-Baqarah
- Here the matter of prayer is not explained in this verse and in the rest of Quranic verses.
- Its elaborations are provided by Prophet (PBUH)'s Hadith.
- The Prophet (PBUH) said: "Pray as you have seen me praying"

### PARAGRAPH # 4 (TAFSIR OF QURAN BY STATEMENTS OF COMPANIONS):

- Companions were the direct students of Mohammad (PBUH). They learnt and understood Quran directly from Mohammad (PBUH).
- They were dedicated to learn Quran. Malik reported: "Ibn e Umar learnt Surah Baqarah in 8 years"
- Thus, looking into their dedication, hard work and their venerated status, their explanations are counted as reliable after explanations of Quran by Quran and Ahadith.

### PARAGRAPH # 5 (TAFSIR OF QURAN BY SUCCESSORS OF COMPANIONS):

- Successors were the direct students of companions.
- If their or anyone's Tafsir conflicts with Quran, hadith or companions' statements, it will be nullified.
- If it is harmonious with Quran, hadith or statements of companions, it will be considered reliable.

Q (b) What are the qualities that must be possessed by commentator/interpreter of Quran? [4]

- To comment on Quran a person must be sane, adult, fit & pious Muslim and a scholarly person.
- He has to have knowledge of different sciences of Quran.
- These include knowledge of Hadith, Naasikh & Mansukh verses and reasons of revelation.
- Other sciences include knowledge of Arabic lexicography (different meanings of one word), Knowledge of Arabic syntax and grammar, knowledge of metaphorical meanings & root of a word.



## COMPILATION OF QURAN

(a) Trace the main stages in the compilation of the Quran

[10]

### PARAGRAPH # 1 (DURING PROPHET (PBUH)'S LIFETIME)

- Revelations were traced on Prophet (PBUH)'s heart on receiving.
- He dictated them to his companions.
- Companions memorized them (Huffaz)
- Other companions wrote them down. (Scribes)
- They wrote them on different pieces like stones, bones, leaves and animal skins etc.

### PARAGRAPH # 2 (UNDER THE RULE OF HAZRAT ABU BAKR (RZ))

- With the death of Prophet (PBUH) process of revelation had been stopped.
- Muslims lost many memorizers in a battle against Musaylima, the false prophet.
- Hazrat Umar (R.) suggested the caliph Abu Bakr (RZ) to compile Quran.
- The caliph was reluctant first.
- Hazrat Umar (RZ) pressed the idea until the caliph became convinced.
- Hazrat Abu Bakr (RZ) appointed Hazrat Zaid bin Thabit (RZ), a chief scribe, to compile Quran.
- Hazrat Zaid (RZ) said: "If he had been asked to remove a mountain from its original site, and place it elsewhere, he would have considered it easier than the task of compiling the Holy Quran".
- Hazrat Zaid (RZ) collected pieces, checked them with his pieces, with his memory, with others memories and with consultation of senior companions.
- Compiled verses into a book called Mushaf and gave it to the Caliph.
- Copy transferred to the 2<sup>nd</sup> caliph then to Hazrat Hafsa. Later named as Mushaf e Hafsa.

### PARAGRAPH # 3 (UNDER THE RULE OF HAZRAT UTHMAN)

- Islamic empire expanded greatly under 2<sup>nd</sup> and 3<sup>rd</sup> caliph.
- Conflict of dialect was noticed by Anas bin Malik who reported that to the caliph, Hazrat Uthman.
- Hazrat Uthman, realizing the issue of Muslims unity, re-appointed Hazrat Zaid with 3 assistants.
- Hazrat Uthman (RZ) instructed to change the sequence and finalized the dialect unanimously.
- An authoritative copy was made in the dialect of Quraish and in a sequence recited by Prophet (PBUH) in Tarawih prayers i.e. from Al-Fatiha to Al-Nas.
- New copy was compared with Mushaf e Hafsa and given to the caliph.
- Caliph sent copies to Syria, Egypt, Jazira, Kufa, Basra etc.
- Old copies were ordered to burn.
- The Quran we use today is the same compiled under Hazrat Uthman (RZ).

Sir Khurram Hussain: 0300-2887099

Q (b) Write the use of Quran in Muslims daily lives?

[4]

- Where ever there are Muslims, there the Holy Quran is:
- *Read*, in morning assemblies, in prayers, before exam and at inaugurations.
- *Learned*, by heart, for prayers.
- *Thought about*, as a source of guidance, 1<sup>st</sup> source of Islamic law.
- *Used*, to earn God's pleasure and blessings, for protection in leather pouches.

Q (b) Explain why the first community of Muslims thought it was necessary to compile the Quran?

[4]

- To preserve Quran for the generations to come and to make it accessible for everyone.
- To maintain the unity of Muslims.
- To preserve its true meanings and to avoid its rival interpretations.



## REVELATION FROM 610 – 632 A.D

- Q (a) Describe how revelations came to the Holy Prophet (PBUH) between the years 610 and 632 AD. [10]

### PARAGRAPH # 1 (INTRODUCTION)

- Revelation is a swift notification executed secretly.
- Quran was sent down to Holy Prophet (PBUH) between the years 610 A.D to 632 A.D
- In these mostly Hazrat Jibrael brought revelations to him.

### PARAGRAPH # 2 (PROCESS)

- The Quran was not sent down in one incident, it was revealed to Prophet (PBUH) in 23 years.
- The process began from cave Hira in the night of power as the Quran states: *"We have indeed sent down this Message in the night of Power"* (97:1) Al-Qadr
- Different verses or complete Surah were revealed in different occasion.
- In next 23 years he received revelations in different occasions for different purposes.
- Orders of silent preaching in 1<sup>st</sup> year of prophethood by the verse of Al-Shuar'aa
- Orders of open preaching in 3<sup>rd</sup> year of prophethood by the verse of Al-Hijr.
- Orders to keep patience during persecution. Sir Khurram Hussain: 0300-2887099
- Orders to send Muslims towards Abyssinia by the verse of Al-Zumr.
- Revelations also came to console him like the verses of Al-Kautahar were sent for his consolation.
- They were sent to inform him about sinister plans of his enemies as he was informed about the plan of Quraish in Darul Nadwa to kill him.
- In Madinah he mainly received revelations on the subject of rules and regulation and obligations.
- Obligations; Zakat, Eidain, Fasting, Jihad, Hajj and change of Qiblah.
- Rules; laws of inheritance, women rights, drinking, gambling, interest etc.
- He was also provided with breaks in revelation for his health.
- The process continued till he received the following on the plain of Arafat: *"... This day have I perfected your religion for you, completed My favor upon you, and have chosen for you Islam as your religion..."* (5:3) Al-Maidah.

### PARAGRAPH # 3 (METHODS)

- Prophet (PBUH) received revelations by three different methods.
- Inspiration; neither agent nor sensory perceptions were involved, he received orders through dreams
- Behind the screen; no agent was involved but sensory perception of hearing came in play.
- It was the most difficult channel of receiving revelations for Prophet (PBUH). He perspire, intensity was exhibited by his facial expressions and his body weight increased.
- Via messenger; agent and sensory organs both were involved. Hazrat Jibrail came to deliver message

### PARAGRAPH # 4 (DIVISION)

- Revelations are divided into two categories.
- Makki Surah; revealed in Makkah, mostly addressed to believers, topics are mainly beliefs.
- Madni Surah; revealed in Madinah, addressed to Jews, Christians, hypocrites and non-believers also deals with rules and regulation and obligations.

- Q (b) What does the Prophet's first experience of revelation tell us about the nature of prophethood. [4]

- Prophethood was granted suddenly. (Discussion on angel's unalarmed visit)
- It left the recipient scared and confused. (Discussion on Prophet (PBUH)'s fear and confusions)
- Strange happenings & miracles were noticed at the time of grant of apostleship. (e.g. of Hazrat Isa)



(a) Trace the initial stages in the compilation of the Quran

### PARAGRAPH #1 (DURING PROPHET (PBUH)'S LIFETIME)

- Revelations were traced on Prophet (PBUH)'s heart on receiving.
- He dictated them to his companions.
- Companions memorized them (Huffaz)
- Other companions wrote them down. (Scribes)
- They wrote them on different places like stones, bones, leaves and animal skins etc.

### PARAGRAPH #2 (UNDER THE RULE OF HAZRAT ABU BAKR (RZ))

- With the death of Prophet (PBUH) process of revelation had been stopped.
- Muslims lost many memorizers in a battle against Musaylima, the false prophet.
- Hazrat Umar (R.) suggested the caliph Abu Bakr (RZ) to compile Quran.
- The caliph was reluctant first.
- Hazrat Umar (RZ) pressed the idea until the caliph became convinced.
- Hazrat Abu Bakr (RZ) appointed Hazrat Zaid bin Thabit (RZ), a chief scribe, to compile Quran.
- Hazrat Zaid (RZ) said: "If he had been asked to remove a mountain from its original site, and place it elsewhere, he would have considered it easier than the task of compiling the Holy Quran".
- Hazrat Zaid (RZ) collected pieces, checked them with his pieces, with his memory, with others memories and with consultation of senior companions.
- Compiled verses into a book called Mushaf and gave it to the Caliph.
- Copy transferred to the 2<sup>nd</sup> caliph then to Hazrat Hafsa. Later named as Mushaf e Hafsa.

### PARAGRAPH #3 (UNDER THE RULE OF HAZRAT UTHMAN)

- Islamic empire expanded greatly under 2<sup>nd</sup> and 3<sup>rd</sup> caliph.
- Conflict of dialect was noticed by Anas bin Malik who reported that to the caliph, Hazrat Uthman.
- Hazrat Uthman, realizing the issue of Muslims unity, re-appointed Hazrat Zaid with 3 assistants.
- Hazrat Uthman (RZ) instructed to change the sequence and finalized the dialect unanimously.
- An authoritative copy was made in the dialect of Quraish and in a sequence recited by Prophet (PBUH) in Tarawih prayers i.e. from Al-Fatiha to Al-Nas.
- New copy was compared with Mushaf e Hafsa and given to the caliph.
- Caliph sent copies to Syria, Egypt, Jazira, Kufa, Basra etc.
- Old copies were ordered to burn.
- The Quran we use today is the same compiled under Hazrat Uthman (RZ).

Sir Khurram Hussain: 0300-2887099

Q (b) Write the use of Quran in Muslims daily lives?

[4]

- Where ever there are Muslims, there the Holy Quran is:
- *Read*, in morning assemblies, in prayers, before exam and at inaugurations.
- *Learned*, by heart, for prayers.
- *Thought about*, as a source of guidance, 1<sup>st</sup> source of Islamic law.
- *Used*, to earn God's pleasure and blessings, for protection in leather pouches.

Q (b) Explain why the first community of Muslims thought it was necessary to compile the Quran?

[4]

- To preserve Quran for the generations to come and to make it accessible for everyone.
- To maintain the unity of Muslims.
- To preserve its true meanings and to avoid its rival interpretations.





## SOURCES OF ISLAMIC LAW

Q (a) Briefly describe the four main sources of legal thinking in Islam?

[10]

### PARAGRAPH # 1 (QURAN)

- The Quran is the major source of instruction and thinking. It is the first and primary source.
- First to consult in matters of confusion and for seeking guidance. The Quran states: *"This is the Book; in it is guidance sure without doubt for those who Fear Allah"* (2:2) Al Baqarah.
- It provides laws for all aspects of life; social, moral, ethical, religious and economical.
- Its laws are totally authentic and indestructible.
- Its laws cannot be challenged.

### PARAGRAPH # 2 (HADITH)

- The Hadith or Sunnah of Prophet (PBUH) is an authority next to Quran. It the primary source and 2<sup>nd</sup> source to consult for guidance. The Quran states: *"Whoso obeys Messenger obeys Allah"* (4:80)
- It extends the teachings of Quran when Quran states in brief. For example the matter of prayer.
- The Quran states: *"Offer prayer and give poor tax and bow down your heads with those who bow down."* (2:43), this verse is elaborated by the following hadith: *"Pray as you see me praying"*.
- It is also taken as an authority when Quran is silent; e.g. of method of eating, drinking, sleeping etc.
- The Sunnah and Quran always agree as Prophet (PBUH) did only what was ordered by Allah.

### PARAGRAPH # 3 (IJMA)

- It is a unanimous decision of whole Muslim Ummah on Islamic matter after the Prophet's death.
- It is recognized as the 3<sup>rd</sup> source of Islamic law. It is used when primary sources, Quran and Hadith, do not offer clear guidance.
- It is the secondary sources which is always dependant on Primary sources.
- It's permitted by Prophet (PBUH) in his hadith: *"My community will never agree upon an error"*.
- Some regards Ijma as the agreement of companions of Prophet (PBUH), others of the community of Madina, others of legal experts.

Sir Khurram Hussain: 0300-2887099

### PARAGRAPH # 4 (QIYAS)

- It is the comparison of the Known (Quran/Hadith) & the Unknown (new Question) to form new law.
- It is recognized as the 4<sup>th</sup> source of Islamic law. It is used when Quran, Hadith and Ijma do not offer clear guidance.
- It was permitted by Prophet (PBUH) to Muadh (RZ) when he (RZ) was going to govern Yemen.
- Surah Nisa verse # 3 also gives the permission of using analogy in new circumstances.
- Some Muslims distrust it because it involves a lot of individual opinion.

## EXAMPLES OF QURAN & HADITH

Q (a) Give two specific examples how the hadith have been used together with Quran in working out the Islamic law?

[10]

### PARAGRAPH # 1 (INTRODUCTION)

- Quran and Hadith are the two primary sources of Islamic law.
- Both of them are interlinked in establishing the laws of Islam.
- They are interlinked in a manner that when Quran mentions laws briefly, hadith elaborates them.
- Following are the few examples.



PARAGRAPH # 2 (FIRST EXAMPLE)

- The holy Quran at numerous places repeatedly asks believers to establish prayer regularly. It states: *"Establish regular prayer and give poor-tax and bow down your heads with those who bow down"*
- It doesn't mention method, timings, unit, conditions of prayer etc.
- *"There is no prayer for the one who does not recite the opening chapter of the Book (the Quran)"*
- The abovementioned Hadith elaborates Quran and mentions about the law of reciting Surah Fatiha in every unit of prayer. It also established a rule that prayer will become void without its recitation.

PARAGRAPH # 3 (SECOND EXAMPLE)

- Order of Zakat is given in various places of Quran. The Quran states: *"And (especially) those who establish regular prayer and practice regular charity and believe in Allah and in the Last Day: To them shall We soon give a great reward"* (4:162) Al-Nisa
- The Quran doesn't specify the time of Zakat.
- The Prophet (PBUH) said: *"No Zakat is payable on property until year passes over it"*
- Hence, hadith elaborates the teachings of Quran that Zakat tax is paid yearly.

OR

- Quran forbids the use of alcohol in the following words: *"O believers! Intoxicants and gambling (games of chance), dedication to stones (paying tribute to idols) and division by arrows (lottery) are the filthy works of Satan. Get away from them, so that you may prosper."* (5:90) Al-Maida
- It doesn't specify punishment of consuming alcohol.
- Hadith states: *"The Prophet beat a drunk with palm-leaf stalks and shoes"* (Bukhari)
- The punishment of beating the drunk with lashes is decided by the abovementioned Hadith.

IJMA - THE CONSENSUS

Q (b) How and in what circumstances it (Ijma) is used in Islamic legal thinking? [6]

- The Quran is a primary source of Islamic law.
- Its teachings are extended by the Prophet (PBUH)'s Sunnah.
- In some circumstances the Quran and Sunnah do not offer direct guidance.
- Agreement on a matter by all relevant authorities is looked for (of companions, people of Madina or legal experts).
- They will be guided by their knowledge and other sources.

Sir Khurram Hussain: 0300-2887099

Q (a) Identify the types of Ijma? [2]

- Ijma is of two types: General agreement of Muslims in matters of beliefs and specific agreement in matter of new laws.
- Agreement on newly introduced laws is extended into two categories.
- Ijma e Qawli in which the Ummah show agreement upon a legal matter by way of speech. Example of Hazrat Abu Bakr (RZ)'s election.
- Ijma e Amali in which the Ummah show agreement upon a legal matter by way of action. Example of 4 units (Sunnat-e-Mokad'a) of Zuhr prayers.

Q: Write importance of Ijma? [4]

- It sorts out the confusion in primary sources: Quran and Hadith.
- It makes the laws absolute and finalized.
- It maintains unity and peace among Muslims as they follow the similar practice.
- It benefits the future generations who do not need to do Ijma on matters already decided.



## EXAMPLES OF QURAN & IJMA

- Q (a) Give two specific examples that how Quran and Ijma are used together as the sources of legal thinking in Islam? [10]

### PARAGRAPH # 1 (RELATION B/W BOTH SOURCES):

- When Quran does not offer clear guidance Muslims seek guidance in Hadith.
- When Hadith also does not solve the matter then consensus is practiced.
- It is a unanimous decision of community on Islamic matter after the Prophet (PBUH)'s death.
- It is the 3<sup>rd</sup> and secondary source of Islamic law.
- Ijma is not practiced without primary sources as it only confirms what is unclear in primary sources.

### PARAGRAPH # 2 (EXAMPLE # 1):

- The Holy Quran in verse # 23 of Surah Nisa makes it impermissible to marry one's mothers or daughters. It says: "*Prohibited to you (For marriage) are: Your mothers, daughters.....*" (4:23)
- It clearly states that it is impermissible to marry one's biological mother, step mothers, biological daughters and step daughters.
- It doesn't clarify about the permission to marry grandmothers and granddaughters.
- By consensus it has been finalized that grandmother and granddaughter are included in the terms mothers and daughters, therefore marriage to grandmothers and granddaughters is also prohibited.

Sir Khurram Hussain: 0300-2887099

### PARAGRAPH # 3 (EXAMPLE # 2):

- The Quran says about the law of inheritance in Surah Baqarah: "*It is prescribed, when death approaches any of you, if he leaves any goods that he makes a bequest to parents and next of kin, according to reasonable usage; this is due from the Allah-fearing.*" (2:180)
- It is clear in this verse that after the son's death a share of his property will be given to his father.
- But it is unclear what if the father is also dead, who will receive his share?
- By consensus it has been agreed that in such situation the share of father will be given to grandfather since grandfather is like a father and can have father's place in his absence.

## EXAMPLES OF HADITH & IJMA

- Q (a) Give two specific examples that how Hadith and Ijma are used together as the sources of legal thinking in Islam? [10]

### PARAGRAPH # 1 (RELATIONS B/W BOTH SOURCES):

- When Quran does not offer clear guidance Muslims seek guidance in Hadith.
- When Hadith also does not solve the matter then consensus is practiced.
- It is a unanimous decision of community which is 3<sup>rd</sup> & secondary source of Islamic law.
- Ijma can not be practiced without Hadith in case Quran is silent as it only confirms what is not finalized in Hadith.

### PARAGRAPH # 2 (EXAMPLE # 1):

- An example of Hadith in relation with Ijma is about the selling of edible items. The Prophet said: "*Whosoever buys edible item cannot sell it until he has taken ownership thereof*".
- There is no confusion in the law itself, but the Sanad of hadith is Dhaili and Muslims were confused either to accept this law or keep it aside for economical affairs?



- By the practice of consensus it has been agreed upon that despite the doubt in authenticity of Hadith the hadith is unanimously accepted and it is to be followed for transactions of edible items.
- Hence, one cannot sell edible items without possessing them as per the law finalized by consensus.

### PARAGRAPH # 3 (EXAMPLE # 2):

- Another example of Hadith in relation with Ijma pertains to the miscarried fetus. The Prophet (PBUH) said: *"If in a miscarried fetus life is established by its movements, a funeral prayer should be offered for it, and it is entitled to its share of inheritance."* (Tirmidhi)
- A fetus begins to start showing movement and life signs at the age of four months.
- Hadith is clear about offering the funeral prayer of fetus miscarried at the age of four months or after.
- But it's unclear about the funeral prayer of a fetus which is miscarried before the age of four months.
- By consensus it has been agreed that funeral of a fetus that is miscarried before reaching the age of four months will not be offered and it will be simply buried after washing and wrapping in coffin.

## QIYAS - THE ANALOGY

- Q (b) In what circumstances do Muslims allow the use of Qiyas (analogy)? [4]
- The Quran and Hadith are the primary sources of Islamic law.
  - When they do not offer clear guidance the consensus of believers is allowed.
  - When even Ijma does not solve new matter Qiyas (analogy) is allowed.
  - This employs the method of comparing the unknown situation with the known to form new ruling.
  - It comes only when other sources do not offer clear and final guidance.

## EXAMPLES OF QURAN & QIYAS

- Q (a) Give two specific examples that how Quran and Qiyas are used together as the sources of legal thinking in Islam? [10]

### PARAGRAPH # 1 (RELATIONS B/W BOTH SOURCES):

- When Quran do not offer clear guidance Muslims seek guidance in Hadith or Ijma.
- When Hadith and Ijma also do not solve the matter then Qiyas (analogy) is practiced.
- It is a legal method of deducing new laws by comparing the known situation with the unknown using man's analytical approach. It is the 4th and secondary source of Islamic law.
- It is dependent on primary sources Quran/Hadith and cannot establish law without them.

### PARAGRAPH # 2 (EXAMPLE # 1):

- The Holy Quran in verse # 9 of Surah Jumma mentions about the sales transactions after the call to the prayers, it states: *"O ye who believe! When the call is proclaimed to prayer on Friday, haste earnestly to the Remembrance of Allah, and leave off business (and traffic): That is best for you if ye but knew!"* (62:9) [Asal]
- It forbids sales transactions after the call of Friday prayers. Sir Khurram Hussain: 0300-2887099
- But the new question is, is buying allowed after the call of Friday prayers? [Far]
- Scholars analyzed that selling is prohibited as it creates chances of loosing congregational prayer on Friday due to distraction. Same is with buying transactions after the call of Friday prayer [illa]
- Thus, buying transactions after the call of Friday prayers are also prohibited. [Hukam]

### PARAGRAPH # 3 (EXAMPLE # 2):

- The Holy Quran says about the use of wine: *"O believers! Intoxicants and gambling (games of chance), dedication to stones (paying tribute to idols) and division by arrows (lottery) are the filthy works of Satan. Get away from them, so that you may prosper"* (5:90). [Asal]
- It forbids the use of wine and drinking.



- It doesn't offer clear guidance about the use of Cocaine, L.S.D, and Marijuana etc? [Far]
- By analogy, scholars analyzed that wine is forbidden as it leads to losing consciousness and performing sins. Same is the impact of new powder drugs; Cocaine, L.S.D, Marijuana etc. [illa]
- Thus, on the basis of this cocaine, L.S.D and Marijuana are also prohibited. [Hukm]

## EXAMPLES OF HADITH & QIYAS

- Q (a) Give two specific examples that how Hadith and Qiyas are used together as the sources of legal thinking in Islam? [10]

### PARAGRAPH # 1 (RELATIONS B/W BOTH SOURCES) :

- When Quran does not offer clear guidance Muslims seek guidance in Hadith or Ijma.
- When Hadith and Ijma also do not solve the matter then Qiyas (analogy) is practiced.
- It is a legal method of deducing new laws by comparing the known situation with the unknown using man's analytical approach. It is the 4<sup>th</sup> and secondary source of Islamic law.
- It is dependant on primary sources Quran/Hadith and cannot establish law without them.

### PARAGRAPH # 2 (EXAMPLE # 1):

- The Prophet (PBUH) said about prohibition of alcohol: "*All Intoxicants are prohibited*"
- He also guided that the consumer of alcohol must be beaten with lashes. [Asal]
- His Ahadith do not specify the number of lashes to be beaten. [Far]
- Hazrat Umar (RZ) inquired Hazrat Ali (RZ) about the punishment of the drunk i.e. number of lashes.
- Hazrat Ali (RZ) reasoned that the drunk defames and punishment of defaming is 80 lashes. Therefore, punishment of defamer and drunk should be similar i.e. 80 lashes. [illa]
- Hence, the punishment of the drunk was decided by Qiyas as 80 lashes [Hukm]

### PARAGRAPH # 3 (EXAMPLE # 2):

- The Prophet (PBUH) said about the share of inheritance: "*The murderer does not inherit in the estate of the murdered*"
- It is clear that the inheritor in case of guilty of murdering someone from whose estate he was to inherit will be deprived of share of inheritance. [Asal]
- But it is unclear about the bequest. [Far]
- By analogy scholars found out that the reason for non-inheritance of the murderer is that he tried to facilitate his inheritance. Same reason is applied for bequest that he tried to facilitate it. [illa]
- Therefore, the murdered will also be deprived of receiving his bequeathed item. [Hukm]

OR

- Before his death, "*The Holy Prophet directed Hazrat Abu Bakr (RZ) to lead the prayers in the Prophet's mosque during his illness.*" Sir Khurram Hussain: 0300-2887099
- It directs the Prophet (PBUH)'s instructions about the leader of prayer: [Asal]
- But it doesn't offer final guidance about the leader of Muslims and successor of Prophet (PBUH). [Far]
- Muslims in order to choose a leader reasoned that since Hazrat Abu Bakr (RZ)'s leadership skills were approved by Prophet (PBUH) himself [illa]
- They chose Hazrat Abu Bakr (RZ) as their leader. [Hukm]

- Q (b) Why do some legal scholars reject the use of analogy (Qiyas)? [4]

- They say that Qiyas is not totally divine as compare to other sources.
- Qiyas involves man's analysis in that and it is the mixture of Divine laws and man's thinking.



- Another reason is the different conclusion drawn on the same matter since everyone's analytical approach is different.
- An example of different conclusions due to use of analogy is on the matter of pictures.

(a) Explain the significance of Quranic laws.

[4]

- Quranic laws are perfect, humane, practicable and complete.
- They are eternal and everlasting.
- They are for all the races and genders.
- They are un-alterable.

## THEMES OF QURAN - ALLAH IN HIMSELF

Q: (a) Describe the teaching of Quran about Tawhid from the passages you have studied and other similar passages? [10]

### PARAGRAPH # 1 (INTRODUCTION)

- The holy Quran is full with the description of Tawhid/Allah in Himself.
- One third of Holy Quran mentions about the Tawhid. Sir Khurram Hussain: 0300-2887099
- It mentions about Allah's Lordship, existence, Perfection, Singularity and His exclusive attributes.

### PARAGRAPH # 2 (HIS LORDSHIP AND HIS EXISTENCE)

- The Quran mentions that Allah is the Creator of the entire universe.
- He is the beginning of all beginnings and then He created the entire universe alone.
- Quran negates the creed of Atheists who believe that world came into existence accidentally.
- The Quran says in response to this in Surah Al-A'raf. *"And have they not looked into the Kingdom of the heavens and the earth, and all things that Allah has created?"* (7:185)
- Quran also refutes the ideas that Allah is a philosophy not a personality.
- Quran confirms His existence & mentions that He does exist as personality & He is one in existence.
- Surah Ikhlas is the best to identify His existence: *"Say He is Allah the One and only."*
- Quran also mentions about His perfect existence that He is perfect in life as He is immortal unlike us and He is perfect in activities as He never grows tired or need any rest.
- Great emphasis is laid by Quran on His sole existence without having any partner or associate.
- He is not born from anyone as the Quran says: *"He begets not nor is He begotten."*

### PARAGRAPH # 3 (HIS ATTRIBUTES)

- Quran mentions a vast range of attributes of Allah that cannot be possessed by any of His creations.
- It states that His attributes are exclusive and beyond one's imagination.
- Surah Shura mentions His attributes of Al-Alliyul Azim means He is the Most High and Most Great.
- Surah Anam mentions Latif and Khafir which means invisible to eyes and imperceptible to senses.
- The often repeated attribute of Allah in Quran is His Mercy.
- Every passage begins with Tasmiya which mentions about His graciousness and mercy.
- Surah Yasin highlights His will that whatever He intends happens in no time. It states: *"Verily when He intends a thing His command is Be and it Becomes"* (36:82)

Q: (b) Discuss the most important teachings of Quran about God?

[4]

- Quran discusses greatly about Allah in Himself. Around 1/3<sup>rd</sup> of Quran mentioned Tawhid.
- Tawhid is to believe in unity of Allah in His existence and in all of His attributes.
- At various places of Quran while mentioning about Tawhid, Quran highlights Allah's Lordship, existence, perfection, singularity and Allah's exclusive attributes. (Write one line each on bold points)



## ALLAH'S RELATION WITH THE CREATED WORLD

- Q: (a) Describe the teaching of Quran about Allah's relation with the created world/mankind from the passages you have studied and other similar passages? [10]

### PARAGRAPH # 1 (INTRODUCTION)

- Quran discusses in great detail about Allah's relation with His creation.
- It specifies His relation with man as man's Creator, Sustainer, Teacher, Protector, God and Judge.

### PARAGRAPH # 2 (CREATOR AND TEACHER OF MANKIND)

- Quran at numerous different places prove that Allah is the creator of the entire universe.
- One of His most amazing creations is man himself.
- He created man with a drop of germ cell. Surah Alaq mentions this: *"who created man out of a clot of congealed blood"* (96:2) Al-Alaq
- He is also the teacher of man and bestowed man with the knowledge of the seen and the unseen.
- In order to teach man, He taught man the use of pen as Surah Qalam mentions: *"Nun. By the pen and what they write"* (68:1)
- Allah also granted man with the freewill to decide and do anything. On the basis of exclusive features of knowledge and free will Allah made man the leader on earth.

### PARAGRAPH # 3 (GOD & PROTECTOR OF MANKIND)

- Man is made dependant by Allah on energies to survive. These energies are also provided by Allah.
- He nurtures man physically and spiritually. For physical nourishment He sustains man with food and for spiritual nourishment He guides man. Sir Khurram Hussain: 0300-2887099
- Moreover, for survival, He also offers protection from internal and external enemies.
- Al Muwadhatin mentions that He is the safest refuge against internal and external enemies.
- Due to man's dependency, Allah put a need inside man to submit and to worship someone.
- As He provides man everything, it is only Allah alone who should be praised and worshipped.
- Surah Fatiha, the first chapter of Quran mentions the same: *"Praise be to Allah, the Cherisher and Sustainer of the world"* and *"You do we worship and Your aid we seek"*.

### PARAGRAPH # 4 (JUDGE OF MANKIND)

- Quran also mentions how Allah will bring end to this world including man.
- It teaches that the final day will begin with the orders of Allah followed by earthquakes and destruction of the entire universe.
- Thereafter, man will be resurrected and lead to plain of Arafat for final hearing.
- Allah will be the only Judge there to judge every minor and major deed of man. The Quran states: *"Allah burdens not anyone except according to his capacity"* (2:286) Al-Baqarah.

- Q: (b) Discuss the most important teachings of Quran about God's relation with His creations?

- The Holy Quran also states much about Allah's relation with His creations/mankind.
- It highlights that Allah is the Creator of this entire universe including man.
- He then bestowed man with many other blessings which establish further relations of Allah and man.
- Allah is man's Creator, Teacher, Guide, Sustainer, Protector, God and Judge. (Write one line each on bold points)



## ALLAH'S RELATION WITH HIS MESSENGERS

- Q (2) From the Quranic passages you have studied, outline the relationship between God and TWO of His messengers who were sent before Prophet Mohammad (PBUH). [10]

### PARAGRAPH # 1 (STORY OF HAZRAT ADAM A.S)

- Allah created angels and jinn followed by the earth.
- He then told angels about man's leadership on earth where angels questioned man's ability.
- Allah said to the angels "Surely I know what you do not know" (2:30) Al-Baqarah
- Allah then created Hazrat Adam (A.S) with the blend of clay (body) and spirit (soul).
- On orders of Allah to bow down to Hazrat Adam, all angels bowed except Iblis, the jinn.
- Iblis became arrogant and announced his hostility with Adam (mankind).
- Allah then taught Hazrat Adam the names: "He taught Adam the names of all things".
- Allah inquired angels about the names, angels excused but Hazrat Adam (A.S) mentioned them.
- Turning to angels Allah said: "Did I not tell you I know everything that is in the earth and heavens."
- Allah created Hazrat Hawwa (Eve) and asked Hazrat Adam and Hazrat Hawwa to live in paradise.
- Allah forbade them to sustain from the forbidden tree. Sir Khurram Hussain: 0300-2887099
- Satan (the enemy) tempted them whereupon forgetfully they ate from the forbidden tree.
- Allah expelled them from heaven and sent them on earth.
- Then Allah taught them a prayer for forgiveness.
- Hazrat Adam and Hazrat Hawwa sought forgiveness by the following prayer: "They (Adam and Eve) said: "Our Lord! We have wronged our own souls: If you do not forgive us and have Mercy on us, we shall certainly be of the losers." (7:23) Al-Aa'raf

### PARAGRAPH # 1 (STORY OF HAZRAT IBRAHIM A.S)

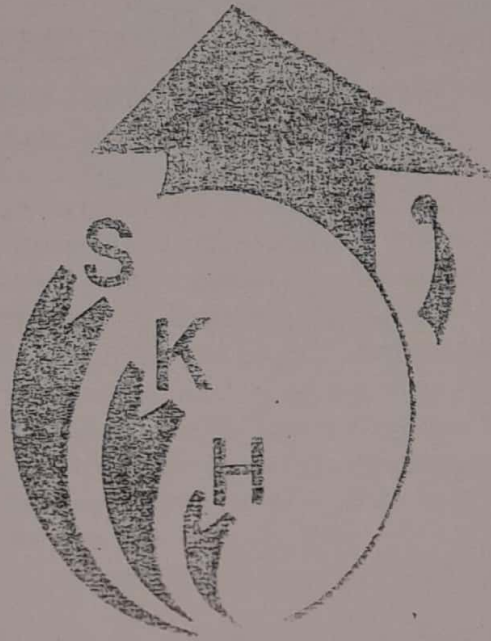
- Hazrat Ibrahim was born in Chaldeans. At that time people worshipped idols or celestial bodies.
- His father Azar was an idolater and also made and sold idols.
- Hazrat Ibrahim rejected idolatry since his childhood.
- One night he investigated celestial bodies; stars, moon and sun.
- He was guided by Allah where he found himself astonished that people worshipped those bodies not the Creator of those bodies.
- He argued with his people that the Creator i.e. Allah is praiseworthy not His creations.
- In this connection Allah Almighty commanded: "And from 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" (41:37) Al-Fussilat
- Afterwards, he turned to the idolaters.
- One day he went into the temple and broke all the idols except the biggest idol using axe.
- Idolaters later asked him that who broke the idols; he suggested them to ask the biggest idol.
- Furious idolaters who were confident that he broke the idols decided to throw him in fire.
- A miracle happened to save him. It is stated in Quran: "When they threw him in the fire, We commanded, 'O Fire! Be cool and comfortable for Ibrahim'". (21:69) Al-Anbiyaa

- 2 (b) Discuss the most important teachings of Quran about God's relation with His messengers? [4]

- The Holy Quran also discussed in detail about Allah and His messengers.
- Around 124,000 Messengers were sent but Quran mentions the names of 26 only. Few include Hazrat Adam, Hazrat Ibrahim, Hazrat Ismail, Hazrat Musa, Hazrat Isa and Hazrat Mohammad etc.
- Quran teaches that Allah is His messengers' Creator, Teacher, Guide, Sustainer, Consoler and Protector. Allah is also the one who gave them miracles. (Write one line each on bold points)



THE BIOGRAPHY OF  
PROPHET MOHAMMAD (PBUH)



**Sir Khurram Hussain**

Teacher: A child's third parent.



## THE EARLY LIFE OF PROPHET MOHAMMAD (PBUH)

Q (a) Write an account of the following episodes in the life of Prophet Mohammad (PBUH):

- |       |  |     |
|-------|--|-----|
| (i)   | Upbringing by Hazrat Halima Sadia (RZ)   | (5) |
| (ii)  | Meeting with Bahira                      | (5) |
| (iii) | Replacing of the Black Stone             | (5) |
| (iv)  | Marriage proposal of Hazrat Khadija (RZ) | (5) |

### UPBRINGING BY HAZRAT HALEEMA

- Hazrat Halima Sadia (RZ) belonged to Banu Sa'd clan of the Hawazain
- When Bedouine women came to take children they refused to take Prophet as he was an orphan.
- Halima Sadia after consulting her husband took Prophet Mohammad (PBUH).
- Prophet smiled when she placed her hand on his chest. Sir Khurram Hussain: 0300-2887099
- At her home, the blessings of God were noticed after Prophet (PBUH)'s arrival.
- They persuaded Prophet (PBUH)'s mother to have his custody for more than two years.
- When prophet started going out with siblings, a strange event happened.
- Two men came to Prophet (PBUH), cut his chest and threw out something from it.
- He later explained in his tradition that those two men were angels who threw away satanic beak.
- After this event Hazrat Halima Sadia (RZ) returned Prophet (PBUH) to his mother.
- Prophet (PBUH) used to claim that *"Verily I am the most perfect Arab among you; my descent is from the Quraish and my dialect is that of the Banu Sa'd"*
- Prophet called Halima Sadia his Mother.
- Holy Prophet (PBUH) welcomed her and spread his cloak for her to sit

### MEETING WITH BAHIRA

- At age of 12, Prophet (PBUH) went to Syria with Abu Talib.
- Their caravan reached Basra.
- Bahira, a Christian monk and well known scholar lived at Basra.
- Bahira noticed a cloud moving above them. He also noticed bowing of trees and stones and turning of the branches of the tree.
- He didn't talk to the Makkani traders much but noticing strange signs he invited them for a meal.
- The Makkans did not take Prophet (PBUH) along for the meal.
- On Bahira's request Mohammad (PBUH) was called for the meal.
- Bahira saw the cloud moving with Mohammad (PBUH).
- When Bahira asked Prophet about the idols, Mohammad (PBUH) said *"Do not ask me anything in the name of Laat and Uzza, I swear to Allah! I hate them the most"*.
- Bahira had his answers when he asked questions from Prophet (PBUH) in the name of Allah.
- Bahira viewed the mark of Prophethood on Prophet (PBUH)'s back.
- Bahira then said to the Makkans that Mohammad was a Prophet.
- On inquiry of Makkans he said. *"When you came over the hill not a tree or a stone failed to bow in prostration, and they prostrate themselves only before a prophet. I recognize him by the seal of prophecy, like an apple, below the end of his shoulder-blade."* (Tirmidhi)
- Bahira then told Abu Talib to protect his nephew.



## REPLACING OF THE BLACK STONE

- When Prophet (PBUH) was 35, so much water flooded into Makkah and Ka'bah.
- Makkans wanted to rebuild Ka'bah but were scared of the snake.
- By leave of Allah the snake was taken away by a bird.
- Then Ka'bah was reconstructed in which Prophet (PBUH) also participated.
- Walid bin Mughaira made the first hit on its walls as everyone else was scared.
- After construction dispute of placing the black stone (Hajr-e- Aswad) arose.
- Abi Umayya bin Mughaira suggested that whoever entered gate of Sufa first the next morning would settle the dispute.
- Sir Khurram Hussain: 0300-2887099
- Next morning, Prophet (PBUH) was the first person to enter.
- The people said *"This is Amin, This is Mohammad (PBUH), we are agreed on him to decide this matter"*
- Prophet (PBUH)'s genius allowed everyone to participate.
- He placed the stone on a sheet and asked all the leaders to hold the corners.
- Iblis appeared to create discontent but failed.

## MARRAIGE PROPOSAL OF HAZRAT KHADIJA (RZ)

- Hazrat Khadija (RZ) was famous of her piety.
- Her father was Khuwaylid bin Asad and mother was Fatima bint Zaidah.
- She was twice married and widowed. She first married to Abu Hala and then married to Ateeq.
- Conducted trade in Makkah.
- Her father who died in battle of Fajar left great fortunes.
- Holy Prophet (PBUH) was famous for his Truthfulness and honesty.
- Hazrat Khadija too was aware of these marvelous attributes of Prophet (PBUH).
- Prophet expected Hazrat Khadija (RZ)'s call for appointment.
- On advice from noble men she hired Prophet (PBUH).
- Mayassara accompanied Prophet (PBUH).
- Due to the weight of the huge profits, the camels slowed down on return.
- She was told about Prophet (PBUH)'s honesty.
- Hazrat Khadija (RZ) also noticed the shadow of two angels looking like a cloud.
- Through Nafsia (slave girl) she sent proposal of marriage to Prophet (PBUH).
- Hazrat Khadija (RZ)'s uncle and Abu Talib reached the venue of the nikah.
- The dowry was decided either 12 Auqia or 20 female camels.
- In reception one or two camels were cut down.
- Prophet was 25 years old and Khadija was 40.

Q (b) Explain why he was given the titles of 'Al Sadiq and Al Amin?'

[4]

- He is called Al-Sadiq due to his Truthfulness.
- Prophet (PBUH) never lied or committed any sin.
- He never indulged in the unsuitable behavior of the Makkan society.
- He was called Al Amin due to his trustworthy conduct.
- He proved himself as highly reliable, honest and trustworthy person.
- Hazrat Khadija (RZ) employed and married him for his loyalty.
- Prophet (PBUH) was also entrusted belongings by the people.
- At the time of reconstruction of Ka'bah he was trusted as an arbiter.



- Q (b) How did Prophet's life before the first revelation prepare him for the life to come? [4]
- Working as a shepherd developed patience in him that he exhibited during persecution.
  - His participation in Fajar war helped him to learn war tactics that he used in Madinah.
  - His participation in Hulf ul Fudhul created characteristic of Justice in him that he preferred over.
  - Travelling towards Syria enhanced his knowledge about different ideologies in Arabia.
  - He being an orphan was master in his treatment towards the destitute.

## THE FIRST REVELATION

- (a) Give account of Prophet (PBUH)'s first experience of receiving revelation.

[10]

### PARAGRAPH # 1 (INTRODUCTION)

- Around the age of 40, Mohammad (PBUH) was more into meditation.
- He retired himself to cave of Hira and pondered about his God and the laws of his God.
- The meditation continued until he encountered a strange happening in cave Hira.

### PARAGRAPH # 2 (EVENTS)

- When he was 40, he was meditating in a cave on Mount Hira.
- A being unknown to him appeared and ordered him to 'Read'.
- The Prophet (PBUH) replied 'I do not know how to read'.
- This was because he was an Ummi i.e. the one who was not able to read and write.
- The being forcefully hugged him asking him again to read. The Prophet (PBUH) replied he couldn't.
- The being hugged him again that Prophet (PBUH) illustrated to be very intense and painful.
- When the third time the being asked him to read, the Prophet replied 'What shall I read?'.
- The being hugged and crushed him for the third time and then recited the following verses: "*Read, in the name of Your Lord, who created. Created man out 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 marked the beginning of revelations on Prophet (PBUH).
- Mohammad (PBUH) left the cave to return home.
- He saw the being extended between sky and earth.
- Scared of gigantic figure, Prophet (PBUH) rushed home & asked Hazrat Khadija (RZ) to cover him.
- At this occasion he received verses of Al-Mudassir: "*O thou wrapped up (in the mantle)...*"
- He said to his wife, "*I fear that something may happen to me.*"
- Hazrat Khadija (RZ) replied, "*Never! By Allah, Allah will never disgrace you. You keep good relations with your kith and kin, help the poor and the destitute, serve your guests generously and assist the deserving calamity-afflicted ones.*"
- Hazrat Khadija (RZ) then accompanied him to her cousin Waraqa bin Nawfil.
- Allah's apostle described to Waraqa whatever he had seen.
- Waraqa said the being was the Angel of Law, Gabriel.
- Waraqa also told Prophet (PBUH) about the career he had received.

Sir Khurram Hussain: 0300-2887099

### PARAGRAPH # 3 (WARAQA'S PREDICTION)

- (b) Explain the significance of the actions of the Angel, Waraqa and Hazrat Khadija in this event.

Angel

[2x3]

- Secondly, by this visit the angel became the first one who alerted Prophet (PBUH).
- Angel was offering his duty throughout the event i.e. to deliver God's message to the chosen one.
- The appearance of angel is a sign that the revelations he brought were truly from Allah.



## LIFE UPTO THE FIRST REVELATION

- Q (a) Write an outline of the life of Prophet Mohammad (PBUH) up to the time of the first revelation. [10]

### PARAGRAPH #1 (BIRTH AND UPBRINGING)

- Prophet (PBUH)'s father name was Abdullah and his mother's name was Aminah.
- Before Prophet (PBUH)'s birth his father died in Yathrib.
- He was born on Monday, 9<sup>th</sup> of Rabi-ul-Awwal in 570 A.D.
- This year is also known as 'The Year of Elephant' due to Abraha's attack.
- When he was 2 months old, as per Arabian custom Prophet (PBUH) was given to Halima Sadia.
- His mother, Aminah, died when he was 6 years old.
- His grandfather, Abdul Mutallib, took his custody.
- Abdul Mutallib also died in 578 A.D when he was 8 years old and Abdul Mutallib was 90.
- Eventually, Mohammad (PBUH) passed into the custody of his uncle Abu Talib

### PARAGRAPH #2 (UPBRINGING BY ABU TALIB & HARB UL FAJAR):

- Abu Talib took care of Prophet (PBUH) more than his own sons.
- Abu Talib didn't have food without Prophet (PBUH)'s presence.
- Abu Talib was a perfume and cloth merchant who took Prophet (PBUH) to Syria. Prophet was 12.
- He met Bahira who noticed signs of apostleship and predicted Prophet (PBUH)'s apostleship.
- During his youth, Hazrat Mohammad (PBUH) also looked after sheep.
- The Prophet (PBUH) used to refer: *"All the messengers which were sent by Allah, they tendered sheep. I also looked after sheep of Makkans in return of Qararit (coin)"*
- Between the years 580 to 590 A.D. the sacrilegious wars were fought in Makkah.
- Prophet (PBUH) participated with his uncle in Fajar Barraz i.e. sacrilegious war between Banu Kinana and Banu Hawazin.
- The Prophet (PBUH) helped his uncle during war by collecting arrows for his uncle.
- An alliance was formed to protect the rights of the oppressed.
- This happened after Zubaidi who belong to tribe Zubaid was deceived
- Prophet (PBUH)'s Uncle Hazrat Zubair and Abdullah bin Jadan responded to that.
- This alliance or league was called Hulf ul Fudhul in which Prophet (PBUH) also participated.

### PARAGRAPH #3 (HIS MARRIAGE & CONSTRUCTION OF KAABAH)

- At the age of 22 he carried caravan of Hazrat Khadija (RZ) to Syria.
- She was touched with Prophet (PBUH)'s honesty. She was married to Prophet (PBUH) when she was 40 and Prophet (PBUH) was 25.
- When Mohammad (PBUH) was 35 there was so much water flooded into Makkah also in Ka'bah.
- Ka'bah was reconstructed in which Prophet (PBUH) also participated.
- Prophet (PBUH) was trusted as an arbiter to decide the dispute of fixing the black stone.
- He solved the dispute by using a sheet.
- When he was 40 years old while meditating in cave Hira he was visited by Angel Jibra'il who brought the first revelation for him.
- The verses he received are: *"Read, in the name of Your Lord, who created. Created man out 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) Al-Alaq*

Sir Khurram Hussain: 0300-2887099



Waraqah bin Nawfil:

- He was the first to explain to the Prophet (PBUH) the significance of his experience.
- His explanation made Prophet (PBUH) to believe that Prophet (PBUH) was visited by God's angel.
- His explanation also helped the Prophet (PBUH) to understand the responsibilities and a new career granted to Prophet (PBUH).

Hazrat Khadija (RZ):

- She was the first one to know the terrifying experience of Prophet (PBUH).
- Moreover, she was the one who console him that allowed him to find out answers of his confusion.
- Also, she helped him by choosing the right man to sort out his confusions & to answer his questions.

## EARLY PREACHING BY MOHAMMAD (PBUH)

- (a) Write a descriptive account on early preaching in Makkah by Mohammad (PBUH). [10]

### PARAGRAPH # 1 (INTRODUCTION)

- Prophet (PBUH) encountered Gabriel who brought Allah's message
- By this Prophet Mohammad (PBUH) also received a new career of prophethood.
- Initially as per the Divine orders Prophet (PBUH) preached the message of Allah silently.

### PARAGRAPH # 2 (EARLY PREACHING)

- Mohammad (PBUH) invited closest one like his wife, friends and family members.
- This resulted in acceptance of Islam by 40 members in next three years.
- Hazrat Khadija (RZ) was the first Muslim adult in females.
- Hazrat Abu Bakr (RZ) became first Muslim adult in males.
- In his family members Hazrat Ali became the first Muslim child.
- Prophet (PBUH)'s slave Hazrat Zaid bin Harith was the first Muslim slave.
- Many others who believed in Prophet (PBUH) were later added in a blessed chain of Ashra Mubashra
- Few of them are Hazrat Uthman (RZ), Hazrat Talha, Hazrat Zubair, Hazrat Abdur Rahman etc.
- Makkans did not pay attention due to less number of converts.
- Prophet (PBUH) received an order from Allah to preach to his family (tribe Banu Hashim).
- The Quran mentions this order in Surah Shua'ra: "And admonish your nearest kinsmen" (26:214)
- Prophet (PBUH) called members of his clan in a feast.
- He wanted to address them in this meeting but it was canceled due to Abu Lahab.
- Prophet (PBUH) then called them at another feast and told them about tawhid.
- The overall reaction was so rude by the members of his clan.
- Hazrat Ali (RZ) despite being so young also responded to the call of Prophet (PBUH).
- Abu Talib declared tribal security for Prophet Mohammad (PBUH).
- In these years Muslims secretly meet in house of Arqam (Dar-e-Arqam) which is the 1<sup>st</sup> Islamic community center.

Sir Khurram Hussain: 0300-2887099

### PARAGRAPH # 3 (OPEN PREACHING)

- After three years, Mohammad (PBUH) received Divine orders to announce his mission publicly.
- The orders were: "Therefore expound openly what thou art commanded and turn away from those who join false gods with Allah". (15:94) Al-Hijr
- To follow these orders the messenger of Allah went on mount of Sufa.
- After confirming people's trust on him, he announced Tawhid i.e. unity of Allah but no one listened.
- They called him the liar and his uncle Abu Lahab disgraced him in public.
- Message of Allah reached every ear.
- This immediately resulted into few conversions but majority rejected his message.



#### PARAGRAPH #4 (PERSECUTION OF QURAISH)

- The Quraish felt threatened & annoyed. They were also socially, financially & religiously insecure.
- They held meeting in Dar-ul-Nadwa.
- After this the Quraish particularly persecuted those who lacked in power.
- Prophet (PBUH) was physically, mentally, verbally and morally tortured by the Makkans.
- His daughters were divorced by the sons of Abu Lahab. He was called the magician and the poet.
- They threw filth on his back and attempted to strangle him.
- His followers were also exposed to fire, scorching sand and burning coal.

### OPPOSITION & PERSECUTION

- (a) Write an account of major difficulties encountered by the Prophet (PBUH) and his followers during the years when they lived in Makkah. [10x2]

(a) PERSECUTION ON PROPHET (PBUH)

- Prophet received following orders of open preaching: *"Therefore expound openly what thou art commanded and turn away from those who join false gods with Allah". (15:94) Al-Hijr*
- He went to Mount Sufa and invited the people of Makkah towards Tawhid/unity of Allah.
- The Quraish became socially, religiously and financially insecure.
- They held meeting in Dar-ul-Nadwa and agreed on torturing Prophet (PBUH) as per their power.
- They agreed on spreading a rumor that he was a magician.
- Abu Lahab ordered his sons to divorce Prophet (PBUH)'s daughters.
- Thereafter Mohammad (PBUH) was tortured verbally, mentally, physically, morally and socially.
- An example was when he was strangled by Utha bin Abi Mui't.
- An old woman pelted rubbish on him everyday.
- The Quraish also subjected him to insults and verbal abuse.
- They tempted him with bribes of wealth, power and prestige.
- They also proposed that they would follow Allah if Mohammad (PBUH) followed their gods.
- The Prophet (PBUH) replied: *"to you be your religion, and to me mine." (109:6) Al-Kafiroon*
- He and his family were boycotted and forced to live in a narrow valley.
- This Boycott lasted for three years.
- After the boycott was lifted, Prophet (PBUH) lost Abu Talib and Hazrat Khadija (RZ).
- The death of his uncle and wife deprived him of protection and support.
- So for this he went to Taif to invite the people of Banu Thaqeef where they not only rejected his message but also tortured him cruelly by pelting stones on him and his adopted son.

Sir Khurram Hussain: 0300-2887099

(a) PERSECUTION ON FOLLOWERS

- The Quraish also agreed on torturing followers of Mohammad (PBUH).
- Due to the tribal security they agreed on torturing in a systematic way; tribal heads were to torture tribal members and masters were to compel slaves on renouncing faith.
- Hazrat Uthman (RZ) from Banu Umayyah was set on fire by his uncle, the head of Banu Umayyah.
- Hazrat Khabab (RZ) was exposed to burning rod and the bed of burning coal by his female master.
- The followers remained determined to these tortures. Hazrat Bilal (RZ) despite of inhumane tortures by Umayyah bin Khul'f never surrendered or renounced faith.
- Among the Prophet (PBUH)'s followers the poor families were also persecuted. One such victim family is of Hazrat Ammar bin Yasir (RZ).
- The followers preferred sacrificing their lives than leaving their faith. One distinctive example of this is of Hazrat Sumaiya (RZ) who was stabbed to death by Abu Jahal.



- They could not worship at Ka'bah & if they did they were tortured like Hazrat Abdullah bin Masud.
- Allah revealed orders for followers to migrate to Abyssinia in Surah Zumr: "Good is for those who do good in this world, and Allah's earth is spacious...." (39:10)
- Muslims escaped in two batches. a) 12 men 4 women b) 83 men 19 women.
- Quraish attempted to pursue Muslim but failed.
- The annoyed Quraish looted Muslims possessions and properties.
- Sometime later, the Quraish also forced these followers to live in a narrow valley cutting them from the society and finance of Makkah.

Q (b) Explain how Prophet (PBUH)'s reaction to these difficulties can set an example for Muslims today? [4]

- Prophet (PBUH)'s conduct to the old woman teaches mercy and forgiveness.
  - His reaction to the bribes and offers teaches loyalty and steadfastness.
  - His response to the people of Taif teaches consideration and praying for the enemies.
  - His behavior during boycott teaches patience.
- Add suggestions for lessons 'bold points'. Suggestion may relate to contemporary world to implement these lessons.*

Sir Khurram Hussain: 0300-2887099

Q (b) Explain how the follower's reaction to these difficulties can set an example for Muslims today? [4]

- Hazrat Sumaiya (RZ)'s reaction teaches sacrificing for the cause of Islam.
  - Hazrat Khabab's (RZ)'s reaction teaches patience.
  - Hazrat Bilal (RZ)'s reaction teaches steadfastness and determination.
  - All followers exhibited unity and obedience to the leader.
- Add suggestions for lessons 'bold points'. Suggestion may relate to contemporary world to implement these lessons*

Q (b) Why did the people of Quraish oppose Islam and its followers? [4]

- The Quraish opposed Islam for mainly religious, social and financial reasons.
- Religious; insecurity from monotheism, insult to the religion of their fathers and forefathers and betrayal to their gods.
- Social; not willing to accept modesty and equality and were insecure of losing prestige and power.
- Financial; Insecure about Ka'bah and losing wealth, immunity and prestige related to it.

## MIGRATION TO ABYSSINIA

Q (a) Describe the events of migration to Abyssinia, the Hijra [10]

### PARAGRAPH #1 (INTRODUCTION)

- Since open preaching, Makkans targeted Prophet (PBUH) and his followers with harshness.
- They called Prophet (PBUH) the liar, the magician and the poet.
- They also threw rubbish & filth on him and also attempted to strangle him.
- They tortured Prophet (PBUH)'s followers by beating them and exposing them to scorching sand, fire and burning coal.
- When the persecution kept on increasing, took lives of many and threatened others lives, all eyes were on Prophet (PBUH) for solution.



### PARAGRAPH # 2 (EVENTS + DIALOGUE WITH NEGUS)

- The Prophet (PBUH) then received the revelation of Al-Zumr with orders of followers' migration.
- "Good is for those who do good in this world, And Allah's earth is spacious; only those who are patient receive the reward fully, without reckoning. (39:10)"
- Prophet (PBUH) instructed his follower to move towards Abyssinia due to just ruler, Negus.
- The first batch of Muslims that included 12 men and 4 women migrated to Abyssinia.
- These emigrants found a safe place under the administration of Negus.
- Soon after another batch of 83 men & 19 women led by Hazrat Jaffer (RZ) migrated to Abyssinia.
- The Quraish tried to pursue Muslims but they failed.
- In a meeting, the Quraish decided to bring the Muslims back by persuading Negus.
- Amr bin Al A's and Abdullah bin Rabi'ah carried rich bribes and gifts with them.
- Presenting the gifts the Quraish demanded Negus to handover their runaway slaves.
- Negus replied in affirmation in exchange of his runaway slaves.
- But when Quraish demanded the free men Negus hesitated and decided to hear Muslims first.
- Hazrat Uthman (RZ), Hazrat Hamza (RZ) and Hazrat Jaffer (RZ) with other men were called.
- Negus inquired about bowing to Prophet (PBUH) when on arrival of Negus Muslim didn't bow.
- Hazrat Jaffer (RZ) said that they only bow to Allah as Mohammad is a man.
- When Negus asked about the miracle of Mohammad (PBUH), Hazrat Jaffer (RZ) replied; the Quran.
- Negus wasn't satisfied and was about to hand over the emigrants to Quraish.
- Hazrat Jaffer (RZ) made a successful plea that stopped Negus.
- Negus asked why Mohammad sent them to him.
- Hazrat Jaffer (RZ) replied because of Negus' justice and belief in One God.
- Hearing this, Negus said: "what Christ said and what your Mohammad said is like two rays from the same light."
- Amr bin al Aas intervened and tried to provoke indicating Muslims blasphemy about Jesus & Mary.
- Negus strictly asked Muslims that what Quran said about Jesus and Mary.
- Hazrat Jaffer (RZ) then recited verses 16-21 of Surah Maryam.

Sir Khurram Hussain: 0300-2887099

### PARAGRAPH # 3 (VERDICT OF NEGUS)

- On recitation of these verses of Quran the whole scene of Negus' palace became so emotional.
- Negus then came forward and after drawing line on the ground said: "The difference between us and you is no bigger than this line".
- Turning to Quraish, he said that not even for mountain of gold he would give them up to the Quraish.
- After this, Negus announced a peaceful stay for emigrants in Abyssinia as long as they wished.

Q (b) Why did the people of Makkah pursue Muslims? [4]

- They were religiously, financially and socially insecure.
- See Page # 27 for these reasons.
- They were also insecure that Muslims with Negus could have attacked and capture Ka'bah.

Q (b) Explain significance of migration to Abyssinia? [4]

- It was the first migration of Muslims.
- It was the first political measure made by Prophet (PBUH). Separate state.
- It brought relief to the followers and ended up persecution on them. Moreover, followers gained security and their lives were also saved.
- It brought chances for followers to practice religion Islam freely.
- It gave birth to the idea of migration to Madinah in later years.



- Q (b) Suggest major reasons of migration to Abyssinia? [4]
- Firstly, Muslims who had been living miserable life under the aggression of Quraish
  - Secondly, these Muslims also wanted to follow and practice their religion freely.
  - Thirdly, the life of many followers was under threat.
  - Lastly, it was the order of Allah and instructions of Mohammad (PBUH) to migrate.

### EVENTS LED UP TO FIRST MIGRATION

- (a) Give description of the events that led up to the migration to Abyssinia. [10]

PARAGRAPH # 1 (INTRODUCTION) Write three lines on silent preaching.

PARAGRAPH # 2 (OPEN PREACHING) See page # 25 for this paragraph

PARAGRAPH # 3 (PERSECUTION OF QURAISH) See page # 26 for this paragraph

PARAGRAPH # 4 (MIGRATION TO ABYSSINIA) Discuss events till the escape of 2<sup>nd</sup> batch.

### THE BOYCOTT

- Q (a) Briefly describe Prophet (PBUH)'s and followers' experience of the Boycott. [10]

#### PARAGRAPH # 1 (CAUSES)

- The open preaching brought persecution for Prophet (PBUH) and his followers.
- Escaping from persecutions many followers migrated to Abyssinia.
- Quraish attempted to bring the Muslims back but they failed so they re-doubled tortures in Makkah.
- Seeing consistency of Mohammad (PBUH), the Quraish threatened Abu Talib for Boycott.
- Abu Talib had a dialogue with Mohammad (PBUH). Mohammad (PBUH) in reply said: "If they would place sun in my right hand and moon in my left on the condition to stop my mission, would not stop, until Allah had made me successful in it or I die doing it".
- Abu Talib continued support for Mohammad (PBUH). Sir Khurram Hussain: 0300-2887099

#### PARAGRAPH # 2 (EVENTS)

- The Quraish consulted the matter in Banu Kinana's quarters and agreed to Boycott Muslims.
- This was social and economical Boycott.
- Banu Hashim, Banu Mutallib, the followers and Prophet (PBUH) in particular were boycotted.
- Abu Lahab and his family were given exemption as they were already the enemies of Islam.
- The agreement was signed by 40 leaders of Quraish, was written on parchment and the parchment was hung on the wall of Ka'bah.
- Due to social and economical restrictions and for Prophet (PBUH)'s security Abu Talib took all to the valley, Shib Abi Talib, belonged to him.
- For the next three, Muslims lived a miserable life in intense heat with lack of food and water.
- They bought food in 4 holy months or from the caravans at the outskirts of Makkah or they had leaves and leather as reported by Hazrat Saad bin Abi Waqqas (RZ).
- Often, the food was brought to them by some generous people.
- During this Boycott Prophet (PBUH) tried to preach Islam at the famous fair of Ukaz but failed.
- During these three years Islam couldn't really progress.

#### PARAGRAPH # 3 (LIFTING OF BOYCOTT)

- Some Makkans were touched with the sufferings of Muslims.
- They became successful to hold negotiations between Quraish and Abu Talib.
- Prophet (PBUH) told Abu Talib that the signed parchment had been eaten by termites.



- Abu Talib challenged the Quraish related to the parchment.
- When Quraish opened the doors of Ka'bah they found the parchment already eaten.
- Thus, taking that as a sign from Allah, the Quraish lifted the boycott in 619 A.D.
- Prophet (PBUH) lost his uncle Abu Talib and his wife Hazrat Khadija (R.Z) in the same year.
- The Prophet (PBUH) was struck by grief due to this loss.
- So the year came to be known as the 'Year of Grief.'

## MOHAMMAD (PBUH)'s VISIT TO TA'IF

- Q (a) Give description of Prophet (PBUH)'s visit to Al-Ta'if.

[10]

### PARAGRAPH # 1 (CAUSES)

- Mohammad (PBUH) had been teaching the people of Makkah for ten years.
- They made his and his followers' life vulnerable.
- The deaths of Khadija (R.Z) and Abu Talib not only took away his beloved relations but also his moral support and tribal security. Moreover, Abu Lahab became the head of clan Banu Hashim.
- Prophet (PBUH) could not preach in Makkah anymore due to lack of support.
- So he went to Taif in order to preach Islam elsewhere and to gain the immunity.

### PARAGRAPH # 2 (EVENTS)

- Taif is an oasis city 60 kilometers from Makkah.
- Residents of Taif belonged to Banu Thaqeef who were the worshippers of idol Lat.
- Mohammad (PBUH) visited Taif with Hazrat Zaid bin Harith (RZ).
- He first went to the family of Umayr but they rejected his message.
- He then attempted to invite the chiefs; Abd Yalil, Masud and Habib.
- The chiefs insulted him one by one and rejected his message.
- He stayed and preached at Taif for ten days.
- To pace up his departure, the chiefs appointed street hooligans on Prophet (PBUH) and Hazrat Zaid.
- The street boys hooted and laughed on them. They also pelted stones on them.
- Hazrat Zaid (RZ) in attempt to shield Prophet (PBUH) received a head injury.
- Both Prophet (PBUH) and Hazrat Zaid (RZ) took refuge in an orchard of Rabi'ah's sons.
- They nursed their wounds and then Prophet (PBUH) turned and prayed to Allah for help.
- Rabi'ah's sons' slave, Addas, offered grapes to Prophet (PBUH). Addas on learning about Prophet (PBUH)'s apostleship paid homage to Mohammad (PBUH).
- At al-Qarn Prophet (PBUH) was visited by Angel Jibra'il and angel of mountains.
- Angel of mountains greeted Prophet (PBUH) and said: *"O Mohanumad! Order what you wish, If you like, I will let Al-Akhsabain (the two mountains) fall on them"*.
- But rather than taking revenge Mohammad (PBUH) forgave and prayed for people of Taif.
- He (PBUH) said: *"No, I hope that Allah will let them beget children who will worship Allah Alone, and will worship none besides Him"*. (Agreed)

### PARAGRAPH # 3 (CONVERTING JINNS)

- On his way he halted for the performance of prayer at Nakhla.
- A company of Jinn there heard his recitation while performing prayer.
- They converted to Islam hearing the heart touching recitation.
- The incident of Prophet (PBUH)'s meeting with them and their conversion is also mentioned in Surah Jinn (72) of the Holy Quran.
- Akhnas and Sohail refused to offer immunity to Mohammad (PBUH). So, Prophet (PBUH) entered the city of Makkah under the support of Al-Mutim.



Q (b) What lessons can Muslims today learn from the Prophet (PBUH)'s conduct in the incident of Al-Taif? [4]

- Bearing the insults he teaches us the lesson of patience.
- His stay of ten days despite being unsuccessful teaches us the lesson of determination.
- Turning down the proposal of angel of mountains teaches us the lesson of mercy & forgiveness.
- He being hopeful for the righteousness of people of Taif teaches us the lesson of praying for enemies. Add suggestions for lessons 'bold points'. Suggestion may relate to contemporary world to implement these lessons.

## MAIRA'J - THE ASCENT

(a) Give an account of the Prophet (PBUH)'s night journey and ascension [Isra wa- Mairaj]. [10]

### PARAGRAPH # 1 (INTRODUCTION)

- Prophet (PBUH) was deeply grieved and disappointed after the boycott & deaths of his wife & uncle.
- He was longing for some comfort which happened in form night journey called Al-Isra Wal-Miraj
- This journey is described in Quran in verse number one of Surah Isra: *"Glory to Him who carried His servant from the sacred Mosque to the farthest Mosque ..... in order that we might show him some of Our signs"* (17:1) Al-Isra

### PARAGRAPH # 2 (EVENTS OF AL ISRA AND MAIRA'J)

- The Prophet (PBUH) himself gave vivid details of this event.
- It began with the visit of Angels to Prophet (PBUH) while he was lying at Ka'bah.
- Prophet's heart was washed in a gold tray of belief.
- Then a white animal was brought for him called Al-Buraq.
- He was taken to Jerusalem accompanied by Gabriel.
- In his way Prophet (PBUH) performed prayer at different places which were introduced to him.
- These include Yathrib, Mount Tur and Bait ul Ham.
- Reached Jerusalem and tied Al-Burraq on a significant pole.
- Hazrat Jibra'il offered him three vessels; milk, alcohol and water.
- Prophet (PBUH) picked the vessel of milk. On this Hazrat Jibra'il said: *"You have been guided to the fitrah. If you had taken the vessel of water your nation would have been perished, if you had taken the vessel of alcohol your nation would have gone astray."*
- After that, Prophet (PBUH) led messengers in 2 units of prayer.
- The Prophet (PBUH) was ascended with Hazrat Jibra'il to the lowest heaven.
- After inquiry of angels, the doors of 1<sup>st</sup> heaven were opened for Prophet (PBUH).
- On this heaven Prophet (PBUH) met Hazrat Adam (A.S) and greeted him.
- Same occurred in all heavens but he met different Messengers.
- To the second heaven he met Hazrat Yahya (A.S) and Isa (A.S), to the third he met Hazrat Yousuf (A.S), to the fourth he met Hazrat Idris (A.S), to the fifth he met Hazrat Haroon (A.S), to the sixth he met Hazrat Musa (A.S) and to the seventh he met Hazrat Ibrahim (A.S).
- He then saw Bait Al-Ma'moor, reached the tree Sidratul Muntaha, its Nabak fruits, its leaves and four rivers with its roots; two hidden and two apparent (Nile & Euphrates).
- Prophet (PBUH) spoke to Allah directly.
- From fifty, five prayers were made obligatory upon Muslims, as stated in Surah Baqarah.
- When even after this Prophet (PBUH) was suggested by Hazrat Musa (A.S) to go back, The Prophet (PBUH) replied: *"I have asked my Lord till I am ashamed to face him"* (Bukhari)
- Before return, the Prophet (PBUH) was shown the heaven and the people of hell.
- He (PBUH) also saw Satan in form of woman who called him but he (PBUH) didn't retort.

Sir Khurram Hussain: 0300-2887099



## EMIGRATION TO MADINAH

(a) Describe the events of migration of Prophet (PBUH), the Hijra? [10]

### PARAGRAPH # 1 (CAUSES):

- The deaths of Hazrat Khadija (RZ) and Abu Talib left the Prophet (PBUH) defenseless in Makkah.
- His failure at Taif led him to invite the pilgrims from Yathrib towards Islam.
- This preaching resulted in three meetings and two pledges at Aqabah.
- After the second pledge, the people of Yathrib invited Prophet (PBUH) & his followers to their city.

### PARAGRAPH # 2 (EVENTS):

- Prophet (PBUH) instructed his companions to migrate.
- Followers began to migrate from Makkah to Yathrib (Madinah).
- Prophet Mohammad (PBUH), Hazrat Abu Bakr and Hazrat Ali were waiting for orders of Allah.
- Quraish made a plan at Dar-ul-Nadwa to assassinate Prophet (PBUH) and surrounded his house.
- Holy Prophet (PBUH) was informed by Allah about the plan and received the orders to leave Makkah: *"Remember how the unbelievers plotted against thee, to keep thee in bonds, or slay thee, or get thee out (of thy home). They plot and plan, and Allah too plans, But the best of planners is Allah" (8:30)*
- Therefore in 622 A.D, he (PBUH) escaped with his friend leaving his cousin behind as decoy.
- He threw a handful of dust on assassins and recited verses of Surah Yaseen.
- Furious Makkans announced the prize of 100 camels to bring them dead or alive.
- They took shelter in Cave of Thaur for three days. Sir Khurram Hussain: 0300-2887099
- A snake stung Hazrat Abu Bakr (RZ) but Prophet (PBUH) cured it by his blessed saliva.
- The Quraish came till the mouth of cave but left on noticing spider web, pigeon's eggs and nesting.
- They then left the cave after three days accompanied by Hazrat Amir (RZ) and Abdullah bin Uraiqit.
- Surajah bin Malik tracked them in zig-zag route but couldn't arrest them due to Allah's aid.
- They reached Quba on Monday where Hazrat Ali (RZ) joined them.
- They stayed at Quba for two weeks and built a mosque there named Quba.
- They left Quba on Friday for Bani Salim's quarters.
- Prophet (PBUH) delivered 1<sup>st</sup> Friday address and led Muslims in Friday prayers.
- Followed by this they reached at Yathrib later named as Madinah.
- Anxious awaited Yathribites gave him a hero's welcome.

### PARAGRAPH # 3 (DISPUTE OF PROPHET (PBUH)'S HOSTING):

- On the basis of kneeling down of camel Prophet (PBUH) stayed at Hazrat Abu Ayub Ansari's place and decided where the Mosque of Prophet would be built.

Q (b) Suggest three reasons why he decided to move from Makkah to Madina. [4]

- To fulfill the command and to follow the orders of Allah.
- To gain immunity after the loss of tribal security. After Abu Talib, Makkah was full of life threats and lack of security for him.
- To establish a separate Islamic state.

## EVENTS FOLLOWED BY MIGRATION

Q (a) Describe the events in Madina that immediately followed the hijra, mentioning specially the Emigrants (Muhajirin) and helpers (The Ansars). [10]

### PARAGRAPH # 1 (INTRODUCTION)

- After the Quraish planned of Prophet (PBUH)'s murder, Prophet (PBUH) migrated with his friend.



## PARAGRAPH # 2 (IMMEDIATE MEASURES IN MADINAH)

- Name of city changed to Madinah-tun-Nabi & Madina-tul-Munawwara.
- Building of mosque at two orphans' land. It was a simple square building made for worshipping, education, counseling and accommodation of Prophet (PBUH).
- System of Adhan was established by the dreams of Abdullah bin Zaid (RZ) & Hazrat Umar (RZ).
- Charter of Madinah: Social, religious and financial rights for all and responsibilities of establishing peace, sharing blood money and defending the state of Madinah for everyone.
- Prophet (PBUH) was chosen as a common leader. He (PBUH) ended up rivalry between Aus and Khazraj and also created bond of brotherhood between Muhajirin and Ansars.

## PARAGRAPH # 3 (BROTHERHOOD)

- The urgent escape of Muhajirin from Makkah by leaving families and possessions behind made them penniless and shelter less.  
Sir Khurram Hussain: 0300-2887099
- Prophet (PBUH) paired Muhajirin and Ansars to be cooperative in social and financial matters.
- This pairing is called Muwakhat i.e. the tie of brotherhood.
- Ansars treated their brothers with generosity and shared shelter and business.
- Their role is highlighted in Quran: *"Those who believed and adopted exile, and fought for the faith, with their property and their persons, in the cause of Allah, as well as those who gave (them) asylum and aid, these are all friends and protectors, one of another"* (8:72) Al-Anfal.
- They (both communities) helped Prophet (PBUH) in battling against Quraish.
- So, by their support and devotion Prophet (PBUH) was able to establish a separate Islamic state.
- Hence with the aid of Ansars and sacrifice of Muhajirin the separate Islamic state.

## PARAGRAPH # 4 (OTHER DEVELOPMENTS IN 1<sup>st</sup> AND 2<sup>nd</sup> A.H)

- Prophet (PBUH) gave the residents a charter i.e. the Charter of Madina. It offered social, religious and financial rights to all the residents.
- It also involved responsibilities of loyalty to the leader and state of Madina. Duties of sharing the amount of blood money, maintaining peace of Madinah and defending Madinah were also included.
- In 1<sup>st</sup> and 2<sup>nd</sup> A.H: Prophet (PBUH) received revelations regarding obligations and regulations.
- Laws related to inheritance, women rights and Riba were revealed.
- Fasting, Eidain, Zakat and Jihad became obligatory.
- Jews started taunting Prophet (PBUH) especially about the direction of Qiblah.
- Allah ordered a change in the direction of Qiblah: *"We see the turning of your face (for guidance to the Heavens: now shall We turn you to a Qibla that shall please you. Turn then your face in the direction of the sacred Mosque....."* (2:144) Al-Baqarah.
- The mosque where directions of Qiblah were changed came to be known as Al-Qiblatain.

# THE CHARTER OF MADINAH

Q (a) Write characteristics of charter of Madinah.

[10]

## PARAGRAPH # 1 (INTRODUCTION):

- The Holy Prophet (PBUH) made some earliest measures.
- One of the most significant was the agreement between Muslims and Jews.
- It stated thus: *"In the name of the Most Merciful and Compassionate Lord, this charter is given by Muhammad the Messenger of Allah to all believers, whether of Quraish or Madina, and all individuals of whatever origin who have made common cause with them, and who all shall constitute one nation."*
- Political, Religious, Economic and Social rights and responsibilities of dwellers were mainly described.



**PARAGRAPH # 2 (POLITICAL ARTICLE):**

- Peace was established among all the communities residing in Madinah.
- Madinah became a political power and was established as a separate Islamic state.
- Madinah was also established as a sacred place i.e. haram.
- Jews and Muslims were made one Ummah.
- The Holy Prophet (PBUH) was decided as the leader of the state.
- In case of any mischief only Prophet (PBUH)'s guidance would have to be sought.
- A judicial system headed by Prophet (PBUH) was instituted for resolving disputes.
- Duties of war and peace were also settled as common between them.
- All communities had to fight to defend Madinah.
- The section mentioned that all the communities would help each other.
- All the citizens of Madina were bound to make peace in the republic.
- Moreover, Non-Muslims were bounded not to offer refuge to the life and property of Makkans.

Sir Khurram Hussain: 0300-2887099

**PARAGRAPH # 3 (RELIGIOUS ARTICLE):**

- This section guaranteed religious freedom and tolerance to all.
- Muslims were declared as Brothers of one another.
- Equality in rights and status was given to everyone.
- The section concludes with the rights of freedom of worship.

**PARAGRAPH # 4 (ECONOMIC ARTICLE):**

- This section stated financial responsibilities of the communities.
- In this a tax system was established for the support of community.
- It highlighted the specifications of blood money. If victim's family agreed to receive it rather than Qisas, the murderer would pay blood money to victim's family.
- If Madinah had to pay blood money, all communities would put their share on it.

**PARAGRAPH # 5 (SOCIAL ARTICLE):**

- In this section the major responsibilities were given to the community of Muslims.
- Enmity between the two tribes, Aus and Khazraj, was dissolved.
- Muslims would have to rise against the evil in case of regional oppression.
- No killing among Muslims and non Muslims.
- Any international killing or minor injuries by a Muslim would be avenged.

Q (b) Explain the significance of the charter of Madinah.

[4]

- It guaranteed basic rights for all.
- It avoided the threat of disunity and civil war between Muslims and Jews.
- Due to the equal rights for all, a just and peaceful society was established.
- It served greatly to achieve the agenda of establishment of separate Islamic state.
- It also canceled out the old and weak system of tribal security.
- Lastly the charter also strengthened Muslims bond.

**BATTLE OF BADR**

(a) Describe the events immediately leading up to the Battle of Badr and also discuss the main events of the battle.

[10]

**PARAGRAPH # 1 (CAUSES)**

- After the migration of Muslims to Madina, the annoyed Quraish confiscated their businesses.
- The leader of Hypocrites 'Abdullah ibn Ubai provoked Muslims to fight.



- The disappointed Muslims were not allowed to fight.
- Thereafter the verse of Al Hajj revealed giving them permission to fight.
- *"To those against whom war is made, permission is given (to fight) because they are wronged and verily Allah is most Powerful for their aid" (22:39)*
- Madina laid right across the path of caravan traffic route between Syria and Makkah.
- Therefore the Muslims began to raid and to threaten the caravans of Quraish.
- In 2 A.H. Abu Sufyan (RZ) lead a huge caravan.
- Muslims, with an intention of raiding this caravan, encamped at Badr with 313 (83 Emigrants, 60 of Aus and 170 of Khazraj) men with 2 horses and 70 camels.
- Some hypocrites told Abu Sufyan (RZ) about this.
- Abu Sufyan (RZ) requested for force from Makkah to escort him.
- An army of 1,000 men, under Abu Jahal left Makkah to protect the caravan of Abu Sufyan.
- On the way, the army heard the news of caravan reaching Makkah safely.
- Learning about strength of Muslim army, Quraish agreed to war against Muslims.

### PARAGRAPH # 2 (EVENTS)

- Prophet (PBUH) seized all the water resources. Sir Khurram Hussain: 0300-2887099
- The Muslims armory was very weak as compare to armory of Quraish. (313 ill equipped v/s 1000 well equipped army)
- On Friday morning both armies stood against each other.
- Battle began with war of words.
- In reply to the insults by poets of Quraish, Muslims shouted 'Allah-u-Akbar!'
- Single contest, Hazrat Ali, Hazrat Hamza and Hazrat Abu Ubaid (RZ) killed Walid, Utba and Shiba.
- There then started General Fighting. Muslims threw stones and arrows at them and superior tactics.
- Soon, a harsh, dusty wind started blowing which was basically the help of Allah in form of angels.
- The Quran highlights this event in Surah Anfal: *"Remember ye implored the assistance of your Lord and He answered you: 'I will assist you with a thousand of the angels ranks on ranks'" (8:9)*
- Abu Jahal was killed by Hazrat Abdullah bin Masud.
- The Quraish retreated. It brought victory for Muslims.

### PARAGRAPH # 3 (OUTCOMES)

- The Quraish left behind 70 of their men dead & 70 prisoners. However, 14 Muslims were martyred.
- Many Quraishite leaders were killed. Muslims captured huge booty.
- The Holy Prophet (PBUH) treated the captives leniently.
- Prophet strictly ordered to treat the prisoners kindly.

Q (b) Explain effects/importance of the battle of Badr. [4]

- This was the first battle of believers and non-believers.
- It was also the struggle between monotheism and polytheism.
- It brought rise in prestige of Madinah which began to be recognized as a military entity.
- Islam also flourished; many accepted Islam and many unleashed their faith.
- The aid of Allah in form of angels proved apostleship of Mohammad (PBUH) in Arabia.
- The defeat of Badr damaged the strength & prestige of Quraish.

Q (b) Write advantages/reasons of victory of Muslims in battle of Badr. [4]

- Allah was with Muslims.
- The Prophet (PBUH)'s prayer and his leadership.
- Muslims strong faith and confidence on Allah and His Prophet (PBUH).
- Unity, discipline and enthusiasm of Muslims while fighting against their torturers.



# BATTLE OF UHAD

- Q (a) Describe the events immediately leading up to the Battle of Uhad and also discuss the main events of the battle. [10]

## PARAGRAPH # 1 (CAUSES)

- In the combat of Badr, the Quraish had suffered in every way.
- The people of Quraish were lamenting on the loss of their leaders.
- The Quraish could not stand the fact that Muslims were prospering.
- Abu Sufyan (RZ)'s attempt to compensate the defeat resulted in failure and insult.
- Afterwards, Muslims successfully captured a caravan of Quraish worth 100,000 dirhams.
- The Jewish poets incited Quraish in their poetries for revenge.
- Therefore the grief, revengeful feelings and the loss of caravan pushed Quraish for another battle.
- In 3 A.H the Quraish advanced reaching foot of Uhad hill.
- Some Quraishite women also participated especially Hinda who wanted to avenge her father's blood.
- Hinda appointed Wahshi for the killing of Hazrat Hamza (RZ).
- Prophet (PBUH) was informed about their advancement by his uncle, Abbas bin Abdul Mutallib.
- In a council of war Prophet (PBUH), senior companions and Abdullah Ibn Ubai supported the idea of defending the state by staying in Madina.
- The younger Muslims led by Hazrat Hamza (RZ) were eager to fight in the open ground.
- Mohammad (PBUH) agreed to fight outside Madina.

## PARAGRAPH # 2 (EVENTS)

- Muslims marched with their 1000 men towards Uhad.
- Abdullah Ibn Ubai deserted Muslim with 300 of his men. Sir Khurram Hussain: 0300-2887099
- Mohammad (PBUH) then continued advancing and camped on the hill of Uhad.
- Mohammad (PBUH) appointed 50 archers at the pass on the rear.
- In individual contests Ali (RZ), Talha (RZ), Zubair (RZ), Hamza, Abu Dujanah (RZ) & others killed men of Quraish, who carried the banner of Quraish, especially the members of Abi Talhah.
- In general fighting Muslims exhibited courage and soon reached to the Quraishite camp.
- The Quraish started to retreat leaving their camps and spoils behind.
- The 38 archers left their posts to collect the booty.
- The commander of Quraish cavalry saw this opportunity and attacked from the rear.
- Muslims were trapped between the Makkan soldiers and cavalry.
- During this trap Wahshi fulfilled his task and martyred Hazrat Hamza (RZ).
- Prophet Mohammad (PBUH) was injured.
- The leader of Quraish, ibn Qami'ah, killed Musab bin Umayr (RZ) who resembled Prophet (PBUH).
- Ibn Qami'ah raised a cry that Mohammad (PBUH) had been killed.
- Hearing the rumor of Prophet (PBUH)'s death Muslims shattered and Quraish stopped fighting.
- The shattered Muslims came up to the hill of Uhad to protect Prophet (PBUH).
- Later, on Prophet (PBUH)'s call the shattered Muslims rallied around Mohammad (PBUH).
- Abu Sufyan (RZ) left with his army by challenging Muslims for another encounter.

## PARAGRAPH # 3 (OUTCOMES)

- In the battle Muslims lost 70 of their men including senior leaders.
- The Quraish lost only 20 of their men.
- The Quraish mutilated Muslims corpses.
- Hinda mutilated Hazrat Hamza (RZ)'s corpse and chewed his liver.
- Prophet (PBUH) forbade the mutilation of corpses and buried them in a single grave.



Q (b) Explain why the people of Makkah fought against the Muslims of Madina. [4]

- The Quraish took Muslims as a threat to their power, prestige, religion and finance.
- The growth and success of Islam was a threat to their leadership.
- They were insecure for their caravans.
- They were insecure to lose the possession of Ka'bah and their value in Arabia.

Q (b) Write lessons we learnt from the battle of Uhud. [4]

- The leader of the army should council and pay heed to followers.
- Muslims should obey their commander in all circumstances.
- Greediness is an evil.
- Allah supports his believers as long as they support His cause.
- Temporary suffering for the sake of Islam eventually leads to a decisive triumph.

Sir Khurram Hussain: 0300-2887099

Q (b) Explain effects/importance of the battle of Uhud. [4]

- Muslims gained loss in power and prestige both after this battle.
- The battle of Badr provided confidence to Muslims but the battle of Uhud sobered their faith.
- It highlighted the fact of mortality of Mohammad (PBUH).
- Quraish still couldn't achieve their objectives of capturing Madina, & perishing monotheism.
- This victory satisfied the feelings of Quraish but it didn't assure them security of their caravan.

## BATTLE OF AHZAB / TRENCH

Q (a) Describe the events immediately leading up to the Battle of Trench. Also, discuss the main events of the battle. [10]

### PARAGRAPH # 1(CAUSES)

- Accepting the challenge at Uhud, Muslims led an enforced caravan but Makkans didn't show up.
- Prophet (PBUH) exiled the Jewish tribe Banu Nadhir from Madina, who settled at Khyber.
- The Jews of Khyber (Banu Nadhir) instigated Quraish for another battle.
- The Quraish decided to make a dash on Madina with a huge force to regain the damaged prestige.
- Banu Nadhir, Banu Ghatafan, Banu Sulaym, Banu Asad and the other Bedouine allied the Quraish.
- Due to the alliance of many tribes, the battle is also called **Al-Ahzab the Battle of Allies or Tribes**.
- So, the Quraish prepared to raise an army led by Abu Sufyan (RZ) of more than 10,000 men.
- Hearing about the preparation of Quraish, the Prophet (PBUH) consulted with his companions.
- Hazrat Salman Farsi (RZ) suggested the following to Prophet (PBUH): *"O Messenger of Allah (PBUH), when we were attacked in the land of Farris and we feared the approach of horses, and when we were surrounded, we would build trenches around us (i.e. to prevent the horsemen from being able to attack)."*
- This suggestion was accepted; trench was dug and fodder was also cut from the other side of trench.
- The task of digging the trench was completed by 3000 companions in 9-10 days.

### PARAGRAPH # 2 (EVENTS)

- In 5 A.H. an allied force reached to the border of Madina.
- The allied force was dumbfounded on seeing the trench and taunted Muslims of being coward.
- The allied force received hail of stones and arrows by Muslims.



- Thus, they began a siege of Madinah which lasted for around 30 days.
- A group of polytheist's fighters led by Amr bin Abd crossed the trench and captured Mount Sila.
- Hazrat Ali (RZ) killed Amr in single contest and made others to evacuate.
- A long and boring wait made them tired and weak.
- Banu Nadhir persuaded Banu Quraiza to join hands with Quraish.
- Banu Quraiza breaching the charter of Madina planned to attack Muslims from behind.
- Prophet (PBUH) sent Hazrat Saad bin Muadh (RZ) and others to remind Banu Quraiza about the Charter in which they promised loyalty to the state of Madinah and to Prophet Mohammad (PBUH).
- Banu Quraiza declined to acknowledge any Prophet (PBUH) or Charter of Madinah.
- Prophet (PBUH)'s secret agent, Naim (RZ), created discontent between the Allies & Banu Quraiza.
- Allied began to lose hope. The climate, lack of food and fodder made it very difficult for the enemy.
- A violent windstorm blew into the Quraishite camp. It was the help of Allah for Muslims.
- This help is mentioned in Quran, it states: *"O you who believe! Remember Allah's Favor to you when there came against you hosts, and We sent against them a wind and forces that you saw not. And Allah is ever All-Seer of what you do."* (33:9) Al-Ahzab
- Muslims eventually became victorious.

### PARAGRAPH # 3 (OUTCOMES)

- Prophet (PBUH) besieged fortresses of Banu Quraiza.
- When they surrendered Prophet (PBUH) asked them to leave Madinah.
- They demanded their fate to be in the light of Old Testament.
- Hazrat Saad bin Muadh (RZ) announced the verdict to execute their men and to take their women and children as captives.

Sir Khurram Hussain: 0300-2887099

Q (b) Explain the effects/importance of the battle of 'ditch'. [4]

- In this battle power and prestige of Quraish was damaged beyond repair.
- The aggressive strength of Quraish was finally spent.
- This defeat brought a silent revolution in the leadership at Makkah.
- Madina still had the jugular of the Quraish i.e. the trade route.
- During the battle the aid of Allah came once again.
- Muslims proved that they learnt lessons from their previous losses.

Q (b) Suggest reasons for the Quraishite defeat in this battle. [4]

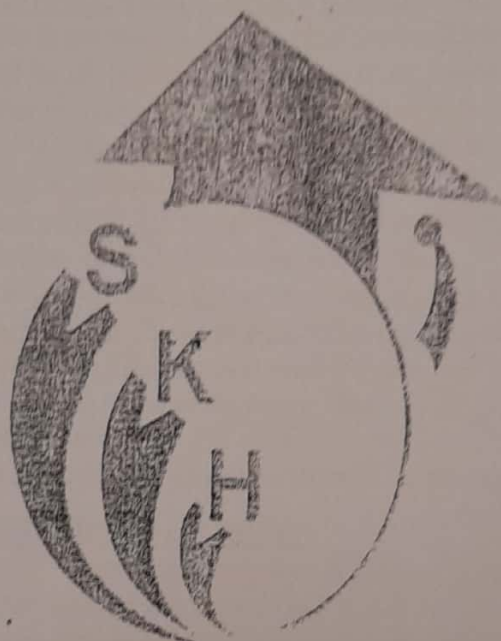
- Firstly, it was their lack of investigation.
- Secondly, expecting an early victory the Quraish they lacked in preparations.
- Thirdly, they lacked in unity and discipline.
- Fourthly, they lacked in trusting each other.
- Lastly, it was the lacked in courage.

Q (b) Write advantages/reasons of victory of Muslims in battle of Trench. [4]

- The aid of Allah that came in form of winds and forces of angels.
- Muslims were unshaken, unified and disciplined.
- Unlike Uhud, Muslims showed complete obedience to their leader.
- Superior war tactics which include digging of the trench, cutting of fodder and using the spy to create discontent between allies.



# THE FIRST MUSLIM COMMUNITY



## Sir Khurram Hussain

Teacher: A child's third parent.



# RELATION WITH JEWS OF MADINAH

Q (a) Outline the Prophet (PBUH)'s relation with Jews between the years 622-632 A.D. [10]

## PARAGRAPH #1 (INTRODUCTION OF JEWS)

- There were mainly three tribes of Jews in Madinah; Banu Qainuqa, Banu Nadhir and Banu Quraiza.
- They were one-third population of Madinah and were financially strong.
- They had close relations with Jews in Khyber.

## PARAGRAPH #2 (INITIAL REALTION & CHANGE)

- Prophet (PBUH) signed peace treaty with Jews (The charter of Madinah).
- This charter mentioned social, financial and religious rights for the Jews.
- It also highlighted responsibilities on them which included maintaining peace, sharing blood money, defending the state of Madinah and accepting Prophet (PBUH) as a common leader of Madinah.
- Jews started distancing themselves from Muslims.
- They ridiculed Mohammad (PBUH), the revelations and women by their poetries.
- They also taunted Muslims about Qiblah (direction).
- In response different steps were taken against the Jews. Sir Khurram Hussain: 0300-2887099
- Muslims Qiblah (direction) was changed by the following orders of Quran: *"We see the turning of thy face (for guidance to the heavens: now shall We turn thee to a Qiblah that shall please thee. Turn then Thy face in the direction of the sacred Mosque ...."* (2:144) Al-Baqarah.
- Riba (interest) was made prohibited.
- By revelation of Quran, the Jews were also condemned for altering the words of their books.

## PARAGRAPH #2 (EXPULSION OF TRIBES)

- Prophet Mohammad (PBUH) expelled three tribes in different occasions.
- Firstly, it was Banu Qainuqa who was expelled in 3 A.H.
- They disgraced a Muslim woman and killed one Muslim in a clash.
- Prophet (PBUH) laid a siege to their fortress.
- After a siege of 15 days, when they surrendered Prophet (PBUH) expelled them from Madinah.
- Secondly, their tribe of Banu Nadhir was expelled in 4 A.H.
- The two Muslims accidentally killed two men of Banu Amir so Madinah had to pay blood money to the victim families of Banu Amir.
- Prophet visited strong holds of Banu Nadhir to collect blood money.
- Banu Nadhir planned to murder Prophet (PBUH) in their assembly hall.
- Later, Prophet (PBUH) besieged their fortress as they breached the charter of Madinah.
- After 14 days' siege they surrendered and left Madina for Khyber.
- In 5 A.H. their tribe Banu Quraiza exhibited open betrayal during the Battle of Trench.
- After the battle Prophet (PBUH) besieged their fortress.
- On their surrender, they were offered to leave Madina but they rejected it.
- They were judged by Hazrat Saad bin Muadh (RZ) who announced verdict from their book.
- Hazrat Saad, according to the Torah announced to execute their men and to take the rest as captives.
- In 7 A.H. the Jews of Khyber planned to attack and invade Madinah.
- Prophet (PBUH) led forces at Khyber and invaded their fortresses.
- It was the last clash between Muslims and the Jews in Prophet (PBUH)'s lifetime.

Q (b) Suggest reasons why his (PBUH)'s relation with the Jewish tribes changed? [4]

- Jews did not respect his position.
- The Jews also taunted Muslims



- The duplicity by Jewish tribes made his (PBUH) relationship with them the worst.
- They subjected a Muslim woman to public humiliation.
- One year after another Jewish tribe planned to assassinate him.
- After this, one more Jewish tribe broke the Covenant and joined hands with the enemies of Muslims.

Q (b) What were the provisions made by Muslims besides the charter of Madinah to strengthen their bond with Jews. [4]

- They were connected by the similar direction for prayer.
- Like the Jews Muslims also kept fast on the day of Ashura.
- Muslims also prayed at the time of Jewish mid-day worship.
- Jews were dealt with equality in social relationship.
- Muslims were allowed to eat food with the Jews.
- Also, it was made permissible for Muslims to marry Jewish women.
- Later, most of the similarities were ended due to betrayal attitude of the Jews.

Sir Khurram Hussain: 0300-2887099

## RELATION WITH THE HYPOCRITES

Q (a) Outline the Prophet (PBUH)'s relation with the hypocrites in Madinah. [10]

### PARAGRAPH # 1 (INTRODUCTION)

- The Hypocrite is the one who pretends to be the believer.
- In Madinah with Muslims and Non-Muslims there dwelled another group called Hypocrites.
- The Quran states about them: *"When the Hypocrites come unto you, they say, 'we bear witness that you are indeed God's Apostle!' But God knows that you are truly His Apostle; and He bears witness that the hypocrites are indeed false [in declaration of their faith]"* (63:1) Al Munafiqoon

### PARAGRAPH # 2 (THEIR GRUDGE & CONDUCT)

- Abdullah ibn Ubai wished to become chief of Madinite politics.
- He was a favorite nominee to become the common head of Aus and Khazraj.
- But on the arrival of Prophet Mohammad (PBUH), Aus and Khazraj chose Prophet (PBUH).
- In order to maintain his reputation, Abdullah ibn Ubai falsely proclaimed Islam.
- He became the leader of a band of hypocrites supported by polytheists and Banu Qainuqa.
- In first five years they were engaged in verbal arguments and criticizing revelations.
- They made fun of Mohammad (PBUH), disrespected him and argued with him.
- Verse # 1 of Surah Hujurat was revealed to alarm such ill-mannered followers, it states: *"O you who believe! Raise not your voices above the voice of the Prophet not speak aloud to him ....."* (49:1)
- Abdullah ibn Ubai was insulted in public in his attempt to take Prophet (PBUH)'s position.
- They built a mosque, Masjid-e-Dirar, where they plotted against Muslims.
- When Prophet (PBUH) was told about this mosque, he sent companions to demolish it.
- They betrayed Muslims at the times of warfare.
- At the time of Badr they showed their reluctance to participate.
- Abdullah ibn Ubai, deserted with 300 of his men at Uhud.
- They tried to help the enemies of Muslims especially Banu Qainuqa, Nadhir and Jews of Khyber.
- In 5 A.H. they also wanted to attack Muslims from behind with Banu Quraiza.
- Abdullah ibn Ubai tried to scandalize Hazrat Ayesha (RZ)
- Prophet (PBUH) didn't lead their funeral after their leader's death.
- With the death of Abdullah ibn Ubai, the Hypocrites disappeared.



Q (a) Suggest reasons of Prophet (PBUH)'s leniency with the band of Hypocrites. [4]

- Prophet (PBUH) hoped of winning over their hearts
- It was not easy to punish one-third of the population of Madinah.
- Prophet (PBUH)'s reputation might have been damaged for turning against his people
- Prophet (PBUH) was not ordered by Allah to take severe actions against them.
- It was also not possible for him to differ between a sincere and an insincere believer.

## TRUCE OF HUDAIBYA

Q (a) Give description of the Prophet (PBUH)'s reaction on the dream he saw in 6 A.H. [10]

### PARAGRAPH # 1 (PREPARATIONS)

- Prophet (PBUH) dreamt he was entering the sacred mosque.
- The Quran mentions this dream in the following words: *"Truly did Allah fulfill the vision of His Messenger; you shall enter the Sacred Mosque, if Allah will, in full security..."* (48:27) Al-Fatah
- He (PBUH) asked his companions to prepare for the performance of Umra.
- The news of visiting the Holy Ka'bah filled Muslims with joy.
- They carried daggers, sheathed swords, pilgrim garb (Ihram) and 70 camels to slaughter.
- Prophet (PBUH) was accompanied by his wife Hazrat Umme Salamah (RZ).
- Thus, in 6 A.H. Prophet (PBUH) led 1400-1500 followers towards Makkah for Umra.

### PARAGRAPH # 2 (EVENTS)

- At Dhul-Hulaifah Muslims garlanded their animals and came in the state of Ihram.
- The Quraish refused to allow Muslims to enter Makkah.
- The top generals Khalid and Ikrima were sent to attack on Muslims.
- Prophet (PBUH) received orders of fear prayer.
- Prophet Mohammad (PBUH) to avoid the bloodshed led his followers off the main road.
- They stopped at place called Hudaibya, 3 miles from Makkah.
- Negotiations started between the Muslims and Quraish.
- Quraish attempted to threaten Muslims and to disunite Muslims but failed.
- Prophet (PBUH) sent Hazrat Uthman (RZ) as his ambassador to negotiate with Quraish.
- Quraish prolonged the negotiations which created delay in Hazrat Uthman (RZ)'s return.
- A rumor broke out that Hazrat Uthman (RZ) was killed or was taken as captive.
- Mohammad (PBUH) took the pledge from his companions to fight to the death for Islam.
- This is called the pledge of the Tree (Baiyat-ul-Rizwan).
- Soon after this Hazrat Uthman (RZ) returned.
- Quraish sent Suhail bin Amr for negotiations.
- The following clauses were agreed.
- *Muslims would return this year without performing Umra and come back after a year for 3 days unarmed to perform Umra.*
- *Both the parties will remain in peace for ten years.*
- *NO attack on trade caravans.*
- *Both parties were free to ally themselves with whomsoever they wished.*
- *There would be one sided extradition- Makkah refuge in Madinah would be handed over to Quraish but Muslims taking refuge in Makkah wouldn't be handed back.*
- The agreement was very unfavorable for Muslims.
- Hazrat Umar (RZ) protested against it but was silenced by Hazrat Abu Bakr (RZ).
- Suhail forced to remove Tasmiya and write Prophet (PBUH)'s name with his father's name.

Sir Khurram Hussain: 0300-2887099



- The Prophet (PBUH) showed his eagerness to sign this pact.

### PARAGRAPH # 3 (ABU JANDAL'S RETURN)

- A Muslim escapee, Hazrat Abu Jandal (RZ), from Makkah reached Hudaibya.
- Muslims helplessly had to return him to his torturers.
- Mohammad (PBUH) consoled him and told him to put his trust in Allah.
- Prophet (PBUH) ordered his followers to offer rituals of Umra but the followers didn't respond.
- He (PBUH) followed Hazrat Umme Salamah (RZ)'s advice and took initiative upon which the companions followed him.

Q (b) Write effects/importance of Truce of Hudaibya [4]

- Muslims received the glad tiding of the invasion of Makkah.
- The disadvantageous clause, the extradition clause, was later excluded on demand of Makkans.
- The pact also gave rise to the prestige of Madinah.
- The settlement with Makkans helped Muslims to conquer Khyber.
- Many converted to Islam especially Hazrat Khalid (RZ) and Hazrat Amir bin Al A'as (RZ).
- Prophet (PBUH) could now put across his message to the emperors.

Sir Khurram Hussain: 0300-2887099

Q (b) Write lessons Muslims today can learn from Truce of Hudaibya? [4]

- Fulfillment of promise and honoring the pact.
- Patience, preferring peace and having faith on Allah.
- The event of Baiyat-e-Rizwan at Hudaibya demonstrates the Unity of Muslims.
- Steadfastness & determination.

Q (b) What were the reasons of Muslims disappointment on this pact. [4]

- The pact was disfavoring the Muslims sides especially the extradition clause.
- Muslims were disheartened when they weren't permitted to perform Umra.
- The refusal of Quraish to begin document with Tasmiya.
- The refusal of Quraish to recognize Mohammad (PBUH) as the Prophet on the document.
- The return of Hazrat Abu Jandal (RZ) despite his plea.

## EVENTS FOLLOWED BY HUDAIBYA

Q (a) Describe the events that followed by the treaty of Hudaibya. [10]

### PARAGRAPH # 1 (PACT OF HUDAIBYA)

- In 6 A.H. the Holy Prophet (PBUH) signed a pact with Makkans
- The clauses of pact initially seemed purely damaging.
- By the help of Allah, the treaty that seemed destructive brought victories for Muslims.

### PARAGRAPH # 2 (LETTERS TO THE EMPERORS)

- In 6 A.H. Prophet (PBUH) dispatched letters to the rulers all around Arabia.
- Negus the King of Abyssinia readily embraced Islam.
- The rulers of Bahrain, Munzir bin Sawi and Oman, Jaffer and Abd also embraced Islam.
- The Emperor of Persia, Chosroes, tore Prophet (PBUH)'s letter.
- Prophet (PBUH) said: "May Allah tear apart his Kingdom". So it happened later.
- Caesar of the Byzantine Empire, Heraclius, responded politely but he didn't become Muslim.
- The ruler of Syria, Manzir bin Harith and of Yamamah, Hawza bin Ali did not convert.
- Muqrqis, the ruler of Egypt, responded generously by sending gifts but didn't accept faith.



### PARAGRAPH # 2 (EVENTS)

- Muslims blocked roads to Makkah and 10,000 men advanced towards Makkah.
- The army of Muhajirin and Ansar was also added by the men from several allied tribes.
- This allied army set camp some distance from Makkah.
- A night before the invasion of Makkah Abu Sufyan (RZ) surrendered Ka'bah and accepted Islam.
- Prophet (PBUH) sent message of immunity through Abu Sufyan (RZ).
- People at Ka'bah, at Abu Sufyan (RZ)'s house or behind their doors were announced to be safe.
- The Muslims army, divided into four columns, marched into the city.
- Each column was commanded by Hazrat Mohammad (PBUH), Hazrat Abu Ubaidah (RZ), Hazrat Saad bin Ubadah (RZ) [later by Hazrat Zubair (RZ)] and Hazrat Khalid bin Walid (RZ).
- The commanders were also given orders that they would use arms only if necessary.
- Hazrat Khalid bin Walid (RZ)'s was attacked, 26 Makkans were killed & 2 Muslims were martyred.
- Eventually Prophet (PBUH) triumphantly entered Makkah. Sir Khurram Hussain: 0300-2887099

### PARAGRAPH # 3 (PROPHET (PBUH)'S EXEMPLARY CONDUCT)

- After the conquest, Mohammad (PBUH) bowed his head before Allah and offered him thanks.
- He circumambulated around Ka'bah and broke all 360 idols placed inside Ka'bah.
- After breaking each idol he recited: *"Say, the Truth has come and Falsehood has vanished. Surely, Falsehood is bound to vanish"* (17:81) Al-Isra
- Prophet (PBUH) ordered Hazrat Bilal (RZ) to proclaim Adhan.
- He (PBUH) gave the keys of Ka'bah to Uthman bin Talha.
- Thereafter, Mohammad (PBUH) gave a sermon at Sufa where he pardoned all the enemies.
- Only four of the Quraish were put to death.
- Idol temples around Makkah were destroyed.

Q (b) Write importance of conquest of Makkah?

[4]

- Mohammad (PBUH) conquered hearts of leaders and other citizens of Makkah.
- As his own clan Quraish converted, most Arabs admitted that he (PBUH) was a true Prophet.
- The victory was one of the greatest steps towards the goal of unifying the whole of Arabia.
- The victory purified the House of Allah and the city of Makkah.
- The victory also opened the gates of center of Islam (Makkah) to the Muslims.

Q (b) What lessons can Muslims today learn from the Prophet (PBUH)'s conduct in it?

[4]

- Firstly, Mohammad (PBUH) was determined in his intention to make Makkah a Muslim center.
- By sending the message of immunity he exhibited (PBUH) reverence to the holy city.
- His general pardon to his bitterest enemies enables us to learn mercy and forgiveness.

## RELATION WITH MAKKANS BETWEEN 622 A.D - 632 A.D

Q (a) Trace the main outlines of the relationship between the Muslims of Madina and the Quraish of Makkah in the years between 622 A.D to 632 A.D?

[10]

### PARAGRAPH # 1 (INTRODUCTION)

- The Quraish failed in their attempt to arrest and murder Prophet Mohammad (PBUH).
- On reaching Madinah, Prophet (PBUH) became the common leader of the new Islamic state.
- Muslims had also become a political entity.
- The annoyed Quraish threatened Muslims and later looted possessions of emigrants.



### PARAGRAPH #3 (CONQUEST OF KHYBER)

- Khyber was 70 miles to the north of Madinah.
- It was a cluster of some 20 fortresses.
- The famous fortress of Al-Qamus which was known to be indestructible was at Khyber.
- It was populated mainly by the Jews. The exiled Banu Nadhir also dwelled there.
- The Jews of Khyber were planning to make a dash on Madinah.
- They contacted the hiring tribes, hypocrites and Quraish to prepare an army against Madinah.
- Hearing about this, in 7 A.H Prophet (PBUH) led 1400 men & 200 cavalry against them.
- Al-Naim, Al-Watih and Al-Sulalim were captured. Sir Khurram Hussain: 0300-2887099
- During this entire period, no one came to the help the Jews of Khyber.
- Hazrat Ali (RZ) conquered the fortress of Al-Qamus after killing Jewish leader, Marhab.
- The Jews came in the pact with Muslims.
- They agreed to pay half of the annual harvest of all planting and date trees as Jizya.
- Before return Prophet (PBUH) married Hazrat Safyah, the daughter of chief of Banu Nadhir.
- A Jewish woman, Zainab binte Harith, attempted to poison Prophet (PBUH) through roasted meat.

### PARAGRAPH #4 (PERFORMANCE OF UMRA)

- In the same year i.e. 7 A.H. Prophet (PBUH) performed a short pilgrimage (Umra) at Makkah.
- Prophet (PBUH) was accompanied by 2000 of his followers.
- The Quraish vacated the city and allowed the Muslims to perform the rituals.
- Prophet (PBUH) ordered Muslims to do Ramal in first three circumambulations at Ka'bah.
- The Muslims stayed there for three days as per the terms of the agreement of Hudaibya.

### PARAGRAPH #5 (THE BATTLE OF MUTAH)

- Prophet (PBUH)'s envoy, Harith bin Umair (RZ), was killed at Mutah by Shrubail, Roman governor.
- In 8 A.H. he (PBUH) dispatched an army of 3000 under Hazrat Zaid bin Harith against the Romans.
- Mohammad (PBUH) explained the chain of commanders to the army.
- Muslims mismatched the 200,000 Romans.
- Hazrat Zaid (RZ), Hazrat Jaffer (RZ) and Hazrat Abdullah bin Rawahah (RZ) received martyrdom.
- Hazrat Khalid (RZ) made a tactical withdrawal without any further damage to Muslim army.
- Banu Bakr who were allies of Makkah killed men of Banu Khuza.

## FALL & INVASION OF MAKKAH

Q (a) Write an account on Muslims triumphant entry in Makkah in 8 A.H.

[10]

### PARAGRAPH #1 (CAUSES)

- The treaty of Hudaibya was breached in 8 A.H by the allies of Makkah, Banu Bakr.
- They killed men of Banu Khuza who were the allies of Madinah.
- Banu Bakr even violated the holy place of K'abah.
- Chief of Banu Khuza came to Prophet (PBUH) in Madina and sought help.
- It was a bound duty for Muslims to take action.
- Prophet (PBUH) gave Makkah the three options; a) Pay blood money to the victims' families
- b) Abandon their alliance with Banu Bakr. c) Declare the treaty of Hudaibya dissolved.
- Quraish chose the third.
- Mohammad (PBUH) called on all his allied tribes for help in the assault on Makkah.
- The Quraish attempted to continue the pact by sending Abu Sufyan (RZ) but failed.
- Hazrat Umm-e Habiba (RZ), Prophet (PBUH) and senior companion declined to negotiate.
- Finally, in 8 A.H. Prophet (PBUH) declared March towards Makkah.



### PARAGRAPH # 2 (BATTLES)

- Muslims were annoyed on hearing the news by Abdullah ibn Ubai of confiscation of their properties.
- They wanted to take revenge of this.
- Soon a revelation came which gave them permission to fight. (22:39)
- After a couple of failures, in 2 A.H. Muslims attempted to raid Abu Sufyan (RZ)'s caravan.
- Abu Sufyan (RZ) called an army that became eager to battle against outnumbered Muslims.
- Outline the main events of battle of Badr.
- In 3 A.H Quraish brought an army of 3000 at Uhad to avenge Badr.
- Outline the main events of battle of Uhad. Sir Khurram Hussain: 0300-2887099
- The Jews of Khyber, Banu Nadhir, instigated Quraish to give a deadly blow to Madinah.
- So, in 5 A.H the Quraish came back to fight Muslims in order to regain their damaged prestige.
- Outline the main events of battle of Trench.

### PARAGRAPH # 3 (PACT OF HUDAIBYA)

- The next confrontation of the two parties was in 6 A.H when Muslims gathered on the borders of Makkah for the performance of Umra.
- Outline the main events of treaty of Hudaibya.
- This treaty lasted only for two years due to the aggression of allies of Quraish.
- This led to the final confrontation of both parties.

### PARAGRAPH # 3 (CONQUEST OF MAKKAH)

- In 8 A.H the Holy Prophet (PBUH) advanced towards Makkah with his full strength of 10,000 men.
- Outline the main events of Conquest of Makkah and conclude with Prophet (PBUH)'s attitude.

Q (b) Explain why Prophet (PBUH) thought it was important to fight with Quraish? [4]

- Prophet (PBUH) never intended to fight but the confiscation of Muslims properties by Makkans made him to change his strategy.
- He was ordered by Allah.
- He fought to defend the state of Madinah.
- He never bowed down before aggression of any kind.

## EVENTS FOLLOWED BY THE CONQUEST OF MAKKAH

Q (a) Relate what happened in the last years of Prophet (PBUH)'s life. [10]

OR

Q (a) Give descriptions of the events followed by the conquest of Makkah particularly mentioning about the farewell sermon of Prophet Mohammad (PBUH). [10]

### PARAGRAPH # 1 (HUNAIN AND SIEGE OF TA'IF)

- Pagans of Taif, Banu Thaqeef and Hawazain, wanted to undo Prophet's efforts.
- They also wanted to avenge the breaking of their idols.
- So, they prepared an army of 20,000 under Malik bin Auf and camped in valley of Hunain to fight.
- In 8 A.H. Prophet (PBUH) led 12,000 men and marched to Hunain.
- The men of Hawazain were highly skilled in archery.
- Just as Muslims reached the narrow pass, they were surprised by the archers of enemy.
- The Holy Prophet (PBUH) was shielded by companions. However, majority began to retreat.



- The Prophet (PBUH) dismounted from the mule and prayed to Allah for His help.
- Hazrat Abbas (RZ) was ordered by Prophet (PBUH) to call Muslims to regroup.
- Muslims regrouped, rallied around Prophet (PBUH) and fought a fierce war.
- Prophet (PBUH) picking up a handful of dust hurled it at the faces of enemy by saying: "May your faces be shameful".
- Their eyes were thick with dust so the enemy retreated and took shelter in fortresses of Ta'if.
- Soon, Ta'if was besieged by Muslims which was a well fortified area.
- Deficiency of weapons and arrows from the enemy kept the Muslims army back.
- Therefore, siege was lifted after 40 days.
- Prophet (PBUH) distributed the riches captured from Banu Hawazain.
- A deputation from Taif begged to free their families, Prophet (PBUH) & his companions freed them.
- This generous treatment made the people of Ta'if to accept Islam.

#### PARAGRAPH # 2: (THE YEAR OF ALLEGIANCE)

- Prophet (PBUH) came back to Madina after appointing a Governor at Makkah.
- Various tribes accepted Islam and came in alliance with Madinah.
- Many tribes who didn't accept Islam came in agreement and agreed to pay Jizya to Madinah.
- Different privileges and responsibilities were given to the tribes and preachers were sent to them.

#### PARAGRAPH # 3 (TABUK EXPEDITION)

- In 9 A.H the Romans regrouped at Tabuk to invade Arabia.
- The Christians couldn't stand the spread of Islam and expansion of Islamic empire.
- Their Emperor, Heraclius, collected a huge army and sent at Tabuk.
- The Prophet (PBUH) called another expedition. Sir Khurram Hussain: 0300-2887099
- This was a difficult time for Madinah to wage a war due to famine in Madinah, lack of supplies, hesitation of Bedouine tribes to support, summer and season of picking up the harvests.
- Despite the odds Muslims volunteered themselves for this fight.
- H. Uthman (RZ), H. Umar (RZ), H. Abu Bakr (RZ) and Muslim women contributed generously.
- Finally 30,000 men marched towards Tabuk under the leadership of Mohammad (PBUH).
- The Romans army didn't show up for the combat.
- The Prophet (PBUH) sent expeditions to Jewish and Christian tribes.
- This resulted in alliance of many Christian tribes.
- Soon the Romans had withdrawn from the border towns.
- Prophet (PBUH) saw no reason to pursue them into their town so he returned to Madina.

#### PARAGRAPH # 4 (OBLIGATION OF PILGRIMAGE)

- In 9 A.H the whole Arabia came under the banner of Islam.
- Hajj became obligatory on Muslims. The Quran states: "Pilgrimage thereto is a duty men owe to Allah those who can afford the Journey ...." (3:97) Al- A'le Imran
- The Prophet (PBUH) sent Hazrat Abu Bakr (RZ) as leader of delegation for Hajj (Amir-e-Hajj).
- He (PBUH) received revelations for prohibition of pagans' entry and circumambulations at Ka'bah.
- Prophet (PBUH) sent Hazrat Ali (RZ) to announce this at Makkah.

#### PARAGRAPH # 5 (LAST SERMON OF PROPHET (PBUH))

- In 10 A.H Prophet (PBUH) declared his intention to perform major pilgrimage (Hajj).
- Prophet left Makkah on 25<sup>th</sup> Dhul Qad with his wives and many followers.
- He (PBUH) reached at Makkah on 4<sup>th</sup> Dhul Hajj.
- He (PBUH) began practices of Hajj from 8<sup>th</sup> and led Muslims through all rituals.
- On 9<sup>th</sup> he went to Arafat & delivered his final Sermon from the mount of mercy to 144,000 believers.



- The sermon was an ultimate charter of human rights and comprehensive & final message to Ummah.
- In his sermon Prophet (PBUH) spoke about the rights of women, orphans, poor and slaves.
- He stressed on the equality of Muslim brothers and superiority on the basis of Taqwa i.e. piety.
- He (PBUH) also mentioned about the superiority of Allah and His laws i.e. in Quran and Hadith.
- He reflected the signs of his departure.
- At the end he asked thrice to those gathered: *'O people have I faithfully delivered my message to you?' and the masses replied 'Yes!'* Prophet (PBUH) then raised his forefinger to the heaven saying: *'O Allah, bear witness'.*  
Sir Khurram Hussain: 0300-2887099
- On the same day he received the last revelations: *"This day I have perfected this religion for you completed my favor upon you and have chosen for you Islam as your religion". (5:3) Al-Maida*
- Prophet (PBUH)'s health started failing.
- He was conscious that he was approaching to the end of his life.
- He revised Quran twice with Hazrat Jibra'il in the month of Ramadhan.
- He told his youngest daughter Hazrat Fatima (RZ) that he would not recover from his illness.
- In his illness Hazrat Abu Bakr (RZ) led Muslims in congregation of prayer (Salah).
- During the last days he had terrible headaches and very bad fever.
- He spent his last days in Hazrat Aisha (RZ)'s apartment and mostly rested on her lap.
- Hazrat Jibra'il sought Prophet (PBUH)'s permission to allow the angel of death to enter.
- The most illustrious personality in the history of mankind died on 12<sup>th</sup> Rabi-ul-Awwal 11 A.H.

Q (b) How significant was the farewell address he gave during his pilgrimage? [4]

- The address was the basics of the Muslim way of life.
- It teaches about the equality of entire human race and reminds Muslims of their unity.
- It enlightened Muslims to give primary value to Quran and Hadith for attaining success.
- It inculcates ethical laws and stresses on treat women, orphans, slaves and poor with kindness.

## MODEL OF EXCELLENCE

Q (a) Outline four of the Prophet (PBUH)'s personal qualities that make him a model for Muslims to follow. [10]

### PARAGRAPH # 1 (INTRODUCTION):

- The Holy Prophet (PBUH) is a unique model for all humans
- When Hazrat Aisha (RZ) was asked about Prophet (PBUH)'s conduct. She replied *'haven't you read the Quran?' It is exactly how Prophet (PBUH)'s conduct was.*
- So, Mohammad (PBUH)'s life and nature was the mirror of the Quran and a model for us.

### PARAGRAPH # 2 (HONESTY & TRUTHFULNESS)

- The Prophet (PBUH) through out his life exhibited honesty and truthfulness in his character.
- Even in the most difficult circumstances he (PBUH) never gave up his honesty and truthfulness.
- He was recognized by titles 'Al-Sadiq' meaning the Truthful & 'Al-Amin' meaning the trustworthy.
- Hazrat Khadija (RZ) hired him for his honesty and later being impressed she married him.
- The Holy Prophet (PBUH) said *"Truth leads to piety and piety leads to Paradise..." (Agreed)*
- Event at mount Sufa is evident to learn about his truthfulness and trustworthiness where all the gathered Makkans admitted these qualities of Mohammad (PBUH).
- Even the enemies like Abu Sufyan admitted his honesty in a response to Heraclius' letter.

### PARAGRAPH # 3 (HUMILITY & MODESTY)

- Prophet (PBUH) preferred to live simple, decent and chaste life.
- He (PBUH) possessed humility in his character and was a perfectly modest person.



- He himself did his work even if he had to repair his shoes.
- He extended his cooperation to women in household affairs.
- Hazrat Aisha (RZ) said: "He used to keep himself busy helping members of his family and when it was time for prayer (Salah), he would get up for prayer" (Bukhari)
- He disliked his companions' treatment to treat him like a ruler and forbade them to stand for him.

#### PARAGRAPH # 4 (FULFILLMENT OF PROMISES & HONORING COVENANTS)

- A true believer is the one who stick to his words and honor the agreement he makes.
- Prophet (PBUH) is a great model to learn how to keep promises and honor treaties.
- Before migration, he left Hazrat Ali (RZ) behind to return the entrusted valuables of Makkans.
- He once said: "For everyone who breaks his covenant (promise), there will be a flag on the Day of Judgment, and it will be said: 'This is (proof of) betrayal by so and so.'" (Muslim).
- He himself honored the treaties. He returned Hazrat Abu Jandal (RZ) and Hazrat Abu Baseer (RZ) to Makkans as agreed in the extradition clause of the pact of Hudaibya.
- Prophet (PBUH) said to Hazrat Abu Jandal (RZ) before returning him: "O Abu Jandal! Be patient, we can not break the treaty. Allah will soon find a way for you."

#### PARAGRAPH # 5 (MERCY & FORGIVENESS)

- One of the greatest qualities he displayed was his magnanimity.
  - He practiced mercifulness and forgiveness to the level of excellence.
  - At the time of the conquest of Makkah he announced a general pardon for almost all Makkans.
  - The Holy Quran states: "We sent you not but as a mercy for mankind" (21:110) Al-Ambiya.
  - He also forgave the old woman who regularly pelted rubbish on him.
  - His forgiveness for Hinda, Wahshi and later for Ikrima bin Jahal also reflects his magnanimity.
- (b) Choosing two of these qualities, give one example in each case to show how Muslims can put them into practice in their own lives. [4]
- The fairness in business dealings by Prophet (PBUH) leaves a lesson for Muslim merchants that not to swear of God for selling their commodities or telling lies.
  - So, Muslim today should be honest in their dealings and they should avoid cheating.
  - His modesty of Prophet (PBUH) leaves a lesson of modesty and simplicity for Muslims.
  - Muslims should strictly stay away from pride and shouldn't wish to be treated like ruler.
  - They should cooperate and assist their women rather than being dominating and bossy.

### PROPHET (PBUH)'S UNIQUE QUALITIES

- Q (a) Briefly describe four actions or qualities of Prophet (PBUH) that would make clear to the people who lived with him that he was the Messenger of Allah. [10]

#### PARAGRAPH # 1 (INTRODUCTION)

- One of the differences between common man and Messenger is of causing miracles.
- Like other Messengers, Mohammad (PBUH) was also granted with Prophetic signs.
- These signs ranged from miracles to some outstanding qualities. Following are the few:

#### PARAGRAPH # 2 (VOICE)

- One of the miracles of Mohammad (PBUH) is the splitting of the moon.
- Abu Jahal and a Jew challenged Mohammad (PBUH) to break moon into pieces.
- He prayed to Allah and then by pointing towards the moon he (PBUH) split it into two pieces.
- The Quran states: "... when the moon is cleft asunder", (54:1) Al-Qamar
- Ibne Abbas and ibne Masud narrated that they saw mount of hira between the two pieces.
- Seeing this miracle the Jew converted but Abi Jahal rejected.



### PARAGRAPH # 3 (SEAL OF PROPHETHOOD)

- The Prophet (PBUH) had a seal of prophet hood on his back.
- When he was 12 Bahira saw this mark and explained it.
- Bahira said to Makkans: *"When you came over the hill not a tree or a stone failed to bow in prostration, and they prostrate themselves only before a prophet. I recognize him by the seal of prophecy, like an apple, below the end of his shoulder-blade."*
- Hazrat Saib (RZ) also viewed the mark of Prophethood during Mohammad (PBUH)'s life.
- He (RZ) said, *"O Allah's Apostle! My nephew is ill". The Prophet touched my head with his hand and invoked Allah to bless me. He then performed ablution and I drank of the remaining water of his ablution and then stood behind his back and saw 'Khatam and Nubuwwa' (The Seal of Prophethood) between his shoulders like a button of a tent. (Bukhari)*

### PARAGRAPH # 4 (MAIRAJ)

- In 620 A.D. the Prophet (PBUH) underwent the miraculous experience of Mairaj.
- The Quran states: *"Glory to (Allah) who did take His servant for a Journey by night from the Sacred Mosque to the farthest Mosque... in order that We might show him some of Our Signs..." (17:1) Al-Isra*
- Sir Khurram Hussain: 0300-2887099
- In a flick of a second the Prophet (PBUH) traveled from Makkah to Jerusalem then to the heavens.
- On sharing his experience he was doubted and jeered by Makkans.
- He silenced those who doubted by providing them the details of caravan and of city of Jerusalem.

### PARAGRAPH # 5 (REVELATIONS)

- Prophet (PBUH) was rewarded with the bestowment of God's communication
- It is signified as a blessing given to Prophet (PBUH) by Allah: *".....We reveal to you this Anuran: before this, you too was among those who knew it not" (12:3) Surah Yousuf*
- The verse clearly proves that the revelation discriminated him from others.
- The sharing of such Divine words by an Ummi was a quality no normal human could possess.
- Reply to Arab poets in form of Surah Kauthar, silencing them.
- Moreover, the revelations he received were also a source of information for him. He shared reports of elsewhere with people living around him that ascertained them about his apostleship.
- These include report of Chosroes, of the parchment of Boycott and of the plan to kill him etc.

Q (b) Explain the importance of 'seal of prophets' [4]

- Every beginning has the ending that is marked by the seal.
- A seal is used to close things firmly and put an end to something.
- Mohammad (PBUH) is the seal of prophets as he has closed the line of apostleship.
- As the seal put an end to something, similarly the departure of Mohammad (PBUH) ended the process of revelation and apostleship.
- But this ending is unique due to universality, comprehensiveness and preservation of his message.

## RELATION WITH NON-MUSLIMS

Q (a) Describe the TWO events from the life of the Prophet that illustrate the way he treated Non- Muslims. [10]

### PARAGRAPH # 1 (INTRODUCTION)

- The Holy Prophet (PBUH) who is the practical example of application of Shari'ah
- A study of his life gives us a clear outline of his conduct with non-Muslims.
- Following are few examples of his relation with Non-Muslims



## PARAGRAPH # 2 (PATIENCE AND MERCIFULNESS)

- The first thirteen years are the great model to find out his relation with non-Muslims.
- The people, who liked him & gave him titles, started hating him after declaration of Tawhid by him.
- Their hatred didn't turn him away from his mission and he continued to preach the word of Allah.
- His determination and steadfastness in his mission brought many cruelties in his life.
- For more than a decade he received mental, physical, moral, social and financial tortures.
- One such example of tortures is of an old woman who pelted rubbish on him everyday.
- He (PBUH) never reacted to this and took it in a humble manner.
- One day when she didn't throw garbage, Mohammad (PBUH) learnt that she fell ill so he visited her.
- This marks Mohammad (PBUH)'s graciousness and mercifulness to the non-Muslims.
- The Quran states: *"So overlook (O Mohammad) their faults with gracious forgiveness"* Al-Hijr
- When the woman inquired about Prophet (PBUH)'s forgiveness and compassion, he said: *"If throwing garbage at me brings you happiness, then you are welcome to do so every day."*
- This made the woman to convert.

## PARAGRAPH # 3 (EQUALITY AND JUSTICE)

- After becoming the head of state, different inhabitants came under his administration.
- He treated all the residents equally and granted them complete rights
- He gave the residents the charter of Madinah which described rights and duties of the residents.
- The idol-worshippers and other non-Muslims were not forced to become Muslims.
- The Quran states: *"Let there be no compulsion in religion."* (2:256) Al-Baqarah
- Other than religious rights Mohammad (PBUH) also took care of their social interests.
- For the peace of society, he directed his followers to mingle with Jews and other communities.
- He also offered the residents their financial rights and allowed them to conduct businesses freely.
- Later, when the residents especially Jews breached the Charter of Madinah, he punished them.
- He (PBUH) first preferred peace on fighting meanwhile he never bowed down to aggression.

**NOTE:** The Examples of Al-Ta'if and the Conquest of Makkah highlighting his mercy and forgiveness towards them can also be mentioned.

Q (b) How can these examples help Muslims today in their relationships with non-Muslims.

[4]

- His attitude with Makkans helps us to learn to hold our offence in dealing with Non Muslims especially while preaching. Sir Khurram Hussain: 0300-2887099
- So, should considerate if non-Muslims become harsh and abusive in response to our preaching.
- His behavior towards the old woman helps us to learn patience, mercifulness and forgiveness.
- So, we should be humble, merciful and forgiving if we encounter opposition from non-Muslims.
- His relation with the Jews of Madinah teaches us the lesson of providing them the equal right.
- We shouldn't discriminate them in our treatment towards them rather we should treat them equally.

## RELATION WITH OTHER STATES

Q (a) Describe the TWO events from the life of the Prophet that illustrate his relations with other states.

[10]

### PARAGRAPH # 1 (INTRODUCTION)

- The Prophet (PBUH) illustrated the principles of treatment with other states laid down by Quran
- He exhibited them between 622-632 A.D by being the head of the state of Madinah
- Following are the few examples of his conduct towards the other states.



# MOHAMMAD (PBUH) AS THE LEADER

- Q (a) Describe the Prophet (PBUH)'s conduct as leader in two of the battles he fought in. [10]

## PARAGRAPH # 1 (BATTLE OF BADR)

- Before the battle, Prophet (PBUH) did counseling to his companions & decided matter unanimously.
- When the threat of army was clear and battle was evident he motivated his companions to have faith on Allah and entrusted them Allah's aid.
- He didn't allow fear of over numbered army penetrated into their hearts rather he filled them with courage, asked them to fight for Allah to prove faith or to die with Glory and Honor.
- He turned to Allah in his camp seeking His aid and praying hard for Allah's aid and victory.
- He also used war tactics and military strategies like capturing and sealing wells, camping on a side from where sunlight teased the enemy etc.
- He himself participated in war.
- He treated the captives with kindness and humbleness. Freed few and also took services from few but freed them either. He also executed two as they were threatening for the consolidation of Islam.

Sir Khurram Hussain: 0300-2887099

## PARAGRAPH # 2 (BATTLE OF TRENCH)

- He counseled before war and also accepted the suggestion of his companion, Hazrat Salman Farsi (RZ), about defensive technique by digging trench.
- Against his companions' requests, he (PBUH) himself participated in digging trench. He also broke a rock into pieces which couldn't be broken by anyone.
- He also participated in war and led his companions from the front.
- He reminded believers not to repeat their past errors rather overcoming their weakness and encouraged them to emerge as stronger in faith and discipline.
- He remained alarmed from enemies from all sides and used tactics to deal with them. He used a spy against the cunning plan of Banu Quraiza who planned to attack from behind.
- He bore hardships more than followers and became a model for soldiers. He inspired the soldiers about being determined and patient.
- He prayed to Allah for help and never lost hope nor did he allow his companions to loose hope.
- He punished the enemies yet honored their religious desire and decided their judgment as per the enemies' religious book.

- (b) What can Muslim leaders learn from the Prophet (PBUH)'s conduct in their relationship with other states? [4]

- Leader should council before war and pay heed to followers' advice. (Both wars)
- Leader should inspire the community by creating example first. (Hanging bricks on his belly)
- Leader should seek Allah's aid as well as use military strategies and tactics. (Both wars)
- Leader himself should participate in war and lead from the front. (Both wars)
- Leader should help them through speeches and demonstrations to fight against fear and difficulties at the time of adversity. (Before Badr)
- Leader must keep the followers united and disciplined. (Both wars)

## POSITION OF WOMEN

- Q (a) Describe the teachings of Islam about the position of wives, mothers and daughters [10]

### PARAGRAPH # 1 (INTRODUCTION)

- Before the arrival of Islam, women had no rights, respect and value.
- Islam gave them identity, status, rights, respect and responsibilities.
- Following are Islamic teachings about the position of women.



### PARAGRAPH 2 (POLICY OF CO-EXISTENCE & DEFENSIVE BATTLE)

- The Prophet (PBUH) established the first Islamic state.
- He (PBUH) did his level best to ensure peaceful co-existence with neighboring states and tribes.
- The evidence of this was his peaceful attitude towards the state of Makkah.
- Later incidents between the Muslims and Quraish were the result of the hostile attitude of Makkans.
- The Makkans confiscated and sold out the properties of Muslims.
- There then he started raiding their caravans with the following permission of Allah: "To those against whom war is made, permission is given (to fight) because they are wronged and Verily Allah is most Powerful for their aid" (22:39) Al-Hajj
- Mohammad (PBUH) fought a defensive battle of survival.
- The city of Madinah was besieged thrice by Makkans in Battles of Badr, Uhah and Trench.
- The Prophet (PBUH) had to fight to defend the city.
- In all these clashes, Mohammad (PBUH) did not initiate as he always preferred peace on aggression.

### PARAGRAPH 3 (HONORING COVENANTS)

- Another example of Mohammad (PBUH)'s relation with non Muslims is of Truce of Hudaibya.
- He went on a journey to offer Umrah without the intention of fighting.
- The Quraish disallowed him and his companions of the access of Ka'bah.
- As he wished only a peaceful Umrah, he held negotiations until he sent his envoy Uthman (RZ).
- On news of Hazrat Uthman (RZ)'s murder he decided to avenge Uthman (RZ)'s blood.
- He received pledges from his followers to avenge the loss of Hazrat Uthman (RZ) (Bait-e-Rizwan).
- After Hazrat Uthman (RZ)'s safe return he signed a pact with Makkans.
- This also reflects the Prophet (PBUH)'s attitude of accepting friendship than remaining enemy.
- The clauses of the treaty were mainly disadvantageous for the Muslims.
- Despite that he (PBUH) accepted them just for the cause of preferring peace over aggression.
- After agreeing on the condition of the pact, he remained loyal to the treaty.
- Hazrat Abu Jaudal (RZ)'s return is evident to this who escaped from Makkah and sought shelter from him at Hudaibya.
- This also reflects his obedience to the following Quranic injunction: "And fulfill the covenant, for the Covenant shall be questioned about" (17:34) Al-Isra

Sir Khurram Hussain: 0300-2887099

### OR (HONORING AMBASSADORS & DELEGATIONS)

- The State of Madina always treated foreign ambassadors with full honor.
- They used to accommodate foreign visitors in the Masjid-e-Nabwi.
- There is not a single example where any foreign ambassador or foreign VIP was maltreated.
- Once when Hazrat Abu Sufyan visited Madina, despite he was the enemy Muslims didn't kill him.
- But he (PBUH) did much against humiliation of his ambassadors.
- His reaction by sending forces against Romans on Hazrat Harith (RZ)'s killing is evident to this.
- Though Muslims suffered in battle of Muthah but it showed all the other rulers that he would not stay quiet on aggression towards his state or state member.

Q (b) Suggest ways in which these examples can provide models for relation between the states today.

[4]

- Prophet (PBUH) being peaceful never tolerated the insult or aggression to state or its ambassador.
- This gives us the lesson of working for the cause of maintaining respect of our ambassadors.
- We should protest against India for the maltreatment to our blind cricket team's captain & women cricket team in the recent world cups.
- Prophet (PBUH)'s signing of the pact of Hudaibya gives us the lesson of preferring peace.
- We should also try to bring peace between Pakistan and India by signing pacts.



### PARAGRAPH # 2 (POSITION OF WIVES)

- Islam teaches us that wives are equal to their husbands.
- The Quran states: *"They (your wives) are your garments and you are their garments"*. (2:87)
- The Prophet (PBUH) never considered his wives inferior to him nor did he try to dominate them.
- His friendly behavior to his wives is evident to this.
- Islam teaches that wives are partners with their husbands in family life.
- So they should be supportive and assisting to each other for fulfilling their duties.
- The Prophet (PBUH) himself was very supportive to his wives and helped them in house works.
- Islam gives wives the financial independence.
- Islam encourages Muslims to be kind and courteous to their wives.
- The Prophet (PBUH) once he said: *"The most perfect believer is the best in conduct and the best of you are those who are best to their wives."*
- Islam also teaches to treat them justly.
- They are given the rights of divorce and re-marry.

### PARAGRAPH # 3 (POSITION OF MOTHERS)

- Before the advent of Islam mothers were inherited to their sons.
- Islam gave them reverence, responsibilities and distinction in their position.
- They are made responsible for bringing up the kids.
- They are the first teachers of faith and proper conduct. Sir Khurrām Hussain: 0300-2887099
- Islamic teaches that in exchange of their services they deserve high honor and respect.
- The Prophet (PBUH) said: *"Paradise lies at the feet of mothers"*.
- Prophet (PBUH) himself honored his foster mother, Hazrat Halima Sadia (RZ).
- He paid an emotional visit to his real mother's after four decades of his mother's death.
- Islam teaches to treat them with best care. Prophet (PBUH) in reply to question about the most deserving for best care said: *'Your mother, then your father and then your nearest relatives.'*

### PARAGRAPH # 4 (POSITION OF DAUGHTERS)

- Before Islam daughters were counted as burdens for parents and were buried alive.
- This practice was forbidden in Qur'an.
- The Quran states: *"Allah created living creatures in pairs, both male and female"*.
- The Prophet Mohammad (PBUH) called them the blessings of Allah.
- Islam also teaches that daughters should be cared as carefully as sons.
- The Prophet (PBUH) said *"Whosoever looks after two daughters till they marry, he and I will enter Paradise together like these (two) fingers"* (Muslim)
- He (PBUH) himself loved and cared for his daughters.
- His relation with Hazrat Fatima (RZ) is evident to this.
- Islam instructs to allow them freedom in choice.
- They are also given rights to inherit from their parents.

Q (b) How far do you think Islam teaches equality between men and women.

[4]

- Islam gives both equal rights and values to men and women.
- It provides them similar rights of education, marriage & divorce, freedom of choice and obligations.
- But there are some places where Islam creates a difference.
- These are multi-marriages, number of witnesses and share of inheritance.
- But these inequalities are with wisdom like preservation of father's name, circulation of wealth and preferring justice etc.
- Thus, in my opinion Islam very much teaches and demonstrates equality between men and women.



## INTEREST (RIBA)

Q (b) What are the main teachings of Quran about taking interest (riba) in financial dealings with others? [4]

- With other teachings, Islam has set financial rules for believers.
- One of such financial teachings is about Riba (Interest)
- It is to lend money by adding sum of percentage which a person has to pay back in addition.
- Islam prohibits all dealings related to interest (riba).
- This is due to taking advantage of brother's difficulties.
- Quran only disallows interest but it allows trade. It states: *"They say, trade is like interest and Allah has allowed trade and forbidden interest" (2:275)*
- Trade is allowed due to chances of profit and loss both.

## FINANCIAL RULES

Q (a) Briefly describe the Islamic teachings set down for financial dealings. [10]

### PARAGRAPH # 1 (INTRODUCTION)

- With other teachings, Islam has set financial rules.
- Quran and Hadith are full with financial rulings for believers.
- Following are the few.

Sir Khurram Hussain: 0300-2887099

### PARAGRAPH # 2 (FINANCIAL RULES BY QURAN)

- One of the financial teachings in Quran is about Interest (Riba).
- Discuss interest from the abovementioned part (b).
- Quran prohibits the hoarding of food and other necessities to create shortages and make more profit.
- This is due to taking advantage of brother's needs.
- The Quran states about the punishment of those who do hoarding: *"The day will surely come when their treasures will be heated up in the fire of hell, and their foreheads, sides and backs branded with it. They will be told: 'This is the treasure which you hoarded. Now taste what you were hoarding.'" (9:35) Al Tauba*
- Quran teaches to stay away from earning through unlawful sources like interest, hoarding, cheating, lying, stealing, hiding defects of selling items and selling intoxications.
- For better economical system Quran introduces the system of Zakat.

### PARAGRAPH # 2 (FINANCIAL RULES BY HADITH)

- The Prophet (PBUH) encouraged believers to earn for their living.
- He once said: *"No one eats a better food than that which he eats out of the work of his hand"*.
- He (PBUH) himself worked for living as shepherd and trade man.
- He encouraged to do business with honesty and forbade swearing to sell items.
- He himself refused to swear for selling items at Syria.
- He encouraged earning through lawful sources like trade, services, wages etc.
- He also encouraged kindness in business transactions.
- He (PBUH) said: *"May God show mercy to a man who is kindly when he sells, when he buys, and when he demands his money back."*
- Kindness in selling means not to hide defects, working earnestly and avoid cheating and lying.
- Kindness in buying means to wait for your turn and not to do over bargaining.
- Kindness in demanding the money back is to be considerate to the debtor.



## BEHAVIOR TOWARDS OTHERS

(a) Give example from what Prophet (PBUH) DID and SAID that show his attitude towards the following:

(i) Companions/Friends	[5]	(v) Orphans & Poor	[5]
(ii) Enemies	[5]	(vi) Children	[5]
(iii) Wives	[5]	(vii) Slaves	[5]
(iv) Daughters	[5]	(viii) Animals	[5]

### (i) COMPANIONS

- Prophet (PBUH) always maintained a very kind and considerate attitude with his companions.
- He trusted his companions the most. Event of cave of Thaur.
- The companions of Prophet (PBUH) could directly consult him.
- For instance at the time of Hazrat Umar (RZ)'s problem regarding his widowed daughter Hafsa (RZ).
- Prophet considered them as the respected members of the Muslim community.
- Prophet considered them as his spiritual brothers.
- His modest and formal treatment to Hazrat Uthman (RZ) is evident to this.
- A companion is reported to have said that: "*When Allah's Messenger was asked for anything he never said 'No to anyone.'*" (Agreed).
- They offered their lives when ever found him in need.
- Example of Hazrat Ali (RZ) who agreed on becoming a decoy in place of Prophet (PBUH) at the time of the migration.

Sir Khurram Hussain: 0300-2887099

### (ii) ENEMIES

- Prophet was always kind, humble, patient and forgiven towards even his enemies.
- He never planned to harm and took revenge from any of his enemies.
- He forgave Wahshi, who killed his beloved uncle Hazrat Hamza (RZ).
- He has never been reported to have disrespected any of his enemies.
- He paid reverence to a passing Jewish funeral.
- Prophet always invoked for his enemies like at Taif, when on extreme harsh treatment he said: "*I rather hope that Allah will raise from among their descendants people as will worship Allah, the One, and will not ascribe partners to Him (in worship).*" (Agreed)
- Example of mercifulness was put on view by him after the invasion of Makkah.

### (iii) WIVES

Refer to Page number 55

### (v) DAUGHTERS

Refer to Page number 55

### (v) ORPHANS, POOR & NEEDY

- The Holy Prophet (PBUH) showed utmost regard and kindness to them.
- His affection is showed by his adoption of Hazrat Zaid bin Harith (RZ)
- He always emphasized the rights of poor and needy
- He instructed his wives not to send any needy empty handed from his door



- In connection to the rights of poor he once said *"The worst food is the food served at a walimah dinner to which rich persons are invited and from which poor persons are excluded."* (Eukhari)
- Prophet (PBUH) himself being an orphan knew it very well what orphanage meant
- He also outlined the bounties for the helpers of the orphans or needy.
- Prophet (PBUH) is reported to have said: *"I and the man, who takes care of an orphan, will enter Paradise together like this"* (and he raised his forefinger and middle finger together, leaving no space between them).
- He would gather the Muslims to help their brethren in need.
- He even made Hazrat Abu Bakr (PZ) apologize his poor companions, Hazrat Bilal (RZ) and Hazrat Salman (RZ), on his harsh treatment to them.

### (vi) CHILDREN

- The Holy Prophet (PBUH)'s love towards children was exceptional.
- Prophet (PBUH) forbade discrimination between male and female children.
- If he heard any baby crying, he would shorten the prayer for fear that the mother might be distressed.
- He never scolded or harshly treated any children. His grandsons used to climb his back during prayer but he never scolded them.
- He never differentiated between the children of believers and non believers.
- On occasion of killing of non-Muslim children he said: *"The children of un-believers are better than you. Never kill children, for every child is born, by nature, as a Muslim."*
- Holy Prophet (PBUH) was known as a great friend of children.
- He also vitalized the need of the character building of the children.
- He also taught others the need of proper education.

Sir Khurram Hussain: 0300-2887099

### (vii) SLAVES

- He treated them with the utmost love and kindness
- He mentioned the alerts for the cruel treatment with them. One he said: *"One who treats his slaves badly and unkindly will not enter Paradise."*
- Hazrat Abu Bakr (RZ)'s harshly treated Hazrat Bilal (RZ) for which he later apologized.
- Were given equal respect and status
- He is reported to have said: *"Listen and obey, even if an Abyssinian slave with a head like a raisin is made governor over you."* (Bukhari)
- The appointment of Hazrat Bilal (RZ), a Negro slave, as the Muezzin
- He explained many virtues to set the slaves free.
- He freed over all 63 slaves. Till the end of the reign of the 4 caliphs almost all slaves were freed.

### (viii) ANIMALS

- His mercy was for all the creatures of Allah including animals.
- The Holy Prophet (PBUH) was very kind to animals and took great care of their food and rights.
- Sentencing of hell for the cruelty of a woman towards the cat and bestowment of heaven for the one who helped a thirsty dog.
- He ordered his companions not to disturb any sort of animal.
- He set personal example by keeping animals in ease.
- He also prohibited the killing and hunting of animals *"Do not use any living creatures as a target."*
- During wars he prohibited killing of animals especially Halal ones.
- He explained the right way of slaughtering animals.
- He ordered to keep the knife sharpened to cause less pain to the animal.



## HAZRAT ABU BAKR SIDDIQ (RZ)

- His Pre-Islamic name was Abdul Ka'bah which was changed into Abdullah by Prophet (PBUH).
- He was the Prophet (PBUH)'s friend since childhood.
- He was the first Muslim adult male to accept Islam.
- He brought others to accept Islam.
- He remained loyal to Prophet (PBUH) at all times and bore persecution for him and Islam.
- He bought slaves who were Muslims and freed them.
- He expressed belief in Prophet (PBUH)'s night journey (Al-Mairaj).
- On that Prophet (PBUH) awarded him the title 'Al-Siddiq'.
- He accompanied the Prophet (PBUH) on the Hijra i.e. the journey of migration to Yathrib.
- Once in cave Thaur he protected Prophet (PBUH) from the snake stinging.
- Prophet (PBUH) consoled him when he feared Quraish. The Quran states: "... *The two were in the cave, and he (one) said to his companion, 'Have no fear, for Allah is with us.'*" (9:40) Al-Tauba
- He fought all the battles during the time of Holy Prophet (PBUH).
- He gave his daughter Hazrat Aisha (RZ) to be Prophet (PBUH)'s wife.
- He demonstrated extraordinary firmness in his faith on Prophet (PBUH) at the time of Treaty of Hudaibya.
- He was also present in invasion of Banu Quraiza, Khyber, conquest of Makkah and Siege of Hunain and Taif.
- He made huge financial contributions to the expedition of Tabuk by placing all his wealth.
- Hazrat Umar (RZ) said "*None can surpass Abu Bakr in serving the cause of Islam*".
- He was appointed the first Amir-e-Hajj by Prophet Mohammad (PBUH)
- He led the prayer when the Prophet (PBUH) was in his final illness.
- He calmed the faithful on the death of Prophet Mohammad (PBUH).

Sir Khurram Hussain: 0300-2887099

## HAZRAT UMAR FAROOQ (RZ)

- He remained a bitter enemy of Islam and Prophet (PBUH).
- In Makkah he had a reputation of a fierce and strong fighter.
- Prophet (PBUH) had prayed for the conversion of either Umar bin Khattab or Amr bin Hisham.
- He converted to Islam when he heard a passage of the Quran being recited i.e. Al Taha 1-9.
- His conversion gave courage to the Muslims.
- He helped Muslims to worship at Ka'bah. This earned him the title of Al-Farooq, one who distinguishes between the truth and falsehood.
- He made the Hijra to Madinah with other Muslims openly.
- In Madinah he was always close to Prophet (PBUH) in battles.
- His ties with Prophet (PBUH) were strengthened when Prophet (PBUH) married his daughter.
- A number of few revelations are related to him. These include verses about Hijab, prohibition of funeral for hypocrites, related to Muqam-e-Ibrahim etc. when he questioned about them from the Prophet Mohammad (PBUH).
- Once the Prophet (PBUH) said: "*Among the nation of Bani Israel who lived before you there were men sent who used to be inspired through guidance though they were not Prophets, and if there is any of such persons amongst my followers, it is 'Umar'*".
- He objected to the terms of treaty of Hudaibya.
- He was present in invasion of Banu Quraiza, conquest of Khyber, Conquest of Makkah and Siege of Hunain and Taif.



- In Tabuk he donated half of his wealth. He also participated in farewell pilgrimage of Mohammod (PBUH). He took part in expedition to the north, Syria that was organized towards the end of the Prophet (PBUH)'s life.
- After the Prophet (PBUH)'s death he wasn't ready to believe the death of Holy Prophet (PBUH).
- He remained loyal to the 1<sup>st</sup> Caliph of Islam.
- He was the one who suggested to the Caliph about the preservation of Quran.

[4]

Q (a) Identify the names of the ten blessed companions.

- All the companions of Prophet are of exalted status.
- However, few are higher in rank as Prophet (PBUH) named them in one occasion.
- They are called 'Ashra Mubashra' or 'The Ten Blessed Companions'.
- These include Hazrat Abu Bakr (RZ) who became first free adult male Muslim.
- Hazrat Umar bin Khattab (RZ) whose conversion brought courage to Islam.
- Hazrat Uthman bin Affan (RZ) who became among the first four earliest converts.
- Hazrat Ali bin Abu Talib (RZ) who was the first Muslim child.
- All these four are also entitled as 'The Rightly Guided Caliphs'.
- Others six are Hazrat Talha bin Ubaidullah (RZ), Hazrat Zubair bin Awwam (RZ), Hazrat Abu Ubaida bin Jarrah (RZ), Hazrat Abdur Rahmna bin Auf (RZ), Hazrat Saad bin Abi Waqas (RZ) and Hazrat Saeed bin Zaid (RZ).

## HAZRAT UTHMAN BIN AFFAN (RZ)

- He was born into the Umayyad clan of Makkah, seven years after the birth of Mohammad (PBUH).
- He was modest, honest and upright since his childhood.
- He was one of the first converts. He converted after he saw Prophet (PBUH) in his dream.
- He experienced persecution for his faith from his uncle who set him on fire.
- The Prophet (PBUH) once said: *"There is a companion of every Prophet in Heaven and my companion there will be Uthman bin Affan"*.
- He married the Prophet (PBUH)'s daughter, Hazrat Ruqayya (RZ).
- They migrated to Abyssinia and stayed there for around six years.
- They also migrated to Madinah.
- He accompanied Prophet (PBUH) in various battles except at Badr due to his wife's illness.
- When Hazrat Ruqayya (RZ) died, he married her sister Hazrat Umm-e-Kulthum (RZ). This earned him the title of Zul Noorain (The Possessor of the two lights).
- He acted as the Prophet (PBUH)'s ambassador to Quraish in the event of Hudaibya.
- He was the immediate reason of Bait-e-Rizwan. He was also one of the witnesses of Hudaibya.
- He took part in conquest of Khyber, Umra in 7 A.H and Conquest of Makkah.
- He also took part in Battle of Hunain followed by the siege of Taif.
- He contributed his wealth to pay for expeditions particularly Tabuk. He donated till his charity reached 900 camels, 100 horses, a thousand Dinars and two hundred ounces of gold.
- He participated in expedition of Tabuk during which his wife, Hazrat Umm-e Kulthum, died in Madinah.
- Prophet (PBUH) said: *"From this day on nothing will harm Uthman regardless of what he does"*.
- He was entitled as Ghani (Sakhi-the generous). He purchased a well 'Bir Rome' for 20,000 dirham from a Jew for Muslims. During the famine in Madinah, he donated immense food supplies for the residents despite having offers with large bids from merchandisers.
- He served first two caliphs as a member of Advisory Council. (Majlis-e Shoora).
- He was also empowered to vote for Hazrat Umar (RZ)'s successor.

Sir Khurram Hussain: 0300-2887099



## HAZRAT ALI BIN ABU TALIB (RZ)

- He was the son of Prophet (PBUH)'s uncle, Abu Talib and Prophet (PBUH)'s cousin.
- He was close to Holy Prophet (PBUH) since childhood.
- He became one of the first Muslims.
- He showed his courage before his tribe Banu Hashim.
- He took the Prophet (PBUH)'s place on Prophet (PBUH)'s bed at the time of migration, the Hijra.
- He migrated to Madinah after Prophet (PBUH) and joined Prophet (PBUH) at Quba.
- He was paired with Prophet (PBUH) in the bond of brotherhood. The Prophet said: *"You are my brother in this world and the next"*.
- He married the Prophet (PBUH)'s daughter, Hazrat Fatima (RZ), in 2 A.H.
- Mohammad (PBUH) loved him greatly and entitled him as Abu Turab (the father of Dust).
- He was one of the foremost warriors of Islamic community.
- He offered to fight single-handedly before a number of battles.
- He was a scribe. He wrote the treaty of Hudaibya and was one of the witnesses of it.
- Once the Prophet said: *"I am the city of knowledge and Ali is its gate"*.
- He captured fortress of Qamus at Khyber. He used a very heavy door as a shield during the invasion of Qamus. Prophet (PBUH) entitled him as 'Asad Ullah' which means the Lion of Allah.
- He was also present in the army of Muslims during conquest of Makkah, conquest of Hunain and Siege of Taif.
- He was sent as a commander of Muslim forces in expeditions to Fadak and Yemen.
- He was sent by Prophet (PBUH) to read the verses at Makkah about prohibition of pagans' entry at Ka'bah.
- He was left behind to take charge of Madinah during the expedition to Tabuk.
- The Prophet (PBUH) said: *"Are you not content to be with respect to me as Haroon was to Moosa, except that after me there shall be no other prophet?"*
- He accompanied Prophet in farewell pilgrimage. Sir Khurram Hussain: 0300-2887099
- While returning to Madinah, at Ghadir Khumm, Prophet (PBUH) took his hand and declared *"Of whomsoever I am lord; this Ali is also his lord. O Allah! Be the supporter of whoever supports Ali and the enemy of whoever opposes him"*.
- He embalmed the Prophet (PBUH)'s body after Prophet (PBUH)'s death and lowered down the Prophet (PBUH)'s body in grave inside Hazrat Aisha (RZ)'s apartment.
- He did give allegiance to the caliphs preceded him.

## CONVERSION OF FIRST FOUR AMONG ASHRA MUBASHRA

Q (2) Briefly describe how the first four among the ten blessed companions converted. [10]

### PARAGRAPH #1 (HAZRAT ABU BAKR (RZ)'S CONVERSION)

- On his return from Yemen he was told about Mohammad (PBUH)'s apostleship.
- He went to Prophet (PBUH) and inquired about this.
- Prophet (PBUH) shared event of Cave Hira, revelations and other events with him.
- When Prophet (PBUH) invited him to Islam he said: *"I believe in you and your mission from the depths of my heart. I testify and confirm that what you say is the truth. Call me to your religion, for verily you are the Prophet of God and that is a great honor."*
- He declared Islam on Prophet (PBUH)'s hand by reciting: *"There is no god but Allah, and Muhammad is His prophet and messenger."*
- First Muslim adult male.



## PARAGRAPH #2 (HAZRAT UMAR (RZ)'s CONVERSION)

- He was going to assassinate Prophet (PBUH).
- His friend Nuaim bin Abdullah told him about conversion of his sister and brother in law.
- He persecuted his sister, Hazrat Fatima (RZ), and his brother in law, Hazrat Saeed bin Zaid (RZ).
- He converted after reciting verses of Surah Taha 1-9 from a piece he received from them.
- He went to Dar-e-Arqam to meet Prophet (PBUH) and declare his belief.
- Hazrat Hamza (RZ) disallowed him the access of Prophet (PBUH).
- When he reached to Prophet (PBUH), Mohammad (PBUH) said: *"Umar (RZ), how long will you stray from the path of Islam. Has the time not come for you to see the truth?"* he said, *"Verily the time has come for me to see the truth. I have come to profess my faith in Islam"*.
- He declared Shahadah on Prophet (PBUH)'s hands and became fortieth Muslim.
- In joy the Muslims shouted "Allah-o-Akbar and embraced him."

## PARAGRAPH #3 (HAZRAT UTHMAN (RZ)'s CONVERSION)

- On his return from a business trip from Syria, before falling a sleep he heard a strange voice saying: *"O, you who are asleep, wake up, for in Makkah the Prophet Ahmad has appeared"*
- He also saw Prophet (PBUH) in his dream. Sir Khurram Hussain: 0300-2887099
- Later he shared the strange happening and dream with his friend Hazrat Abu Bakr (RZ).
- Hazrat Abu Bakr (RZ) invited him towards Islam that he felt convinced to accept.
- He was then taken to Prophet (PBUH) whom he narrated all the events.
- He then declared Shahadah on Mohammad (PBUH)'s hands.
- First member of Banu Umayyah to accept Islam.

## PARAGRAPH #4 (HAZRAT ALI (RZ)'s CONVERSION)

- Once he found Prophet (PBUH) and Hazrat Khadija (RZ) worshipping with new method.
- On his inquiry, Prophet (PBUH) shared events of cave Hira and revelations with him.
- When Prophet (PBUH) invited him, pondering over all night he accepted faith the next morning.
- He became the first Muslim child.
- His acceptance of Islam was revealed to others in a feast when Prophet (PBUH) invited Banu Hashim towards Islam in a feast.
- He firmly supported Prophet (PBUH) and courageously stood up to declare his support: *"Holy Prophet, I will be your support"*.

Q (b) Write significance of Hazrat Abu Bakr (RZ)'s conversion. [4]

- His conversion showed no signs of hesitation.
- His conversion remarked his determination and steadfastness.
- His conversion paced up Islamic mission as he brought others also to Islam.
- His conversion was the greatest guarantee of Mohammad (PBUH)'s apostleship.

Q (b) Write significance of Hazrat Umar (RZ)'s conversion. [4]

- His conversion brought strength to the Islamic community.
- Noticing the growing strength and confidence of Muslims, many unleashed their faith.
- His conversion brought protection for Prophet (PBUH) and followers of Islamic faith.
- It was due to Hazrat Umar (RZ)'s conversion that Muslim first time prayed at Ka'bah openly.
- It earned him the title of Al-Farooq.



## HAZRAT TALHA BIN UBAIDULLAH (RZ)

- He belonged to the tribe of Hazrat Abu Bakr i.e. Banu Taym was a cousin of Hazrat Abu Bakr (RZ).
- He heard an ascetic at Syria declaring Mohammad (PBUH)'s apostleship.
- He became one of the first eight persons to embrace Islam. He accepted Islam on Hazrat Abu Bakr (RZ)'s invitation.
- He was tortured for his faith and faced bitter persecution especially by his mother.
- He then migrated to Madinah following the Prophet (PBUH).
- He participated in all battles except Badr.
- In Uhud he protected Prophet (PBUH). He received at least 70 wounds on his body with two of his fingers cut. Due to his bravery at Uhud he earned the title of *"The Living Martyr"*.
- In battle of trench he participated in fighting and sieges both. He was also present in siege and invasion of Banu Quraiza. Sir Khurram Hussain: 0300-2887099
- He was one of the witnesses of Treaty of Hudaibya and pledged in Bait-e-Rizwan. He took part in conquest of Makkah and Conquest of Hunain and siege of Taif.
- He gained the title of the good – the generous by Prophet (PBUH) after his generous donations.
- During the caliphate of Hazrat Abu Bakr (RZ) & Hazrat Umar (RZ), he remained an active & important member of Advisory council and his advice was sought on all important matters.
- He was appointed as one of the six members to choose the successor of Hazrat Umar (RZ).
- Though he swore allegiance to Hazrat Ali (RZ) but later he marched against him in battle of camel.
- After negotiations with Hazrat Ali (RZ), he decided to retire from the battlefield.
- While retiring from the battlefield he was martyred by Marwan.
- Hazrat Ali said: *"I have heard with these two ears of mine the Messenger of Allah said 'Talha and Zubayr are my companions in Paradise!'"*

## HAZRAT ZUBAYR BIN AWWAM (RZ)

- He was the cousin of Holy Prophet (PBUH) and nephew of Hazrat Khadija (RZ).
- He was one of the earliest converts and was only fifteen at the time of conversion. He accepted Islam on Hazrat Abu Bakr (RZ) persuasion.
- He loved Holy Prophet (PBUH) greatly and came out in streets of Makkah with his sword hearing the rumor of Prophet (PBUH)'s death.
- Prophet (PBUH) said *"This is the first sword raised for the cause of Allah and His messenger"*.
- He was tortured for faith. His uncle Naufil tortured him for faith.
- He migrated to Abyssinia but returned earlier.
- He met Prophet (PBUH) during Prophet (PBUH)'s migration.
- He migrated to Madinah after Prophet (PBUH).
- He fought gallantly in Badr and Uhud which left scars in his sword. These were recognized by others later.
- In battle of Badr he was wearing the yellow turban. Seeing this the Prophet (PBUH) said that *even the angles were descending in the form of Zubair*.
- He participated in digging of Trench. During the siege of Quraish, he brought news of betrayal Banu Quraiza for Prophet (PBUH) on which Prophet (PBUH) called him *"My Helper"*.
- He took part in Khyber expedition. He was also present in Bait-e-Rizwan and was one of the witnesses of the pact of Hudaibya.
- During the conquest of Makkah he led a column on command of Mohammad (PBUH). Later, he participated in conquest of Hunain, siege of Taif and Tabuk expedition.



- He was appointed as one of the six members to choose the successor of Hazrat Umar (RZ).
- Though he swore allegiance to Hazrat Ali (RZ) but later he marched against him in battle of camel.
- After negotiations with Hazrat Ali (RZ), he decided to retire from the battlefield.
- While retiring from the battlefield he was martyred by Amr bin Jarmuz.
- On looking to his sword in Amr's hand Hazrat Ali emotionally exclaimed "How many times I have seen this sword shielding the Prophet (PBUH)"

## HAZRAT ABU UBAIDAH BIN JARRAH (RZ)

- He was slim and tall and was extremely courteous and humble yet in a tough situation he would become strikingly serious and alert.
- He embraced Islam by being influenced by Hazrat Abu Bakr (RZ) a day after Hazrat Abu Bakr (RZ)'s conversion.
- He bore persecution for his faith in Makkah.
- The Prophet (PBUH) said about him once "There is a custodian for every Ummah and Abu Ubaidah is the custodian for this Ummah".
- He migrated to Abyssinia.
- He migrated to Yathrib after Mohammad (PBUH).
- He had to face and kill his father during the battle of Badr.
- He lost his tooth while removing discs from Prophet (PBUH)'s shield penetrated to Prophet (PBUH)'s cheeks.
- He was the commander of a column for Prophet (PBUH) during the conquest of Makkah.
- Prophet (PBUH) sent him to Najran to act as a judge to solve disputes.
- He helped Muslims in choosing successor of Prophet (PBUH).
- He participated in campaigns against Byzantine and Persian Empires during the caliphate of Hazrat Abu Bakr (RZ) and Hazrat Umar (RZ).
- Hazrat Umar (RZ) appointed him as the commander in place of Hazrat Khalid bin Walid (RZ).
- He then commanded Muslim army in Syria, Iraq and Palestine and under his commandment the whole Syria became under Muslims control.
- He died during the outbreak of plague in Syria.
- When Hazrat Umar (RZ) ordered him to leave Syria, he wrote back to the caliph: "I am in an army of Muslims and I have no desire to save myself from what is afflicting them. I do not want to separate from them until God wills".

Sir Khurram Hussain: 0300-2887099

## HAZRAT ABDUR RAHMAN IBN AUF (RZ)

- His name in Jahiliyyah days was Abdu Amr. But when he accepted Islam the noble Prophet called him Abdur-Rahman - the servant of the Beneficent God.
- He was one of the first eight persons to accept Islam. He accepted Islam on hands of Hazrat Abu Bakr (RZ).
- He did not escape the punishment which the early Muslims suffered at the hands of Quraysh.
- He migrated twice to Abyssinia with first and second batches both.
- He also migrated to Madinah.
- He was paired with Saad bin Rabi as his brother in Islam.
- He refused to take his brother's orchard and established small business.
- He distinguished himself in the battles of Badr and Uhud. In the battle of Uhud he received twenty wounds, lost his two teeth and got his foot permanently injured.
- He generously donated for expeditions. He spent 200 Auqiyah of gold for Tabuk and 2000 Dinars for another expedition.



- He migrated to Madina with the initial batches.
- He was paired with Hazrat Ubay bin Ka'b in Madinah.
- He didn't participate in Battle of Badr.
- He was present in battle of Uhud, Trench and the invasion of Banu Quraiza. He was also one of the witnesses of the pact of Hudaibya. He took part in conquests of Khyber, Makkah and Hunain.
- He was given high regards by the caliphs also. Hazrat Abu Bakr (RZ) consulted him on his succession. Sir Khurram Hussain: 0300-2887099
- During Hazrat Umar (RZ)'s caliphate he participated in expeditions against Byzantine Empire.
- He was the commander of the army marched against Romans in Syria and Palestine. He showed extraordinary courage against the 120,000 army of Byzantines at the time of Battle of Yarmuk.
- He attended Hazrat Umar (RZ) when he the caliph was fatally wounded.
- He advised Hazrat Umar (RZ) to nominate his successor.
- When Hazrat Uthman (RZ) was martyred he was in Kufa where he died in 51 A. at the age of 80.

## THE MOTHERS OF FAITHFUL

(a) Identify twelve of the wives of Holy Prophet (PBUH). [4]

- Prophet (PBUH)'s wives are entitled as 'Ummahat-ul-Mominin' or 'the Mothers of the Faithful'.
- The Quran states: *"The Prophet is closer to the believers than their own selves, and his wives are as their mothers."* (33:6) Al-Ahzab.
- All those who outlived Prophet (PBUH) never remarried.
- Hazrat Khadija (RZ) was the first woman Prophet (PBUH) married.
- Hazrat Sawdah (RZ) became the first woman to enter Prophet (PBUH)'s household after H Khadija.
- Hazrat Aisha (RZ), the daughter of Hazrat Abu Bakr (RZ) was his third wife.
- Hazrat Hafsa, the daughter of Hazrat Umar (RZ) was his fourth wife.
- Other wives included Hazrat Zainab binte Khuzaimah (RZ), Hazrat Umme salamah (RZ), Hazrat Zainab binte Jahsh (RZ), Hazrat Jawariyah (RZ), Hazrat Umme Habiba (RZ), Hazrat Safiyah (RZ), Hazrat Maimunah (RZ), Hazrat Rehana (RZ) and Hazrat Maria (RZ).

## HAZRAT KHADIJA BINTE KHUWAYLID (RZ)

(a) Write an account on the life of Prophet (PBUH)'s first wife Hazrat Khadija (RZ).

- Hazrat Khadija (RZ) was famous of her piety and good character.
- Before getting married to Prophet (PBUH), she was twice married and widowed.
- There then she conducted trade in Makkah. Sir Khurram Hussain: 0300-2887099
- She met Prophet (PBUH) when she needed a man to lead her caravan to Syria and earn her profit.
- She hired Prophet (PBUH) due to his honesty and sent her slave Mayassara with Prophet (PBUH).
- The business trip was a stunning success due to Prophet (PBUH)'s honesty.
- Mayassara told her about Prophet (PBUH)'s conduct that impressed her.
- Later, she sent marriage proposal through her slave girl, Nafsia.
- She was married to Prophet (PBUH) when she was 40 and Prophet (PBUH) was 25.
- The marriage gave greatest happiness to both. She act devotedly and submitted her love, care, affection and fortunes for Prophet (PBUH).



- The Prophet (PBUH) said about her: "the noblest ladies of this world are Mariam and Khadija"
- She bore him six children; Qasim, Abdullah, Hazrat Zainab (RZ), Hazrat Ruqayya (RZ), Hazrat Umme Kulthum (RZ) and Hazrat Fatima (RZ).
- She supported Prophet (PBUH) after the event of cave Hira.
- Believed in him, consoled him, prayed for him and helped him to sort out his confusions.
- First Muslim adult female.
- She provided him moral support in the era of opposition and persecution.
- She also gave Prophet (PBUH) the financial support.
- She remained loyal to Mohammad (PBUH) even in his most difficult times.
- She died at the age of 65 soon after the Boycott was lifted in 10<sup>th</sup> year of prophethood.

Q (b) Explain importance of Hazrat Khadija (RZ) during the Prophet (PBUH)'s lifetime. [4]

- Her faith and trust on Prophet (PBUH) boosted his morale and confidence.
- Her moral support was an encouraging factor for Prophet (PBUH) in performance of his mission.
- Her financial support relieved Prophet (PBUH) from worldly worries and allowed him to focus fully on his heavenly mission.
- She was the only wife who gave him family and children.
- She never deserted him.

### HAZRAT SAWDAH BINT ZAM'AH (RZ)

- Her mother was Sha'moos from Banu Najjar.
  - She was first married to her cousin, Sakran bin Amr.
  - They both migrated to Abyssinia but on their return her husband died.
  - Hazrat Khawla (RZ) suggested Prophet (PBUH) to marry her.
  - She was married to Prophet (PBUH) in the month of Shawwal in 10<sup>th</sup> year of Prophethood when she was 55 and Prophet (PBUH) was 50.
- Sir Khurram Hussain: 0300-2887099
- People were shocked that Prophet (PBUH) married a widow older than him.
  - She looked after the needs of Prophet (PBUH) & his family well both in Makkah and in Madinah.
  - She also loved and cared Prophet (PBUH)'s daughters affectionately.
  - She migrated to Madinah after Prophet (PBUH) with Prophet (PBUH)'s family.
  - She welcomed other wives of Prophet (PBUH) in her new accommodation.
  - The other wives of Prophet (PBUH) were also pleased with her.
  - She was generous to other wives and withdrew her turn for Hazrat Aisha (RZ).
  - Hazrat Ayesha (RZ) said: "I did not wish seeing any woman except Sawdah bint Zam'ah if I could be in her skeleton".
  - She possessed a pious character and was also helpful for Prophet (PBUH) in his mission.
  - She accompanied Prophet (PBUH) in the Farewell pilgrimage in 10<sup>th</sup> year of Hijra.
  - She narrated 5 Ahadith.
  - She died in Madinah in 23 A.H/644 A.D at the age of 80.

### HAZRAT A'ISHA BINT ABU BAK(RZ)

- She was born in Makkah 6-7 years before migration to Madinah.
- She was the daughter of the closest friend of Prophet (PBUH), Hazrat Abu Bakr (RZ).
- Prophet (PBUH) married her in Makkah after the death of Hazrat Khadija (RZ). She was 6 years old.
- The marriage consummated in Madinah in 2 A.H when she was nine.
- She helped Muslims in the battle of Uhud by supplying water and by nursing the wounded.
- She spent her youthful years in the company of Holy Prophet (PBUH) and was trained spiritually.



- She possessed distinctive memory, was quick witted and of inquisitive mind.
- It was on her bed alone that the Prophet (PBUH) received revelations several times.
- This made her their better commentator in later times.
- Prophet (PBUH) had special love for Hazrat A'isha (RZ) and enjoyed her company more than any other of his wives.
- The Prophet (PBUH) said about her "A'isha enjoys superiority over all other women".
- It is said that amongst the wives of Holy Prophet (PBUH) she was the most learned.
- She was scandalized by the group of hypocrites in Madinah.
- This was when she was coming back with Prophet (PBUH) from an expedition.
- She was left behind as she went to pick her necklace she dropped.
- She was brought back to Madinah by Hazrat Safwan (RZ) on whose camel she mounted.
- She narrated the events as they happened but hypocrites defamed her of adultery and other sins.
- The verse of Surah Nur (24:12) was revealed then to declare her innocence and chastity.
- She is given the title "Siddiqa" because of her truthfulness.
- Many verses of Quran are related to her; the verses about Tayamum and hajj etc.
- The pilgrims intend for their pilgrimage at Makkah from a significant mosque named after her.
- She accompanied Prophet (PBUH) in farewell pilgrimage.
- The Prophet (PBUH) spent his last days in her apartment.
- She nursed Prophet (PBUH) with all the love and care of a devoted wife; he (PBUH) lay there on a couch with his head resting on her lap, she softened Miswak for Prophet (PBUH) and also she recited verses of Surah Falaq and Surah Nas (Al-Muwadhatain) for Prophet (PBUH).
- Prophet (PBUH) took his last breath in her arms. He (PBUH) died and buried in her apartment.
- She outlived Prophet (PBUH) and then considered as one of the most learned wives.
- She memorized Quran; she narrated 2210 Ahadith and was a critic of badly remembered Ahadith.
- She remained a leading figure in the community after the Prophet (PBUH)'s death.
- She helped the first four caliphs in matters of faith and law.
- Many of the learned companions of the Prophet (PBUH) benefitted from her knowledge.
- Abu Musa al-Ashari once said: "If we companions of the Messenger of God had any difficulty on a matter, we asked Aisha about it".
- She became one of the most authentic sources to learn Quran, Hadith and Fiqh; women learned much from her, around 200 were her in which many were senior companions.
- Arwah said: "She was proficient not only in fiqh but also in medicine and poetry".
- She sacrificed her place of burial for Hazrat Umar (RZ).
- She also led Muslims in social and political matters.
- She differed with Hazrat Ali (RZ) in matter of Hazrat Uthman (RZ)'s Qisas.
- She led force against the caliph at Basra. Due to her camel the battle is called the battle of camel.
- After the battle, she retired from politics.
- Though she often regretted her involvement in war but lived long enough to regain her position.
- She died at the age of 65 in 17<sup>th</sup> Ramadan 58 A.H. She was buried in Jannat ul Baqi.

Sir Khuram Hussain; 0300-2887099

Q (b) Explain importance of Hazrat A'isha (RZ) in the years following the Prophet (PBUH)'s death.

- She was considered the woman of high honor and respect due to Prophet (PBUH)'s burial in her apartment.
- She remained a leading figure of teaching and guidance and was recognized as an important and authentic source of teaching from Prophet (PBUH).
- She was of great support for senior companions especially to the caliphs.
- She was influential in debates about the community and in political matters.



## HAZRAT HAFSA BINT UMAR (RZ)

- Hazrat Hafsa was the daughter of Hazrat Umar (RZ).
- She was first married to Khunais bin Huzaifa.
- She converted with her father in sixth year of Prophethood.
- She migrated to Madinah with her husband.
- Her husband died in the battle of Badr.
- After her Iddah, Hazrat Abu Bakr (RZ) and Hazrat Uthman (RZ) declined to marry her.
- When Hazrat Umar (RZ) complained Prophet (PBUH), the Prophet (PBUH) said: *"Hafsa will marry one better than Uthman and Uthman will marry one better than Hafsa"*.
- She was married to Prophet (PBUH) in 2 A.H at the age of 18 or 20.
- She was welcomed by others wives and was close friend of Hazrat Aisha (RZ).
- She was extremely religious, pious and often worshipping. Hazrat Jibra'il said to Prophet (PBUH): *"She is often fasting and worshipping lady and she will be your wife in Paradise too"*.
- She accompanied Prophet (PBUH) in farewell pilgrimage and also outlived Prophet (PBUH).
- She was a keen learner of religious matters; she memorized Quran, a least 60 traditions are narrated by her and people said she was next to Hazrat Aisha (RZ) in knowledge.
- She kept the Mushaf, the sheets upon which the Quran was copied after her father's death.
- During this the Mushaf became to be known as Mushaf-e-Hafsa.
- Before her death, she asked her brother to distribute her property among the needy and poor.
- She died in 45 A.H. / 665 A.D or may be some time earlier in Madinah at the age of 63.
- She was buried in Jannat-ul-Baqi.

## HAZRAT UMM SALAMAH BINT ABU UMAYYAH (RZ)

- Her real name was Hind bint Abu Umayyah but she became famous by the name Umm Salamah.
- She was first married to Prophet (PBUH)'s paternal cousin Hazrat Abdullah bin Abdul Asad.
- They both were the earliest converts and were persecuted for faith.
- They migrated to Abyssinia then to Madinah. She was the first woman to migrate to Madinah.
- Her husband died in an expedition after the battle of Uhud.
- After the martyrdom of her husband she came to be known as 'Ayyin Al Arab' (the eye of Arabs)
- During her Idda she was treated with generosity by both Muhajirin and Ansar.
- She turned down proposals of Hazrat Abu Bakr (RZ) and Hazrat Umar (RZ).
- On insistence of Prophet (PBUH), she was married to him in 626 A.D. / 4 A.H.
- She also has a distinction of accompanying Prophet (PBUH) in many occasions like Hudaibya.
- Prophet (PBUH) accepted her suggestion at Hudaibya and that worked.
- She also accompanied Prophet (PBUH) in invasion of Khyber, siege of Hunain and Ta'if and in invasion of Makkah. She was also with him in the Final Pilgrimage of Prophet (PBUH).
- Prophet (PBUH) set her guardian of Hazrat Fatima (RZ).
- The verse of purification, (33:33) Al-Ahzab, was revealed on Prophet (PBUH) in her house.
- She outlived Mohammad (PBUH). **Sir Khurram Hussain: 0300-2687099.**
- She was very learned in religious matters; she memorized Quran, she narrated 400 Ahadith, ibne Abbas consulted her and people said there was no equal of her and H. Aisha.
- She begged Hazrat Hussain (RZ) not to undertake his trip to Iraq (Kufa).
- She lived to the ripe old age of 84 in the year 60 A.H / 680 A.D.
- She was the last among the Mothers of Faithful to pass away.
- She was laid to rest besides the other wives of Holy Prophet (PBUH) in Jannat ul Baqi.



## HAZRAT ZAINAB BINT KHUZAIMAH (RZ)

- She was born 13 years before Mohammad (PBUH) was granted with apostleship.
- Among the righteous band of those who first proclaimed the true religion Islam was Hazrat Zainab bin Khuzaimah (RZ).
- She had been married to Hazrat Abdullah bin Jahash (RZ).
- Prophet (PBUH) proposed her when she still remained unmarried after a year of her loss.
- She was about 30 in 5 A.H. / 626 A.D when she attained the fortunate position of becoming Prophet (PBUH)'s wife.
- She was known as Umm ul Masakin, 'Mother of the Destitute'
- Hardly any needy person ever returned empty-handed from her house.
- She hardly lived few months after her marriage to Prophet (PBUH).
- She passed away just at the age of 30 in 5 A.H / 626 A.D. Prophet (PBUH) led her funeral prayers and she was buried in Jannat ul Baqi.

## HAZRAT ZAINAB BINT JAHASH (RZ)

- She was the paternal cousin of Holy Prophet (PBUH).
- She first refused to marry Hazrat Zaid bin Harith (RZ).
- On Prophet (PBUH)'s persuasion she married Hazrat Zaid (RZ).
- After trying to live with her for a year, Hazrat Zaid bin Harith (RZ) divorced her.
- Allah ordered Prophet (PBUH) to marry her in order to oppose the uncivilized custom of Arabia.
- Prophet (PBUH) married her following the command of Allah in 5 A.H.
- The Quran states: *"We joined her (Zainab) in marriage to you"* (33:37) Al-Ahzab
- She was welcomed by others wives.
- This time she settled well in her domestic life.
- She was known as the 'One with the long arm' as she was famous for her generosity.
- She also narrated eleven Ahadith.
- She was the first one to follow Holy Prophet (PBUH) among the wives who outlived him.
- Mohammad (PBUH) had predicted that she would be the first among his wives to die after him and surely, she died at the age of 52 in 20 A.H. / 641 A.D.

Sir Khurram Hussain: 0300-2887099

Q (b) Explain the significance of her marriage with Holy Prophet (PBUH).

[4]

- It was ordered by Allah.
- It is highlighted in Quran which makes it important.
- It negated the uncivilized custom of Arabia.
- It applied the law of permission to marry the former wife of adopted son.

## HAZRAT JAUERIA BINT HARITH (RZ)

- She was the daughter of Haris bin Abi Zara, the chief of Al-Mustaliq tribe.
- She was captured along with other prisoners after the battle of Marisa took place between Muslim and her tribe.
- She was exceptionally beautiful and graceful.
- She became the source of blessing for her tribe.
- At this time about six hundred of her tribesmen were freed on the news of Prophet's marriage to her.
- On this Hazrat A'isha mentioned *"I did not see any lady who became a source of blessing for her tribesmen more than Javeriah because hundreds of her tribesmen were liberated from slavery from her action"*.



- She was deeply interested in matters of knowledge and learning and narrated seven traditions.
- She died at the age of 65 in 50 A.H. / 670 A.D. and was buried in Jannat ul Baqi.

## HAZRAT UMM HABIBA BINT ABU SUFYAN(RZ)

- Her real name was Ramlah and she was the daughter of Hazrat Abu Sufyan (RZ).
- She was first married to Obaidullah bin Jahash.
- This couple was in the second batch that migrated to Abyssinia.
- There her husband had a misfortune to apostate by switching over Christianity.
- When her husband died in Abyssinia she was left alone.
- Prophet (PBUH) married her after migration to Madinah.
- When Muslims got settled in Madinah someone informed Mohammad (PBUH) about her miserable life in Abyssinia. The Holy Prophet (PBUH) immediately sent her a proposal which was immediately accepted.
- She was also a keen learner and observer. She was ranked third among the Mothers of the Faithful in eloquence and knowledge of religion after Hazrat A'isha and Hazrat Umm Salmah. She narrated 65 traditions of Holy Prophet (PBUH).
- She died in 44 A.H. / 664 A.D.

Sir Khurram Hussain: 0300-2887099

## HAZRAT SAFYAH BINT HUYAYYE(RZ)

- Her father's name was Huyayye bin Akhtab who was the leader of the Jewish tribe of Banu Nadhir which settled at Khyber after getting expelled from Madinah in 4 A.H.
- Hazrat Safyah was first married to Salam bin Makham.
- As the spoil of war she fell to the lot of Hazrat Dahya Kalbi (RZ).
- But when Mohammad (PBUH) saw her, he threw his cloak over her as a sign that she was his chosen one, Safyah.
- She was very fond of reading and memorized many chapters of Holy Quran.
- She was open-hearted, kind and sympathetic.
- Helped Usman (RZ) during siege.
- She passed away in the age of 50 in 50 A.H. / 670 A.D. She left behind a hundred thousand Dirhams which were immediately distributed among the poor as per her will.

## HAZRAT MAIMOONAH BINT HARIS (RZ)

- Her real name was Barah which was changed to Maimoonah meaning 'The Blessed'.
- She was named this because in the year of marriage of Prophet (PBUH) with her, Muslims got to enter Makah after 10 years.
- She was first married to Masood bin Amr. Then she got married to Abu Raham who died shortly after their marriage.
- She got married to the Prophet (PBUH) in 7 A. H.
- She attained the 3rd place in the narration of Ahadith among the wives of Holy Prophet (PBUH) narrating 76 Ahadith.
- The Holy Prophet (PBUH) called her a "Symbol of Goodness".
- She died at a place near Makkah in 51 A.H./671 A.D. during the Caliphate of Hazrat Muawiyah(RZ).

## HAZRAT MARIYAH QIBTIYA(RZ)

- After the treaty of Hudaibya, Prophet (PBUH) wrote letters to a number of Kings.
- One such letter was carried to Muqawqis, ruler of Egypt.



- As a gesture of good will, he sent two girls who were of high status in Egypt
- The Messenger of Allah married Hazrat Mariyah who became the mother of Holy Prophet (PBUH)'s son Hazrat Ibrahim
- She was the second lady after Hazrat Khadija (RZ) to have the honor of becoming the mother of Holy Prophet (PBUH)'s son, Ibrahim, who died leaving both the parents in immense pain & sorrow.
- She died in 16 A.H. / 637 A.D.

## HAZRAT REHANA BINT SHAMOON(RZ)

- She belonged to the famous Jewish tribe Banu Quraiza.
- Banu Quraiza betrayed Muslims during the battle of Trench and breached in charter of Madinah.
- After the battle of trench, Prophet (PBUH) besieged their fortress in 5 A. H.
- Hazrat Rehana was taken as a captive in that siege after the surrender of the Jews.
- The Holy Prophet (PBUH) freed her when she embraced Islam and then married her in 6 A. H.
- She was a generous, helpful and a kind person who always went out of the way to help the needy and the poor. She died 10 years after the death of the Holy Prophet.

## DESCENDANTS OF MOHAMMAD (PBUH)

### HAZRAT ZAINAB (RZ)

- She was the eldest daughter of Holy Prophet (PBUH).
- She was born 10 years before her father became Prophet.
- She was married to her maternal aunt's son, Abul A'as bin Rabi.
- They had two children, Ali who had died in infancy and Hazrat Ummamah (RZ).
- She converted when Prophet (PBUH) declared his apostleship but her husband didn't convert.
- Her husband fought against Muslims in Battle of Badr and was taken as a captive.
- Prophet (PBUH) released him on a condition that he would send Hazrat Zaynab (RZ) to Madinah.
- On the way to Madinah she was attacked and suffered.
- He (PBUH) said: *"She is the best amongst my daughters; for my sake she has suffered much"*.
- She was reunited with her husband when he accepted Islam in 6 A.H.
- She died in 8 A.H and was buried in Madinah.

### HAZRAT RUQAYYA (RZ)

- She was the second daughter of Prophet (PBUH) who was born seven years before prophethood.
- She was first married to Abu Lahab's son, Utba. Sir Khurram Hussain: 0300-2887099
- During persecution she was divorced by Utba on Abu Lahab's orders.
- She was then married to Hazrat Uthman (RZ).
- They both migrated to Abyssinia and stayed there for around six years.
- After their return to Makkah, they migrated to Madinah.
- After just two years of migration she contracted smallpox and died at the age of twenty one.
- Though Hazrat Uthman (RZ) was with her but her father was away for the Battle of Badr.

### HAZRAT UMM KULSOOM (RZ)

- She was the third daughter of Holy Prophet (PBUH) from Hazrat Khadija.
- She was born three years before prophethood.
- She was first engaged to marry Abu Lahab's son, Utaybah.
- But during persecution the engagement was repudiated on Abu Lahab's orders.



- She migrated with her step mother Hazrat Sawdah (RZ) to Madina.
- After her sister's death, she was married to her sister's widower, Hazrat Uthman (RZ).
- She died in 9 A.H at the age of 25 when her father and husband were away for Tabuk expedition.

## HAZRAT FATIMA (RZ)

- She was the Prophet (PBUH)'s fourth daughter and was the youngest one.
- She was born in Makkah during the first year of Prophet (PBUH)'s mission.
- She helped her father during persecution by washing his head, clothes and cleaning his back.
- After Hazrat Khadija (RZ)'s death she was looked after by her step mother Hazrat Sawdah (RZ).
- Prophet (PBUH) loved her the most. Hazrat Aisha (RZ) reported: *"Prophet (PBUH) love Fatima dearly, whenever he went on a journey, he came to her first and when he returned her returned to her first, he rose whenever Fatimah come and would make her sit by his side"*
- The Prophet (PBUH) said: *"Among all the women of the world: Mary, Khadija, Asiya and Fatimah are sufficient to emulate (follow)".* Prophet (PBUH) also said: *"You are the highest women of the people of paradise, except for Maryam, daughter of Imran"*
- In her physical appearance she resembled her mother and in character she resembled her father.
- In Madinah, she was married to Hazrat Ali (RZ) in 2 A.H.
- She lived nearby Prophet (PBUH)'s house.
- In following years she gave birth to Prophet (PBUH)'s grandchildren; Hazrat Hasan, Hazrat Hussain.
- She also became mother of Hazrat Umme Kulthum (RZ), Hazrat Zaynab (RZ) and Mohsin.
- She participated in battles along with her father and husband. In battle of Uhud; she nursed the wounded, offered water to the soldiers and also bandaged Mohammad (PBUH) wounds.
- She also participated in the capture of Makkah.
- She led a simple life. Once she asked her father for a servant girl but Prophet (PBUH) gave her prayers to recite called Tasbeehat-e-Fatimi.
- She is discussed in various places of Quran; the verse of purification i.e. 33:33 Al-Ahzab and verse of Mubahila i.e. 3:61 Al- Al'e Imran are couple of examples.
- She accompanied Prophet (PBUH) in farewell pilgrimage.
- During his last days Prophet (PBUH) foretold her that she would be the first to follow him.
- She outlived Prophet (PBUH) and narrated only 17 or 19 Ahadith.
- She died in 11 A.H six months after the Prophet (PBUH)'s death.
- Her husband, Hazrat Ali (RZ), embalmed her and led her funeral prayer.
- She asked to cover her bier so that it wouldn't be recognized either it's a bier of man or woman.
- She was buried in Jannat al-Baqi. Sir Khurram Hussain: 0300-2887099
- The Islamic community looks into her with great reverence and respect.
- They give her the title Al-Zahra 'the Shining One'.
- Among Shia Muslims, she is held in particular veneration and respect.
- They believe her to be infallible (Masoom) and one of the fourteen pure souls.
- They believe that Hazrat Jibra'il visited her at significant moments of her life, with gifts from heaven.
- She is believed to be the greatest model for womanhood and the first Muslim to enter paradise.
- Shias also believe that she will secure entry for her supporters in paradise.

Q (b) Explain significance of Hazrat Fatima (RZ).

- Only daughter of Holy Prophet (PBUH) who gave him descendants.
- Prophet (PBUH)'s relation with her has become a model for the treatment by fathers.
- She remembered prayer that has been used by some Muslims ever since called Tasbihat-e-Fatimi.



- Prophet (PBUH) regarded her as one of the best women.

## HAZRAT UMAMA (RZ)

- She was the daughter of Holy Prophet (PBUH)'s daughter Hazrat Zainab (RZ).
- She was often found playing in Masjid-e-Nabvi, even during congregational prayers.
- The Prophet (PBUH) loved her very much and brought her up with much love and affection.
- After her mother's death she was given under the care of Hazrat Zubair bin Awwam (RZ).
- She was married to Hazrat Ali (RZ) after the death of Hazrat Fatima (RZ).
- After Hazrat Ali (RZ)'s death, she was married to another great companion, Hazrat Mughaira (RZ).
- They had a son called Yahya and this also began another stream of Prophet (PBUH)'s progeny.

## HAZRAT HASSAN (RZ)

- He was the elder son of Hazrat Ali and Hazrat Fatima and the grandson of Holy Prophet.
- He was born on 1<sup>st</sup> Ramadan, 3 A.H. in Madinah.
- Prophet (PBUH) recited Adhan in his right & Iqamah in his left ear and performed Aqeeqah for him.
- He was named 'Hassan' meaning 'the beautiful one' by the Holy Prophet (PBUH).
- He was also known as Shabbar, which in Hebrew language means 'handsome'.
- Prophet (PBUH) loved him greatly; Prophet (PBUH) allowed him to climb on Prophet (PBUH)'s back, he would often be seen sitting in the Prophet (PBUH)'s lap, Prophet (PBUH) interrupted his sermon and came down from pulpit to pick him up.
- Once when Prophet (PBUH) was carrying him on his shoulders the Prophet (PBUH) said: "Oh Allah! I love him, so I beseech You to love him" (Agreed).
- The rule of prohibition of alms for Prophet (PBUH)'s family was established in an event related to him. Once he took a date of alms i.e. Zakat whereupon Prophet (PBUH) asked him to take it out of his mouth. The Prophet (PBUH) said: "Verily these alms (Zakat) are only the impurities of men and they are not lawful for Mohammad or for the family of Mohammad". (Muslim)
- He was 8 years old when Muhammad (PBUH) passed away. His mother also died six months later.
- Thus, he was living under the guidance of Hazrat Ali (RZ) for the remaining years of his boyhood.
- He served the caliphs with loyalty and tried to help Hazrat Uthman (RZ) during siege.
- During Hazrat Ali (RZ)'s caliphate he took part in all battles.
- He brought forces from Kufa on his father's orders to reinforce Hazrat Ali (RZ)'s army.
- He also held charge of the Bait-ul-Maal.
- Shias revere him as the second Imam in the chain of twelve Imams.
- After Hazrat Ali (RZ)'s martyrdom, he was ascended to the office of caliphate by 40,000 supporters.
- Hazrat Muawiya (RZ) opposed his election and gathered forces against him.
- He was betrayed by his supporters so he stepped down from the position of caliphate and signed a pact with Hazrat Muawiya (RZ).
- He married nine women and had many children. One of his wives was Joda bint Ash'as. Her father had been an enemy of Hazrat Ali (RZ)'s family.
- Joda attempted to poison him and on the 3rd attempt Joda she succeeded.
- Due to the poisoning he died within hours.
- Shias believe, Joda was bribed by Hazrat Muawiya (RZ) where as Sunnis believe that she poisoned him due to her father's rivalry with H. Ali (RZ).
- He received martyrdom in 50 A.H and was buried in Jannat-ul-Baqi.

## HAZRAT HUSSAIN (RZ)

- He was the younger son of Hazrat Ali (RZ) and Hazrat Fatima (RZ).



- He was born on 3<sup>rd</sup> Sha'aban, 4 A.H.
- Prophet (PBUH) recited Adhan in his right & Iqamah in his left ear. The Prophet Mohammad (PBUH) also offered his Aqeeqah.
- He was named 'Hussain' meaning 'the little beautiful one' by the Holy Prophet (PBUH).
- He is also known as Shabbir, which in Hebrew language means 'the patient'.
- He resembled the Holy Prophet (PBUH) the most.
- Prophet (PBUH) loved him greatly; Prophet (PBUH) allowed him to climb on Prophet (PBUH)'s back, he would often be seen sitting in the Prophet (PBUH)'s lap, Prophet (PBUH) interrupted his sermon and came down from pulpit to pick him up.
- Once when he was climbing on Prophet (PBUH)'s back, Hazrat Umar (RZ) said: "Your mode of transport is the most splendid". Prophet replied: "Umar! The passenger is also very splendid".
- The Prophet (PBUH) is also reported to have said: "Hussain belongs to me, and I to him, May Allah love him who loves Hussain".
- He was about seven years old when his maternal grandfather died.
- He served faithfully all the Caliphs of Islam including his father, then his brother the 5<sup>th</sup> caliph of Islam. He helped Hazrat Uthman (RZ) and participated in all battles in his father's rule.
- he was reluctant to accept Hazrat Hasan (RZ)'s renunciation of the caliphate
- Shias revere him as the third Imam in the chain of twelve Imams.
- He opposed the election of Yazid.
- When Yazid forced him to allegiance, he left Madinah with his family and came to Makkah.
- He then received letter from Kufans inviting him to their town.
- So, he sent his cousin Hazrat Muslim bin Aqeel (RZ) to investigate the situation at Kufa.
- In Kufa, thousands paid homage to him through Hazrat Muslim (RZ).
- Hazrat Muslim (RZ) dispatched him a letter asking him to come over to Kufa.
- Against the advice of many, he left Makkah for Kufa.
- Yazid's new governor of Kufa and Basra, Ibne Ziyad, arrested and martyred him.
- On his way to Kufa, he heard the news of Hazrat Muslim bin Aqeel (RZ)'s assassination.
- At this stage, large numbers of his companions began to desert him but he proceeded towards Kufa.
- He was restricted by Yazid's armies.
- He refused to surrender Yazid or to Ibne Ziyad.
- On 7<sup>th</sup> Moharram water supplies were cut.
- On 10<sup>th</sup> Moharram he fought against Yazid's army in which all of his 72 companions were slain.
- He was wounded from head to feet. When he died, his head was cut off and taken to Yazid's court.
- He was martyred on 10<sup>th</sup> Moharam 60 A.H. and was buried at Karbala.

Sir Khurrām Hussain: 0300-2887099

Q (b) Explain why they each died in the way they did.

[4]

- Hazrat Hasan (RZ) was poisoned by his wife Joda binte Ashas.
- Many believe that she poisoned him due to her father's rivalry with Hazrat Ali. However, many believe she was bribed by Umayyads because Umayyads saw him as an obstacle in their leadership.
- Hazrat Hussain (RZ) was martyred at Karbala by Yazid's forces.
- He opposed Umayyad's caliph, Yazid. Because he saw Yazid as corrupt and greedy of power.
- He believed that the appointment of Yazid was false and against the election policy of Islam.
- He pointed that the right to choose the leader is of Muslim Ummah not of the ruler who died.
- This opposition threatened him and his family's life yet he never gave up till his martyrdom.
- He refused to bow before aggression and gave away his life for the cause of justice and superiority of Quran and Hadith.



(a) Outline the main events of Karbala.

## PARAGRAPH # 1 (INTRODUCTION)

- Since Hazrat Ali (RZ)'s caliphate, there was a rivalry between the Hashimites and Umayyads.
- Hazrat Muawiya (RZ) did not accept the caliphate of Hazrat Ali (RZ) and following Hazrat Ali (RZ)'s death he compelled his successor, Hazrat Hasan (RZ) to renounce the caliphate.
- Hazrat Hussain (RZ) was reluctant to accept Hazrat Hasan (RZ)'s renunciation of the caliphate though he knew Hazrat Muawiya (RZ) was too strong to resist.
- When Hazrat Muawiya (RZ) died, Hazrat Hussain (RZ) refused to recognize Yazid as Hazrat Muawiya (RZ)'s successor and Muslims new caliph.
- He knew it would be very difficult to resist Yazid but he was determined to oppose the unfair election.

## PARAGRAPH # 2 (CAUSES OF KARBALA)

- Yazid's governor in Madinah forced him to swear allegiance for Yazid.
- He left Madinah and came to Makkah with his family.
- Yazid's forces attempted to attack and arrest him at Makkah but he was well defended by Hazrat Abdullah bin Zubair.
- A deputation of the people of Kufa asked Hazrat Hussain (RZ) to come to the rescue of the faith.
- He also received hundreds of letters from Kufans declaring their support for him.
- He (RZ) sent his cousin, Muslim bin Aqeel, to Kufa to assess the situation.
- In Kufa, thousands paid homage to Hazrat Hussain (RZ).
- When Muslim bin Aqeel had dispatched a letter asking him to come over to Kufa, Hazrat Muslim (RZ) was betrayed by the Kufans.
- Against the advice of many, he (RZ) set out from Makkah for Kufa with his family and supporters.
- Hazrat Muslim was captured and martyred by the Umayyad's governor of Kufa & Basra, ibne Ziyad.
- On his way to Kufa, he (RZ) heard the news of Muslim bin Aqeel's assassination.
- At this stage, large numbers of his companions began to desert him.
- However, he (RZ) proceeded towards Kufa with more determination when he when he came to know that forces were sent against him.

## PARAGRAPH # 3 (EVENTS OF KARBALA)

- On his way to Kufa he was restricted by Yazid's army led by Hur bin Yazid.
- Hazrat Hussain (RZ) delivers sermons to his followers and forces of Hur bin Yazid.
- On 2<sup>nd</sup> Muharram 60 A.H, Hazrat Hussain (RZ) camped at Karbala in the desert near Kufa.
- Umar bin Saad was sent by ibne Ziyad with 4000 troops.
- The Umayyad troops surrounded the camp & prevented anyone from fetching water from Euphrates.
- The negotiations were conducted between the two sides for some days, but without any result especially due to the instigation of Shimr.
- On 10th Muharram, the battle began between his 72 supporters and the 4000 Umayyad's army.
- At first there were small skirmishes, and the army did not attack in force.
- As the day passed on, his supporters were martyred one by one. Their camps were set on fire.
- Finally, with only a handful of his supporters left alive, he (RZ) made for the river to get water.
- There he was surrounded by Shimar and his troops.
- He still put up a fierce resistance, but was outnumbered and struck down.
- His body was buried at Karbala in present day southern Iraq.
- His head was cut off and taken to ibne Ziyad's and Yazid's courts.



- Q (b) Explain the importance of Karbala in Sunni and Shia beliefs. [4]
- Due to the event of Karbala Hazrat Hussain (RZ) is also held in special respect.
  - He is looked with sympathy and humble sentiments due to the manner of his death.
  - Shias lament and mourn in remembrance of his martyrdom.
  - His struggle and martyrdom inspires the community to fight against tyranny and injustice.
  - He inspires the community to live for the superiority of Quran and Hadith.
  - He also inspires the community to refuse to bow before ungodly rules and even to give away their life for justice and superiority of Islam.
- Q (a) Describe the circumstances in which the Imamate passed from Hazrat Ali (RZ) to Hazrat Hasan (RZ) and then to Hazrat Hussain (RZ). [10]

PARAGRAPH # 1 (IMAMAT OF HAZRAT ALI (RZ) – BATTLE OF SIFFIN)

Refer page # 37-38 of Book # 7.

PARAGRAPH # 2 (IMAMAT OF HAZRAT HASAN (RZ))

Refer page # 74 of this book.

PARAGRAPH # 3 (IMAMAT OF HAZRAT HUSSAIN (RZ))

Refer page # 74-75 of this book.

### IMAM ZAIN UL ABIDEEN

- His real name was Ali and he was titled as Zain-ul-Abideen and Sajjad.
- He was born in Madina in 36 A.H.
- He was the only son of Hazrat Imam Hussain to survive after Karbala.
- After Karbala, he was sent with the womenfolk to Damascus.
- He remained in the prison
- for second time, by the order of the Umayyad Caliph: Abdul Malik, he was chained.
- He was an extremely pious, God-fearing, generous and helpful person.
- He used to go out at night to distribute everything.
- People from far-off places used to come to acquire knowledge.
- He died in 83 A.H.

Sir Khurram Hussain: 0300-2887099

### IMAM MUHAMMAD BAQIR

- He was the son of fourth Imam and was born in 57 A.H. / 675 A.D. in Madina.
- Present at the event of Karbala when he was four year old.
- Hazrat Imam Muhammad Baqir, is an exception who was not tortured, imprisoned, humiliated or maltreated.
- Hazrat Imam Muhammad Baqir was a highly learned person.
- He died in 114 A.H.

### IMAM JAFAR SADIQ

- Hazrat Imam Jafar Sadiq was the son of the fifth Imam.
- His Imamate was for a period of 34 years.
- In the beginning of his Imamate, the overall political climate was quite favourable.
- His classes and sessions of instruction produced four thousand scholars of Hadith.
- During the later part of his Imamate, he was subjected to severe restrictions.
- Eventually, martyred through the plotting of Caliph Mansoor in 140 A.H. / 757 A.D.
- Hazrat Imam Jafar Sadiq was a very pious, generous, truthful and charitable person.



## IMAM MUSA KAZIM

- He was the son of the 6th Imam,
- He was contemporary with the Abbasid Caliph Mansoor.
- He mostly lived in hiding, until Caliph Haroon got him arrested
- Finally, he died in Baghdad in 183 A.H. in the Sindi bin Shahak prison through poisoning
- The period of his Imamate lasted for 35 years.
- He is known as Al-Kazim, the one who controls anger.
- He used to recite the Holy Quran and pray for long hours.

## IMAM ALI RAZA

- He was the son of the seventh Imam
- Every once in a while, one of the supporters of Hazrat Ali (RZ) would revolt causing bloody wars
- The Shi'ite Imams did not cooperate with the rebels
- They considered the Abbasid Caliphate to be far from the sacred authority
- Ma'mun sought to find a solution for his difficulty and had the Imam poisoned and martyred in 203 A.H. / 817 A.D.
- Hazrat Imam Ali Raza was buried in the city of Tus
- Hazrat Imam Ali Raza was very pious, noble, dignified, generous and a helpful person.

Sir Khurram Hussain: 0300-2887099

## IMAM MOHAMMAD TAQI

- He was the son of the 8th Imam
- He was born in Madina in 195 A.H. / 809 A.D.
- At the time of the death of his father, he was in Madina.
- The Abbasid Caliph Ma'mun called him to Baghdad
- The Imam spent some time in Baghdad and then set out for Madina
- When Mutasim had him poisoned in 220 A.H. / 835 A.D.
- Hazrat Imam Muhammad Taqi was a highly learned, knowledgeable, generous, brave, and a benevolent person.
- The span of his Imamate was 17 years.

## IMAM ALI NAQI

- Imam Ali Naqi, was the son of the ninth Imam
- It was during the rule of Mutasim in 220 A.H. / 835 A.D. that his noble father died through poisoning
- He stayed in Madina teaching religious sciences
- In his enmity toward the Household of the Holy Prophet (PBUH), Mutawakil had no equal among the Abbasid Caliphs.
- Pressures of a similar kind were also put on the descendants of Hazrat Ali
- Hazrat Imam Ali Naqi was poisoned and martyred in 254 A.H. / 868 A.D.
- Hazrat Imam Ali Naqi was a very soft spoken, pious, gentle and generous person.
- His Imamate lasted for 33 years

## IMAM HASAN ASKARI

- Hazrat Imam Hasan Askari was the son of the tenth Imam
- He gained the Imamate after the death of his father.





ABKARI  
Group B

**Sir Khurram Hussain**

Teacher: A child's third parent.

**INCLUSIVE O'LEVEL ISLAMIYAT**

The only book you need to prepare

# The Review Book Two

(For 2058/02)



Islamiyat with SKH



0300-2887099



sir.khurr.amhussain@gmail.com



# TABLE OF CONTENTS

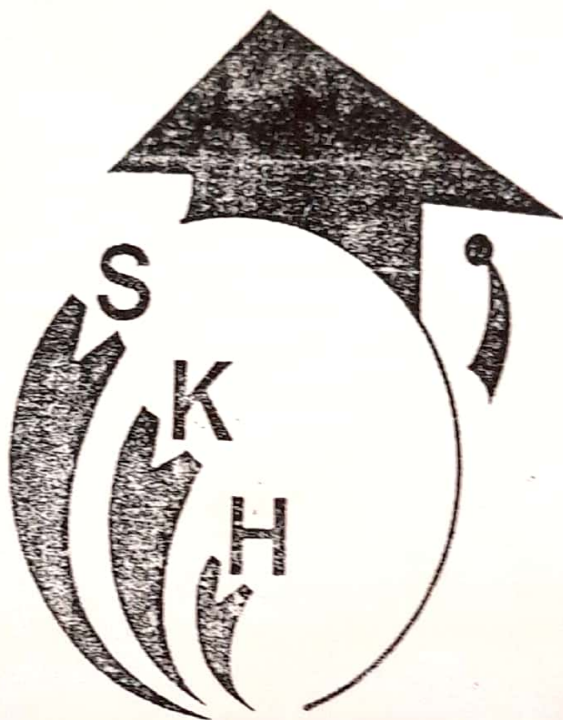
## The First Muslim Community

⑤	<u>The Ahadith of Mohammad (PBUH)</u>	.....	1-11
	Hadith # 1 – Hadith # 20		
②	<u>The History &amp; Importance of Hadith</u>	.....	12-13
	Sanad & Matn ✓	.....	14
	Compilation of Hadith	.....	15-16
	Imam Malik and Imam Ahmed	.....	16-17
	Sahab Sitta x 1, 2	.....	18
	Shia Collections x 1, 2	.....	19-20
	Methods of Preservation of hadith	.....	20-22
	Individual & Communal Responsibilities -	.....	22
	Important Note		
	Importance Hadith		
②	<u>The Rightly Guided Caliphs</u>	.....	23-29
	Rule of Hazrat Abu Bakr (RZ)	.....	29-34
	Rule of Hazrat Umar (RZ)	.....	35-39
	Rule of Hazrat Uthman (RZ)	.....	39-43
	Rule of Hazrat Ali (RZ)	.....	43-44
	Their Relations with other States	.....	44-45
	Specialty of the Four Caliphs		
④	<u>The Articles of Faith</u>	.....	46-52
	1 <sup>st</sup> – 6 <sup>th</sup> Article	.....	52-54
	Jihad and its modes		
③	<u>The Pillars of Islam</u>	.....	55
	The Declaration of Faith (Shahadah)	.....	56-63
	Prayer (Salah)	.....	64-66
	Fasting (Saum)	.....	66-68
	Almsgiving (Zakat)	.....	68-72
	Pilgrimage (Hajj)		

14-6-2013  
 Isl P2  
 CIE Paper  
 CIE  
 CIE  
 CIE LLE  
 am  
 m



THE SELECTED  
AHADITH OF PROPHET (PBUH)



**Sir Khurram Hussain**

Teacher: A child's third parent.



## HADITH # 1

1. 'الدِّينُ النَّصِيحَةُ' قُلْنَا: لِمَنْ؟ قَالَ: 'لِلَّهِ وَلِكِتَابِهِ، وَلِرَسُولِهِ، وَلِأَمْرَةِ الْمُؤْمِنِينَ وَعَامَّتِهِمْ.'

'Religion is sincerity.' We said: 'To whom?' The Prophet said: 'To Allah, his Book, his Messenger, the leaders of the Muslims and to their common people.'

a)

- It teaches us about sincerity and dedication.
- Islam discourages pretentiousness and encourages sincerity to earn high rewards.
- We learn from this hadith that we must be sincere in things we believe and things we do.
- Things we believe include the articles of faith and things we do include our conduct towards others especially towards our leaders. The Prophet (PBUH) said: "*Whoso obeys my Commander, obeys me and whoso disobeys my Commander disobeys me*" (Muslim)
- We also learn that sincerity in beliefs and actions is religion.

b)

- We should be sincere in all we do.
- We should strictly follow Allah's commands.
- We should be ready to sacrifice anything for Allah.
- Example of Hazrat Ibrahim (A.S)'s attempt to sacrifice Hazrat Ismail (A.S).
- We should devotedly learn, implement and teach Quranic teachings.
- We should be sincere with Prophet (PBUH) by following his teachings and conduct.
- We should be sincere in social relationships and be cooperative, humble and generous.

## HADITH # 2

2. لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ.

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

a)

- It teaches us about one of the necessary attributes of a believer.
- Islam stresses on social relationships and strong bonding.
- For this it ties believers in relation of brotherhood.
- This relation includes love, care and respect for each other. It also includes equality in all aspects.
- We learn from this hadith to have same likes and dislikes for our brothers as we have for ourselves.
- The Prophet (PBUH) said: "*You cannot enter paradise unless you are a believer and you cannot be a believer unless there is reciprocal love among you.*" (Muslim)
- We also learn that our equal conduct for others brings perfection to our faith.

b)

- We should have same likes and dislikes for as we have for ourselves.
- We should be generous and kind towards our Muslim brothers.
- We should create cordial relationship and should never abandon them.
- We should help our brothers at all times and be ready to sacrifice anything to assist them.
- Example of generous support of Ansars for Muhajirin.
- We should consider them as equal to us and should avoid all sorts of differences.



## HADITH # 3

3. مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ جَارَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ.

Let him who believes in Allah and the Last Day either speak good or keep silent, and let him who believes in Allah and the Last Day be generous to his neighbour, and let him who believes in Allah and the Last Day be generous to his guest.

a)

- It signifies some important attributes of believer of Tawhid (unity) and the Judgment day.
- We believe in unity of Allah and His attribute of judging us on the final day.
- We learn that we are answerable to Him for our conduct towards others.
- We learn to be sensible and humble in verbal use and kind and generous in our treatment to others.
- The Prophet (PBUH) said: *"Allah is not kind with the one who is not kind to man"* (Agreed)
- Thus, a true believer is always humble and kind in communication and social affairs.

b)

- We should be kind and generous in our speech and social relations.
- We should think before we leap. We should not exaggerate in conversations.
- We should not use harsh tone or abusive language.
- We should provide hospitality to our guests.
- Example of Hazrat Muslim (RZ)'s hospitality who offered all food to his guest.
- We should help our neighbors in small needs.
- We should not bother our neighbors by playing loud music or being threatening in any way.

## HADITH # 4

4. إِنَّ رَجُلًا سَأَلَ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) فَقَالَ: أَرَأَيْتَ إِذَا صَلَّيْتُ الْعَشَوِيَّاتِ، وَصُمْتُ رَمَضَانَ، وَأَحْلَلْتُ الْحَلَائِلَ، وَحَرَّمْتُ الْحَرَامَ، وَلَمْ أَزِدْ عَلَى ذَلِكَ شَيْئًا، ادْخُلُ الْجَنَّةَ؟ قَالَ: نَعَمْ.

A man asked the Messenger of Allah (may Allah bless him and give him peace): Do you think that if I perform the obligatory prayers, fast in Ramadan, treat as lawful that which is lawful and treat as forbidden that which is forbidden, and do nothing further, I shall enter paradise? He said: Yes.

a)

- It mentions sufficient deeds to enter paradise.
- After the Islamic beliefs, we have obligatory duties to perform like Salah, Saum, Zakat, Hajj etc.
- Another obligation is to learn the right (permissible) and the wrong (forbidden) in religion.
- We learn that fulfilling obligations & distinguishing the right and wrong are sufficient to enter Paradise.
- Among the obligations Allah will first inquire us about prayer.
- The Prophet (PBUH) said: *"He who gives up prayer has indeed disbelieved."* (Tirmizi)
- Other obligations for sane, adult, fit and rich Muslims include Fasting, Zakat, Jihad, Hajj etc.

b)

- We should be punctual in offering obligations rigid in considering permissible and forbidden.
- We should offer Salah regularly on time and should observe fast throughout the month of Ramadhan.
- We should enhance our, our spouse's and children's religious knowledge by learning and teaching.
- Example of our kids who learn religion in Madarsa along with their regular schools.
- We should be modest in our choices between the right and wrong.



## HADITH # 5

5. كُلُّ سُلَامَى مِنَ النَّاسِ عَلَيْهِ صَدَقَةٌ كُلَّ يَوْمٍ تَطْلُعُ فِيهِ الشَّمْسُ: تَعِيلُ بَيْنَ اثْنَيْنِ صَدَقَةٌ؛ وَتُعِينُ الرَّجُلَ فِي دَابَّتِهِ فَتَحْمِلُهُ عَلَيْهِا أَوْ تَرْفَعُ لَهُ عَلَيْهَا مَتَاعَهُ صَدَقَةٌ؛ وَالْكَلِمَةُ الطَّيِّبَةُ صَدَقَةٌ؛ وَبِكُلِّ خُطْوَةٍ تَمْشِيهَا إِلَى الصَّلَاةِ صَدَقَةٌ؛ وَتَمْيُطُ الْأَذَى عَنِ الطَّرِيقِ صَدَقَةٌ.

Every person's every joint must perform a charity every day the sun comes up: to act justly between two people is a charity; to help a man with his mount, lifting him onto it or hoisting up his belongings onto it is a charity; every step you take to prayers is a charity; and removing a harmful thing from the road is a charity.

a)

- It highlights some types of charities other than the financial charity.
- We offer charity to show gratitude to Allah for his blessings.
- Like financial donations are given to show gratitude for finance, similarly virtuous deeds are offered to show gratitude for healthy body organs.
- We learn from this hadith to offer virtuous deeds to show gratitude for our might and health.
- It also helps to earn the pleasure of Allah. The Prophet (PBUH) said: "Charity certainly quenches the wrath of the Lord and puts away the evil death." (Tirmizi)
- Being kind and beneficial for others in any form for good cause is also charity.
- He (PBUH) said: "Every good act is charity" (Agreed)

b)

Actions Required:

- We should develop a regular habit of offering charity from our body organs.
- We should use our tongue wisely with humbleness and politeness.
- We should be just in announcing verdicts.
- Example of Imam Ibne Sireen who received an unbiased verdict in case of his debt.
- We should meet fellow beings with greetings, cheer and smile.
- We should help & support them voluntarily.
- We should lead for prayer with devotion and never be reluctant to remove harms from others ways.

## HADITH # 6

6. مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ، وَذَلِكَ أَضْعَفُ الْإِيمَانِ.

Whosoever of you sees an evil action, let him change it with his hand, and if he is not able to do so then with his tongue, and if he is not able to do so then with his heart, and that is the weakest of faith.

a)

- It promotes necessary actions for the establishment of just & peaceful society.
- Islam stresses to build a fair society.
- It commands to cease evil and to promote peace.
- We learn from this Hadith to stop evil per our control and authority.
- We learn to resist evil physically, verbally or spiritually.
- The Prophet (PBUH) said: "Help your brother when he does wrong or wrong is done to him".
- The evil needs to be stopped physically but in case of powerlessness, it needs to be stopped verbally or at least to be considered and looked as evil.
- We also learn that the one who doesn't stop or consider evil as wrong is deprived of faith.



b)

- We should favor the right and protest the wrong.
- Example of not using YouTube to protest the blasphemous movie.
- We should also encourage others to protest against the evils of society.
- Example of Muslim scholars and teachers who preach the right and resist the wrong.
- In settling quarrels, we should justly solve the dispute.
- We should not assist the victimizer.
- We should keep on resisting the evils in order to protect our most valuable asset i.e. faith.

## HADITH # 7

7. قِيلَ: يَا رَسُولَ اللَّهِ أَيُّ النَّاسِ أَفْضَلُ؟ فَقَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ):  
'مُؤْمِنٌ يُجَاهِدُ فِي سَبِيلِ اللَّهِ يَنْفُسِهِ وَمَالِهِ.'

It was said: O Messenger of Allah, who is the most excellent of men? The Messenger of Allah (may Allah bless him and give him peace) said: 'The believer who strives hard in the way of Allah with his person and his property.'

a)

- It deals with the virtues of Jihad.
- Jihad is one of the religious duties laid upon believers.
- It is to struggle for the cause of Allah to resist evil and to establish peace.
- It is to resist evil within oneself.
- The Prophet (PBUH) said: "*The greatest Jihad is to fight against the evil passion of oneself*".
- It also includes physical fighting if needed and giving donations to help the Mujahideen.
- We learn from this hadith to suppress our evil desires, to contribute generously for Mujahideen and to fight against the enemy in order to reach to the level of excellence.

b)

- We should be ready to sacrifice our desires, time, money and life, if needed.
- We should first try to struggle against our evil desires and try to cease them in our heart.
- We should also preach the good in society.
- We should spend our assets generously in the way of Allah.
- Example of Hazrat Abu Bakr (RZ)'s donations for Tabuk Expedition.
- We should not be hesitant to fight physically in the way of Allah.

## HADITH # 8

The Messenger of Allah (may Allah bless him and give him peace) said: 'Whom do you count to be a martyr among you?' They said: O Messenger of Allah, whoever is killed in the way of Allah is a martyr. He said: 'In that case the martyrs of my community will be very few! He who is killed in the way of Allah is a martyr, he who dies a natural death in the way of Allah is a martyr, he who dies in the plague in the way of Allah is a martyr, he who dies of cholera in the way of Allah is a martyr.'

a)

- It enlists few categories of the martyrs in Islam.
- Every believer desires to die as a martyr to enter paradise without judgment.
- The Prophet (PBUH) said: "*Fire will not touch a foot which trod in the way of Allah*". (Bukhari)
- Martyrs are not only those who die in the battle field against the enemy.
- We learn from this hadith that those who die with any contagious or incurable disease or receive natural death in the way of Allah earn the status and reward of martyrdom.



b)

- We should engage ourselves in Jihad of any kind.
- We should pray to receive martyrdom.
- We should firmly believe that by dying in Allah's way we will receive martyrdom.
- We should not be scared of death and should not make excuses to stay away from Jihad.
- We should not leave or enter the lands afflicted with contagious diseases.
- Example of Hazrat Abu Ubaidah (RZ) who refused to leave Syria when plague attacked there.
- One should remain patient if afflicted with contagious or incurable disease.
- One should not lose hope as it will bring bounties of heaven for him.

## HADITH # 9

مَا أَكَلَ أَحَدٌ طَعَامًا قَطُّ خَيْرًا مِنْ أَنْ يَأْكُلَ مِنْ عَمَلٍ يَدِهِ.

No one eats better food than that which he eats out of the work of his hand.

a)

- It teaches the importance of hard and honest work to earn livelihood.
- With beliefs & worshipping rituals, Islam also binds believers with social & financial responsibilities.
- To earn for living is one of the social and financial responsibilities of believers.
- We learn from this hadith that we need to be independent by earning for daily living.
- We also learn to earn lawfully and to abhor earning unlawfully.
- The Prophet (PBUH) said: *"The sins of a person who returns home exhausted in search of lawful earning are forgiven by Allah."* (Agreed)
- Thus, earning lawfully is also considered as the act of Iba'dah (worship).

b)

**Actions Required:**

- We should work for our source of revenue and live an independent life.
- We should avoid sitting idle as the independent believer is better than dependant believer.
- Discuss the query of companion to Prophet Mohammad (PBUH).
- We should only prefer lawful earning even if we need to do labor, wages or commission etc.
- We should not be ashamed of doing inferior status job.
- If we don't get incessant amount of money through lawful earning we must keep patience.
- We should avoid short cuts and evil ways like stealing, bribery & snatching etc to earn in abundance.
- We should hope that Allah will help us with His plentiful blessings in both worlds.

## HADITH # 10

السَّاعِيَ عَلَى الْأَرْمَلَةِ وَالْمِسْكِينِ كَالْمُجَاهِدِ فِي سَبِيلِ اللَّهِ، أَوْ الْقَائِمِ اللَّيْلَ الصَّائِمِ

النَّهَارَ.

One who manages the affairs of the widow and the poor man is like the one who exerts himself in the way of Allah, or the one who stands for prayer in the night or fasts in the day.

a)

- It highlights the virtues of helping poor and needy.
- Worshipping is not the only way to please Allah.
- Helping the destitute is another way to earn His pleasure.
- We learn from this hadith that helping the destitute is as same as worshipping Allah voluntarily.
- The Quran states: "... Treat with kindness your parents & kindred & orphans & those in need"
- If we administer dealings of others voluntarily, Allah will administer ours.



b)

- We should generously help and support those who lack in worldly means.
- We should provide our support to the destitute socially, morally and economically.
- The leaders should also be concerned about the needs of common man.
- Example of Hazrat Umar (RZ) who helped the widow & orphans by bringing & cooking food.
- The collected taxes should be spent on poor and needy rather than on executives.
- We should treat others mercifully and kindly to be treated the same by Allah.
- We should not be pretentious in helping others.

## HADITH # 11

11. 'أَنَا وَكَافِلُ الْيَتِيمِ فِي الْجَنَّةِ هَكَذَا' وَقَالَ بِأَصْبَعَيْهِ السَّبَّابَةِ وَالْوُسْطَى.

'I and the man who brings up an orphan will be in paradise like this.' And he pointed with his two fingers, the index finger and the middle finger.

a)

- It highlights the virtues of bringing up the orphans.
- Orphans are those who lost their father but it also covers those who lack in supervision and support.
- As they are mostly dependant, so Islam stresses to help them.
- We learn the virtue of closeness of Prophet (PBUH) in afterlife by bringing up the orphans.
- The Prophet (PBUH) said: "The best Muslim house is that in which an orphan is well treated and the worst Muslim house is that in which an orphan is ill treated." (Ibne Majah)
- We also learn that nearness to Prophet (PBUH) sums up inconceivable blessings of Allah.

b)

- We should assist the orphans as per our capacity.
- We should adopt them in younger age and bring them up like our own children.
- We should treat them fairly and generously.
- We should provide them education and should help them to become independent.
- If needed, we should sacrifice for their well grooming.
- Example of Hazrat Jabir (RZ)'s sacrifice to marry older woman for upbringing of orphans.
- We should honestly take care of their property till their adulthood.
- We should not spend their possessions and suppress their rights due to their powerlessness.
- We should fulfill their lawful wishes.

## HADITH # 12

12. بَعَثَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) أَبَا مُوسَى وَمُعَاذَ بْنَ جَبَلٍ إِلَى الْيَمَنِ، وَبَعَثَ كُلَّ وَاحِدٍ مَنِيْمًا عَلَى مَخْلَافٍ. ثُمَّ قَالَ: 'يَسِّرُوا وَلَا تُعَسِّرُوا وَبَشِّرُوا وَلَا تُنْفَرُوا.'

The Messenger of Allah (may Allah bless him and give him peace) sent Abu Musa and Mu'adh ibn Jabal to Yaman, and he sent each of them to govern a part. Then he said: 'Be gentle and do not be hard, and cause rejoicing and do not alienate.'

a)

- It suggests the most important principle of preaching Islam especially to those having authority.
- The common man depends much on ruler's policies so rulers must be concerned about them.
- Man's heart heals with ease and ease brings joy and peace.
- We learn from this hadith that authorities need to be easygoing in their policies.
- The Prophet (PBUH) said: "Make things easy and do not make them hard & cheer up people and do not repel them."
- The insensitive policies snatch peace of common man's life.



- The ruler of Muslim state, who also represents Islam, is required to provide kind policies.
- This will not only bring peace in common man's life but will also attract him towards Islam.

b)

- We should be kind and gentle when we rule and preach.
- The leader should provide maximum assistance to their followers by their policies and strategies.
- In case of ruling Non-Muslim citizens, they should consider them equally as the part of state.
- **Example of Prophet (PBUH)'s treatment with Non-Muslim citizens in Madinah.**
- The leader should also be a practicing Muslim and preach religion by his conduct.
- He should never try to thrust their opinion on others.

## HADITH # 13

13. إِنَّمَا مَثَلُ صَاحِبِ الْقُرْآنِ كَمَثَلِ صَاحِبِ الْإِبِلِ الْمُعَقَّلَةِ: إِنْ عَاهَدَ عَلَيْهَا أَمْسَكَهَا، وَإِنْ أَطْلَقَهَا ذَهَبَتْ.

He who studies the Qur'an is like the owner of tethered camels. If he attends to them he will keep hold of them, but if he lets them loose they will go away.

a)

- It suggests a way to Huffaz (memorizers) to keep Quran fresh in their memories.
- The Holy Quran is a miraculous book. It is committed into memory and learnt by heart by many.
- We believe that learning Quran is highly virtuous. The Prophet (PBUH) said: *"The noblest of my community are those who carry the Quran (in their memories)."* (Al Behaqi)
- We learn from this hadith that as it is virtuous to learn Quran, remembering it is also mandatory.
- We need to revise it regularly to keep it fresh in memory.
- We also learn that if we do not revise the learned parts, they will slip out of our memory.

b)

- We should make a habit of regular recitation of Quran for revision
- Huffaz (memorizers) should listen to it during Tarawih and should also read it out to someone.
- Even if few chapters are memorized, we should revise them to keep them preserved in memories.
- As listening is useful to remember, we should revise the learned parts by listening to their recordings.
- If we do not revise Quran, it will apparently slips out of our memory.
- **Example of Prophet Mohammad (PBUH) who revised Quran every year with Hazrat Jibra'il.**
- The more we revise Quran, the stronger it is kept into our memory so we should never stop revising.

## HADITH # 14

14. رَحِمَ اللَّهُ رَجُلًا إِذَا بَاعَ، وَإِذَا اشْتَرَى، وَإِذَا اقْتَضَى.

May God show mercy to a man who is kindly when he sells, when he buys, and when he demands his money back.

a)

- It teaches the ethics of business transactions.
- Islam has set morals of trade and business. It teaches to conduct business with kindness.
- We learn from this hadith to kindly do the business dealings in order to receive Allah's mercy.
- This hadith stresses to be kind in three major areas of trading: selling, buying and loan dealings.
- Kindness in selling includes not storing commodities for earning higher prices and not hiding defects of commodities.
- The Prophet (PBUH) said: *"Whoever sells anything with defect in it which he doesn't make known, will remain hated of God."* (Ibne Majah)



- Kindness in buying means not to buy items until they reach to the market and to avoid bargaining against our brother's bargain.
- Kindness in demanding the money back is to be considerate and patient when the debtor is in straitened circumstances.

b)

- We should be thoughtful and gentle in business transactions.
- We should not run business on monopoly basis.
- If we trade, we should exchange or accept return of the sold items if buyer isn't satisfied.
- We should not use slogans in our shops stating excuses to accept or exchange the sold items.
- We should not hide defects of products while selling.
- **Example of a companion who sold a defected wheat bag but returned by the Prophet (PBUH).**
- We should wait for our turn and should not irritate the salesman.
- We should never lend or borrow money or other items on interest.
- We should be considerate to the debtor.

## HADITH # 15

15. لَا يَرْحَمُ اللَّهُ مَنْ لَا يَرْحَمُ النَّاسَ.

God will not show mercy to him who does not show mercy to others.

a)

- It deals with the exclusive attribute of Allah i.e. Mercy.
- Quran and Hadith encourage believers to adopt compassion and to be merciful.
- Being merciful means to be kind, humble and forgiving to His creatures and not to harm anyone.
- We learn from this hadith that being merciful to others rewards us with the Mercy of Allah.
- In order to be merciful mingling with others is very important.
- We can't get a chance to exhibit our mercy without mingling.
- So mingling and being compassionate is better than being reserved.
- The Prophet (PBUH) said: *"The Muslim who mixes with the people and bears with them patiently is better than he who doesn't mix with them nor bears with them patiently."* (Ibne Majah)
- Compassionate is the one who does good to the people even if he is not treated well.

b)

- We should be compassionate and merciful to the creatures of Allah.
- We should be forgiving towards others.
- We shouldn't expect recompensation of our mercy from men.
- We should also be kind towards other creatures than human. It also causes Allah's Wrath or Mercy.
- **Example of treatment of a Muslim and a Non-Muslim woman towards animals..**
- Learning from this, we should never treat the animals cruelly.
- Plants and trees shouldn't be cut unnecessarily.

## HADITH # 16

16. الْمُؤْمِنُونَ كَرَجُلٍ وَاحِدٍ، إِنْ أَشْتَكَى عَيْنُهُ أَشْتَكَى كُلُّهُ، وَإِنْ أَشْتَكَى رَأْسُهُ أَشْتَكَى كُلُّهُ.  
The believers are like a single man; if his eye is affected he is affected, and if his head is affected he is all affected.

a)

- It promotes brotherhood and makes the entire Muslim community a single body.
- The teachings of Islam about socialization and brotherhood are exclusive.
- The common faith unites Muslims strongly and perishes all sorts of differences.



- This unity motivates us to be concerned for each other in all situations.
- So, we learn from this hadith that all we, the entire Muslim Ummah, are like one body and any influence on one part of community has an affect on the entire Muslim Ummah.
- The Prophet (PBUH) said: *"One believer to another is like the (bricks of) building, each one is holding & supporting the other."* (Agreed)
- So, the affliction and pain of an individual or group of Muslim Ummah is felt by everyone.

b)

- We should consider our brothers as connected to us as our body organs.
- Due to the strong bond and connection we could be dependent on each other.
- We can expect aid from our Muslim brothers.
- We should be cooperative and assisting to each other.
- We should immediately respond together in our brothers' difficulties.
- **Example of Muslims' united response in treaty of Hudaibya.**
- We should not be that selfish that we do not feel our brother's affliction and pain.
- We should maintain our unity to prevail on the whole world.

## HADITH # 17

الحَيَاءُ لَا يَأْتِي إِلَّا بِخَيْرٍ. 17.

Modesty produces nothing but good.

a)

- It highlights the virtues of Modesty in Islam.
- Modesty is the state of chastity and purity.
- The word 'good' in this hadith refers to the virtuous qualities developed by the adoption of modesty.
- It makes man simple, decent and chaste.
- It also establishes the attribute of humility and removes pride and ego.
- We learn from this hadith that modesty brings all good morals in our character and conduct. He (PBUH) said: *"Every religion has a distinctive quality and distinctive quality of Islam is Modesty."*
- Thus, we believe that modesty makes us a virtuous Muslim.

b)

- We should be modest in our religious beliefs and in our conduct.
- We should be modest towards Allah by submitting to Him and praising and worshipping Him alone.
- We should be modest towards Prophet (PBUH) by impersonating his conduct.
- We should be modest to our religion by serving it faithfully.
- We should be simple and decent in our choices and should keep our life style simple.
- We should offer due regard and respect to others especially to a modest person.
- **Example of Prophet (PBUH) giving due regard to Hazrat Uthman (RZ).**
- We should be modest enough that our modesty becomes shield against evils and sins.

## HADITH # 18

18. لَا يَدْخُلُ النَّارَ أَحَدٌ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ خُرْدٍ مِنْ إِيْمَانٍ، وَلَا يَدْخُلُ الْجَنَّةَ أَحَدٌ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ خُرْدٍ مِنْ كِبَرٍ.

He who has in his heart as much faith as a grain of mustard seed will not enter hell, and he who has in his heart as much pride as a grain of mustard seed will not enter paradise.

a)

- It mentions the consequences of least amount of faith and pride.
- The least amount of faith is to believe in Allah alone, to believe in His Prophet (PBUH) & religion.



- The least amount of pride is considering oneself over any of these by words or actions.
- Possessing pride also means to compete with Allah in His exclusive attribute of Pride.
- He said: *"Pride is my cloak & greatness is my robe and he who competes with Me in respect of either of them I shall cast him into the Hell-fire"* (Hadis-e-Qudsi)
- As faith and pride are opposites so only one can be possessed at a time.
- We learn from this hadith that if we die by keeping least amount of faith in our heart, no matter what, we would finally dwell in the heaven.
- We also learn that if one dies by keeping least amount of pride in ones heart, no matter what, one would ever dwell in the hell fire.

- b)
- We should secure our faith from pride and boastfulness.
  - We should never think ourselves similar or greater than Allah or any of His attributes.
  - We should always improve our faith by adding humility in our nature.
  - **Example of Hazrat Ali (RZ) grabbing and leaving a man.**
  - We should not bear flattery remarks as it inculcates pride in one's heart.
  - We should not wish to be treated distinctively.
  - **Example of Prophet (PBUH) who forbade his companions to welcome him by standing for him.**
  - We should not walk boastfully.
  - We should hear others attentively and should avoid making faces or showing lack of interest.

## HADITH # 19

الدُّنْيَا سِجْنُ الْمُؤْمِنِ وَجَنَّةُ الْكَافِرِ. 19.

The world is the believer's prison and the unbeliever's paradise.

- a)
- It reveals the truth of worldly life.
  - Prison is a place where one is restricted and can't live freely.
  - We learn from this that the worldly life of believer is similar to this where he can not live freely.
  - Like prisoner, believer has to be disciplined, confined and patient in this worldly life.
  - All this is to pass the trial for reaching our final destination.
  - The Prophet (PBUH) said: *"Live in this world as if you were a stranger or a wayfarer."* (Bukhari)
  - Paradise is a place where one lives independently and does whatever he desires.
  - We also learn from this hadith that worldly life of unbeliever is like Paradise where he lives freely and does whatever he wants.

- b)
- We should always focus on our final destination i.e. the life hereafter.
  - We should spend this worldly life by carrying Allah's commands and preparing for the life hereafter.
  - We should not allow love of this world to enter into our hearts.
  - We should prefer to spend this temporary life simply to attain never ending luxury and pleasure.
  - **Example of Allah's Messengers who favored simple lifestyle over luxuries.**
  - We should patiently persevere against all difficulties in this temporary life.
  - We should not feel complex seeing the ease and success of non-believers in this world.
  - We should not try to become like them to attain the success here by sacrificing the eternal success.



## HADITH # 20

20 **إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى صُورِكُمْ وَلَا أَمْوَالِكُمْ، وَلَكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ وَأَعْمَالِكُمْ.**  
God does not regard your appearances and your possessions, but he regards your hearts and your actions.

a)

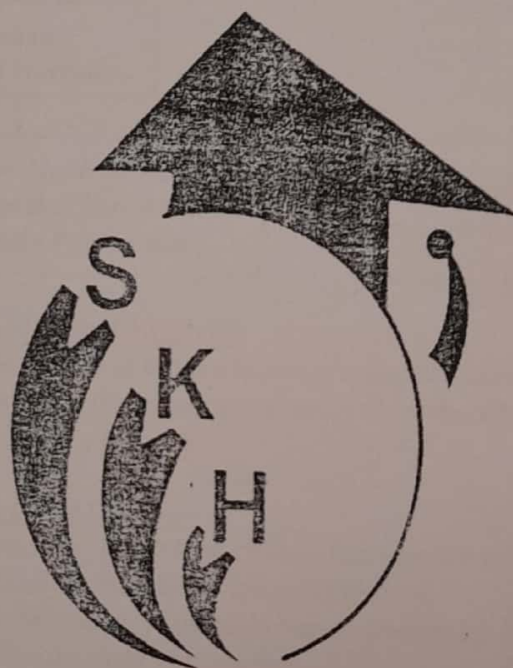
- It highlights the criteria of Judgment by Allah.
- Allah doesn't see exterior of man since it is given by Allah.
- What He values are the internal qualities of men i.e. intention and feelings.
- We learn from this Hadith that Allah grants His favors on actions performed with pure intentions.
- The Prophet (PBUH) said: "*Actions are judged by intentions.*" (Bukhari)
- Here intentions are related with the words 'your hearts' in this tradition.
- If good actions lack in pure intention they will not be rewarded heavily by Allah.

b)

- We should keep pure intentions for anything we do.
- We should do all good deeds just for the cause of Allah.
- We should not be concerned about what people value rather we should be more concerned about what Allah values i.e. sincerity and devotion in actions.
- Example of Prophet (PBUH)'s companion who exhibited his devotion by donating most dates from the very few he earned as wage.
- We should not do anything, worship or charity, just to be seen by people.
- We should not be outward beauty conscious as beauty lies within, in the purity of hearts only.



# THE HISTORY & IMPORTANCE OF HADITH



**Sir Khurram Hussain**

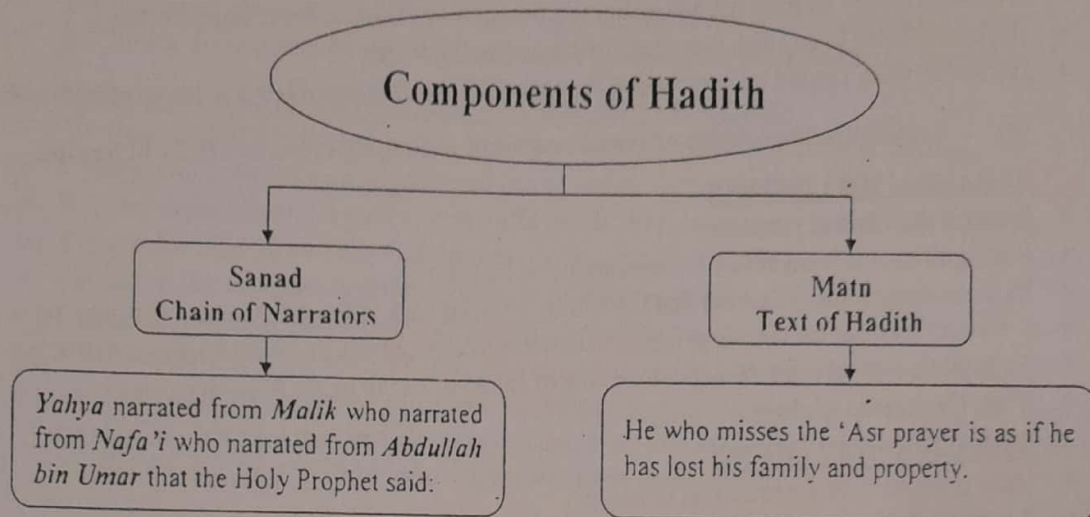
Teacher: A child's third parent.





## SANAD & MATN

- (a) Give description that how Muhaddithun decided between acceptable and unacceptable hadith. [10]



### PARAGRAPH # 1 (INTRODUCTION)

- Muhaddithun are the masters of hadith who study, assess and classify Ahadith.
- Sanad is the chain of transmitters that carries names of narrators of hadith.
- Matn is the actual text/body of hadith.

### PARAGRAPH # 2 (ISNAD)

- To check the authenticity of hadith Muhaddithun first assessed its Asanid.
- They critically checked the chain by the following methods.
- They ensure that the first person in the chain was the companion of Prophet (PBUH).
- They also checked that the chain was unbroken.
- They checked the overlapping of the dates of birth and death of the narrators who came before and after in the chain.
- **Example of the chain narrated by Abdullah bin Umar to Nafi to Imam Malik.**
- Other than this they also critically assessed the character of every narrator.
- They saw that every narrator must have an excellent memory.
- They tried to find out that every narrator in the chain must be of strong, pious and practicing Muslim.
- They tried to find out that every narrator must be truthful and must have never lied.

### PARAGRAPH # 3 (MATN)

- Muhaddithun also assessed the Matn of hadith in different ways.
- They first ensured that the matn of hadith must reach them with various chains.
- They rejected Ahadith that were forwarded by only one chain (Sanad) i.e. Khabar-e-Wahid.
- **Example of refusing narration about kissing the thumbs as it was Khabar-e-Wahid.**
- If matn reached them with various chains they assessed it by the following rules.
- They compared the body (matn) with reason.
- They ensured that it must not conflict with Quran.
- It must not conflict with another reliable hadith.



- It must not go against common sense and people's normal experience.
- It must not accuse Prophet (PBUH)'s family members and companions.
- It must not give precise details of future events.

#### PARAGRAPH # 4 (CLASSIFICATION OF HADITH)

- If a hadith passed all rules flawlessly, they classified it as Sahih (Genuine).
- If a hadith passed all rules but had a slightest doubt, they classified it as Hasan (Strong).
- If a hadith failed in any test, they classified it as Dhaif (Weak).
- If a hadith wasn't found tracing back to Prophet (PBUH), they classified it as Mauzu (Fabricated).

Q (b) Explain the importance of sanad and matn in judging the authenticity of hadith. [4]

#### PARAGRAPH # 1 (SANAD)

- Sanad is the chain of narrators.
- It is significant to learn about the authenticity of hadith.
- Its close study helps to find out that the hadith is traced back to Prophet Mohammad (PBUH).
- It also ensures that the teachings reaching us were truly taught by Prophet Mohammad (PBUH).
- Muhaddithun ensure this through the testing of sanad of hadith by the following rules.
- *Write three rules of chain.*

#### PARAGRAPH # 2 (MATN)

- Matn is the body or the main text of hadith.
- It is also significant to learn about the authenticity of hadith especially of its words.
- Its study ensures us that the teachings of Prophet (PBUH) reaching us without any corruption.
- Muhaddithun learn about the genuineness of the text of hadith by the following rules.
- *Write rules of matn. (First three)*

Q (b) What qualities a narrator must possess to be considered 'sound'? [4]

- The study of narrators of hadith is called Asma-al-Rajal.
- Imam Shia'fi said that a reliable transmitter of Hadith must possess the following qualities.
- The narrator must be sane Muslim adult with firm faith.
- The narrator must be known for truthfulness in whatever he reports.
- He must possess excellent memory.
- He should be careful and intelligent and also responsible in narrating or writing Hadith.

Q (b) Why is it important for Muslims to have collections of authentic hadith? [4]

- They are important to learn the interpretations of Quran.
- They are important to learn the laws taught by Prophet (PBUH) exclusively in his sayings & actions.
- They are important to learn and understand the illustrations of significant historical events.
- They could have been corrupted or altered so they are checked first to ensure that we follow the authentic religion through authentic Ahadith and their collections.

Q (b) 'Truly my mercy overcomes My wrath'. This is a Hadith e Qudsi. What is so special about Ahadith of this kind. [4]

- The saying of Prophet (PBUH) in his own words is called Hadith-e-Nabwi. For example "*Paradise lies under the feet of your mother*".
- The saying of Prophet (PBUH) in the words Allah is called Hadith-e-Qudsi. For example "*Fasting is for Me and I shall certainly compensate it.*"
- The pronouns *I, Me, My and Mine etc* represent the personality of Allah not the Prophet (PBUH).
- They did not form the part of Qur'an as Prophet (PBUH) was instructed to keep them separate from Quranic revelations.



# COMPILATION OF HADITH

Q

(a) Outline the main stages of the compilation of Hadith.

[10]

## PARAGRAPH # 1: (INTRODUCTION)

- The process of compilation of hadith started from the life of Prophet Mohammad (PBUH).
- It is further divided into the ages of Companions, Successors & the followers of Successors.

## PARAGRAPH #2: (DURING PROPHET (PBUH)'s LIFETIME)

- The Prophet (PBUH) stressed greatly on preservation and practice of Islamic teachings.
- He taught his companions using the methods of verbal, written and practicing methods in his school.
- The companions learnt his teachings at Suffa bench; these learners are called Ashab-e-Suffa.
- The Prophet (PBUH) also encouraged them to circulate his teachings.
- For this he sent delegates to different areas in different occasions.
- Delegates to Yathrib, Banu Amir and Yemen are the few examples.
- The delegations arriving Madinah were also taught to transfer messages to their communities.
- He (PBUH) for the circulation of Islamic teachings also explained virtues of teaching and learning.
- He (PBUH) delivered the same message of circulation of Islamic teachings in his final sermon when he (PBUH) said: *"Let all those who are present warn those who are absent"*.

## PARAGRAPH # 3: (THE AGE OF COMPANIONS OF PROPHET-PBUH)

- The companions preserved the teachings they learnt from the Prophet Mohammad (PBUH).
- They practiced them, many memorized them and few wrote them down.
- Those who wrote them down made different collections.
- Hazrat Ali (RZ) had Saheefa-e-Ali, Hazrat Abdullah bin Umar (RZ) had Saheefa-e-Sadiqa, Hazrat Anas bin Malik made Saheefa-e-Anas, Hazrat Saad bin Ubaadah and Hazrat Jabir bin Abdullah kept the book of Saad and the book of Jabir.
- With preservation of Ahadith, companions seriously took the task of circulating Ahadith.
- To circulate Ahadith many traveled throughout the Islamic Empire and preached them.
- However, different companions who were senior learners became institutions for teaching Ahadith.
- Few well known names were:
- Hazrat Abu Huraira (RZ) who narrated 5374 Ahadith. Hazrat Abdullah bin Umar who narrated 2630 Ahadith. Hazrat Anas (RZ) who narrated 2286 Ahadith. Hazrat Aisha who narrated 2210 Ahadith.

## PARAGRAPH # 4: (THE AGE OF SUCCESSORS OF COMPANIONS)

- It is generally believed that Ahadith were transmitted orally for one hundred years at least.
- The verbal transferring of Ahadith created insecurity of corruption of hadith among successors.
- So, Caliph Hazrat Umar bin Abdul Aziz Ahadith instructed to write down Ahadith officially.
- Imam Zuhri was the first one to write Ahadith in this generation.
- Many collections were made out of which couple of infamous existing collections are:
- Al-Musnad of Imam Ahmed bin Hanbal included 30,000 (27,647) Ahadith.
- Al-Muwatta of Imam Malik bin Anas included 30,000 Ahadith.

## PARAGRAPH # 5: (THE AGE OF FOLLOWERS OF SUCCESSORS)

- The age of followers of successors is the golden period of preservation of Ahadith in writing.
- In their era Ahadith weren't only written down but also critically checked for their authenticity.
- The six most authentic collections of Ahadith came into existence in this age. These include:
- Sahih Bukhari by Imam Bukhari, Sahih Muslim by Imam Muslim, Sunan Nisai by Imam Nisai, Sunan Abu Daud by Imam Abu Daud, Jami Tirmidhi by Imam Tirmidhi and Sunan Ibn-e-Majah by Imam Ibne Majah.



Q (b) What are the advantages of having different categories of Ahadith. [4]

- Ahadith are classified into four categories; Sahih, Hasan, Dhaif and Mauzu.
- This categorization helps us to easily know about the authenticity of a hadith and enables us to finalize how much to rely on a particular hadith.
- The categorization of Ahadith also enables us to understand which Ahadith are to be accepted and which are to be rejected.
- Without categorization relying on any hadith, if we had followed the unauthentic Ahadith, it would have harmed our religious beliefs and practices.

Q (b) Giving one example, explain how the Sunnah is important in a Muslim's life today. [4]

- An example of Prophet Mohammad (PBUH)'s Sunnah is the use of Miswak.
- It is a teeth cleaning stick made from a branch/stem of a tree.
- It is used before religious practices, before entering one's house, before and after going on a journey, on Fridays and Eid days, before sleeping and after waking up, when experiencing hunger and thirst and before entering any good gathering.
- One of the greatest benefits of Miswak is that it is the act of Iba'dah.
- Another benefit of the use of Miswak is the cleaning of mouth.

Q (b) Outline the major differences between Musnad and Musannaf collections of Ahadith? [4]

#### PARAGRAPH # 1 (MUSNAD COLLECTION)

- The musnad collections gather Ahadith according to their first narrator.
- They are based on the sanad of hadith.
- They are useful for spotting Ahadith narrated by a particular companion.
- The best known Musnad collection is Musnad of Imam Ahmad bin Hanbal.

#### PARAGRAPH # 2 (MUSANNAF COLLECTION)

- The Musannaf collections gather Ahadith according to their content / the topic of hadith.
- They are based on the matn of hadith.
- They are useful for understanding the Prophet (PBUH)'s teachings on a particular topic.
- They are also useful in establishing the Islamic laws.
- The best known Musannaf collections are Sahah Sitta and Al Muwatta of Imam Malik bin Anas.

## THE MAIN COMPILERS & THEIR ACTIVITIES

Q (a) Briefly describe the main activities of the early compilers Imam Malik bin Anas and Imam Ahmed Hanbal. [10]

#### PARAGRAPH # 1 (IMAM MALIK)

- He was born in 93 A.H. and his great grandfather was a companion of Prophet (PBUH).
- His family came to Madinah during Prophet (PBUH)'s lifetime.
- He learnt under the supervision of his father.
- He didn't travel for the collection of Ahadith rather he learnt from Muhadithun who visited Madinah.
- His relations with the political authorities were friendly though he did not give them any favors.
- He refused to conduct separate lessons for the Caliph Abu Jaffer's sons.
- He said: "Knowledge does not go to the people but people come to it".
- Out of several few of his works are Kitab al Siyar, Kitab al Manasik, and Kitab al Muwatta.
- He is famous for being the founder of the Maliki school of thought.



- He is also famous for his book Al-Muwatta.
- He gathered 2000 Ahadith in it.
- He divided its chapters as per the topics/themes of hadith so it is a Musannaf collection.
- It is not purely the book of hadith because he also stated statements of companions in it.
- He mentioned legal opinions of scholars of 1<sup>st</sup> and 2<sup>nd</sup> generations in it.

#### PARAGRAPH # 2 (IMAM HANBAL)

- He was born in 164 A.H in Marw, but soon he was brought to Baghdad.
- He started studying Ahadith when he was 16.
- He was inspiring in his God-consciousness and defending Islam.
- He opposed the creed of Mutazallites and for this he bore tortures of the caliph al-Mutasim.
- Later, when the caliph al-Mutawakki offered him to take revenge from Mutazzalite, he showed a great model of mercy.
- Few of his works are: Al-Tarikh, Al-Nasikh-Wal- Mansukh, Al-Tafsir, Al-Manasikh, Al Musnad etc.
- He is famous for being the founder of the Hanbali school of thought.
- He is also famous for his book Al-Musnad.
- He gathered 30,000 (27,647) Ahadith in his book.
- He divided his work in chapters as per the names of narrators.
- He gathered narrations of 700 companions.
- He followed a criterion of arranging the chapters as per companion's status in Islam.
- He began with the Rightly Guided Caliphs followed by the ten blessed companions.
- These are followed by the early converts, the mothers of the faithful and so on.

## SIX COLLECTIONS OF SUNNI AHADITH

Q: Write names of the six collections of Ahadith (Sahah Sitta). Also briefly describe their main features? [10]

#### PARAGRAPH # 1 (INTRODUCTION)

- Muhaddithun have made various collections of Ahadith.
- Sahah Sitta are considered of the highest rank. These are:

#### PARAGRAPH # 2 (SAHIH BUKHARI):

- It was compiled by Imam Mohammad bin Abdullah Ismail Al Bukhari who belonged to Bukhara.
- He lived during the years 194- 256 A.H. His father Ismail was also the scholar of Hadith.
- He began study at the age of 9 and memorized Ahadith of all famous scholars when he reached 16.
- He traveled for around 40 years and collected 600,000 Ahadith that he memorized too.
- He also memorized Asanid of those Ahadith and the life styles of narrators.
- Out of his various collections his Sahih is his best work.
- In this collection, he examined every hadith before writing and mentioned only Sahih Ahadith.
- Due to his strictness he gathered only 7397 Ahadith which he divided into topical chapters.
- It is categorized as Musannaf collection due to division of chapters as per the topics/themes.
- He repeated Ahadith very often so taking away repeated Ahadith it includes only 2762 Ahadith.
- He divided it into 97 chapters and chapters into volumes. Every chapter begins with the verse of Holy Quran followed by the extraction of topic from the verse.
- It is followed by Asanid, matn and classification of Ahadith related to the extracted topic.
- The first chapter is the book of first revelation on Prophet Mohammad (PBUH).
- Other includes the book of Salah, Saum, Zakat, Hajj and sacrifice etc.
- The first hadith is: "*Actions are judged by intentions*".



### PARAGRAPH # 3 (SAHIH MUSLIM):

- It was compiled by Imam Abdul Hussain bin Muslim. He lived between 204-264 A.H.
- He also traveled to almost all centers of Islamic empire for collecting Ahadith.
- His Sahih is the most famous among his works.
- He examined every hadith strictly before writing and mentioned only Sahih Ahadith.
- He gathered 9200 out of 300,000 Ahadith that he had collected and learned.
- It is a Musannaf collection as he divided Ahadith into chapters as per their topics/themes.
- It is considered as next to Bukhari.
- His and Bukhari's are the top two Sahih collections and collectively they are called Saheehain.
- Any hadith mentioned in both books is considered as more authentic and termed as Agreed upon.
- He was influenced with Imam Bukhari and was one of his students.
- Once he visited Imam Bukhari and kissed his forehead saying: *"Let me kiss your feet, O Master of Muhaddithun and Doctor of Hadith"*.

### PARAGRAPH # 4 (SUNAN NISAI):

- It was compiled by Imam Abdur Rahman Al-Nisai who lived during 214-303 A.H.
- He started studying at the age of sixteen and then travelled to different provinces to make his Sunan.
- He first made a collection called Sunan Kubra. On request of governor he revised it.
- He then prepared Sunan Mujtaba which is the Sunan among Sahah Sitta.
- He gathered 5662 Ahadith in his collection and divided them into chapters as per topics/themes.
- In his Sunan he mentioned Dhaif Ahadith along with the Sahih due to his methodology.
- His methodology was such that he mentioned Dhaif (weak) Ahadith to show their defect/weakness.

### PARAGRAPH # 5 (SUNAN ABU DAUD):

- It was compiled by Imam Suleman bin Shoaib who lived between 202-275 A.H.
- Like other collectors he also travelled to different parts of Arabia to collect Ahadith.
- He attained half a million (500,000) Ahadith out of which he selected 4800 for his collection Sunan.
- He took 20 years to complete his book.
- It is more comprehensive than others on the subject of legal Ahadith.
- Along with Sahih Ahadith he gathered Dhaif Ahadith too.
- He mentioned weak Ahadith as he preferred a weak hadith over the opinion of companions/scholars.

### PARAGRAPH # 6 (JAMI TIRMIDHI):

- It was compiled by Imam Mohammad bin Isa al Tirmidhi who lived from 209-275 A.H.
- He studied under Imam Bukhari and Imam Ahmed bin Hanbal.
- He compiled his famous work Al-Jami. He divided his work into chapters as per the themes and gathered 3956 Ahadith.
- It is called Jami because it contains Ahadith concerning all kinds of Ahadith.
- He stated Sahih and Dhaif both. Among the Dhaif Ahadith, he pointed out many weak of Abu Daud.
- In his collection he mainly focused on the matters of Fiqh. This is why it is more useful for Jurists.
- He puts the heading and mention hadith related to the topic then commented on its classification.

### PARAGRAPH # 7 (SUNAN IBNE MAJAH):

- It was written by Imam Mohammad bin Yazid bin Ibn-e-Majah during 200-270 A.H.
- He travelled to many parts of Arabia to collect Ahadith.
- During his travel, he wrote books of Tafsir, history and his best work Sunan.
- His Sunan contains 4341 Ahadith. It is of the lowest grade in Saha Sitta.
- Out of 4341 Ahadith he recorded 3002 from the remaining five books of Saha Sitta.
- This means he gathered only 1339 Ahadith. Among 1339 many Ahadith are weak.
- It has very little repetition and it is one of the best in arrangement of chapters and sub-chapters.



# FOUR COLLECTIONS OF SHIA HADITH

(a) Outline the main features of four collections of Shia Ahadith.

[10]

## PARAGRAPH # 1 (INTRODUCTION)

- Among the collections of Shia hadith four collections have gained the most prominence.
- They include sayings of Prophet (PBUH) as well as sayings of Imams.
- Due to the sayings of the twelve Imams they are called the twelve collections.
- These are: Kitab-al-Kafi of Shaikh Kulayni (16,099), Man-la-Yahdurul Faqih of Shaikh Saduq (9,044), Tahzib-ul-Ahkam by Shaikh Tusi (13,590) & Al-Istibsar by Shaikh Tusi (5,511).

## PARAGRAPH # 2 (KITAB AL KAFI)

- The complete title of the first book is Al-Kafi-Fi-ilm-ud-Deen which is translated as 'The sufficient in the knowledge of religion'. It is top in scale among all the four.
- Its author is Mohammad Yaqub Kulyani who is usually called Shaikh Kulyani.
- It is commonly called Kitab al-Kafi means 'The Sufficient Book'.
- It is a twelver collection with 16,099 Ahadith divided into three portions by Shaikh Kulyani.
- Usul ul Kafi which is concerned with the principles of religion
- Fur ul Kafi which is concerned with the details of religious laws.
- Rawdat ul Kafi which is concerned with various religious aspects with some writings of the Imams.
- The portions were divided into volumes and volumes into topical chapters.
- All the Ahadith were strictly examined by Asanid & Matn. They are also classified. most are Sahih.

## PARAGRAPH # 3 (MAN LA YAHDHURUHUL FAQIH)

- The title of second book is Man la Yahdurul which is translated as 'Every man is his own lawyer'.
- It is compiled by Abu Jaffer Mohammad ibn Ali, commonly known as Shaikh Saduq.
- He gathered 9,044 Ahadith in it which he divided into chapters as per the topics/themes.
- He covered topics of marriage, divorce, salah, saum, zakat and hajj etc.
- Every hadith was examined by the rules of Sanad and Matn and then classified.
- This book is not entirely Sahih. It includes Sahih and Dhaif Ahadith both.
- Generally he mentioned Ahadith without their isnad as the book was designed to help ordinary Shia.
- It is mainly concerned with Fur-ul-Deen i.e. details of religious laws.

## PARAGRAPH # 4 (TAHZIB UL AHKAM)

- The title of third book is Tahzib ul Ahkam which is translated as 'the Refinement of Laws'.
- It is compiled by Abu Jaffer Mohammad ibn Hasan, commonly known as Shaikh Tusi.
- It is the commentary of Al-Muqnia by his teacher Shaikh Mufid.
- He gathered 13,590 Ahadith in it which were divided into topical chapters like salah, saum, zakat etc.
- The criterion he followed was to write Asanid and Matn of hadith followed by Mufid's & his explanations.
- His work concerns the practical regulations for carrying out the Sharia, the holy law of Islam.

## PARAGRAPH # 5 (AL ISTIBSAR)

- The title of the fourth book is Al-Istibsaar which is translated as 'the Perceptive'.
- It is compiled by Abu Jaffer Mohammad ibn Hasan, commonly known as Shaikh Tusi.
- It is the summary of his collection, Tahzib ul Ahkam.
- He gathered fewer Ahadith i.e. 5,511 with lesser details.
- The methods to collect Ahadith in it are similar to previous book but briefer.



- b) Differ the Six Sunni collections of Hadith and four Shia collections of Hadith.

[4]

#### PARAGRAPH # 1 (SUNNI COLLECTIONS)

- Sunnis count the sayings, actions and silent approvals of Prophet (PBUH) as Hadith.
- They must be narrated by any of the companions of Hazrat Mohammad (PBUH).
- Sunnis trust companions due to their praises stated numerous in Quran and Hadith.
- They have developed a method to check the authenticity of Ahadith by the rules of Asanid and Matn.
- Hadith possessing abovementioned characteristics is called Sunni hadith and the collection of such is called Sunni collection of Ahadith.

#### PARAGRAPH # 2 (SHIA COLLECTIONS)

- In their definition of hadith, Shias include sayings of twelve Imams along with the saying of Prophet.
- They must be narrated by direct descendants of Prophet (PBUH) or the supporters of H.Ali (RZ).
- They trust the descendants i.e. Ahl-e-Bait due to their distinctions stated in Quran and Hadith.
- They also check the authenticity of Ahadith by the assessment through Asanid and Matn.
- They also check the authenticity of the sayings of Imams like the checking of the sayings of Prophet.
- Hadith possessing abovementioned characteristics is called Shia hadith and the collection of such is called Shia collection of Ahadith.

## METHODS OF THE PRESERVATION OF HADITH

- Q: (a) Outline the main methods of preservation of Hadith?

[10]

#### PARAGRAPH # 1: (INTRODUCTION)

- The Prophet (PBUH) taught his companions verbally, through dictations and demonstrations.
- The companions and others preserved Ahadith by memorizing, recording and practicing Ahadith.

#### PARAGRAPH # 2: (MEMORIZATION)

- The Prophet Mohammad (PBUH) taught his companions verbally.
- Arabs had very sharp memory so these Arab companions made full use of it to memorize Ahadith.
- They memorized every word said by Prophet (PBUH).
- The Prophet (PBUH) for their better learning repeated important messages.
- He also heard what they learnt to ensure the authenticity of memorized parts.
- Companions after memorizing used to recollect Ahadith.
- Hazrat Anas bin Malik reported: *"We sat with Prophet (PBUH), may be sixty persons in number and the Prophet (PBUH) taught us hadith. Later when he went out for any necessity, we used to memorize it amongst us, when we departed it was as if cultivated in our hearts."*
- Companions who missed their classes learned lessons from those who attended.
- After the Prophet (PBUH)'s death, companions continued to revise Ahadith regularly.
- Hazrat Abu Huraira (RZ) revised lessons in one of the three divided portions of night.
- Hazrat Abu Musa Ashari (RZ) revised them throughout the night.
- The companions also forwarded Ahadith to successors verbally which were learnt by successors.
- The same methodology of teaching Ahadith verbally and memorizing and revising them has been followed by all generations.

#### PARAGRAPH # 3: (RECORDING)

- The Prophet Mohammad (PBUH) also taught Ahadith by dictation.
- His at least 34 scribes used to write down his dictations which include letters, treaties, documents and instructions etc.
- Later, few of these writings form the parts of the collections of Ahadith.
- Few include treaty of Hudaibya, charter of Madinah, letters to the Emperors, Document to Abu Shah. Kitab-ul-Sadiqa and Saheefa-e-Amr bin Hazm.



- He (PBUH) also encouraged and permitted his companion to preserve Ahadith in written form.
- His companions wrote down Ahadith with his permission for their personal use.
- One of those is Hazrat Abdullah bin Umar (RZ). He asked: "*O messenger of Allah! I wish to narrate some of your traditions so I intend to write these with my hand along with my heart?*" The Prophet (PBUH) replied: "*If they are my Hadith have them written along with your heart*"
- Ibne Umar (RZ) then gathered Ahadith in a book which came to be known as Saheefa-e-Sadiqah.
- Other companions who wrote down Ahadith and made collections include:
- Hazrat Ali (RZ) who had Saheefa-e-Ali.
- Hazrat Saad bin Uba'dah and Hazrat Jabir bin Abdullah kept the book of Saad and the book of Jabir.

#### PARAGRAPH # 4: (PRACTICE)

- The Prophet (PBUH) also taught his teachings by demonstrating them.
- As he taught the method of prayer, fasting, sacrifice and hajj etc.
- In answer to many questions he asked the interrogator to be with him so he could show by demonstration that how to perform a certain act.
- For example if somebody asked him about the method of ablution, he demonstrated it for him.
- The companions who observed his practices learnt them and added them in their practices.
- By this they not only remembered what they learnt from Prophet (PBUH) but also earned the blessings of following the Prophet (PBUH)'s Sunnah.
- To practice Ahadith to remember them is also a common methodology followed by all generations.

## INDIVIDUAL'S RESPONSIBILITIES IN AHADITH

- Q (a) Outline the main teachings of Ahadith you have studied about the responsibilities of individual Muslims? [10]

#### PARAGRAPH # 1 (INTRODUCTION):

- Prophet (PBUH)'s Ahadith are filled with the responsibilities for Muslim individuals.
- Following are the few Ahadith highlighting responsibilities for Muslim individuals.

#### PARAGRAPH # 2 (FIRST HADITH):

- The Prophet (PBUH) taught us about the criterion of Judgment by God on the final day.
- He taught us that it is our intention on the basis of what our actions will be judged.
- He made it clear that individuals are regarded as per their internal factors by God.
- In this connection he (PBUH) said "*God does not regard your appearances and your possessions, but he regards your hearts and your actions*".
- This means we should keep pure intentions for anything we do
- We should do all good deeds just for the cause of Allah to earn His pleasure and blessings from Him.
- We should not do anything to pretend or to be seen by people.

#### PARAGRAPH # 3 (SECOND HADITH):

- The Prophet (PBUH) also taught us about the consequences of faith and pride.
- He taught that if a person dies with least amount of faith will dwell in paradise.
- He also taught that if a person dies with minutest amount of pride will reside in the hell fire.
- This is supported in one of his sayings where he said: "*He who has in his heart as much faith as a grain of mustard seed will not enter hell, and he who has in his heart as much pride as a grain of mustard seed will not enter paradise.*"
- This means that we should secure our faith from pride and boastfulness.
- We should adopt decency and simplicity so that pride never makes place in our heart.
- We should consider ourselves equal to the community members.
- To prevent boastfulness, we should not accept any kind of flattery remarks or comments.



#### PARAGRAPH # 4 (THIRD HADITH):

- The Prophet (PBUH) taught us about the virtues of learning Quran and keeping it safe in memory.
- He taught the fact that those who learn Quran are bounded with a responsibility of keeping it safely.
- He suggested the activity of regular revision to keep Quran fresh in our memories.
- He alerted that if it is not revised, it would slip away and would be forgotten.
- In this connection the he (PBUH) said: *"He who studies Quran is like the owner of tethered camels. If he attends to them he will keep hold of them, but if he lets them lose they will go away"*.
- This means that we should develop a regular habit of revising the memorized parts of Quran.
- We should recite them in daily prayers' recitations.
- We should also read out the memorized parts of Quran to others to ensure their authenticity.

#### PARAGRAPH # 5 (FOURTH HADITH):

- The Prophet Mohammad (PBUH) encouraged believers to earn for their living.
- He pointed it a social responsibility of everyone to live an independent and dignified life.
- For this, he (PBUH) laid emphasis on earning lawfully (halal) by honest and hard work.
- He (PBUH) said: *"No one eats a better food than that which he eats out of the work of his hand."*
- This means that we should work for our daily living.
- For our expenses we should never be dependent on others.
- We must ensure that we are earning from lawful source and should never choose to earn unlawfully.

### COMMUNAL RESPONSIBILITIES IN AHADITH

- Q (a) Outline the main teachings of Ahadith you have studied about the responsibilities of Muslims as a community. [10]

#### PARAGRAPH # 1 (INTRODUCTION):

- Prophet (PBUH)'s Ahadith are filled with the responsibilities for Muslims as community.
- Following are the few Ahadith highlighting communal responsibilities of Muslims.

#### PARAGRAPH # 2 (FIRST HADITH):

- The Prophet (PBUH) promoted brotherhood by making Muslim community as one body.
- He taught the responsibilities of believers in socializing and encouraged brotherly relations.
- He taught that any influence on one part of community has an affect on the entire Muslim Ummah.
- In this connection he (PBUH) said: *"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"*.
- This means we should consider our brothers as connected to us as our body organs.
- We can depend on each other. We should provide aid and accept help when we need it.
- We should respond together to our brothers' difficulties.

#### PARAGRAPH # 3 (SECOND HADITH):

- The Prophet (PBUH) taught us about the ethics of business transactions.
- He taught to conduct business dealings with kindness, humbleness and consideration.
- He also taught that kindness in business would merit us to earn the mercy and blessings of Allah.
- In this connection he (PBUH) said: *"May God show mercy to a man who is kindly when he sells, when he buys and when he demands his money back"*.
- This means that we are required to be gentle and thoughtful in business connections.
- We should not lie or cheat while selling and should treat the buyers with respect and justice.
- We should not run our business with monopoly.
- We should wait for our turn while buying and should avoid over bargaining.
- We should abhor dealings based on interest.



#### PARAGRAPH # 4 (THIRD HADITH):

- The Prophet (PBUH) taught us about different forms of charities.
- He taught us that other than financial charities there are charities from one's body organs as well.
- He encouraged us to offer charities from our joints to show gratitude to Allah for our might & health.
- He (PBUH) said: *"Every person's every joint must perform charity every day the sun comes up: to act justly between two people is charity; to help a man in his mount, lifting him onto it or hoisting up his belongings onto it is a charity; a good word is charity; every step you take for prayers is charity; and removing the harmful thing from the road is charity."*
- This means we should offer charities regularly from our body organs in different ways.
- We should greet our brothers and meet everyone with humbleness, cheer and smile.
- We should help & support others in good causes voluntarily to earn God's pleasure.
- We should lead for prayer with devotion and never be reluctant to remove things from others ways.

#### PARAGRAPH # 5 (FOURTH HADITH):

- The Prophet (PBUH) taught us about the rights of community members.
- He taught us to be sensible, humble and thoughtful in our speech.
- He also taught us to be kind and generous in our treatment towards neighbors and guests.
- In this connection he (PBUH) said: *"Let him who believe in Allah and the Last Day either speak good or keep silent, and let him who believes in Allah and the Last Day be generous to his neighbors, and let him who believes in Allah and the Last Day be generous to his guest".*
- This means we should be kind and generous in our speech & our conduct towards others
- We should avoid over speaking and shouldn't abuse and exaggerate in conversations.
- We should take care of our neighbors by let them feeling secure in our presence.
- We should provide hospitality to our guests.

Q (a) What are the different types of Ahadith? How is each Hadith classified into the different types? [10]

PARAGRAPH # 1: Discuss the rules of sanad.

PARAGRAPH # 2: Discuss the type Sahih (Genuine) with example of Sahih Hadith.

PARAGRAPH # 3: Mention the type Hasan (Strong) with discussion that it is next to Sahih.

PARAGRAPH # 4: Mention the type Dhaif (Weak) with discussion on doubts in it.

PARAGRAPH # 5: Mention type Mauzu (Fabricated) with couple of examples. *"Seek knowledge even as far as China"* and *"The ink of the scholar is more holy than the blood of the Martyr"*.

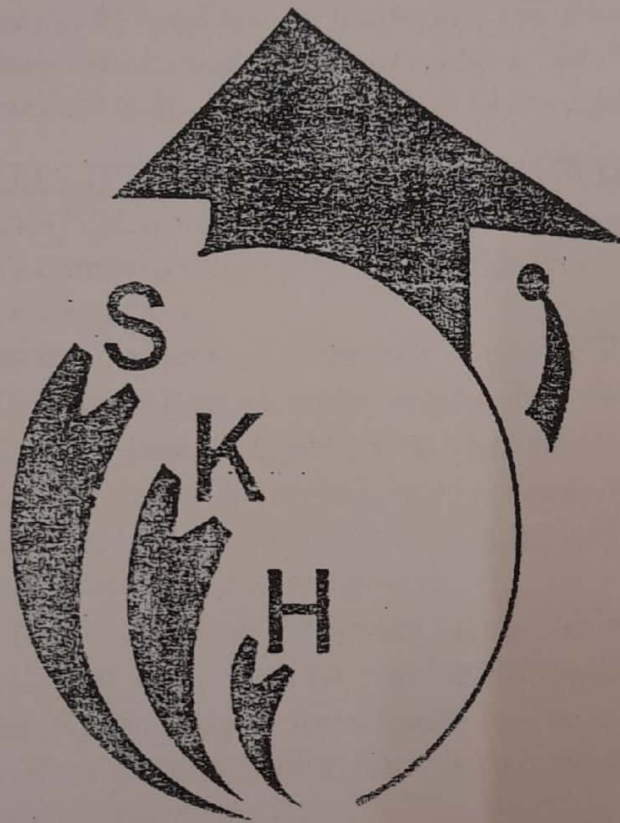
PARAGRAPH # 6: Mention type Mutawatir (Successive narration) with discussion on its two types Mutawatir in wording and Mutawatir in meanings.

PARAGRAPH # 7: Mention type Ahad (Singular narration) with discussion on its types Mashhur, Aziz and Gihareeb.

IMPORTANT NOTE: You must cover the topic of 'Sources of Islamic Law': Quran, Hadith, Ijma, Qiyas & Aql from 'The Review Book # 1' from page # 13-18. They are also the part of this chapter for 100% of Q7 (Compulsory Question).



THE  
RIGHTLY GUIDED CALIPHS



**Sir Khurram Hussain**

Teacher: A child's third parent.



# HAZRAT ABU BAKR (RZ) (632 – 634 A.D/ 11-13 A.H)

Q

(a) Describe how Hazrat Abu Bakr (RZ) was elected as a caliph.

[10]

## PARAGRAPH # 1 (CALMING THE FAITHFUL)

- The Prophet Mohammad (PBUH)'s death spread great grief amongst the faithful.
- The faithful were assembled in the mosque.
- All eyes were turned to the quarter of Hazrat Ayesha (RZ).
- Hazrat Umar (RZ) said: *"Who says that the Holy Prophet is dead? I testify that he is alive, and has gone to Allah like Jesus, and would return to us after some time."*
- Hazrat Abu Bakr (RZ) emerged from the door and said: *"Listen to me, ye people. Those of you who worshipped Muhammad know that he is dead like any other mortal. But those of you who worship the God of Muhammad (SAW) know that He is alive and would live forever."*
- He further added. *"Verily Muhammad the great Prophet of Allah was a mortal. Having fulfilled his mission he has gone back to his Master. From God he came, and to God he has returned."*

## PARAGRAPH # 2 (ELECTION OF PROPHET (PBUH)'S SUCCESSOR)

- The Prophet Mohammad (PBUH) did not appoint his successor.
- The Ansars of Madinah assembled at their meeting place Saaqeefa Bani Sai'dah.
- Necessity of choosing a leader arose.
- The Ansars made a plea that the successor to the Holy Prophet (PBUH) should be chosen from them.
- The Emigrants rushed to Saaqeefa Bani Sai'dah on hearing about the meeting.
- Hazrat Abu Bakr (RZ), Hazrat Umar (RZ) and Hazrat Abu Ubaidah (RZ) proceeded.
- Hazrat Abu Bakr (RZ) stated that the Arab tribes would not accept the leadership of the Ansars.
- Hazrat Habab (RZ) suggested to elect two leaders but was opposed by Hazrat Umar (RZ)
- Intense argument began between the two communities.
- Hazrat Abu Ubaidah (RZ) appealed to the Ansars saying: *"O Ansars you were the first to help Islam: do not now be the first to take steps towards the disintegration of Islam."*
- Hazrat Zaid bin Thabit (RZ) an eminent Ansar leader rose to say: *"In fact the Holy Prophet was among the Quraish. There is considerable force in the proposal that after him his successor should also be selected from among the Quraish."*
- Hazrat Abu Bakr (RZ) took the stage again and said: *".....You may choose any one out of these two; Hazrat Umar (RZ) and Hazrat Abu Ubaidah (RZ)"*.
- Hazrat Umar (RZ) rose quickly to say: *"O Abu Bakr, how can I or Abu Ubaidah be preferred to you? You are undoubtedly the most excellent of the Muslims. You were the 'Second of the Two' in the Cave. You were appointed as 'Amir-ul-Haj'. During his illness the Holy Prophet appointed you as the Imam to lead the prayers. Of all the companions you were the closest and the dearest to the Holy Prophet. As such you are dear to us. Stretch your hand so that we may offer our allegiance to you."*
- Hazrat Umar (RZ) and Hazrat Abu Ubaidah (RZ) paid allegiance followed by others.

## FALSE PROPHETS & APOSTATE TRIBES

Q

(a) Describe Hazrat Abu Bakr (RZ)'s activities against the false prophets and apostate tribes.

[10]

## PARAGRAPH # 1 (FALSE PROPHETS)

- During the last years of the Prophet Mohammad (PBUH)'s life many false prophets arose in Arabia.
- The major false prophets were Aswad Ansi, Musaylima, Sajah and Tulayha.



**PARAGRAPH # 2 (ASWAD ANSI)**

- He belonged to the Ansi tribe of Yemen.
- He was an ugly man and covered his face. This why he was called the veiled prophet.
- Badhan was the King of Yemen who embraced Islam.
- After Badhan his son Shahar took the throne but Aswad Ansi attacked and killed Shahar.
- Aswad captured Yemen and repudiated allegiance to Madinah.
- Holy Prophet (PBUH) sent an army under Hazrat Maaz bin Jabal (RZ).
- Aswad forcefully married the widow of Shahar named Azad.
- He dismissed Qais, commander in chief of the forces of Shahar, and Feroz, minister under Shahar.
- Azad who bitterly hated Aswad assassinated him in conspiracy spearheaded by her, Feroz and Qais.
- He was assassinated a day or two before the death of Prophet Mohammad (PBUH).

**PARAGRAPH # 3 (MUSAYLIMA)**

- He belonged to Hanifa tribe in Yamama.
- He visited Madinah during the Prophet (PBUH)'s lifetime.
- On his return to Yamama he laid claim to be the prophet.
- He reduced 5 prayers to 3, relieved his followers from Zakat and allowed drinking and adultery.
- When Prophet (PBUH) asked him to abandon his claim, he demanded to divide Arabia into 2 parts.
- Prophet (PBUH) called him the liar.
- Prophet (PBUH) deputed Nahr-ur-Rijal to go back to his people and propagate Islam.
- Nahr-ur-Rijal falsely declared Musaylima to be Prophet's co-partner.
- Hazrat Abu Bakr (RZ) then sent two armies under Ikrimah bin Abu Jahl and Shrubail bin Hasnah.
- Both the delegations lost in battle due to not following the caliph's instructions.
- Hazrat Khalid bin Walid (RZ) was sent by the caliph then with an army of 15,000.
- On 2<sup>nd</sup> day of war Hazrat Khalid attacked his camp so he retreated to a neighboring garden.
- Muslims jumped over the wall where huge slaughter took place.
- Eventually, Wahshi, the Negro slave, killed him.
- 3000 Muslims were martyred including a large number of Huffaz and 10,000 of Musaylima's army men were killed.

**PARAGRAPH # 4 (SAJJAH)**

- She belonged to Bani Tamim tribe in Iraq.
- She had an influential personality and was famous in her people. So, many accepted her claim.
- She collected an army of her followers and proceeded to Yamama to fight against Musaylima.
- Instead of attacking her back, Musaylima invited her and gave her an honorable welcome.
- Since both of them were good looking, they were attracted to each other.
- Musaylima proposed her that she accepted. They both admitted each others apostleship.
- The followers of Sajjah went back to Iraq frustrated considering the lost without a battle.
- It is reported that Musaylima hypnotized her. When hypnotic reaction was over she returned to Iraq.
- In the rule of Hazrat Umar (RZ) she embraced Islam when Iraq was invaded by Muslim army.

**PARAGRAPH # 5 (TULAYHA)**

- He laid a claim to be prophet among the tribes of Banu Ghatafan and Banu Asad.
- On Prophet (PBUH)'s call a Muslim attacked him but it was miscarried and he survived the attack.
- After the death of Prophet Mohammad (PBUH) he was preferred as a living prophet.
- Hazrat Abu Bakr (RZ) sent Hazrat Khalid bin Walid (RZ) to crush his growing power.
- Hazrat Khalid bin Walid (RZ) negotiated with the neighboring tribes.
- The armies of Muslims and Tulayha met at Buzakha in an indecisive battle.
- His commander in chief Uyaynah, learning his claim to be false, retreated with the army.



- This advantaged Muslims and many men of Tulayha were killed.
- He escaped to Syria with his wife and later when Muslims conquered Syria he embraced Islam.

#### PARAGRAPH # 6 (APOSTATE WARS AT ZUL HISSA, ZUL QISSA & ABRAQ)

- Banu Ghatafan, Asad, Thalba, Marrah, Abbas were the tribes surrounding Madinah.
- These tribes embraced Islam in diplomacy during the lifetime of Prophet Mohammd (PBUH).
- After the Prophet (PBUH)'s death, they proposed their wish of expulsion from Zakat or Jizya.
- Hazrat Abu Bakr (RZ) after consultation refused to offer any compensation in Islamic fundamentals.
- On rigid response of Hazrat Abu Bakr (RZ), the tribes decided to attack on Madinah.
- Hazrat Abu Bakr (RZ) posted his senior companions on strategic posts to make a report about enemies' movements.
- Hazrat Abu Bakr (RZ) prepared adult Muslims to fight for the defense of Islam.
- The intelligence brought report of movements in tribes of Zul Hissa.
- The enemy was defeated under the belt of Caliph and retreated to Zul Qissa.
- The caliph pursued the rebels with his army and fought well.
- The enemy retreated to Abraq, where Muslims were brutally killed.
- Hazrat Abu Bakr (RZ) personally led the Muslim force and attacked on Abraq.
- Muslims thereby won a significant victory.

#### PARAGRAPH # 7 (CAMPAIGNS FROM BAHRAIN - YEMEN)

- Hazrat Abu Bakr (RZ) received information of uprisings against Islam at Bahrain, Oman, Mahara, Hadramaut and Yemen.
- The caliph sent army under Hazrat Ikrimah bin Abu Jahal to crush the power of rebels.
- Hazrat Ikrimah (RZ) successfully suppressed the revolts at the influenced provinces and returned.
- By the fall of Yemen the wars of Apostasy came to an end.

## EXPANSION OF ISLAMIC EMPIRE DURING 1ST CALIPH'S RULE

Q (a) Describe the Muslim victories under Hazrat Abu Bakr (RZ). [10]

#### PARAGRAPH # 1 (THE PERSIAN EMPIRE- CAMPAIGNS IN EASTERN IRAQ)

- Hazrat Muthana (RZ) was a chief of tribe Banu Bakr, he sided Muslims in the campaign of Bahrain.
- He proposed campaigns to liberate the Arab tribes on the borders of Arabia from Persians.
- The Prophet (PBUH) in his life predicted that Islam would spread to Iraq and Syria.
- On consultation to the war council the campaigns were agreed upon that were held in 633 A.D.
- Hazrat Muthana (RZ) was prepared with necessary aid to raid on eastern Iraq with H.Khalid (RZ).

### BATTLE OF KAZIMA

- Hazrat Khalid bin Walid (RZ) received the orders of Hazrat Abu Bakr (RZ) to march to Iraq.
- Hormuz was the governor of Uballa.
- Hazrat Khalid bin Walid (RZ) wrote him to accept Islam, pay Jizya or be ready for the consequences.
- Hormuz prepared his forces and set out from Uballa for Kazima.
- Hazrat Khalid bin Walid (RZ) reached Kazima with his forces.
- The Persian forces were linked in chains which gave it the name of the battle of Chains.
- Hazrat Khalid bin Walid (RZ) killed Hormuz in a single contest.
- After killing Hormuz, Hazrat Khalid (RZ) ordered an immediate attack on the Persian forces.
- The Muslims redoubled their attacks, and the Persians were forced to fall back.



## BATTLE OF MAZAR

- A Persian army under Qarin was coming to reinforce Hormuz's army.
- They came to know that the Persians were defeated at Kazima so they intended to avenge their loss.
- Hazrat Khalid bin Walid (RZ) gathered his troops at Mazar to deal with the Persians.
- Maqal was the Muslim leader; he was an expert swordsman and killed Qarin in the duel.
- After this two other top generals were killed by Muslims in a duel.
- After the death of the Persian top generals Hazrat Khalid (RZ) ordered for a general attack.
- Muslims emerged as victorious in this combat and killed around 30,000 Persians.

## BATTLE OF WALAJA

- With the defeat of Mazar, the Persian ruler sent another army to fight against Muslims.
- The Persian army led by Andarzaghar established camps at Walaja.
- Hazrat Khalid bin Walid (RZ) with his 10,000 men reached Walaja.
- Hazrat Khalid Bin Walid (RZ) killed Hazar Mard in the beginning duel.
- After the duel H. Khalid (RZ) advanced for a general fight which ended in a victory for Muslims.
- Andarzaghar fled to the desert area where after losing his way he died of thirst.

## BATTLE OF ULLIES

- Hazrat Khalid (RZ)'s forces advanced and fought against the Persian forces at Ullies.
- In duel Hazrat Khalid (RZ) killed Abdul Aswad.
- In a general fight the Persians gave stiff resistance and stood like a rock.
- Hazrat Khalid (RZ) prayed for his soldier's strength and they emerged victorious this time.
- The Persians started fleeing and most of their army got shattered.

## FALL OF HIRA

- When Hazrat Khalid (RZ) was asked to undertake operations in Iraq, he was given the target of Hira.
- When he (RZ) advanced to Hira the Persian governor had already abandoned the city.
- Muslims then signed a treaty with the local Persians.
- Muslims granted them full religious liberty and civic freedom.
- It was the first treaty of Muslims with conquered people beyond Arabia.

### PARAGRAPH # 3 (THE PERSIAN EMPIRE- CAMPAIGNS IN WESTERN IRAQ)

## BATTLE OF ANBAR

- Hazrat Khalid bin Walid (RZ) decided to advance further and chose Anbar as his next objective.
- In 633 A.D he camped below Anbar. The Persian leader, Sheeraz, was defending the town.
- Hazrat Khalid (RZ) commanded his best archers to shoot in the eyes of the Persians.
- Because of this action the battle is also called "*The Battle of the Eyes*".
- Sheeraz made an offer to surrender on a condition to have safe pass for the army which was accepted

## BATTLE OF EIN - AT- TAMR

- Followed by Anbar, Hazrat Khalid (RZ) left for Ein-at-Tamr
- The Persian forces were led by Mehran. They were supported by Christian Arabs led by Aqqa.
- In 633 A.D Christian Arabs under Aqqa went on to intercept Muslim army between Anbar & Tamr.
- In this fight Muslim forces captured Aqqa alive so the Christian Arabs retreated to Ein-at-Tamr.
- Mehran had already evacuated the town so Christians locked themselves into the city.
- Hazrat Khalid (RZ) besieged the city. However, the Christians surrendered after some days.



## BATTLE OF DUMATUL JANDAL

- During Prophet (PBUH)'s lifetime when Dumatul Jandal was captured, the leader Aeikad agreed to pay an annual tribute i.e. Jizya. But he broke the agreement in the rule of Hazrat Abu Bakr (RZ).
- The caliph sent Ayad to capture the town. Ayad was unable to enter the town.
- So, he requested Hazrat Khalid (RZ) for help in form of reinforcement.
- Hazrat Khalid (RZ) marched to Dumatul Jandal to reinforce Ayad's army.
- Aeikad tried to escape due to Hazrat Khalid (RZ)'s fear but was arrested on his way to Jordan.
- Thereafter, Muslim army successfully broke down the resistance of Christians.
- By the end of 633 A.D Muslims were the masters of Euphrates valley.

## BATTLE OF FIRAZ

- In the early 634 A.D Hazrat Khalid (RZ) marched to the outermost edge of Persian Empire.
- He had to deal with the army of Persians reinforced by Byzantines and Christian Arabs.
- The enemy's forces were ten times greater than the Muslims army.
- Muslim forces killed over 50,000 enemy's soldiers and emerged as victorious.

## PARAGRAPH # 4 (THE BYZANTINE EMPIRE- CAMPAIGNS IN SYRIA)

- After the battle of Firaz, Hazrat Khalid (RZ) was transferred to the Syrian front.
- In 634 A.D, Hazrat Abu Bakr called for Jihad against Syria.
- He had assembled a large force of four groups, 7,000 men each.
- They were commanded by Hazrat Amr bin Aas, Yazeed bin Abu Sufyan, Hazrat Shrubail bin Hasana and Hazrat Abu Ubaidah bin Jarrah. Hazrat Khalid (RZ) with 9,000 men marched towards Syria.
- Thus, Muslim army was about 40,000 in total.

## BATTLE OF BASRA

- 4,000 Muslims fought against Romans at Basra.
- Hazrat Khalid (RZ) approached Basra with Hazrat Abu Ubaidah (RZ) to reinforce Muslim army.
- Hazrat Khalid (RZ) offered Islam to the enemy commander, Romenus, who embraced it.
- The army lost the heart and locked themselves in the city.
- With the help of Romenus Muslims entered the city from underground passage and invaded Basra.

## BATTLE OF AJNEDAIN

- After the defeat of Basra, the Byzantine Emperor, Heraclius decided to take revenge.
- His forces of about 100,000 to 240,000 gathered at Ajnedain.
- Muslims joined forces of 40,000 clashed with Romans army where Romans were defeated.

## SIEGE OF DAMASCUS

- Marching towards Damascus, Muslims came upon a large number of Byzantine troops.
- After these troops had been defeated, the survivors fled to Damascus and locked the gates.
- So, Muslim army besieged Damascus in 634 A.D. under Hazrat Khalid (RZ).
- Soon the news of the death of the caliph reached the Muslims.
- Thus, it was in the rule of Hazrat Umar (RZ) that Damascus finally fell into the hands of Muslims.



# CONTRIBUTIONS/MAIN EVENTS OF HAZRAT ABU BAKR (RZ)'S CALIPHATE

Q (a) Outline the main events/contributions of Hazrat Abu Bakr (RZ)'s caliphate. [10]

## PARAGRAPH # 1 (CALMING THE FAITHFUL & ELECTION)

- Hazrat Abu Bakr (RZ) immediately after the Prophet (PBUH)'s death calmed the mourning Muslims
- Muhajirin and Ansars argued the matter of Prophet (PBUH)'s succession at 'Saqeefa Bani Sa'ida'.
- When Ansars withdrew the claim of succession, he was elected as the 1<sup>st</sup> caliph of with consensus.

## PARAGRAPH # 2 (EXPEDITION TO SYRIA)

- On becoming the caliph Hazrat Abu Bakr (RZ) continued the Prophet (PBUH)'s intention of sending expedition to north i.e. Syria.
- He sent an army under Hazrat Osama bin Zaid (RZ) that returned successfully after defeating the Romans in Syrian frontier.

## PARAGRAPH # 3 (FIGHT AGASINT APOSTATE TRIBES AND FALSE PROPHETS)

- He fought against the tribes who withheld the payment of Zakat or Jizya.
- He himself led the forces and defeated the apostate tribes at Zul Hissa, Zul Qissa and Abraq.
- He also fought against the rebellious tribes that mainly revolted in Bahrain, Oman, Mahara, Hadarmaut and Yemen.
- The caliph sent forces under Hazrat Ikrima (RZ) who suppressed the revolts and established peace in the affected areas.
- He also fought against the false prophets named Aswad Ansi, Tulayha, Sajjah and Musaylima.
- Aswad Ansi alias the veiled prophet belonged to Ansi tribe from Yemen.
- He wanted prominence and power.
- He was killed by his wife 2 days before Prophet (PBUH)'s death but the news reached Madinah in the 1<sup>st</sup> caliph's rule.
- Musaylima who was called the liar by Prophet (PBUH) belonged to Yamama from Hanifa tribe.
- He wanted to gain power and fame in Arabia.
- He was killed by Wehshi in battle of Yamama and his army was defeated under Hazrat Khalid (RZ).
- Sajjah belonged to Tamim tribe from Iraq. She was the only female who declared her apostleship.
- She too wishes to gain prominence and power.
- She was hypnotized by Musaylima when she attacked Musaylima.
- In Hazrat Umar (RZ)'s rule when Muslims invaded Iraq she embraced Islam.
- Tulayha laid his claim in Banu Asad and Banu Ghatafan and was from Syria.
- He was defeated by caliph's army under Hazrat Khalid (RZ). He escaped with his wife to Iraq.
- In Hazrat Umar (RZ)'s rule when Muslims invaded Syria he embraced Islam.

## PARAGRAPH # 4 (COMPILATION OF QURAN)

- Hazrat Abu Bakr (RZ) arranged to have the first collection of Quran made in a book form.
- This was after the battle of Yamama when Hazrat Umar (RZ) convinced him to preserve Quran.
- He (RZ) appointed Hazrat Zaid bin Thabit (RZ) who made the first copy of Quran called Mushaf.

## PARAGRAPH # 5 (EXPANSION OF ISLAMIC EMPIRE)

- He ordered to conduct campaigns in eastern and western Iraq against the Persians.
- The caliph's army under Hazrat Khalid bin Walid (RZ) captured Kazima, Mazar, Walaja, Ullies, Hira, Anbar, Ein-ut-Tamr, Dumatul Jandal and Firaz in 633 and 634 A.D.
- He also dispatched his battalions in four groups of 40,000 against the Byzantines.
- His troops defeated the Romans at Basra and Ajnada.
- During the siege of Damascus, the caliph died and met his true Lord.



Q (b) Explain why is he called the savior of Islam.

- He steadied the mourning community and united the Muslim Ummah.
- He continued Prophet's mission of sending expedition to the North i.e. Syria.
- He also fought the Riddah wars against the apostate tribes and rebels ensuring the purity of Islam.
- He protected Muslims & their faith from the threats of many enemies prominently the false prophets.
- He also ordered to arrange the compiled copies of Quran ensuring preservation of the holy text.
- He sincerely worked for the benefits of Islam hence proved himself to be the 'Savior of Islam'.

Q (b) Explain the significance of Hazrat Abu Bakr (RZ)'s caliphate. [4]

- He (RZ) steadied the mourning community by his wisdom of reciting the Quranic verses (3:144).
- His speech was a source of inspiration & brought the new revival uniting the Muslim Ummah.
- At first he carried on the Prophet (PBUH)'s policy of expansion towards the north
- He (RZ) suppressed the rebellion against Islam, its beliefs and practices.
- The most significant service was the ordering of the compilation of Quran.

## HAZRAT UMAR (RZ) (634 – 644 A.D/ 13-23 A.H)

(b) Suggest reasons of Muslims hostility and fighting against the Byzantine Empire? [4]

- The relations of Muslims and Byzantines had been hostile since the establishment of Islam.
- Heraclius responded well to the letter of Prophet (PBUH) but later on he acted as an opponent.
- Due to aggression of his governor at Syria, Muslims clashed with Romans at Muthah.
- Later he ordered gathering of his forces against Muslims at Tabuk.
- The hostility continued in the rule of 1<sup>st</sup> caliph, Hazrat Abu Bakr (RZ).
- They supported the Bedouine tribes against Muslims in battle of Ajnadain.
- Muslims before the commencement of Hazrat Umar (RZ)'s rule had captured the Syrian frontier.
- Still the tribes on Syrian borders instigated their kinsmen to raid Muslims.
- Muslims on the other hand had a threat of being invaded by the huge Byzantine Empire.

## BATTLES AGAINST ROMANS

Q (a) Write a note on Muslims battles against the Byzantine Empire in Hazrat Umar (RZ)'s caliphate. [10]

- During the caliphate of Hazrat Umar (RZ), Muslims fought with Byzantine Empire for seven years.
- In various battle against the Romans Islamic Empire expanded up till Egypt.

### CONQUEST OF DAMASCUS (14 A.H):

- In 14 A.H. Muslims besieged the city of Damascus secured by five gates.
- Hazrat Khalid (RZ) divided his battalion into five groups and appointed each battalion under a commander on all the gates.
- Roman army was led by Thomas who was son-in-law of Byzantine Emperor Heraclius.
- Hazrat Khalid (RZ) became successful in entering the city after which Thomas surrendered conditionally.
- Muslims finally captured Damascus.
- As agreed, Byzantine army was given a safe pass to leave the city.
- Hazrat Abu Ubaidah (RZ) became the new commander in chief of Muslim army on the orders of caliph.



## BATTLE OF FIHL - BATTLE OF MUD (14 A.H):

- After the loss of Damascus, Heraclius sent his army men at Beisan to the west of the Jordan River.
- On knowing this Hazrat Abu Ubaidah (RZ) encamped at Fihl on the east of Jordan.
- When the negotiations failed between the two parties Muslims under Hazrat Khalid (RZ) tried to attack Beisan but got stuck in a mud naming the battle as the battle of Mud.
- The Byzantines under Saqlar then attacked at Fihl.
- Muslims gained victory at Fihl and advancing they captured Beisan and Tabarriya.
- By this the whole Jordan came under the power of Muslims.

## BATTLE OF EMESSA (14 A.H):

- In the same year Muslims besieged Emessa under Hazrat Khalid bin Walid (RZ).
- The residents of the city surrendered and signed a truce with Muslims which was broken after a year.
- Heraclius sent an army to drive Muslims away from Emessa under the command of Harbees.
- Muslims troubled by the cold weather and strong resistance decided to retreat from Emessa.
- The Roman army chased the Muslim army.
- Muslims surrounded the Roman army in an open ground and defeated them.
- Emessa was re-captured by Muslims.

## ✓ BATTLE OF YARMUK (15 A.H):

- In 15 A.H 200,000 Romans under Theodorus gathered on the bank of Yarmuk to avenge their losses.
- 40,000 Muslim troops under Hazrat Abu Ubaidah (RZ) and Hazrat Amr bin al A'as reached there.
- After negotiations were failed the war began in which Muslims proved to be better.
- Soon the Romans retreated and Muslims were victorious in the final round for the fate of Syria.
- This victory at Yarmuk brought the whole of Syria for Muslims.

## THE SURRENDER OF JERUSALEM (16 A.H):

- After the victory of Yarmuk, Muslims capturing the small towns besieged Jerusalem.
- The Romans gave a stiff resistance that became stiffer due to winter season.
- Hazrat Amr bin al A'as (RZ)'s army was reinforced by the troops sent by Hazrat Abu Ubaidah (RZ).
- On knowing about the reinforcement the citizens surrendered conditionally.
- Patriarch Sophronious sent request to caliph to personally accept the surrender.
- The caliph after consultation decided to grant their condition and personally accepted their surrender.
- The caliph accompanied by his slave went there only with one camel for both.
- They mounted on camel turn by turn. The caliph declined to take the slave's turn on the border.
- This reflects the caliph's characteristic of justice.
- Example of caliph's attire reflecting his humility, modesty and simplicity.

## ✓ THE CONQUEST OF EGYPT (19-20 A.H):

- Hazrat Amr bin al A'as persuaded Hazrat Umar (RZ) to authorize the invasion of Egypt.
- The caliph who initially refused eventually agreed and permitted campaigns in Egypt.
- Therefore, in 640 A.D (19 A.H) Hazrat Amr (RZ) marched out towards Egypt with 5000 men.
- Fustat was captured after seven months' long siege.
- Hazrat Amr (RZ) slowly began to move towards Alexandria and soon besieged the capital of Egypt.
- 12,000 Muslims army was up against 50,000 Byzantines.
- On the news of death of Heraclius Muslims intensified their attack and captured Egypt.
- Fustat was then made the capital of Islamic empire on the orders of Hazrat Umar (RZ).



## BATTLES AGAINST SASSANIDS

- (b) Suggest reasons of Muslims hostility and fighting against the Persian Empire?
- Muslims relations with Persians were not so good since the beginning.
  - Chosroes, the Persian ruler, tore Mohammad (PBUH)'s letter of invitation for Islam.
  - During the caliphate of Hazrat Abu Bakr (RZ) they helped the enemy of Muslims at Bahrain.
  - Under the administration of Hazrat Umar (RZ) the relations got worse.
  - The Persians didn't allow Muslims to carry on trade with the flow of Euphrates and Tigris.
  - Moreover, the Arab tribes on the border of Iraq helped their relatives to rise against Muslims.
  - Also Persia as a super power was a threat for Muslims empire.
  - So, for all these reasons caliph continued hostility and campaigns in the Persian Empire.
- (a) Write a note on Muslims battles against the Persians during H. Umar (RZ)'s rule. [10]
- During the caliphate of Hazrat Umar (RZ), Muslims fought against Sassanids for around a decade.
  - In these campaigns the Islamic Empire expanded up till Iraq and Persia.

### BATTLE OF NAMARRAQ:

- In the rule of Hazrat Abu Bakr (RZ), Muslims conquered Hira.
- The loss of Hira made the Persians furious so they tried to recover it.
- Hazrat Khalid bin Walid (RZ) went to Syria to deal with Byzantines.
- So, Muslim army was led by Hazrat Muthana (RZ) and Hazrat Abu Ubaidah bin Jarrah (RZ).
- In the clash at Namarraq Muslims defeated the Persians and captured the area.

### BATTLE OF MARWA - BRIDGE:

- The Persians led by Rustam gathered at the east bank of Euphrates to avenge the defeat of Namarraq.
- 9000 Muslims under Hazrat Abu Ubaid bin Thaqifi (RZ) camped on the west bank of Euphrates.
- Against the advice, Hazrat Abu Ubaid (RZ) crossed the river which spelt disaster for Muslims.
- On sighting huge elephants Arab horses turned and bolted.
- Muslims tried to cut the belts to remove Howda from elephants.
- In this they faced many losses including their commander Abu Ubaid (RZ) and his relatives.
- Muslims had to retreat. In this, only 3000 out of 9000 could come back.

### BATTLE OF BUWAIB:

- The caliph immediately sent an army under Hazrat Muthana (RZ) to avenge the disaster of Bridge.
- The Persian King sent 12,000 army men under Mehran.
- The two armies clashed at a place called Buwaib on the banks of Euphrates.
- This time the Persians crossed the river.
- Mehran was killed and the Persians began to flee in utter confusion.
- They were severely defeated this time.

### BATTLE OF QADISSIYA (17 A.H):

- Rustam the greatest war hero was given the charge to lead a massive force of 60,000.
- Hazrat Saad bin Abi Waqqas (RZ) was commanding officer of 30,000 army men.
- Hazrat Saad (RZ) offered three options to Rustam but Rustam chose to fight.
- After small clashes, the two armies met at Qadissiya and fought the final round for three days.
- Rustam himself fell in the battle along with his two third army men.
- Muslims casualties were one fifth. This victory brought the whole of Iraq to Islamic empire.



## FALL OF MADAIN:

- After the victory of Qadisiya Hazrat Saad bin Abi Waqas (RZ) marched against the capital.
- Invading small towns he finally besieged Madain which lasted for months.
- Yazdagird left the city by removing the treasures so the Persians gave in.
- This victory was a turning point in the annals of Islamic history.

## BATTLE OF JALULA:

- The Persian ruler, Yazdagird sent his forces at strongly fortified area i.e. Jalula.
- Hazrat Saad (RZ) dispatched 12,000 men under Qaqa to meet the challenge.
- Jalula was besieged for about 80 days before the Persians gave away.
- A treaty was signed with the Persians after which the caliph issued orders to stop campaigns at Persia.

## BATTLE OF NAHAWAND (21 A.H):

- Later on the caliph was compelled to fight the Persians.
- Despite the treaty, they were preparing strong fortresses at Nahawand to fight against Muslims.
- They used wooden spikes around their fortresses and 60,000 men to block Muslims army.
- 30,000 Muslims army was unable to break their defense so they pretended to withdraw.
- The Persians chased Muslims where they were defeated in an open ground.
- The Arabs finally won the victory of victories which brought the most of Persia in Islamic Empire.

(b) Write significance of Hazrat Umar (RZ) as a caliph of Islam?

[4]

- A sound governmental structure of consolidation, peace & stability.
- Hazrat Umar (RZ)'s reign oversaw great expansion of the Islamic empire.
- This resulted in a sudden boost to the spread of the Islamic message
- It also increased the number of new converts.
- It formed basis of example to be followed in later years about Dhimmis.

## ADMINISTRATION OF HAZRAT UMAR (RZ)

(a) Write a note on administration under 2<sup>nd</sup> caliph, Hazrat Umar (RZ)?

[10]

### PARAGRAPH # 1 (INTRODUCTION)

- In the rule of Hazrat Umar (RZ), the administration was extremely efficient.
- Huge successes and new strategies were seen especially in Cabinet, Revenue and Judiciary systems..

### PARAGRAPH # 2 (MAJLIS E SHURA):

- Hazrat Umar (RZ) systematically organized and expanded Majlis-e-Shura (the Advisory Council) introduced by his predecessor, Hazrat Abu Bakr (RZ).
- It consisted of the prominent companions who were consulted in all matter of state.
- It sat in mosque for discussions and much resembles the cabinet of modern political system.
- The matters of national importance were sometimes thrown open for public referendum in gatherings of Friday, Eid or Hajj.
- The caliph himself was open to public to all criticism and amendments.

### PARAGRAPH # 3 (CALENDAR):

- The governors complained about the undated letters and confusions created due to them.
- The caliph called a gathering to consider the question of calendar reform
- He declined to follow Roman or Persian calendars and ordered to design separate Muslims calendar.
- By Hazrat Ali (RZ)'s suggestion it began from the migration of Mohammad (PBUH)
- By Hazrat Uthman (RZ)'s suggestion Moharram was agreed as the first month.



#### PARAGRAPH # 4 (REVENUE SYSTEM):

- He established for the first time a department of finance formulated in Persian model called Diwan.
- The major sources of revenue were poor tax (Zakat), poll-tax (Jizya), Land-tax (Ushr), spoils of war (Ghanima) and Fay (income from state property).
- Zakat was paid by Muslims which was assessed upon reserved cash, gold, silver, crops and animals.
- Jizya was paid by Non Muslim citizens, Non Muslim poor or army helpers were exempted from it.
- Ushr was levied on reciprocal basis on the imports. For Dhimmi it was 5% and for Muslims 2.5%.
- Example of a Christian, who brought a horse and was asked to re-pay Ushr but later was dealt with Justice which made him to convert to Islam.
- He allotted pensions for retired officials, disabled soldiers as per their status in Islam.
- He lowered down the grade of his own clan. When his tribe complained him he rebuked them.
- He also fixed allowances for the needy and physically handicapped.
- He founded mosques, schools and orphanages.

#### PARAGRAPH # 5 (ADMINISTRATION OF JUSTICE)

- The state was divided into provinces; Makkah, Madinah, Jazira, Basra, Kufa, Palestine, and Egypt.
- The provinces were led by Walis who were chosen on merit as per their military and religious skills.
- Walis were made accountable to the caliph and could be promptly dismissed on corruption.
- The provinces were further divided into districts and districts into sub-divisions.
- The district officers were known as Amils who were appointed in consultation with Shura.
- He was a great champion of the cause of Justice. *(Give example of the case of the Syrian Prince)*
- He appointed Qadhis in all provincial towns.
- For the sound administration of justice he separated the judicial functions from the executives.
- He was the first one to provide that much liberty to judiciary.

### CONTRIBUTIONS/MAIN EVENTS OF HAZRAT UMAR (RZ)'S CALIPHATE

Q (a) Trace/Outline the main events of the caliphate of Hazrat Umar (RZ).

[10]

#### PARAGRAPH # 1 (HIS APPOINTMENT)

- He was nominated by Hazrat Abu Bakr (RZ) as his successor in 13 A.H.

#### PARAGRAPH # 2 (BATTLES AGAINST BYZANTINES)

- He oversaw the expansion of the Muslim empire into Syria, Palestine, Egypt, Iraq and Persia.
- After the successful campaigns at Damascus, Jordan and Emessa his 40,000 army men fought the final round at Yarmuk for Syria.
- The 200,000 Romans under Theodorus were defeated by the caliph's army and invaded Syria.
- In 15 A.H advancing to Jerusalem his commander Hazrat Amr bin Al A's (RZ) besieged Jerusalem.
- When Hazrat Amr (RZ) called the reinforcement, the Palestinians agreed on conditional surrender.
- The caliph himself went to accept the surrender with his slave and one camel.
- During the journey, his turn to turn mounting on camel reflects his characteristic of Justice.
- When he attired himself like a King, Patriarch Sophronious and other Palestinians refused to acknowledge him.
- So, when he wore his regular clothes he was acknowledged and was given the keys of the city.
- He (RZ) permitted Hazrat Amr bin Al A's (RZ) to conduct campaigns at Egypt for its invasion.
- Hazrat Amr (RZ) captured Fustat and other small towns. In 19 A.H Amr (RZ) besieged Alexandria.
- The capital was defended by 60,000 Romans against the 12,000 Muslims army.
- Taking advantage of the unrest in the city due to the death of Heraclius, Muslims army invaded Egypt by defeating the Romans at the capital i.e. Alexandria in the battle of Alexandria.



PARAGRAPH # 3 (BATTLES AGAINST PERSIANS)

- The Persians (Sassanids) had a severe grudge against Muslims when they were defeated by Muslims at eastern and Western Iraq in the rule of 1<sup>st</sup> Caliph, Hazrat Abu Bakr.
- In the rule of Hazrat Umar, they attempted to gain previously lost territories.
- This resulted in three battles named Battles of Namarraq, Jasn (Bridge) and Buwaib.
- In 17 A.H, both armies fought a decisive round at Qadisiya for Iraq.
- Hazrat Saad bin Abi Waqqas (RZ) with 30,000 men defeated 60,000 Persians under Rustam.
- The victory brought the land of Iraq into the Arabian Empire.
- Advancing with the army, Hazrat Saad (RZ) gained victories at Madain and Jalula.
- The peace treaty was agreed between the caliph and Persian ruler, Yazdagird.
- In 21 A.H the Persians showed war like attitude and began preparing their fortresses at Nahawand.
- The caliph was compelled to fight against them so he sent an army of 30,000 to invade the strongly built fortresses defended by 60,000 Persians.
- After many failures, Muslims gained victory in their tactical withdrawal where they crushed the power of Persians in an open ground.
- By these victories, Muslims became super power and their Empire stood up to Byzantine and Persia.

PARAGRAPH # 4 (ADMINISTRATIVE MEASURES)

- The agreements made by Hazrat Umar (RZ) with conquered Non-Muslims formed the basis of later legislation about Dhimmis who live under Islamic rule paying Jizya tax.
- He also oversaw important administrative measures.
- He divided the Islamic Empire into different provinces i.e. Kufa, Basra, Jazira, Hijaz, Syria, Jerusalem and Egypt. They were further divided into districts and sub-districts.
- The provinces were led by Governors (Wali) who were chosen and appointed on merit.
- Administrators and other officials were appointed in districts and sub-districts.
- He is the founder of Police System that maintained law and order in districts and sub-districts.
- For the sound administration of Justice he appointed Qadhis in all districts.
- He separated the Judiciary from executives and Qadhis were given full liberty to announce verdicts.
- Even his son received a verdict to be whipped with lashes in the case of using intoxication.
- He organized and expanded Majlis-e-Shura (the Advisory Council) that sat in mosque for decisions.
- He is also the founder of Islamic Calendar that began from Prophet (PBUH)'s migration.
- This was after the complaints from governors about undated letters.
- He established for the first time a department of finance i.e. Diwan.
- The wealth collected was based on Zakat, Jizya, Ushr, Fay and Ghanima.
- It was rightly spent on people through pensions, allowances and constructions etc.

(b) What does the manner of Hazrat Umar (RZ)'s death tell us about his character?

- Hazrat Umar (RZ) was martyred by a slave named Feroz alias Abu Lulu.
- Feroz was a Persian slave who was allowed to live in Madinah by the caliph due to his skills.
- Feroz requested for some concession from the caliph on taxes but the caliph declined.
- To avenge this insult, Feroz prepared a dagger and attacked the caliph during Fajr's prayer.
- This became the reason of the caliph's martyrdom.
- The caliph's refusal to allow concession to Feroz highlights the caliph's neutrality.
- The caliph was also rigid about the correct observance of all regulations.
- An example of this is whipping his son for the second time with lashes in Madinah. This was due to the leniency of the governor of Egypt towards the caliph's son for beating lashes.
- He was buried next to the Prophet (PBUH) that shows that the caliph was held in high honor.



# EXPANSION IN HAZRAT UTHMAN'S RULE (644 – 656 A.D/ 23-35 A.H)

Q (a) Give description of the expansion of Islamic Empire under Hazrat Uthman (RZ). [10]

## PARAGRAPH # 1 (INTRODUCTION-ELECTION)

- Hazrat Uthman (RZ) succeeded Hazrat Umar (RZ) on the fourth day of his death in 644 A.D.
- He was appointed by a way instructed by his predecessor.
- He was elected from the committee of six senior companions nominated by Hazrat Umar (RZ).
- These include: Hazrat Uthman (RZ), Hazrat Ali (RZ), Hazrat Talha, Hazrat Zubair (RZ), Hazrat Abdur Rehman bin Auf (RZ) and Hazrat Saad bin Abi Waqqas (RZ).

## PARAGRAPH # 2 (EXPANSION TO EGYPT)

- In the initial five years of Hazrat Uthman (RZ)'s rule the Islamic empire expanded greatly.
- Between the years 644 – 649 A.D many territories were invaded from the Romans and the Persians.
- Romans were encouraged to attack on Alexandria due to Hazrat Umar (RZ)'s death and due to the removal of Hazrat Amr bin Al A's from the post of governor.
- In result of this, the Romans attacked Alexandria and captured it.
- The Caliph appealed Amr (RZ) to take over the charge of Egypt and to drive the Romans out.
- In 644 A.D Hazrat Amr (RZ) defeated the Byzantines forces at Naqyus.
- Thereafter, Muslims pursued Byzantines and laid a siege on Alexandria and soon captured it.
- After this Hazrat Abdullah bin Saad (RZ) replaced Hazrat Amr (RZ) who was permanently removed.
- Hazrat Abdullah bin Saad (RZ) with the permission of caliph led a campaign towards North Africa
- In 647 A.D. Hazrat Abdullah bin Saad (RZ) captured Tripoli.
- He advanced to Subetula with 30,000 men and defeated Gregory at Subetula.
- This victory brought North Africa for Muslims by the end of 647 A.D.

## PARAGRAPH # 3 (EXPANSION TO SYRIA, ARMENIA, AZERBAIJAN, KHURASAN)

- In first year of Hazrat Uthman (RZ)'s rule, the Byzantines attacked Syria and captured Armenia.
- Hazrat Muawiya requested the caliph for reinforcement.
- Muslim forces under Habib bin Maslama gained a victory against Byzantines at Tiflis.
- After this victory Muslims were directed by the caliph to penetrate in the territory of Armenia.
- In this attempt under Habib, Armenia was re-conquered.
- Hazrat Umar (RZ) invaded Azerbaijan and appointed a governor there.
- In the rule of Hazrat Uthman (RZ), Azerbaijan was brought under the jurisdiction of Kufa.
- Therefore, the governor of Azerbaijan was removed as governor of Kufa had its charge.
- This resulted in revolts by the Persians who captured Azerbaijan.
- On the orders of caliph, Walid bin Uqba attacked with two columns and suppressed the revolts.
- With the establishment of peace, Azerbaijan was re-conquered
- In the first year of Hazrat Uthman (RZ)'s rule, Yezdagird revolted against Muslims.
- Hazrat Uthman (RZ) responded immediately to it and established a peace treaty with Persians.
- Later, Yezdagird died naturally. The caliph ordered for campaigns in Persia.
- Muslim army under Hazrat Abdullah bin Amr (RZ) captured many towns like Balkh, Kirman, Seestan, Fars, Khurasan and Khawarzain etc.
- Muslim's armies had now marched as far as Herat, Kabul and Ghazna on one hand and Tabaristan and Azerbaijan on the other.

## PARAGRAPH # 4 (SYRIA- NAVAL COMBATS)

- After Hazrat Muawiya (RZ)'s request, Hazrat Umar (RZ) banned naval operations in his reign.
- Hazrat Uthman (RZ) on becoming the caliph lifted this ban and ordered for naval warfare.



- The governor of Syria, Hazrat Muawiya (RZ) sent naval fleets under the command of Abdullah bin Qais and Abdullah bin Abu Sirah (RZ).
- In 649 A.D Muslims invaded the island of Cypress which is Muslims 1<sup>st</sup> naval victory.
- In the same year Muslims undertaking the naval operation also captured Rhodes.
- Successful operations from the route of Syria encouraged Hazrat Abdullah bin Saad, the governor of Egypt, to undertake naval operations from the route of Egypt.
- In 651 A.D. Hazrat Abdullah bin Saad (RZ) defeated the Romans at the coast of Alexandria.
- In 654 A.D. the Byzantine came again with 500 vessels against only 200 vessels of Muslims.
- This battle is called battle of the Masts (Zat-us-Sawari) as during the battle masts of the ships of both armies touched one another.
- Muslims burnt their ships and emerged as victorious.
- This victory established the superiority of Muslims on sea as well.

Q (b) Explain the significance of his rule. [4]

- The Islamic Empire was expanded in his rule up till North Africa and Khurasan.
- Muslim armies gained superiority on ocean too by defeating Romans on Black & Mediterranean Sea.
- He also made efficient arrangements of dividing water to avoid flood in Madinah.
- He preserved the true meanings of Quran by ordering re-compilation of the Holy Qur'an.

## ACHIEVEMENTS / CONTRIBUTIONS OF HAZRAT UTHMAN

Q (a) Describe the achievements of Hazrat Uthman (RZ) as a caliph. [10]

### PARAGRAPH # 1 (INTRODUCTION-ELECTION)

Refer to page # 35.

### PARAGRAPH # 2 (EXPANSION TO EGYPT)

Refer to page # 35.

### PARAGRAPH # 3 (EXPANSION TO SYRIA, ARMENIA, AZERBAIJAN, KHURASAN)

Refer to page # 35.

### PARAGRAPH # 4 (NAVAL COMBATS)

Refer to page # 35-36.

### PARAGRAPH # 4 (RE-COMPILATION OF QURAN)

Refer to page # 37.

### PARAGRAPH # 5 (OTHER CONTRIBUTIONS)

- He introduced a second call on the occasion of the Friday prayers.
- He provided stipends for the first time for the 'Muezzins'.
- In the month of Ramadhan, he increased the daily allowances of his people.
- He enlarged and extended the Holy Ka'bah and the Prophet (PBUH)'s mosque.
- He constructed as many as five thousand mosques.
- In the cities, particular attention was directed towards the provision of water supply.

Q (b) Why the re-compilation of Quran by Hazrat Uthman was significant? [4]

- The Quran was preserved in its true state and meanings ever.
- It ended up differences amongst believers and brought harmony, peace and unity amongst them.
- By this measure the lessons of Quran are studied better and conveniently.
- The revised sequence greatly helps the memorizers to learn Quran as per the sequence of Tarawih.
- Burning of old copies, as a matter of fact was truly the action of uniting the Muslim Ummah.



## CONTROVERSIES & HIS MARTYRDOM

- Q (a) Outline the main events that led up to the martyrdom of Hazrat Uthman (RZ). [16]

### PARAGRAPH # 1 (APPOINTMENT OF GOVERNORS)

- In his rule, Hazrat Uthman (RZ) placed his relatives in important positions of control.
- They mainly belonged to his tribe i.e. Banu Umayyah and had close relations with the caliph.
- These appointments were mainly in Syria, Egypt, Kufa and Basra.
- Hazrat Muawiya (RZ) was appointed by Hazrat Umar (RZ) as the governor of Syria.
- Noticing the success of Hazrat Muawiya (RZ), the caliph permitted him to continue as governor.
- In Egypt, he replaced Hazrat Amr bin Al A'as with Hazrat Abdullah bin Saad (RZ).
- This change was mainly due to inefficiency of Hazrat Amr (RZ) in the collection of revenue.
- In Kufa, Walid bin Uqba replaced Hazrat Saad bin Abi Waqqas (RZ).
- This change was due to the demand of Kufans who were not satisfied with Hazrat Saad (RZ).
- In Basra, Hazrat Abdullah bin Amr (RZ) replaced Hazrat Abu Musa Ashari (RZ) on the demand of the people of Basra.

### PARAGRAPH # 2 (COMPILATION OF QURAN)

- During his rule, many new converts came into the fold of Islam.
- They were from the Kufa, Basra, Baghdad, Syria, Palestine and Egypt.
- The difference in recitation was noticed at that time due to the change in dialect of the new converts.
- It was causing differences and quarrels among Muslims.
- When the caliph was reported by Hazrat Anas (RZ) and Hazrat Huzaifa (RZ), he appointed a committee under Hazrat Zaid bin Thabit (RZ) to preserve true meanings of Quran.
- The group was also instructed to change the sequence and finalize the dialect of Quranic chapters.
- Following these instructions, an authoritative copy was made in dialect of Quraish with revised sequence from Al-Fatiha to Al-Nas.
- It was also compared with Mushaf-e-Hafsa to check the authenticity.
- For the sake of unity and uniformity of Muslim Ummah, the caliph ordered burning of old copies of the Holy Qur'an.

### PARAGRAPH # 3 (CONTROVERSIES)

- In the last six years of his caliphate, a list of fabricated allegations was prepared against the caliph.
- The governors he appointed from his clan were seen as appointments on favoritism not merit.
- He was accused of committing blasphemy by ordering to burn the authentic version of Quran.
- He was also accused of misusing Bait-ul-Maal that he distributed the wealth earned from captured territories unjustly.
- The caliph was also compared with Hazrat Ali (RZ).

### PARAGRAPH # 3 (BESIEGES AND MARTYRDOM)

- There were different uprisings against the caliph were noticed especially in Kufa and Basra.
- These uprisings were mainly led by a Jewish convert, Abdullah bin Saba.
- The caliph expelled the rebels from Kufa.
- The rebels reached Egypt and gained the support of Hazrat Mohammad bin Abu Bakr (RZ).
- Hazrat Ali (RZ) inquired the caliph about the allegations.
- Hazrat Uthman (RZ) justified his policies to Hazrat Ali (RZ) and other senior companions.
- However, the rebels stuck to their point-of-view and prepared to march on Madinah.
- The forces arrived at Madinah from Egypt, Kufa and Basra, with a party of 1,000 men each.



- Hazrat Ali (RZ) argued with them and they finally agreed to turn back on a condition.
- It was that the caliph would appoint Mohammad bin Abu Bakr (RZ) as the new governor of Egypt.
- However, the rebels came back after four days shouting for revenge.
- They claimed that they had intercepted an order of caliph to the governor of Egypt.
- It was to kill Mohammad bin Abu Bakr (RZ) and his companions on their arrival at Egypt.
- The rebels demanded Hazrat Uthman (RZ) to abdicate but the caliph refused.
- On this the rebels besieged the house of Caliph and cut off all supplies of food and water.
- Hazrat Ali (RZ), Hazrat Zubair (RZ), Hazrat Umm-e-Habiba and Hazrat Aisha (RZ) made attempts to protect Hazrat Uthman (RZ).
- The siege lasted for many days.
- On the departure of many senior companions for Hajj the rebels attacked the caliph.
- They broke into the caliph's house by jumping from the neighboring house.
- Mohammad bin Abu Bakr (RZ) stepped forward and caught the caliph by beard.
- He (RZ) said: "O son of my friend if your father was alive he wouldn't have liked this act of yours"
- Mohammad bin Abu Bakr (RZ) stepped back but his accomplices struck the helpless caliph.
- The guards rushed in but it was too late.

## MAIN EVENTS OF HAZRAT UTHMAN(RZ)'S CALIPHATE

Q (a) Describe the main events of the caliphate of Hazrat Uthman (RZ)

[10]

### PARAGRAPH # 1 (ELECTION)

Refer to page # 35.

### PARAGRAPH # 2 (EXPANSION OF ISLAMIC EMPIRE)

Refer to page # 35.

### PARAGRAPH # 3 (APPOINTMENT OF GOVERNORS)

Governor	Province	Relation with Caliph	Remarks
R H. Muawiya (RZ)	Syria		Able ruler and excellent administrator.
Abdullah bin Saad (RZ)	Egypt	Foster brother	N. Africa conquered under his rule.
Walid bin Uqba	Kufa	Close relation	Replaced Saad bin Abi Waqas when he could not control the situation. Conducted successful campaigns in Armenia and Azerbaijan. Was deposed at public agitation, in public interest.
Abdullah bin Amr (RZ)	Basra	Cousin	Replaced Abu Musa Ashari at the demand of the people of Basra. Conquered Fars, Sistan and Khurasan.

For its paragraph writing refer to page # 37.

### PARAGRAPH # 4 (COMPILATION AND OTHER CONTRIBUTIONS)

Refer to page # 36 and 37.

### PARAGRAPH # 5 (CONTROVERSIES AND MARTYRDOM)

Refer to page # 37 and 38.

Note: A brief summary is required of all the above mentioned Paragraphs



Q (b) Why do you think problems arose during his caliphate? [4]

- He was underestimated by his people.
- His nation was not loyal as loyal to him as to his predecessors.
- The appointments of his relatives from his clan on the posts of governor were taken as favoritism.
- The wealth from the conquered lands was distributed to the governors not to the individual soldiers.
- The burning of the copies of the Quran was taken as disrespect of the Holy Book.

Q (b) Explain why Hazrat Uthman (RZ) encountered difficulties in the latter years of his caliphate and was assassinated? [4]

- He appointed new governors who were mostly of his clan.
- After the recompilation of Quran the previously compiled copies were destroyed.
- It caused revolts and uprisings against him. The rebels attacked Madinah.
- He calmed a force from Egypt by making concessions, but sent word to have them killed.
- The rebels came back to Madinah and claimed this on the basis of a letter carried by an envoy.
- The caliph declined to accept the sending of such orders.
- The rebels after besieging the caliph's house for several days assassinated him.

## HAZRAT ALI (RZ) (656 – 661 A.D/ 35-40 A.H)

### THE BATTLE OF CAMEL

Q (a) Give description of the events of the battle of camel. [10]

#### PARAGRAPH # 1 (CAUSES)

- After being elected as the caliph, Hazrat Ali (RZ) did not take immediate steps to punish the assassins of Hazrat Uthman (RZ).
- Hazrat Talha (RZ) and Hazrat Zubair (RZ) were unhappy with this delay by the caliph.
- They spoke to the caliph but were not convinced.
- By the caliph's permission, they went to Makkah for the performance of minor pilgrimage.
- They contacted Hazrat Aisha (RZ) who was deeply grieved on caliph's martyrdom.
- They raised an army against the caliph and persuaded Hazrat Aisha (RZ) to accompany them as a symbolic leading figure.

#### PARAGRAPH # 2 (EVENTS)

- In 37 A.H. 15,000 army men marched towards Basra from Madinah.
- The army killed 600 rebels and expelled the governor.
- Hazrat Ali (RZ) was forced to divert his route and to deal with uprisings at Basra first.
- He marched with his 20,000 men to Basra and camped there.
- The negotiations began between both groups of leading companions.
- The caliph persuaded Hazrat Talha (RZ) and Hazrat Zubair (RZ) who then decided to withdraw.
- Hazrat Ali (RZ) also explained his policy and the reason of delay in Qisas of Hazrat Uthman (RZ).
- Hazrat Aisha (RZ) was convinced and the negotiations went successful.
- The conspirators attacked both camps and fighting started in confusion.
- In the fighting Hazrat Zubair (RZ) was treacherously martyred by Amr bin Jarmuz.
- Hazrat Talha (RZ) was struck by Marwan while in retreat.
- Hazrat Aisha (RZ)'s camel was wounded. its legs were cut and she was brought down unhurt.
- This stopped the fighting giving the name 'Battle of Camel' to this event.



### PARAGRAPH # 3 (OUTCOMES)

- This battle became the first civil war amongst the Muslims.
- 10,000 combatants were slain on both sides whose funeral was led by Hazrat Ali (RZ).
- This event further weakened the position of the caliph.
- After the battle, the capital of Muslim Empire was shifted to Kufa.
- The murderer of Hazrat Zubair (RZ), Amr bin Jurmuz, demanded a price from Hazrat Ali (RZ).
- Hazrat Ali most bitterly exclaimed assurance of hell to Amr bin Jurmuz.
- On seeing Hazrat Zubair (RZ)'s sword, Hazrat Ali (RZ) emotionally exclaimed "How many times have I seen this sword shielding the Prophet (PBUH)".

## BATTLE OF SIFFIN

Q (a) Give description of the events of the battle of siffin.

[10]

### PARAGRAPH # 1 (CAUSES)

- Hazrat Muawiya refused to accept Hazrat Ali (RZ) as caliph.
- Rather, he demanded Qisas i.e. punishment to the assassins of Hazrat Uthman (RZ).
- He also held campaigns publicly showcasing Hazrat Uthman (RZ)'s blood stained shirt and Hazrat Naila (RZ)'s cut fingers in Damascus.
- He also claimed Hazrat Ali (RZ)'s election to be false due to the involvement of the rebels.
- Hazrat Ali (RZ), in an attempt to prevent bloodshed, negotiated with Hazrat Muawiya (RZ).
- The negotiations failed and Hazrat Muawiya (RZ) persistently demanded justice to the rebels.

### PARAGRAPH # 2 (EVENTS)

- Since war had become inevitable, Hazrat Ali (RZ) raised an army of 80,000-90,000 troops.
- Hazrat Muawiya (RZ) brought similar or slight smaller army against the caliph.
- The two armies met at Siffin situated on the bank of the Euphrates.
- They stood up against each other and negotiated for a month.
- But the negotiations broke down and general fighting started after a month.
- Hazrat Ali (RZ)'s army being superior in strength gained upper hand.
- Hazrat Muawiya (RZ) was advised by Hazrat Amr bin Al A's (RZ) to demand arbitration.
- So, Hazrat Muawiya (RZ)'s army demanded arbitration from Quran by placing Quran on their lances.
- Hazrat Ali (RZ)'s troops declined to fight on the face of arbitration from Quran.
- The arbitrators were then appointed from each side to declare a unanimous verdict.
- Hazrat Amr bin Al Aa's represented Hazrat Muawiya (RZ) and Hazrat Abu Musa Ashari (RZ) represented Hazrat Ali (RZ).
- Though Hazrat Ali wanted to appoint Hazrat Abdullah bin Abbas (RZ) to arbitrate but his Kufan soldiers insisted for Hazrat Abu Musa Ashari (RZ).
- Finally both arbitrators met at Dumat-al-Jandal with 400 of their followers.
- At this point several thousand soldiers of Hazrat Ali (RZ)'s army rebelled and broke away.
- They became to be known as the Kharijites or the Separatists.
- Arbitrators reached to a consensus at Dumat-ul-Jandal to announce the appointment of a new caliph and to declare stepping down of Hazrat Ali (RZ) and Hazrat Muawiya (RZ) from their position.
- When two arbitrators of Siffin declared their decision in public they differed.
- Hazrat Abu Musa Ashari (RZ) stood by what was decided but Hazrat Amr (RZ) changed his version.
- Hazrat Ali (RZ) was still regarded as caliph by his followers.
- A treaty was agreed between Hazrat Ali (RZ) and Hazrat Muawiya (RZ) but it couldn't last for long.
- The two parties kept on fighting the small rounds until the martyrdom of Hazrat Ali (RZ).



- Q (b) Explain why close companions of Prophet (PBUH) opposed Hazrat Ali (RZ), and why his supporters deserted him towards the end of his life? [2x2]

- Hazrat Talha (RZ) and Hazrat Zubair (RZ) thought that he should punish the assassins of Hazrat Uthman (RZ) at soonest.
- Many companions thought that punishment to the murderers of Hazrat Uthman (RZ) was the just action and Hazrat Ali (RZ) was wrong to delay it.
- Hazrat Ali (RZ)'s supporters at Siffin thought he was the leader of community and those who opposed him were wrong.
- They also thought he was wrong to accept the decision of arbitration on fighting.

## ACTIVITIES OF THE KHARIJITES

- Q (a) Outline the main events leading up to the martyrdom of Hazrat Ali (RZ). [10]

### PARAGRAPH # 1 (INTRODUCTION)

- The acceptance of the principle of arbitration in battle of Siffin had dire consequences.
- 3000 to 4000 of Hazrat Ali (RZ)'s followers rebelled and became his blood thirsty enemy.
- They were called Kharijites or the Separatists.
- They rebelled because the caliph refused to break his promise by fighting & preferred the arbitration.

### PARAGRAPH # 2 (ACTIVITIES)

- It is reported that the Separatists were involved in the assassination of Hazrat Uthman (RZ) and had allied themselves with Hazrat Ali (RZ).
- After deserting the caliph from battle of Siffin, they formed a party at Hawara.
- They started conspiring under the leadership of Abdullah Rasibi against the caliph.
- They raised an armed revolt against Hazrat Ali (RZ) with a slogan '*La Hukma Illa Lillah*' which means 'No decision except Allah's'.
- They claimed that Quran clearly gave instructions about the proper way to treat the rebels in 49:9.
- They were actually misinterpreting the teachings of Quran and using the injunctions out of the context.
- They focused only on the area of fighting in the verse and ignored the suggestions of Peace in the verse.

### PARAGRAPH # 3 (BATTLE OF NAHARWAN)

- While Hazrat Ali (RZ) was planning to attack Hazrat Muawiya (RZ), the Kharijites started creating problems by threatening the citizens.
- They rode to Naharwan with their 3000 – 4000 men.
- Hazrat Ali (RZ) marched on them and a battle proceeded at Naharwan.
- Out of the 4,000 Kharijites, only a few dozen manage to escape.

### PARAGRAPH # 4 (MARTYRDOM)

- The Kharijites weren't completely finished. They were still active under the rule of Hazrat Ali (RZ).
- Abdur Rahman Ibn Muljim was one of the Kharijite conspirators.
- He had jointly conspired among the Kharijites to kill Hazrat Ali (RZ), Hazrat Muawiya (RZ) and Hazrat Amr bin Al Aa's (RZ)
- On 18<sup>th</sup> Ramadan, 40 A.H / 661 A.D, he struck Hazrat Ali (RZ) with a poisoned sword.
- These wounds proved fatal and the caliph gave away to these 2 days later.
- The caliph died on 21<sup>st</sup> Ramadan naming no successor and leaving the choice on people.



Q (b) Explain why Hazrat Muawiya (RZ) opposed Hazrat Ali (RZ) during his rule? [4]

- When Hazrat Ali (RZ) changed the governors, Hazrat Muawiya (RZ) refused to surrender his position as governor of Syria
- Hazrat Muawiya (RZ) declined to accept Hazrat Ali (RZ) as a caliph considering his election a mistake under rebels' influence.
- Hazrat Muawiya (RZ) also demanded the punishment to the assassins of Hazrat Uthman (RZ) first.
- Hazrat Ali (RZ) refused to take immediate steps against the assassins of Hazrat Uthman (RZ) due to his plan of first unifying the Muslim Ummah.
- The demands of Hazrat Muawiya (RZ) were the blend of Justice for Hazrat Uthman (RZ) and his greed of possessing power.

## MAIN EVENTS OF HAZRAT ALI (RZ)'S CALIPHATE

Q (a) Outline the main events of the caliphate of Hazrat Ali (RZ). [10]

### PARAGRAPH # 1 (ELECTION)

- Hazrat Ali (RZ) became the caliph after the murder of Hazrat Uthman (RZ) in 656 A.D.
- He first refused to accept the responsibility of caliphate due to the sensitive circumstances.
- Senior companions and Ansars also refused to ascend the office.
- So, under the growing pressure of rebels, who wanted an early election, Hazrat Ali (RZ) took over the office and became the 4th Caliph of Islam.

### PARAGRAPH # 2 (IMMEDIATE MEASURES)

- Firstly, Hazrat Ali (RZ) didn't take immediate steps to punish the assassins of Hazrat Uthman (RZ).
- He wanted to gather allegiance from all provinces and to unify the Muslim Ummah first.
- Secondly, against the advice of many he changed the governors of all provinces.
- Hazrat Usman bin Hanif was appointed as the governor of Basra.
- Hazrat Saad bin Ubadah (RZ) as the governor of Egypt.
- Hazrat Abdullah bin Abbas (RZ) was chosen for Yemen.
- Hazrat Umara bin Shahab for Kufa.
- Hazrat Sohail bin Hanif for Syria.
- Basra, Egypt, Yemen and later Kufa came under his control but Syria remained out of his reach due to Hazrat Muawiya (RZ)'s refusals.

### PARAGRAPH # 3 (BATTLE OF CAMEL)

- Hazrat Talha (RZ), Hazrat Zubair (RZ) and Hazrat Aisha (RZ) were not satisfied with the delay in the punishment of Hazrat Uthman (RZ)'s assassins.
- In 37 A.H they raised an army of 15,000 against the caliph and attacked at Basra.
- They killed 600 rebels and remove Hazrat Ali (RZ)'s governor from Basra.
- The caliph brought forces of 20,000 to meet the challenge.
- Hazrat Talha (RZ) and Hazrat Zubair (RZ) were persuaded by the caliph about his policy.
- Hazrat Aisha (RZ) was also convinced so the negotiations became successful.
- Soon the understanding was reached, the conspirators attacked on sides.
- The battle began in confusion.
- Hazrat Talha (RZ) and Hazrat Zubair (RZ) received martyrdom while withdrawing.
- Hazrat Aisha (RZ)'s camel was overpowered and she was brought down unhurt.
- This named the battle as the battle of camel.
- It was the first civil war in which 10,000 Muslims received martyrdom. The caliph led their funeral.



#### PARAGRAPH # 4 (BATTLE OF SIFFIN)

- Hazrat Muawiya (RZ) also opposed the caliph.
- He refused to follow the caliph's orders and to accept Hazrat Ali (RZ) as the rightly elected caliph.
- Hazrat Muawiya (RZ) also demanded the punishment to the assassins of Hazrat Uthman (RZ).
- Hazrat Ali (RZ) attempted to negotiate but in vain so the caliph raised an army of 80,000-90,000.
- Hazrat Muawiya brought similar or slightly smaller army at Siffin.
- After the negotiations failed the war broke out in which Hazrat Ali (RZ) gained the advantage.
- Hazrat Amr (RZ) suggested Hazrat Muawiya (RZ) to demand arbitration to avoid the defeat.
- Hazrat Muawiya (RZ)'s troops put the pages of Quran on their lances and demanded arbitration.
- Hazrat Ali (RZ) was compelled to accept the arbitration.
- There a 3000-4000 of his followers rebelled against him who are called Kharijites or the Separatists.
- The arbitration also failed due to the change in verdict announced by Hazrat Amr bin Al A'sas (RZ).
- A treaty was agreed between both parties but it couldn't last for long.

#### PARAGRAPH # 5 (BATTLE OF NAHARWAN AND MARTYRDOM)

- The Kharijite who deserted Hazrat Ali (RZ) led uprisings against the caliph.
- They gathered forces against the caliph at Naharwan.
- The caliph defeated them and crushed their power completely leaving only few dozens.
- The Kharijites who had escaped appointed ibne Muljim to murder Hazrat Ali (RZ).
- Ibne Muljim struck Hazrat Ali (RZ) with a poisoned sword during prayer.
- The caliph gave away to his wounds and died on 21<sup>st</sup> Ramadhan 40 A.H.

Q (b) Write factors or reasons of chaos in Hazrat Ali (RZ)'s caliphate?

[4]

- The Muslim Ummah was divided.
- The active support to the caliph of those who killed Hazrat Uthman (RZ) created doubts.
- The refusal of senior companions to pledge for caliph also made his position vulnerable.
- The most disastrous factor was the cry of revenge of Hazrat Uthman (RZ)'s assassination.
- The appointment of new governors and refusal of Hazrat Muawiya to accept the caliph's orders
- All this resulted in civil wars and chaos in his rule.

## RELATION WITH OTHER STATES

Q (a) Describe TWO incidents that show how, between 632 and 661 A.D, the Rightly Guided Caliphs conducted relations with other states?

[10]

#### PARAGRAPH # 1 (INTRODUCTION)

- The guiding principles of relation between Muslims and other states were laid down by the Holy Quran, implemented by Holy Prophet (PBUH) between 622- 632 A.D and extended by the Rightly Guided Caliphs from 632 – 661 A.D.
- The era of the four Rightly Guided Caliphs was the time when Islamic Empire extended and in result of this Muslims interacted with different Empires.

#### PARAGRAPH # 2 (EXAMPLE # 1)

- The caliphs tried to have healthy and non-aggressive relation with other states but whenever they found aggression from the other state they fought back defensively.
- Example of the Ridda wars or apostasy wars by Hazrat Abu Bakr (RZ)
- Example of the false prophets and several campaigns against rebels by the first caliph.
- During these campaigns whenever the residents agreed upon the friendly terms and accepted to pay



Jizya the caliph warmly welcomed these.

- The treaty of Hira, which was the first treaty of Muslims on a conquered land outside Arabian Empire, is evident of friendly bonding.

#### PARAGRAPH # 3 (EXAMPLE # 2)

- Any discussion on the caliphs' relation with other states is incomplete without the exemplary conduct shown by Hazrat Umar (RZ) (634-644 A.D.) during his rule.
- Hazrat Umar (RZ) set a great example of accepting peaceful surrender from the other state during its invasion.
- The Caliph respected their view and in order to establish peace and having friendly ties he himself set out for Jerusalem on receiving the letter of their Pope, Patriarch Sophronious.
- He signed a pact in which he assured security to the Palestinians.
- This was absolutely in line with Quranic injunction: *"Let there be no compulsion in religion"*.
- The caliph also acted cautiously about the rights of the state of Jerusalem and set models for future generation.

#### PARAGRAPH # 4 (EXAMPLE # 3)

- The third caliph in the chain of the Rightly Guided Caliphs also set different examples in his relation with other states during first six years of his rule.
- He always firmly responded to any kind of revolt, uprising or aggression from the states of Byzantines or Persia and defended the Empire well from their threats.
- Hazrat Uthman (RZ) immediately made arrangement to respond to the aggressive attitude of Romans with aggression.
- Similarly, when Persians made attempts to invade Muslims territories he fought defensively.
- His commanders Walid bin Uqba and Abdullah bin Amr re-captured the territories of Azerbaijan and Fars.

Q (b) Suggest ways in which two of these examples can provide models for relation between states today? [4]

- Hazrat Umar (RZ)'s gentle treatment and regard for the Christian Church of Jerusalem is an example for Muslim governments today.
- Our government should take special care of worshipping sites of Hindu, Sikh, and Christians etc.
- Moreover, the arrangements should be made by our leaders to ensure other's safe and sound visit.
- From the caliphate of Hazrat Uthman (RZ) we learn to defend our territories very firmly.
- This can be implemented in the border areas of Sub-continent where Indians often try to encroach Pakistan's land.

## SPECIALTY OF THE RIGHTLY GUIDED CALIPHS

Q (a) What made the four rightly guided caliphs special in the Muslim history? [10]

#### PARAGRAPH # 1 (INTRODUCTION)

- After the death of the Holy Prophet, Muslims lacked a true & rightful leader to carry on their Empire.
- The Rightly Guided caliphs filled this space providing immense services to the cause of Islam.
- They were Hazrat Abu Bakr (RZ), Hazrat Umar (RZ), Hazrat Uthman (RZ) and Hazrat Ali (RZ).

#### PARAGRAPH # 2 (THEIR CHARACTER)

- The four rightly guided caliphs were exemplary in personal character.
- They were the closest companions of Prophet (PBUH) and groomed in his special training.
- This made them follow the true essence of Islam.



- They followed the Quran not only in words but also the true spirit of it.
- The Prophet (PBUH) also declared their distinctions in his Ahadith.
- These include Al-Siddiq, Al-Farooq, Al-Ghani (Sakhi) and Asad Ullah.
- This ensured their characters to be absolutely spotless and beyond any possible doubt.

#### PARAGRAPH # 3 (HUMILITY)

- They led a very simple living and never desired the worldly luxuries.
- They could lead a very luxurious life but they never wished to do so.
- Hazrat Umar (RZ)'s simplicity was known and acknowledged by the people of Jerusalem.
- Despite earning wealth and possession of two great Empires none of them was found greedy and holding even the smallest amount from the huge wealth.
- The rule of Hazrat Uthman (RZ) is evident to this when the amounts of Zakat were placed in Bait-ul-Maal as there were no poor in state to receive Zakat.
- Rather than spending for their luxuries, they ensured to facilitate the common man.
- Hazrat Umar (RZ) wandered the streets in search of any needy and helped anyone he found as he considered himself responsible for even a thirsty dog in his empire.
- Despite holding the executive position they were always accessible to the common man.
- The Caliph Hazrat Umar (RZ) used to be available to the people on Fridays and annual gatherings.

#### PARAGRAPH # 4 (STRICTNESS)

- They never bowed down against anything damaging the teachings of Islam.
- Hazrat Abu Bakr (RZ) fought the apostasy wars against the hypocrites of religion.
- Moreover, they were also very rigid about the correct observances of religious laws.
- Hazrat Umar (RZ) himself ordered to whip his son with lashes in Madinah.

#### PARAGRAPH # 5 (HUMAN RIGHTS)

- The basic human rights of every human being were fulfilled.
- The rich and the poor were always treated equally and were offered justice.
- Hazrat Umar (RZ) offered a poor man to avenge his slap by slapping the Syrian prince.
- The non-Muslim citizens received full rights with freedom of opinion, property and religion.
- Hazrat Umar (RZ)'s regulations for the people of Jerusalem are evident to this.
- They intended to make their state the one in which brotherhood, equality and prosperity without discrimination is promoted.

#### PARAGRAPH # 6 (POLITICAL AND RELIGIOUS SERVICES)

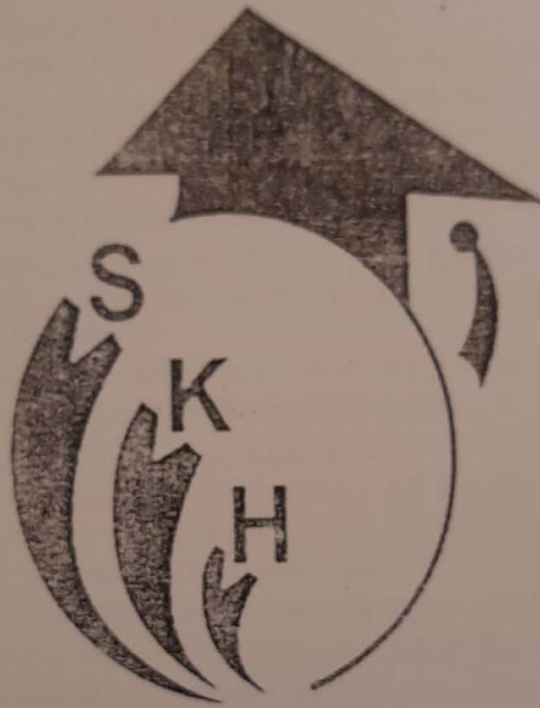
- They compiled the Quran.
- Hazrat Abu Bakr (RZ) fought against those who turned against the regulations of taxes.
- He also fought against those who attempted to spoil the belief of the seal of prophethood.
- Hazrat Ali (RZ) suggested the punishment of 80 lashes to the drunk.
- With consensus they decided to add second Adhan in Friday prayers.
- They extended the Islamic Empire ensuring its safety from the threats of Romans and Persians.
- They built mosques, orphanages and schools etc.
- They also made roads and dams.

b) Give two examples to suggest how governments today can follow their principles? [4]

- The caliphs lived simply, exhibited modesty and avoided over spending on them.
- They consulted the Majlis-e-Shura to take final decisions.
- They were also the religious heads and were esteemed for their piety and righteousness.
- They were responsible and they fought worthy for their nation.
- Pick any two from above mentioned examples and suggest actions to implement these.



THE  
ARTICLES OF FAITH



**Sir Khurram Hussain**

Teacher: A child's third parent.



# BELIEF IN ONENESS OF ALLAH

Q (a) Write an account on Tawhid/Unity of Allah/ Belief in Oneness of Allah.

[10]

## PARAGRAPH # 1 (INTRODUCTION)

- In primitive times, man worshipped objects then man learnt about the supreme power.
- Man switched to the idea of many gods.
- Various beliefs about god and supreme power were flourished.
- Some believed in many gods, some believed god is in human form, some believed god is in everything where as some declined the existence of god.
- Tawhid negates all this and mentions the Unity of Allah in all aspects.

## PARAGRAPH # 2 (ABOUT TAWHID)

- Tawhid is the foundation of Islamic beliefs which was preached by all messengers.
- As per this Allah does exist as a personality. He is not philosophy. He is one in existence.
- He is the only existing God. The Quran states: *"And your God is one God"* (2:163)
- In this one believes that Allah is single without any partner or relation.
- He is perfect in everything from His existence to all of His attributes.
- There is no match even closer to Him and His exclusive qualities.
- He is the only Lord i.e. the Designer, the Creator, the Sustainer, the administrator and the Cherisher of this immensely vast universe.
- He fashioned and designed the entire universe we see and we can't see.
- He also created man for whom the entire universe is made.
- He sustains man and every living-being of the universe.
- By all this Belief in Tawhid also invites to the ideology that He is the only one worthy of praises and worships. The Quran states: *"We do worship You and Your aid we seek"* (1:4) – Al Fatiha
- This means no other being can be God besides Him.
- Belief in Tawhid also teaches that the attributes He possesses are unique.
- His attributes can neither be possessed by other nor can be shared by anyone.
- Thus, His attributes must be attributed to Him alone.

## PARAGRAPH # 3 (ABOUT SHIRK)

- The opposite of Tawhid is Shirk.
- It means associating partners with Allah in His Existence, Lordship, Attributes or Powers.
- It is an unpardonable sin as per the teachings of Quran and Ahadith.
- Different groups are involved in different sorts of Shirk.
- Atheists believe that there is no maker and controller of this universe.
- Polytheists believe in more than one god.
- Jews and Christians believe that He has a son and relations.
- As all of these contradict the ideology of Tawhid thus, are considered as Shirk

Q (b) Write effects of Tawhid in a believers life.

[4]

- It is vital in our character building and religious grooming.
- It helps us to surrender ourselves completely to Allah and to follow His commands devotedly.
- It brings spiritual uplift and makes us pious and righteous.
- It connects us with the Sunnah which produces modesty, humbleness and patience in one.
- It develops patience and gratefulness in different circumstances.
- It helps to avoid Shirk and others wrong beliefs about God.



## BELIEF IN ANGELS

Q (a) Write a descriptive account of Muslims belief in Angels?

[10]

### PARAGRAPH # 1 (INTRODUCTION)

- It is the second article of faith. It is next to Belief in Allah.
- It is mentioned in Iman-e-Mufasssil.
- Disbelieving the existence of angels is said to be going away from righteousness by Quran in 4:136.
- Thus, believing in angel is mandatory and essential to achieve righteousness.

### PARAGRAPH # 2 (NATURE OF ANGELS)

- They are made of the Divine light.
- Mostly they are not visible to the naked eye.
- They are not granted with emotions and free will.
- They are not the daughters of Allah as believed by the Arab polytheists.
- They are created to serve Allah.
- They follow Allah's commandments perfectly and do not make mistakes.
- They praise & worship Allah throughout. They also celebrate the Glory of Allah at Bait-ul-Mamoor.
- As they lack in emotion and will, they are made inferior to man.
- This is why they were asked to bow to Hazrat Adam (A.S).
- They are also used as a channel between Allah and man.
- They descend to assist man like they appeared in Badr and Trench etc.
- They descend to shower blessings of Allah upon man like they do in the night of power.
- They appeared to the chosen man of Allah i.e. the Messengers of Allah.
- They also served apostles as messenger of Allah and brought revelations to them.
- The Quran states: *"He does send down His angels with inspiration of His command to such of His servants as He pleases ....."* (16:2) Al-Nahl.
- They helped messenger in offering miracles. They also guided the apostles.
- Allah sent His wrath through them on those nations who rejected Allah's message.

### PARAGRAPH # 3 (DUTIES OF ANGELS)

- Different angels are assigned with different duties.
- Hazrat Jibra'il, also known as Rooh-ul-Amin, brought revelations to the apostles.
- Hazrat Mikael is appointed for the distribution of rain and sustenance.
- Hazrat Izrael is the angel of death who takes away souls.
- Hazrat Israfil is assigned with the duty of blowing trumpets on the Final Day.
- Kiraman Katibeen are appointed to write down the good and evil deeds of man.
- Munkar and Nakir visit the dead in his grave for interrogation.

Q (b) Explain the importance of belief in Angels.

[4]

- It reminds us about our superiority due to emotions and free will.
- It enables us to learn the worth of feelings, emotions, knowledge and will.
- The duties of different angels remind us about various important aspects of belief.
- Hazrat Jibrael (A.S)'s duty strengthen our belief in Prophets and Books.
- Hazrat Mikael (A.S)'s duty creates the feeling of gratitude in us.
- Hazrat Izrael (A.S)'s duty reminds us that we are mortals and are here to be tested.
- Hazrat Israfil (A.S)'s reminds us about our accountability and makes us conscious about our deeds.



- Q (b) Discuss the importance of Jibra'il in comparison to other angels. [4]
- His primary task was to bring messages from Allah to His messengers.
  - Though his duty is over, he still descends in the night of power leading the group of angels.
  - He is the senior most among the angels and the archangels.
  - He appeared in man form and was seen by companions in form of Hazrat Dahiya Qalbi (RZ).
  - He also performed other different tasks than his primary duty of bringing God's message to apostles.
  - He accompanied Prophet Mohammad (PBUH) in Mairaj.
  - He taught Hazrat Nuh (A.S) how to build his ark from the famed cedar trees of Lebanon.
  - He presented Hazrat Ibrahim (A.S) with the Black Stone of the Ka'bah.

## BELIEF IN BOOKS

- Q (a) Give description of Muslims belief in revealed Books. [10]

### PARAGRAPH # 1 (INTRODUCTION)

- After creating man Allah bestowed man with His guidance.
- For the guidance of man He sent His books.
- Believing in the revealed Books is the third important article of belief.
- It is mentioned in Iman-e-Mufasssil so it is mandatory to believe in.
- These Books carried significant contents and were sent down for a purpose to mankind.

### PARAGRAPH # 2 (PURPOSE & CONTENTS OF BOOKS)

- Revelations is spiritual communication between Allah and His apostles.
- The apostles of Allah received the revelations from different channels.
- They received it in form of dreams like Hazrat Ibrahim (A.S) received orders of slaughtering his son.
- They also received it in form of direct speech of Allah like Hazrat Musa (A.S) used to experience.
- They also received it through the archangel Jibra'il.
- These methods are stated in Quran. The Quran states: *"It is not fitting for a man that Allah should speak to him except by inspiration, or from behind a veil or by sending a Messenger to reveal with Allah's permission what Allah wills ...."* (42:51) Surah Shura.
- These Books were the major source & chief way through which humans know Allah's will for them.
- Their basic content is about Allah, His creations and His messengers.
- They provide knowledge of the spiritual world which includes knowledge of heaven, hell, God etc.
- They also provide laws for the physical world like social, economical, religious, political laws etc.
- Different books were meant for different communities.
- They were sent in the languages of their nations.
- Despite they came in different times to different communities, they all contained the common message of the Unity of Allah.

### PARAGRAPH # 3 (NAMES OF BOOKS)

- Quran mentions the names of following Books.
- Suhuf-e-Ibrahim was given to Hazrat Ibrahim (A.S).
- Torah was revealed on Hazrat Musa (A.S).
- Zabur (Psalms) was sent to Hazrat Daud (A.S).
- Injeel (Bible) was directed to Hazrat Isa (A.S).
- And; the Qur'an which was revealed on the Prophet Mohammad (PBUH).
- All the books sent to different communities were destroyed, altered, changed or corrupted.



- We believe that none of the previous texts are available in its true form except Holy Quran.
- Quran is beyond corruption because the responsibility of its preservation has been taken by Allah.
- The Quran states: *"We have without doubt sent down the Message; and We will surely guard it (from corruption)"* (15:9) Al-Hijr
- The texts which were revealed before Holy Quran were limited in time, scope and commandments.
- The Quran is universal in scope, is sent for the whole mankind and with complete commandments.

Q (b) Explain the importance of Muslims belief in Allah's revealed books. [4]

- It acts as connectors between man and his Lord.
- It strengthens our belief in Allah, Angels and Prophets.
- It provides us knowledge of the past and guidance for our present and future.
- The study of consequences of those nations, who rejected Allah, creates fear of Allah in our heart.
- The repetition of His mercy develops love for Him in our heart.
- They help us to frame our life as per Allah's will and walk to righteous path.

## BELIEF IN PROPHETS

Q (a) Write an account about Muslims belief in Prophets [10]

### PARAGRAPH # 1 (INTRODUCTION)

- Belief in Prophets is the fourth important article to believe.
- It is also included in Iman-e-Mufasssil.
- Disbelieving it is said to be going away from righteousness by Quran in 4:136.
- Thus, believing Prophets is mandatory and essential to achieve righteousness.

### PARAGRAPH # 2 (CHARACTERISTICS OF MESSENGERS)

- Allah sent messengers on every nation.
- The states: *"Every nation was sent a Rasool. Once their Rasool came, judgment was passed between them with all fairness and they were not wronged in the least"* (10:47) – Al Yunus.
- All messengers were human beings. They were born in humans from humans.
- They were dependent on energies for their survival like other humans.
- Due to this, they worked for their living like all messengers worked as a Shepherd.
- They learnt and spoke the languages of their nation.
- They led a simple life and lived normally.
- They all were perfect in terms of their conduct, nature and in their moral values.
- They never worshipped any other entity than Allah.
- They were all chosen by Allah as apostles. They were all guided by the Angel.
- They brought clear signs and evidence.
- Hazrat Musa (A.S)'s staff became gigantic snake, Hazrat Isa (A.S) gave life to the dead and Hazrat Mohammad (PBUH) broke moon into two pieces.
- They delivered the message and warnings from Allah.
- Their message was for the guidance of mankind.
- Though they appeared to different communities in different times but they delivered the common message of the Unity of Allah to their nations.
- They were helped by Allah when they were rejected by their nations.
- Allah helped them psychologically and physically.
- He consoled Mohammad (PBUH) and He also protected Hazrat Ibrahim (A.S) from the fire.
- If nations rejected them completely, Allah destroyed those nations. The Quran states: *"... Not one of the populations which we destroyed believed (in the Message) ...."* (21:6) Al-Anbiyaa



- While delivering God's message some were killed some died naturally.
- This signifies that the messengers they all died like other humans and were mortals.

### PARAGRAPH # 3 (NAMES OF MESSENGERS)

- According to a Hadith, the line of messengers of Allah numbered about 124,000.
- Quran mentions the names and stories of 26.
- Few of the names written in Quran includes: Hazrat Adam (A.S), Hazrat Nuh (A.S), Hazrat Zakaria (A.S), Hazrat Daud (A.S), Hazrat Yunus (A.S), Hazrat Hud (A.S), Hazrat Lut (A.S), Hazrat Ibrahim (A.S), Hazrat Ismail (A.S), Hazrat Musa (A.S) and Hazrat Isa (A.S).
- The line ended at Mohammad (PBUH).
- We are not definite about the prophethood and stories of those who are not mentioned in Qur'an.
- We are not allowed to say anything wrong about them.
- Among the Books they brought are Suhuf-e-Ibrahim, Torah, Zabur, Injeel and the Quran itself.
- We believe that all the previous messages were limited in time and scope except of Mohammad (PBUH)'s message.
- His message is for the whole universe, it will remain preserved till the Day of Judgment and it has complete guidance.

Q (b) Explain the importance of Muslims belief in Prophets and how this belief influences the daily life of a Muslim. [4]

- It connects us with the recognition of existence and unity of Allah.
- It enhances our knowledge related to the spiritual world.
- It also enables us to act exactly in accordance of Allah's will.
- It helps us to learn about the right and wrong.
- The learning of consequences of those nations who rejected them develops the fear of Allah's wrath.
- Their life style ensures us that the will of Allah is absolutely possible to implement.

Q (b) Explain the importance of the 'Seal of prophets'. [4]

- Everything which starts also reaches to its end which is marked by the seal.
- A seal is used to close something firmly and marks the ending.
- The line of apostleship which began from Adam (A.S) ended at Mohammad (PBUH).
- So, Mohammad (PBUH) is the seal of Prophets. The Quran states: "*Mohammad...is the Messenger of Allah & the seal of prophets*"(33:40) Al-Ahzab
- Just like the seal signifies the closing, similarly the departure of Mohammad (PBUH) has closed the doors of revelation and apostleship.
- This is because of the uniqueness of the message he delivered.
- Unlike other messages, his message is for the whole universe, it will remain preserved till the Day of Judgment and it has complete guidance.

## BELIEF IN THE LAST DAY

Q (a) Write a descriptive account on Muslims belief in Resurrection and the last day? [10]

### PARAGRAPH # 1 (INTRODUCTION)

- Belief in the resurrection and the last day is the fifth article of belief.
- It is often mentioned immediately after belief in Allah in the Holy Quran as it is in 4:136.
- It is mentioned in Iman-e-Mufasssil.
- Therefore for the attainment of faith and righteousness believing in the final day is compulsory.



**PARAGRAPH # 2 (EVENTS OF THE LAST DAY AND RESURRECTION DAY)**

- It is the universal truth that everything created will reach to its end so as humans.
- The Quran states: *"Every human being is bound to taste death; we test you through the bad and the good by way of trial and unto us you all must return"*. (15:29) Al-Hijr
- When a person dies Qayamat-e-Sughra or Lesser Judgment begins on him.
- The dead man is washed, wrapped in coffin and buried after funeral prayer.
- Soon after the burial, angels of Allah visit and interrogate the buried.
- Life in grave depends on this interrogation. The right answers bring a soothing stay and the wrong answers bring stay will full torments in grave.
- The stay in grave is called life in Barzakh. One stays at Barzakh until the Day of Judgment.
- The Day of Judgment or bigger Judgment will take place after the occurrence of some signs mentioned in Ahadith of Holy Prophet (PBUH).
- It will begin with blowing of Trumpet by Angel Israfil with the inspiration of Allah.
- At the first blast of trumpet all will get destroyed.
- At second trumpet all will rise again. The Quran states: *"Allah will raise those who are in graves"*.
- Due to the rising of man it is also called the Resurrection Day.
- The resurrected will then move towards the plain of Arafat for their final judgment.

**PARAGRAPH # 3 (JUDGMENT)**

- That day will be equal to thousands of years. It will be full of distress and selfishness.
- Everyone will be worried about his/her accountability.
- The Books of deeds will be opened.
- The body organs like tongue, hands, feet etc will bear witness against their owners.
- Every ant's weight of good and evil will be judged and rewarded by Allah.
- No ransom or compensation will be accepted. Parents and relatives will be of no use.
- Those who have incurred Allah's pleasure will be given their records from the right side.
- Those who have incurred Allah's displeasure will be given records from their left or from behind.
- On the basis of this, individuals will be sent to Heaven or Hell.

Q (b) Outline the major differences between Heaven and Hell in the light of Quran and Sunnah.

[4]

**PARAGRAPH # 1 (LIFE IN JANNAH)**

- Life in hereafter either in Heaven or Hell will be on a total different plane.
- Life in heaven will be independent of time or place.
- It will comprise of pleasant meadows, fountains, springs, fragrance, cool breezes, shades, rivers of milk, wine and honey etc.
- It will have eternal taste, luxuries and pleasure.
- The dwellers of heaven will have all that they desire.

**PARAGRAPH # 2 (LIFE IN JAHANNAM)**

- Quran mentions different names of hell like Jahim, Hawiyah, and Laza etc.
- It has seven gates, each for a special class of sinner.
- There will be layers of fire above and below in the hell.
- Like the life in heaven this will also be independent of time or place.
- They will receive severe punishments and their penalty will not be lightened.
- There will be no ransom or help for them.
- They will eat the thorny plants, drink boiled water and wear garments of fire.
- The dwellers of Hell will wish to get out but that will never be.



- Q (a) Write importance of belief in resurrection and the last day. [4]
- It plays a vital role in strengthening our belief in Tawhid and that Allah will be our only Judge.
  - It reminds us about our mortality and helps to remove materialism from our heart.
  - It reminds us about our accountability and makes us conscious of our deeds.
  - It makes us responsible, upright and dutiful.

## BELIEF IN ALLAH'S PREDESTINATION & DECREE

- Q (a) Write descriptive account on belief in Allah's predestination & decree? [10]

### PARAGRAPH # 1 (DECREE OF ALLAH)

- The Arabic word for Destiny is *Qadr* and for Decree is *Qadar*.
- Qadr is that which has been destined and Qadar is a destiny which is designed timely.
- We believe Allah is the Absolute controller and Regulator of the universe.
- Everything He created in this universe has a pre-determined course which we call Al-Qadr.
- Qadr (destiny) of man has been decided in three different stages.
- 50,000 years prior to the creation of this world, Allah had recorded everything in Lauh-e-Mahfooz.
- After the creation of Hazrat Adam (A.S).
- It is written when one is in his mother's womb.
- We believe that the destiny of every creature is already known to Allah and all move along in their set proportion as per the will of Allah.
- The Quran states: *"It is not permitted to the sun to catch up the moon, nor can the night outstrip the day; each just swims along in its own orbit (according to the Divine Will)"* (36:40) Al - Yasin
- But this doesn't mean that man has no freedom of will.

### PARAGRAPH # 2 (FREE WILL OF MAN)

- Man is the most superior creatures of Allah. (Ashraf ul Makhlookat).
- Along with knowledge, Man has been granted with the power of choosing freely.
- By this man can decide whatever he wishes to do.
- Using the freewill it is up to man to obey or disobey Allah.
- Whether he obeys or disobeys Allah, it is known to Him.
- But the knowledge of Allah doesn't affect the free will of man in any way.
- On the basis of man's actions, his timely decree is decided daily, weekly and yearly.
- According to the Islamic teachings, this decree can be altered by the righteous deeds and prayers.
- The Prophet said: *"A humble prayer (Du'a) can even alter your destinies"*.
- We believe that the previous decisions and the revised decisions are known to Allah alone.

- Q (b) Write importance of belief in Divine's decree. [4]
- It reminds us about our superiority on the basis of knowledge and free will.
  - It strengthen our belief in the Supreme knowledge of Allah.
  - Learning that our decree is decided on the basis of our actions, it makes us conscious of deeds.
  - It also helps us to develop and practice patience in adversities.
  - It makes us grateful to Allah in prosperity.
  - It brings hope and prevents from hopelessness and helplessness.



## SPIRITUAL & MENTAL JIHAD

- Q (2) Briefly describe Islamic teachings about Spiritual Jihad and Mental Jihad in the light of Quran and Sunnah. [10]

### PARAGRAPH # 1 (INTRODUCTION)

- The word Jihad comes from the root word Jahada, which means to strive or to struggle.
- Islamically it is the struggle against evil. The doer of Jihad is called Mujahid.
- The core reason of the struggle is to establish peace.
- It may be internal or external.
- Internal is struggling within oneself and external is struggling against evil in society.

### PARAGRAPH # 2 (SPIRITUAL JIHAD)

- The Prophet (PBUH) taught that evil exists in all times. He also taught to eliminate it.
- For the elimination of internal evil spiritual Jihad is performed.
- Along with the knowledge and free will, Allah has bestowed man with Nafs i.e. desires.
- These desires may be good or evil as they are always exposed to the satanic temptations.
- Therefore, believers must perform internal struggle i.e. spiritual Jihad to keep their Nafs pure.
- The Quran states: *"Successful is he who purified (his nafs) & lost is he who succumbed (to nafs)"*.
- Sometimes the enemy, Satan, attacks unnoticeably. So, believers must recognize the internal enemy.
- Surah Nas highlights this enemy as whisperer who whispers evil ideas into man's heart.
- The whisperer could be the devil himself, the partners of devil or man's own evil temptations.
- Surah Nas also teaches to remember Allah in order to defeat the unseen enemy, Whisperer.
- Man is instructed to practice this Jihad continuously in order to attain purity and inner satisfaction.
- Since man's purity, inner satisfaction and success relate to Spiritual Jihad, this is why the Prophet (PBUH) called it the greatest mode of Jihad.
- The Prophet (PBUH) said: *"The greatest Jihad is to fight against the evil passion of oneself"*.

### PARAGRAPH # 3 (MENTAL JIHAD)

- It is performed by pen or tongue, due to this it is called Jihad-ul-Qalam and Jihad-ul-Lisan.
- It is commonly known as Dawah as it involves preaching.
- It includes intellectual and mental efforts in the pursuit of spreading Islam.
- In this man needs to learn, implement and preach and spread the Islamic ideologies.
- It involves much mental efforts this is why it is called Mental Jihad.
- It includes answering any question raised by non-Muslims about the genuineness of Islam.
- He (PBUH) said: *"Wage war against the infidels with your wealth, your lives and your speech."*
- The Prophet (PBUH) himself remained engaged in this form of Jihad thoroughly in Makkan period.
- He silenced interrogators by answering from Quran:
- An example of this is Prophet (PBUH)'s response by Al-Ikhlās to prove the uniqueness of Allah.
- The Quran states: *"Therefore, do not yield to the unbelievers, and make Jihad against them with this Quran, a mighty Jihad (strenuous striving)." 25:52 – Al Furqan*
- The Quran calls it the most difficult form of Jihad because it may involve harsh and abusive reaction.
- In this, the preacher has to be polite and forgiving even under extreme torturing circumstances.
- Other than these, there are three major factors required to have success in this mode of Jihad.
- The preacher has to be well versed in the teachings of Islam; Quran and Sunnah.
- His own character should be spotless.
- He should also be the rigid follower of what he preaches.



Q (b) Explain how Dawah (Mental Jihad) can be put into practice in the modern times. [4]

- Dawah in modern times can be put into practice by a vast range of methods.
- The preachers can use the different means of media to perform it well.
- They can circulate the books and magazines related to Islamic literature.
- They can also use websites and create Islamic forums there to hold discussion for answering non-believers queries.

## PHYSICAL JIHAD

Q (a) Outline the main teachings of Islam about Physical Jihad. [10]

### PARAGRAPH # 1 (INTRODUCTION)

Refer to page #53.

### PARAGRAPH # 2 (CONDITIONS OF PHYSICAL JIHAD)

- Sometimes the values of Muslims (religion, country, family) are threatened by the physical enemy.
- Islam teaches to defend these values by external and physical struggle called Physical Jihad.
- It is also called Qital as it involves physical killing.
- It is not allowed in all circumstances. The following conditions must be met for its permission.
- All the other modes of Jihad must fail. It is done only when all other ideas fail.
- Muslims must be independent. In Makkah due to dependency Muslims were not allowed for Qital.
- Muslims must have a social system of their own and they must have a leader.
- When in Madinah Muslims met the conditions they were granted permission for physical Jihad by the following verse: *"To those against whom war is made, permission is given (to fight) because they are wronged and Verily Allah is most Powerful for their aid"* (22:39) Al-Hajj
- Also, Muslims should have sufficient force to counter the enemy.
- The Prophet (PBUH) also laid down few principles of warfare.

### PARAGRAPH # 3 (RULES OF PHYSICAL JIHAD)

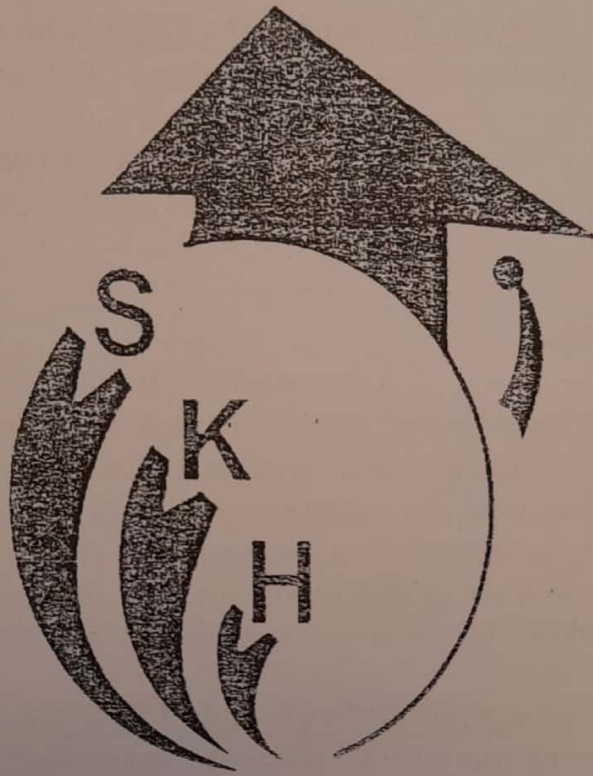
- Muslims try to negotiate first and give three general options.
- This was firstly practiced when Hazrat Ali (RZ) was sent to conquer Khyber.
- The Prophet (PBUH) said: *"Ali, try to invite them to Islam, then try to make a peace treaty with them. If they disagree to both these offers, then fight them"*.
- If negotiations do not work then Muslims will fight by the following rules.
- Muslims should not initiate war.
- The fruit bearing trees must not be cut.
- Women, children and diseased must not be attacked.
- The Halal Animals must not be killed unnecessarily.
- The worshipping sites shouldn't be demolished.
- The war captives should be treated with kindness.
- The dead bodies of enemy should not be mutilated.
- Muslims must stop when peace is established.

Q (b) Explain the importance of Jihad. [4]

- It is one of the most rewarding and superior form of worshipping Allah.
- It helps to earn convenient entry into paradise. The Mujahidin receive richest blessings of paradise like they will have a separate gate to enter paradise.
- It helps to achieve human excellence: spiritual uplift, piety and righteousness.
- It is a way of establishment of a just and peaceful society.
- It grants immunity to Muslims religion, country and possession.



THE  
PILLARS OF ISLAM



**Sir Khurram Hussain**

Teacher: A child's third parent.



# FIRST PILLAR : DECLARATION OF FAITH - SHAHADAH

- Q (a) Give description of the first pillar of Islam, Shahadah (declaration of faith). [10]

## PARAGRAPH # 1 (INTRODUCTION)

- The followers of Islam have five basic duties called 'the Pillars of Islam'.
- The Prophet (PBUH) said: "*Islam is based on five things: declaring that there is no god but Allah and that Mohammad is the messenger of Allah, the establishment of Salah, the payment of Zakah, the Hajj and Sawm in the month of Ramadan.*" (Bukhari)
- This means Shahadah is the first among these duties.
- Shahadah or declaration of faith is also called Kalima Tayyabah.
- It has two parts; Unity of Allah and the apostleship of Mohammad (PBUH).

## PARAGRAPH # 2 (FIRST PART – ONENESS OF ALLAH)

- The first part consists of four Arabic words: *La* which means no; *Ilaha* meaning god; *Ilha* meaning but; and *Allah*.
- In this one bears witness that Allah is the only God and only He is the praiseworthy.
- In this declaration, one professes belief in unity of Allah in His existence and all of His attributes.
- Unity in Lordship
- Unity in Existence
- Unity in Perfection
- Unity in Singularity and Unity in Attributes
- *Illustrate the abovementioned aspects of Tawhid. Seek help from page # 46.*
- The opposite of Tawhid is Shirk which means to associate partners with Allah.
- The doer of Shirk is called Mushrik. Quran teaches that Mushrik will never enter Paradise.
- This is because Shirk is an unpardonable sin. The Quran states: "*Allah forgives not that partners should be set up with Him, but He forgives anything else to whom He pleases; to set up partners with Allah is to devise a sin most heinous indeed.*" (4:48) – Al-Nisa

## PARAGRAPH # 2 (SECOND PART – PROPHETHOOD OF MOHAMMAD (PBUH))

- The second part of Shahadah has three words: *Mohammad*; *Rasul* meaning messenger; and *Allah*.
- It is interlinked with the first component.
- In this one bears witness of the following aspects of Mohammad (PBUH)'s apostleship.
- He is the Messenger of Allah. He was born like a normal human and possessed pious, decent and chaste character. At the age of 40 while meditating in cave Hira he was chosen by Allah as apostle.
- He is the servant of Allah who delivered Allah's message to the humankind.
- His message is a unique message. It is universal and complete message which is beyond corruption.
- We must obey him and his message without questioning. The Quran states: "*He who obeys the Messenger, Obeys Allah.....*" (4:80) Al-Nisa
- He is the seal of prophets and there is no need of messenger and revelations after him.

- Q (b) Explain how Shahadah influences the daily living of a Muslim. [4]

- It makes one to join in the circle of Islamic faith.
- It ensures us that Allah is the only One who deserves to be worshipped.
- It convinces us to submit to Allah alone and helps us to avoid polluting it by Shirk.
- It creates the purest form of love for Allah and His messenger and removes love for materials.
- It connects us with the Sunnah of the Prophet Mohammad (PBUH) that develops moral values like modesty, patience and mercifulness etc in our character.



## SECOND PILLAR: SAL'AH - PRAYER

- Q (a) Write an account on the methods of getting purified for prayer.

[10]

### PARAGRAPH # 1 (INTRODUCTION)

- The daily prayers are offered five times a day.
- One must be clean to offer it. The Quran states: *"Surely, Allah loves those who turn to Him and those who care for cleanliness"* (2:222) Al-Baqarah
- Both inward and outward purifications are required for prayer.
- Inward purification is related to purification of clothes and place.
- However, outward purification is related to purification of the body which is called *Taharah*.
- The Prophet (PBUH) said: *"Cleanliness is the half of faith"*.
- To have cleanliness of the body Ghusl, Wudhu or Tayammum are performed.

### PARAGRAPH # 2 (GHUSL-PURITY FROM MAJOR IMPURITY)

- The act of washing the whole body is called Ghusl.
- It is performed to get purified from the major impurities.
- The major impurities occur from marital relation, menstruation or the period of child birth etc.
- One cannot offer prayer without first making Ghusl in case of attaining major impurity.
- Following are the steps to take for Ghusl.
- Niyah (Intention) for having Ghusl.
- Removing impurities from the body.
- Gargles and putting water into nostrils followed by the rest of the steps of Wudhu (Ablution).
- Pouring water on the whole body in a manner that leaving not a single hair dry.

### PARAGRAPH # 2 (WUDHU-PURITY FROM MINOR IMPURITY)

- Wudhu (ablution) is also essential for prayer.
- It is performed to purify from minor impurities.
- They are caused due to natural discharges, flow of blood or pus and the like from any part of the body, full mouth vomiting, falling asleep and eating the flesh of camel etc.
- Following are the steps to take for Wudhu.
- Niyah (Intention), reciting Tasmiyah and washing hands up to the wrists.
- Rinsing water into the mouth and putting water into nostrils.
- Washing complete face, arms till elbows, wiping 1/3<sup>rd</sup> of head followed by washing feet till ankles.

### PARAGRAPH # 2 (TAYAMMUM-PURITY FROM MAJOR/MINOR IMPURITY)

- Tayammum (dry ablution) is the alternative of Ghusl or Wudhu.
- It is allowed only in exceptional circumstances.
- If water cannot be used due to sickness, if water is not available and if there is a danger of enemy.
- Following are the steps to take for Tayammum (dry ablution).
- Niyah (Intention) and reciting Tasmiyah.
- Placing palms on sand and wiping face.
- Placing palms on sand and wiping arms till elbows.
- The matters that nullify Wudhu also nullify Tayammum.
- It also becomes void when circumstances become normal.
- These are: if water becomes available.
- If sickness departs.
- If there is no more danger of enemy.



Q (b) Outline the major differences between Adhan (call to prayer) and Iqamah. [4]

#### PARAGRAPH # 1 (ADHAN)

- Adhan is to call Muslims to prayer. It is compulsory to say for compulsory (fardh) prayer.
- The Muezzin proclaims it while facing Qiblah by standing in Minarat (the courtyard of the mosque).
- The Muezzin inserts his forefingers into the ears.
- It is proclaimed in a loud and clear voice. Its words are also stretched.
- On *Hayya Alal Salah and Hayya Alal Falah*, the Muezzin turns his face into right and left sides.
- It is usually called 15 minutes prior to the congregational prayer of compulsory units of prayers.

#### PARAGRAPH # 2 (IQ'AMAH)

- Iqamah is another call to prayer which is said before the congregational prayer.
- Unlike Adhan it is said just before the actual start of prayer in congregation.
- It is said when Muslims stand in rows by standing behind the Imam of congregational prayer.
- It is said in normal voice and its words are recited briskly.
- It is identical to Adhan except that after *Hayya Alal falah* the words *Qadqa matas Salah* are added.
- The Muezzin while saying Iqamah doesn't insert his forefingers in his ears.
- The Muezzin does not turn face to right and left as in normal.

### TIMES OF PRAYER

Name	Starting Time	Ending Time	Units	Total
Fajr	After the break of dawn	Before sunrise	2 Sunnah (M) + 2 Fardh	4
Zuhr	When sun begins to decline	When shadow of mass becomes double.	4 Sunnah (M) + 4 Fardh 2 Sunnah (M) + 2 Nafil	12
Asr	When shadow of mass becomes double	Before the setting of the sun	4 Sunnah (G.M) + 4 Fardh	8
Maghrib	After the setting of the sun	Disappearance of light from the horizon	3 Fardh + 2 (M) Sunnah + 2 Nafil	7
Isha	Disappearance of the light from horizon	Till midnight (before breaking of the Dawn)	4 Sunnah (G.M) + 4 Fardh + 2 Sunnah (M)+2 Nafil +3 Witr	15

Q (a) Briefly describe the Times of prayer. [5]

- Prayer is the second pillar of Islam and one of the chief duties for Muslims to offer.
- The prayers are binding upon every sane and adult believer in prescribed timings.
- The Quran states: "*Verily, the prayer is enjoined on the believers at fixed hours*". (4:103) Al-Nisa.
- These obligatory prayers are five in numbers which must be offered preferably in congregation.
- The first prayer of the day is the Fajr prayer.
- Its time start from the breaking of the dawn and ends at Sunrise. 4 units are offered for this prayer.
- At the time of sunrise any sort of volunteer prayers or prostrations are prohibited.
- The second prayer of the day is Zuhr prayer.
- Its time start from the decline of the sun after its peak (Zawwal). Minimum 10 units are offered for this prayer. Its ending time is when the shadow of the mass becomes double.
- The volunteer prayers are not allowed at the time of Zawwal.
- The third prayer of the day is the Asar prayer. Its starting time is the ending time of Zuhr.
- For this prayer at least 4 units are offered. Its ending time is sunset and until sunset the volunteer prayers are prohibited.



- Maghrib is the fourth prayer of the day. Its starting time is Sunset and ending time is until the light disappears from horizon. At least 5 units are offered for this prayer.
- The last prayer of the day is Isha. Its starting time is the ending time of Maghrib.
- At least 9 units are offered for Isha prayer. After the offering of Witr prayer, volunteer prayers are not allowed. The Prophet (PBUH) said: *"Let Witr be the last prayer of your night"*. (Muslim)
- Other than the obligatory prayers, believers also offer special and virtuous volunteer prayer.
- Few of these include: Tahajjud, Ishr'ak, Ch'asht, Awwab'in, Tahayyat-ul-Wudhu and Tahayyat-ul-Masjid etc.

Q (a) What are the conditions of prayer (salah) that must be fulfilled before performing them. [10]

#### PARAGRAPH # 1 (INTRODUCTION)

- Salah is the second pillar of Islam hence it is obligatory upon Muslims.
- It was made obligatory when Prophet (PBUH) experienced a miraculous journey called Al-Mairaj.
- The Quran states: *"Establish regular prayer at the sun's decline till the darkness of the night and the Morning Prayer and reading: for the prayer and reading in the morning carry their testimony."* (17:78) Al-Isra
- Before offering prayers its basic conditions must be fulfilled. These are:

#### PARAGRAPH # 3 (TIME OF PRAYER)

*Discuss the timings of prayer from page # 57-58 with Quotation.*

#### PARAGRAPH # 3 (PURIFICATION OF BODY)

*Discuss methods of purification; Ghusl, Wudhu and Tayammum from page # 56 with Quotations.*

#### PARAGRAPH # 4 (PLACE, DRESS AND DIRECTION)

- The second step for the preparation of Salah (prayer) is the concern of clothes he/she is wearing.
- The clothes must be clean and pure. Filth is semen, flowing blood, pus, swine and wine etc
- The size of clothes also matters. The clothes a Muslim wears must be able to cover his/her Sattar.
- Sattar is the covering of the prescribed area of the body.
- The Sattar of man is from naval till knee and Sattar of woman is the whole body except face, hands and feet.
- The third step for the preparation of prayer is to have the certainty that the place where a Muslim is going to offer prayer is clean.
- After these steps, a Muslim faces Qiblah in the direction to Makkah i.e. towards Ka'bah.
- Finally a Muslim should make Niyah (intention).
- So, at the time of prayer after attaining purity of body, place and clothes & having mental & physical direction towards Allah finally a Muslim makes Niyah (intention) and can begin his/her prayer.

Q (b) Why prayer is regarded as essential to daily life in Islam. [4]

- INDIVIDUAL: It is a way of fulfilling the obligation.
- It is a mean of seeking Allah's pleasure, help and guidance.
- It reinforces man's link with Allah.
- It helps believers to abstain from shameful deeds as well as it acts as sustenance for the human soul.
- Thus, it brings spiritual uplift, piety and righteousness.
- It also develops humility and modesty in one's character due to the postures like prostration.
- COMMUNAL: It brings the sense of togetherness & reminds believers that they all follow one God.
- The prayers in congregation bring unity and brotherhood among Muslims.
- They connect the believers strongly which develop chances of learning, sharing joy and grievance.
- It is also a set up to learn the strength of Muslim community.



## METHOD OF PRAYER - SALAH

Q (a) How do Muslims perform daily prayers (salah)

[10]

### PARAGRAPH # 1 (INTRODUCTION)

- Prayer (Salah) that is an obligatory duty upon every sane adult Muslim with a certain method.
- But before prayer certain conditions must be fulfilled.
- These include the set time of prayer when it is to be offered. The Quran states: "Verily, the prayer is enjoined on the believers at fixed hours". (4:103) Al-Nisa.
- The purification of the body with Ghusl, Wudhu or Tayammum & purification of place and clothes.
- The Quran states: "Surely, Allah loves those who turn to Him and those who care for cleanliness" and the Prophet (PBUH) said: "Cleanliness is the half of faith".
- The covering of at least Sattar (prescribed area of the body) and directing towards the direction of Ka'bah i.e. Muslims Qiblah with the intention of prayer.
- Once all the conditions are fulfilled prayer is offered by the following method.

### PARAGRAPH # 3 (METHOD OF PRAYER)

- Standing upright with face towards Qiblah.
- Raising hands for Takbir e Tahrima with recitation of Takbir i.e. Allah-o-Akbar.
- Folding right hand over the left and reciting Sana, Ta'wuz, and Tasmiyah in the position of Qiyam.
- Followed by this Qirat are recited which include Al-Fatiha and Amin with few verses of Quran.
- Bowing down holding knees to offer Rukoo with recitation of Tasbeehat-e-Rukoo in odd numbers.
- Standing upright while reciting Tasmih followed by Tamhid to offer Qauma.
- Offering Sajda i.e. prostrating with Tasbeehat-e-Sajda in odd numbers while touching eight joints on the ground. These are feet, knees, palms, nose and forehead.
- Sitting on feet called Jalsa.
- Second prostration following the same method and sequence.
- Repeating steps of 1<sup>st</sup> unit excluding Sana and Ta'wuz.
- Qada after the second prostration in the 2<sup>nd</sup> unit.
- Recitation of Tahayat and Tash'ud by encircling the fingers.
- Recitation of Durud and Dua followed by Salam to conclude prayer.

Q (b) How far is the mosque (masjid) a focal point in the lives of Muslims.

[4]

- The mosques remind believers about their obligatory prayers through Adhan from Minaret.
- They are used for Daily, Friday, Eid & Tarawih prayers. These prayers especially the congregational prayers bring communal benefits of sense of togetherness, equality, unity and brotherhood.
- In the month of Ramadan, they are used as a place for retreat called Aitika.
- The copies of Quran are available in mosques for individual reading.
- They act as the community center. The believers meet there to share news, to share joyous moments like Nikah and the moments of grievance like funeral prayers.
- They offer education and learning. The Madrasah (school) is attached to the mosque which is used for teaching children, to prepare Huffaz, scholars and jurists.
- The Friday and Eid sermons also offer knowledge of religion.

## FRIDAY CONGREGATIONAL PRAYER

Q (a) Describe the particular features of congregational prayers on Fridays. (Jum'a).

[10]

### PARAGRAPH # 1 (INTRODUCTION)

- Friday congregational prayer is obligatory on men only in place of Zuhra (noon) prayer on Fridays.
- Some are exempted from Friday congregational prayer.



- The Prophet (PBUH) said: *"Friday prayer is binding and obligatory upon every Muslim except upon four (persons), a bonded slave, a woman, a child or a sick (man)".* (Abu Daud)
- Its timings are identical to Zuhr i.e. afternoon.
- Its units of Friday prayers are different from Zuhr prayer. Four fardh units are reduced to two and four units of Sunnah are added.

### PARAGRAPH # 2 (FEATURES/METHOD)

- It cannot be performed alone/ without congregation as it is congregational prayer.
- If the congregation is missed the units of Zuhr are said in compensation.
- All Muslim men in community gather for this prayer immediately after noon at Jami mosque.
- Muslims try to cut nails & hair, to take bath, to put on fresh clothes & to use Miswak and fragrance.
- The Imam preaches a general sermon in any language and topic which is optional to hear.
- There are two Adhans for the congregational prayer.
- The Muezzin proclaims the first Adhan. The Quran states: *"O you who believe when the call is proclaimed to the prayer on Friday, haste earnestly to the remembrance of Allah and leave off Business: that is the best for you if you but knew."* (62:9) Al-Jumma
- Muslims offer 4 Sunnah after the first Adhan.
- The Muezzin then proclaims the second Adhan.
- Followed by this the Imam preaches a sermon which is compulsory to hear.
- The Imam gives a pause by sitting on pulpit. After a pause the Imam preaches the 2<sup>nd</sup> sermon.
- These sermons are in Arabic and contain advices based on Quran and Hadith.
- People shouldn't speak or use cell phones during the sermon, they must listen attentively.
- After the sermon the Imam calls upon the Muslims to get prepared for congregational prayer.
- Muslims offer two units in congregation following the Imam followed by the Dua together.
- Muslims then offer four and two units of Sunnah individually.

Q (b) Why do Muslims regard these prayers (Jum'a) as important?

[4]

- They are made obligatory and missing them consecutively harms one's faith.
- It brings the sense of togetherness and equality.
- It promotes unity and brotherhood.
- These are significant for learning.
- Muslims practice charities in these gatherings that help the needy and circulate wealth.

Q (b) Explain the main differences between regular daily prayer (Sala'h) and personal prayer (Du'a).

[4]

### PARAGRAPH # 1 (REGULAR PRAYER – SAL'AH)

- Regular prayer is to remember Allah. It is performed according to the pattern set by Quran & Hadith.
- It is obligatory on believers which are offered in set timings.
- There are certain conditions for them like purification, Qiblah, intention and Sattar etc.
- They are directed towards Qiblah and to offer them purification is mandatory.
- They can be recited only in a set language i.e. Arabic.

### PARAGRAPH # 2 (PERSONAL PRAYER – DU'A)

- Personal prayer is to request Allah and to ask his guidance, help and forgiveness.
- It has a pattern taught in Ahadith however, they can be said in any pattern or without pattern.
- It is voluntary prayer which can be said in any time.
- There are no certain conditions for it.
- It can be directed anywhere and can be said with or without purification.
- It can also be said in any language.



## EID CONGREGATIONAL PRAYER

Q (a) Describe the particular features of congregational prayers on festival (Eid). [10]

### PARAGRAPH # 1 (PREPARATION)

- Muslims around the world celebrate two festivals (Eid) in a year; Eid ul Fitr and Eid ul Azha.
- Eid ul Fitr is celebrated on 1<sup>st</sup> Shawwal, the 10th month of Islamic calendar.
- Eid ul Azha is celebrated on 10<sup>th</sup> of Dhil Hajj, the 12<sup>th</sup> month of Islamic calendar.
- On both these blessed occasions, special prayers are offered in congregation called Eid Prayers.
- Their timings are identical i.e. after sunrise. The units are the same i.e. two units of Wajib.

### PARAGRAPH # 2 (FEATURES/METHOD)

- These prayers can't be offered alone or without congregation as they are congregational prayers.
- If they are missed, they can't be compensated.
- Muslims try to take bath, wear new clothes and try to use Miswak and fragrance.
- They try to gather in mosques or the vast open spaces reserved for the purpose called Eid Gah.
- They recite the 3<sup>rd</sup> creed on their way to the mosque or Eid Gah.
- They give Fitrana before congregational prayers in Eid-ul-Fitr.
- The Imam preaches a general sermon while believers gather in places reserved for prayers.
- It is optional to attend. It is delivered in any language with any topic.
- There is no Adhan for Eid congregational prayers.
- At the end of general sermon the Imam calls upon believers to stand in straight lines and get ready for the congregational prayer. The Imam also explains the method of prayer.
- Muslims intend to perform this prayer with six additional Takbira't following the Imam in 2 units.
- Three Takbira't are said in first unit after Sana, Tawu'z and Tasmiyah or before Al-Fatiha.
- The other three Takbira't are said in second unit before offering Ruk'oo.
- The rest of the method is identical to regular prayer.
- After the performance of two units of prayers in congregation the Imam preaches two sermons.
- They are in Arabic language with advices of Quran and Ahadith. They are compulsory to attend.
- The Imam gives a pause in between the two sermons by sitting on pulpit.
- Muslims are not allowed to talk and use cell phones during the sermons, they must hear attentively.
- After the sermons believers say invocation in congregation with Imam.
- Muslims then hug and greet each other.

Q (b) Explain the importance of Eid ul Fitr. [4]

- By Eid prayers Muslims come closer and unity is promoted.
- Muslims learn much from the sermons.
- This creates gratitude in Muslims and they not only celebrate the end of fasting, but also thank Allah.
- Eid is a time to come together as a community and to renew friendship and family ties.
- It is also a joyous occasion with important religious significance.

Q (b) Write religious significance of Eid ul Azha. [4]

- Eid ul Azha is a celebration of the achievement of a Muslim who has completed the rites of Hajj.
- It begins with a collective act of worship in form of congregational prayer glorifying Allah's name.
- It is a time to come together as a community and to renew friendship and family ties.
- The poor and needy receive alms in the way of sacrificial meat/food all over the world.
- Muslims learn much from the sermons.



- Q (b) Outline the main differences between Friday Congregational prayers and Eid congregational prayers.

[4]

**PARAGRAPH # 1 (FRIDAY CONGREGATIONAL PRAYER)**

- The Friday congregational prayer is obligatory *Fardh* on every sane adult Muslim men and it is offered weekly on Fridays in place of Zuhr (noon) prayer.
- It is performed in congregation only inside the mosques.
- It is offered after the declining of the sun from horizon in noon. It includes only one Takbir at the beginning of first unit i.e. called Takbir-e-Tahrima.
- There are two Adhans proclaimed for this prayer and two sermons are delivered before the congregation headed by Imam.

**PARAGRAPH # 2 (EID CONGREGATIONAL PRAYER)**

- The Eid congregational prayer is *Wajib* on every sane adult Muslim men and it is performed twice every year on Eid ul Fitr in 1<sup>st</sup> of Shawwal and Eid-ul-Azha in 10<sup>th</sup> of Dhil Hajj.
- It is offered in congregation either in Eid Gah (vast open place) or in mosque.
- It is offered in the morning after sunrise. It includes six additional Takbirat other than Takbir-e-Tahrima. First three Takbira't are said in first unit after Al-Fatiha and recitation of the passage. The other three Tak'abir are said in second unit before going into Ruk'oo.
- Adhan is not proclaimed for this prayer and two sermons are delivered after the prayer led by Imam.

## **QASR & QADHA PRAYERS**

- Q (a) Briefly describe Qasr prayer and Qadha prayer.

[10]

**PARAGRAPH # 1 (QASR PRAYER)**

- Qasr prayers are performed by those who are in journey.
- A person who travels 48 miles or 77 km with intention is Musafir.
- Intention of traveling is necessary.
- After qualifying the condition of Musafir one offers Qasr (shortened) prayers throughout his journey.
- Its timings are identical to regular prayers but its units are lesser and slightly different.
- Fardh and Wajib are offered where as Sunnah and Nawafil are exempted.
- Fardh units of Zuhr, Asr and Isha are reduced to two whereas units of Fajar, Maghrib and Witr remain the same.
- The Qasr or shortened prayers are performed until one becomes the resident or end up the traveling.
- On making intention of staying somewhere for more than fifteen days a person will become the resident (Muqim) and will offer the units of regular prayer.
- If one owns a property in a town, he will never become Musafir there and will offer regular prayer.

**PARAGRAPH # 2 (QADHA PRAYER)**

- Prayers are made obligatory in set timings. So, believers must offer them on time.
- Missing them intentionally is a huge sin.
- He (PBUH) said: "*Between man and between Shirk and disbelief is the abandoning of prayers*".
- So, believers must guard their prayers. The Quran states: "*Guard strictly your prayer (obligatory regular prayers) especially the middle prayer and stand up with true devotion to Allah*".
- However, there are certain religious conditions under which prayer could be delayed.
- The scholars of Islam have listed certain conditions under which prayers may be delayed.
- If a person is severely ill. If one falls asleep or loses consciousness.
- When one undergoes surgery and when one forgets to offer it.



- These missed prayers must be compensated.
- Their compensation is through only prayer called Qadha prayer.
- The Holy Prophet (PBUH) said *"If anyone forgets a prayer he should pray that prayer when he remembers it. There is no compensation except to pray the same."*
- In Qadha one needs to offer missed obligatory and witr units.
- Sunnah, Nawafil and units of Eid prayers are not offered in them.
- They can be offered anytime.
- In case of missing Friday, units of Zuhr will be offered.
- The prayers are also delayed during Hajj at Arafat and Muzdhalifa.
- There are also such delayed prayers which are never compensated as per the Divine laws.
- These are the ones which are missed during the menstruation period of women.

(a) What is the purpose of prayers in congregation? [10]

- To act upon the Divine orders as it is ordered in Quran to bow heads with those who bow down.
- To earn more blessings of Allah and eventually to gain His pleasure. As reported in Bukhari that congregational prayer is twenty seven ranks higher in excellence than lone man's prayer.
- To make the rest of the day's time as valuable as worshipping. *"He who attended the congregation for Isha prayer, he received the reward of half the nights worship and he who attended both Isha and Fajr prayer with the congregation he received the reward of the whole nights worship."*
- To avoid incurring the hatred of Prophet (PBUH). *"I intend to tell the Muezzin (person who calls the Azaan) to call out the takbir and ask someone to lead the prayer and I myself set the house of that person on fire who did not attend the congregational prayer."*
- To make our prayers superior. *"If you were to know the reward in performing the prayer in the first row, you would fight amongst yourselves to stand in the first row."*
- To get rid of hell fire and Nifaaq (hypocrisy). *"The believer who offers prayer five times a day with congregation and also finds Takbir-e-Ulaa (First Takbir) for forty days consecutively for the sake of Allah, is freed from the torment of hell and hypocrisy."*
- To exhibit the true meaning of Al-Fatiha. As we see in translation of Surah Al-Fatiha, we speak as a community not an individual; *"You do we worship Your aid we seek. Show us the straightway"* Thus, the prayer becomes more powerful in congregation.
- To recall the Islamic concept of equality. Rich and poor, black and white, Master and slave all stand together in same row shoulder to shoulder before one Lord.
- To share news, joy, grief and shelter. News; Cooperation will occur when Muslims meet together, since everyone will get to know each other individually, friends will then help each other when help is needed and there will be general concern if someone is absent or going through difficult times.
- Joy; Nikah ceremony in mosque, invitations for feasts and other meals.
- Shelter; for the destitute traveler or any other needy appearing to the mosque before or after congregation seeking help.
- Grief; Funeral prayer, murmuring prayers for the dead, joint recitation of Quran.

(b) Explain why Muslims believe that personal prayer (du'a) is important? [4]

- It is important as it is the way to request Allah for the fulfillment of our needs.
- It is a way to express gratitude to Allah in prosperity.
- It is also a way to seek His aid in adversity.
- Dua is also important to grow our belief in His Hikmah i.e. Wisdom.
- It brings us closer to Allah and creates a very strong connection with Allah.
- Spending more time in Dua helps to avoid indecent activities and develop piety and righteousness.



## THIRD PILLAR: FASTING – SAUM

Q (a) Describe how a Muslim fast during a day in Ramadan.

[10]

### PARAGRAPH # 1 (INTRODUCTION):

- Fasting means to abstain. It is also called Saum.
- It is the 4<sup>th</sup> pillar of Islam and an obligatory duty.
- The Quran states: *"O you who believe! Fasting is prescribed for you as it was prescribed for those before you so that you may learn self-restraint"* (2:183) Al Baqarah
- It is obligatory on sane adult and fit Muslims.
- Few Muslims are exempted from fasting.
- These include: pregnant women, mothers of new born babies, travelers, old, diseased, slaves, people in danger and children.
- It starts from the new moon of Ramadhan and stops on sighting the new moon of Shawwal.

### PARAGRAPH # 2 (METHOD OF A DAY'S FAST):

- Muslims have a breakfast, Sehri (the morning meal), before dawn.
- The Holy Prophet (PBUH) said *"Take meals a little before dawn, because there is a blessing in taking meals at that time"*.
- Muslims then state the formal intention to fast.
- They offer Fajar's prayer and then throughout the day they abstain from food and drink.
- During the day hours, they also abstain from smoking, sexual intercourse, medicines, injections etc.
- They try to strictly avoid evil and forbidden acts and try to spend the day with decency.
- During the day hours, they live their lives as normal, making no concessions to the lack of food.
- They then offer Zuhr prayer and for this either they gather in mosques or offer them individually.
- Around ninety minutes prior to the end of fasting, Muslims offer Asr prayer.
- They try to conclude their fast with maximum remembrance of Allah to please Allah.
- For this they recite Quran, murmur prayers, offer Dua's and prepare food for others etc.
- After the abstinence during the day light hours they break their fast at sunset with a meal called iftari.
- For iftari they first recite the following invocation: *"O Allah! I fasted for you and I now break the fast for you"*
- They then have their evening meal, Iftari following the Prophet (PBUH)'s Sunnah.
- They take dates in odd numbers, salt or water to begin as per Sunnah.
- They try to have this meal with their friends and relatives in order to share joyous moments.
- They then perform their mandatory prayer of Maghrib and Isha after a break,
- They try to be present at recitations of the Quran, Tarawih prayers, in the evening.

Q (b) Outline kinds of Muslims who are excused from fasting?

[4]

- Fasting is obligatory on all adult male/female Muslims in the month of Ramadan. But there are some Muslims who are excused from fasting due to different reasons.
- They either then make it up later or pay Fidyah for their fasting.
- These exempted include **pregnant women and mothers of new born babies** who can't keep fast due to feeding of their babies; **the travelers** who are excused due to the hardships of journey; **the sick and old people** also do not keep it due to their weak physical state and medications, **children** who do not have any kind of obligations on them and **slaves or people in danger** who can't keep it because of their dependency.



Q (b) Explain why Muslims withdraw themselves to mosques at the end of Ramadan? [4]

- The month of Ramadhan is special due to beginning of Quranic revelations in it.
- Quran began to reveal in the night of power referred by Quran in Surah Qadar chapter 97.
- This night lies at one of the odd nights in the last ten days of Ramadan.
- Due to the the sadness of quarrel of two Muslims, the Prophet (PBUH) forgot its exact date.
- So he (PBUH) instructed to search this night in 21<sup>st</sup>, 23<sup>rd</sup>, 25<sup>th</sup>, 27<sup>th</sup> or 29<sup>th</sup> night of Ramadhan.
- So, Muslims withdraw to mosques to search the night of power.
- Some retreat for all ten days in mosque following the Prophet (PBUH)'s Sunnah. It is called Aitikaf.
- They also withdraw to mosques to conclude this month with maximum remembrance of Allah.

Q (a) What are the main observances followed by Muslims during the month of Ramadan. [10]

#### PARAGRAPH # 1 (INTRODUCTION)

Refer to page # 64

#### PARAGRAPH # 2 (METHOD OF A DAY'S FAST)

Refer to page # 64

#### PARAGRAPH # 3 (OTHER PRACTICES)

- Some Muslims withdraw to mosques for the last ten days of Ramadan.
- The Prophet (PBUH) himself used to confine himself to the mosque in the last ten days of Ramadan.
- He (PBUH) said: "*Seek the Laylat ul Qadr (The night of power) in the last ten days of Ramadan*".
- For Aitikaf, Muslim women withdraw to the certain part of their dwelling to perform it.
- Those who do not offer Aitikaf they spend these nights and search the night of power from 21<sup>st</sup>, 23<sup>rd</sup>, 25<sup>th</sup>, 27<sup>th</sup> and 29<sup>th</sup> night of Ramadan by attending to mosques and performing prayer.
- At the end of Ramadan Muslims celebrate Eid-ul-Fitr after sighting the new moon of Shawwal.
- Before the Eid prayers they offer the charity of Fitrana which is compulsory for all Muslims.

Q (b) Give reasons why this month is special. [4]

- The first revelation received by Holy Prophet (PBUH) was in this month.
- The Holy Quran announces the obligatory practice of observing fast throughout this month.
- In this month we pray for Allah's forgiveness by growing in obedience to Him.
- The reward of every deed increases seventy times in this month.
- The minor pilgrimage of this month is said to be rewarded equally to the major pilgrimage.
- During this month we increase the study of their faith and recitation of the Quran.
- In this month mosques become full and we unite in different acts of worship.
- By being hungry and thirsty in prescribed times, we realize the suffering of the poor and needy.
- We pay our annual Zakat and other charities in this month that help the destitute.

## MATTERS THAT CANCEL OUT FASTING

Q: Write a note on matters which nullify/cancel out fasting. [10]

#### PARAGRAPH # 1 (INTRODUCTION)

Refer to page # 64

#### PARAGRAPH # 2 (MATTERS CANCEL OUT FASTING)

- The intentional or unintentional eating or drinking cancels out fasting.
- If one eats or drinks in a way that he had forgotten he was fasting, it will not nullify his fast.
- The taking of nutrition by other means also make the fast void.



- The sexual intercourse during fast nullifies fasting. However, wet dreams do not cancel out fasting.
- Medicines and nutritious injections are not allowed. However, non-nutritious injection can be used.
- Eye and ear drops can be used to the certain limit that they do not cross one's throat.
- Smoking is also prohibited as it cancels out fasting.

### PARAGRAPH # 3 (COMPENSATIONS OF FASTING)

- Kaffara or Qaza or Fidyah are to be given in place of missed, delayed or cancelled fasts.
- Kaffara is offered to compensate the fast which is broken intentionally without any genuine reason.
- For this, one must observe 60 continuous fasts after the month of Ramadan.
- If one is too old or ill then one must offer two times mouthful meal to 60 poor and destitute.
- Qaza is offered to compensate the fast which is broken, delayed or missed due to genuine reason.
- For this, the same numbers of fasts are observed which are delayed or missed.
- Fidyah is the amount calculated by  $1 \frac{1}{4}$  of the rate of wheat in place of every fast missed/cancelled.
- Only those people would give Fidyah who cannot offer Qaza.

Q (b) Explain benefits of fasting for the individual. [4]

- By keeping fast one offers his necessary duty and fulfills his obligation.
- It develops self control and helps one to overcome selfishness, greed, laziness and other faults.
- It is also the annual training program to refresh one for carrying out the duties towards Allah.
- By keeping fast for the whole month one feels a spiritual uplift that eventually brings piety.
- It is a source of earning blessings of Allah, to get closer to Him and to seek His forgiveness.
- Fasting also teaches one to control his love for comfort.

Q (b) Explain the communal benefits of fasting. [4]

- It brings the sense of togetherness and reminds believers that they are the follower of One God.
- It develops sympathy for the poor so the rich tries to help the poor.
- It brings the rich and the poor closer. Thus, it also creates unity and brotherhood.
- Muslims offer most charities in this month. This circulates the wealth and develops chances for the poor to get established and to become independent.

## FOURTH PILLAR: ZAKAT – ALMSGIVING

Q (a) Give description of the ways in which almsgiving (zakat) is carried out. [10]

### PARAGRAPH # 1 (INTRODUCTION)

- The word Zakat is derived from the word Zakah which generally means to purify or to increase.
- Islamically, it is the tax levied on surplus wealth annually.
- It is the third pillar of Islam and an obligatory duty. The Quran states: "Observe the prayers, pay the Zakat, and obey the Messenger; it may be that you will receive Mercy." (24:55) Al-Nur
- OR "Offer prayer and give poor tax (Zakat) ..... " (2:43) Al Baqarah

### PARAGRAPH # 2 (OBLIGATION & RATE OF ZAKAT)

- It is obligatory on those who exceed the amount of Nisab.
- Those who possess amount equivalent or exceeding to Nisab are termed as Sahib-e-Nisab.
- On gold savings Nisab is on 7.5 carat gold or exceeding from it.
- Similarly on savings of silver it is 52.5 carat or more.
- On cash it is equivalent to gold and silver. (Minimum amount will be seen).
- If one remains rich i.e. Sahib-e-Nisab the whole year, then his amount of Zakat will be calculated.
- The 2.5% of his wealth will be calculated and will be spent.



- Gold, silver and cash in any form will be calculated.
- The personal belongings will not be calculated. However, for business items it is the same rate of 2.5% which is calculated only on those items which are bought and sold.
- Other than these, there are set percentages for other possessions as well.
- On land irrigated by natural water like rain, 1/10th of the total produce on every production.
- On land irrigated by artificial means of water like rivers, canals and well, 1/20th of the total produce on every production.
- On production of mines Khums is given i.e. 1/5<sup>th</sup> of the produce on every production.
- In animals, one sheep or goat will be given per 40 sheep for the first 120, for 121 to 200 sheep. 2 sheep will be given and for over 200 one sheep for every hundred.
- For bulls/cows/ buffaloes one calf will be given on every 40.

### PARAGRAPH # 3 (TIME, DISTRIBUTION AND RECIPIENTS OF ZAKAT)

- Most of the Muslims give out their Zakat during the month of Ramadan.
- Individuals give Zakat to Mustahiqeen-e- Zakat of Muslim community.
- The Quran enlists eight categories 9:60. It states: *"Alms are for the poor and the needy and those employed to administer the (funds); for those whose hearts have been (recently) reconciled (to truth); for those in bondage and in debt; in the cause of Allah; and for the wayfarer: (thus is it) ordained by Allah and Allah is full of knowledge and wisdom". (9:60) Al-Tauba*
- The offerings are often distributed for the Muslim needy by mosques or trusts.

Q (b) Write importance of Zakat.

[4]

- It purifies the wealth of the owner.
- It also makes one steadfast on the performance of his obligations.
- It purifies the heart of the believer from the love of wealth and greed.
- It teaches the Muslim to look beyond his wants and needs and help the ones in difficulties of life.
- It minimizes the suffering of the needy and also removes envy of the rich.

## RECIPIENTS OF ZAKAT – ALMSGIVING

Q (a) Who are the people entitled to be recipients of Zakat? [10]

### PARAGRAPH # 1 (INTRODUCTION)

Refer to page # 66.

### PARAGRAPH # 2 (RECIPIENTS OF ZAKAT)

- The 60th verse of Surah Tauba mentions eight categories of the Mustahiqeen-e-Zakat.
- It states: *"Alms are for the poor and the needy and those employed to administer the (funds); for those whose hearts have been (recently) reconciled (to truth); for those in bondage and in debt; in the cause of Allah; and for the wayfarer: (thus is it) ordained by Allah and Allah is full of knowledge and wisdom". (9:60) Al-Tauba*
- The ones in need have been given the top most priority.
- They can be relatives, neighbors, acquaintance or strangers.
- Zakat can also be paid to the poor Muslims or new converts to Islam.
- The prisoners of war or slaves can receive Zakat.
- Muslim debtors who are unable to pay back legal loans are counted among the Mustahiqeen.
- It can be used to pay the wages of the Al-Alamin i.e. the collector of Zakat.
- The destitute travelers can receive Zakat as well.
- It can be used for the payments of the people engaged in the service of Allah especially Mujahideen.



- The next of kin and the orphans can also be paid Zakat to as stated in the Quran.
- *"Say! Whatever of your wealth you send shall be for your parents, and for the next of kin ..."*
- A wife, if she is a person of means, can give Zakat to her husband if the husband is truly needy.
- The ones who refrain from asking are also the receivers of Zakat.
- Muslims must make sure that the one they are giving Zakat to must not possess amount equivalent to Nisab.

### PARAGRAPH # 3 (NON-RECEPIENTS OF ZAKAT)

- There are also few categories who cannot receive the amount of Zakat.
- It cannot be given to Syeds or Sa'dat i.e. the descendants of the Holy Prophet (PBUH).
- It can also not be given to those relations who are in hierarchy.
- It is not for Non-Muslims it is the right of Muslims destitute first.
- Since it is a tax collected for poor therefore it cannot be given to people as a payment for services.
- It can also not be spent on constructions of other similar policies.

Q (b) Explain how almsgiving (Zakat) keep the community together. [4]

- It ensures the distribution of wealth from the rich to the poor.
- It reduces the financial differences and the wealth does not get confined to the few hands.
- It enables to establish a just and firm financial society.
- It links the rich and poor. When the rich pays Zakat, the poor respects the rich.
- It reminds believers that they are a part of one community and are the followers of one God.
- It creates chances of establishing business and earning lawfully for everyone.
- So, it also reduces crime, stealing, snatching from the society.

## THE FIFTH PILLAR OF ISLAM HAJJ – THE PILGRIMAGE

Q (a) Describe the main events of the annual pilgrimage (hajj). [10]

### PARAGRAPH # 1 (INTRODUCTION)

- Literal meaning of the word Hajj is 'to resolve', 'to intend' or 'the will and desire to visit'.
- In Islamic meaning Hajj being the 5th pillar of Islam is an annual congregational worship.
- It was made obligatory in 9 A.H. The Quran states: *"....Performance of Hajj (pilgrimage) to this House is a duty to Allah for all who can afford the journey to ....."* (3:97) A'le Imran
- It is compulsory only on those who are sound of mind, adults and having the provision of travel once in a lifetime.
- It has a number of important and compulsory rituals associated with it.
- These are stating for intention (Niyah), putting on Ihram, reciting Talbiyah, circumambulations (Tawaf), running between the hills (Sa'i), staying in Mina, Arafat and Muzdhalifa, stoning the devil (Rami), Shaving head or trimming hair (Halaq/Qasr) and sacrificing animal (Udhiya).

### PARAGRAPH # 2 (METHOD OF HAJJ)

- It is obligatory to wear Ihram during Hajj so Muslims put on Ihram first before Miqat.
- Ihram for male is the two pieces of unstitched clothes to cover upper and lower parts of the body.
- Cutting nails or hair, using fragrance, rubbing face, having sexual intercourse, having bath unnecessarily, covering face with garment and killing etc are prohibited in the state of Ihram.
- Ihram for female is the normal clothing covering all their body except face, hands and feet.
- The second obligation of Hajj is the intention (Niyah).
- Followed by this, the pilgrim recites Talbiyah.



- On reaching Makkah the pilgrim proceeds to Haram to perform Tawaf-e-Qudm.
- For Tawaf the pilgrim offers Istalam, seven circumambulations, prayers at Multazim and Muqam-e-Ibrahim and has water from the coolers of Zam Zam.
- The third obligation of Hajj is the performance of Sai' i.e. to run between Safa & Marwa hills.
- After Sai, the pilgrim moves towards Mina in the morning of 8<sup>th</sup> Dhil Hajj and stays there on 8<sup>th</sup>.
- After Fajr prayer of 9<sup>th</sup> Zilhaj, the pilgrim leaves for Arafat to offer the next obligation of Wuquf-e-Arafat. In this the pilgrim attends sermon and Dua followed by joint prayers of Zuhr and Asr.
- On the evening of 9<sup>th</sup> Dhil Hajj the pilgrim then move towards Muzdhalifa without offering Maghrib.
- On reaching Muzdhalifa, the pilgrim offers joint prayers of Maghrib and Isha.
- From there, the pilgrims collect pebbles for stoning Jama'rat.
- After the Fajr of 10<sup>th</sup> Dhil Hajj at Muzdhalifa, the pilgrim leaves for Mina.
- At Mina, the pilgrim offers Rami at Jamarat-ul-Uqba followed by Udhiya and Halaq/Qasr.
- Here the pilgrim comes out from the state of Ihram and its restrictions except of marital relations.
- The pilgrim visits Makkah and at Ka'bah he offers the obligatory Tawaf i.e. Tawaf-e-Ziarat.
- From 10<sup>th</sup> to 12<sup>th</sup> Dhil Hajj, the pilgrim stays at Mina.
- At Mina, the pilgrim offers Rami on Jamarat-ul-Sughra, Jamarat-ul-Wusta and Jamata-ul-Uqba.
- On 12<sup>th</sup> or after 12<sup>th</sup> the pilgrim concludes his Hajj by offering Tawaf-e-Wida at Ka'bah.
- It is offered in normal dress and Sa'i is not performed in this Tawaf.

(b) Explain the significance of Prophet Ibrahim (A.S) in the observance of Hajj. [4]

- Hazrat Ibrahim is said to have built or renovated the Holy Ka'bah. (Tawaf)
- Hazrat Hajra who was Prophet Ibrahim (A.S)'s wife, ran between Safa and Marwa hills. (Sa'i)
- Hazrat Ismail (A.S). Hazrat Ibrahim (A.S)'s son, rubbed his heels on the ground revealing the well of Zamzam. (Having water of Zam Zam)
- Hazrat Ibrahim rejected the devil thrice and pelted stones on him when he was taking his son for sacrifice on command of Allah. (Rami)
- An animal was provided for Hazrat Ibrahim (A. S) to sacrifice in place of his son; this is now carried out by every Muslim pilgrim in form of sacrifice of an animal in the way of Allah during hajj on tenth of Dhil Hajj.

Q (a) Give brief explanation of the importance of each of the following in Muslim BELIEFS and PRACTICES in relation to the pilgrimage (hajj).

- Ka'bah
- Arafat
- Ihram
- Eid-ul-Azha
- Rami
- Sa'i

(i) Ka'bah

- It was built by Hazrat Adam (A. S), and later reconstructed by Hazrat Ibrahim (A. S) and Hazrat Ismail (A.S) and again in the time of Holy Prophet (PBUH) when Prophet (PBUH) was 35.
- It is regarded as the most sacred house of Allah by all Muslims.
- It is the first sanctuary where Allah was worshipped.
- It is the focus of all Muslims from all the parts of the world as Qiblah.
- The Quran states: "We see the turning of thy face (for guidance to the heavens: now shall We turn thee to a Qiblah that shall please thee. Turn then Thy face in the direction of the sacred Mosque: Wherever ye are, turn your faces in that direction." (2:144) Al-Baqarah



- It is the first point where most of the Muslim pilgrims intend to go first during hajj between 8<sup>th</sup> to 12<sup>th</sup> Dhill Hajj. For Umra also mostly they reach at Ka'bah first.
- Muslims try to kiss the black stone attached with the Ka'bah as they pass.
- Muslims circumambulate around the Ka'bah 7 times during Hajj as it is an obligation set by Allah.
- For major pilgrimage, the pilgrims visit Ka'bah at least thrice for Tawaf-e-Qudm, Tawaf-e-Ziarat and Tawaf-e-Wida.

## (ii) Ihram

- Ihram is the state of purity in which Muslims enter at beginning of the major pilgrimage.
- It is also worn for the performance of short pilgrimage.
- For both it is mandatory to wear by saying formal intention.
- For men it is pieces of two unsown clothes, white in color.
- For women it is the covering of their whole body except hands, face and feet.
- The recitation of Talbiyah begins and ends with wearing and removing of Ihram.
- In the state of Ihram the pilgrim comes under particular restrictions of conduct.
- Cutting nails or hair, using fragrance, rubbing face, having sexual intercourse, having bath unnecessarily, covering face with garment and killing etc are prohibited in the state of Ihram.
- *"O believers! Do not kill game while you are in Ihram (pilgrim garb.....)" (5:95) Al-Maida*
- Since it is the same dress code for all pilgrims, it brings uniformity, equality, unity and brotherhood.

## (iii) Arafat

- Arafat is the plane outside Makkah.
- It is the place where Hazrat Adam (A.S) and his wife Hazrat Hawwa were reunited.
- The last Judgment will also take place there after the resurrection of humankind.
- Abrahah's forces were also destructed there while he attempted to attack Ka'bah.
- The Prophet (PBUH) delivered his last sermon at Arafat and also received the last revelation there.
- The pilgrims start gathering there during the annual pilgrimage from the Fajr of 9<sup>th</sup> of Dhill Hajj.
- Here they perform the Wuquf called Wuquf-e-Arafat from noon till sunset.
- It is mandatory part of Hajj and without this the pilgrimage becomes void.
- The Quran states: *"Then when ye pour down from (Mount) Arafat celebrate the praises of Allah..."*
- In this the pilgrims attend sermon and Dua followed by joint prayers of Zuhr and Asr.
- On the evening of 9<sup>th</sup> Dhill Hajj the pilgrims then move towards Muzdailfa without offering Maghrib.
- Here the standing together of all pilgrims creates a certain unity and bonding amongst them.
- It also reminds them of the Day of Judgment creating the sense of responsibility of their accountability of deeds to Allah.

## (iv) Eid ul Adha

- Hazrat Ibrahim (A.S) was instructed to sacrifice his son Hazrat Ismail (A.S) as a sign of obedience.
- Hazrat Ibrahim (A.S) and Hazrat Ismail (A.S) proved their willingness to obey Allah.
- Allah sent an animal to slaughter in place of Hazrat Ismail (A.S).
- Therefore, Muslims celebrate this day as festival by slaughtering an animal on every 10<sup>th</sup> of Dhill Hajj remembering this greatest will of sacrificing in the way of Allah.
- The Eid ul Azha is celebrated at the high point of annual pilgrimage bringing all the pilgrims together in joy of celebration.
- All over the world families celebrate this feast by making a sacrifice and by distributing the animals' meat to the poor.
- This brings various individual and communal benefits in the life of believers.



(v) Rami

- Rami is the stoning of the three pillars called Jamarat in the city of Mina just east of Makkah.
- These three Jamarat are called Jamarat ul Uqba, Jamarat ul Wusta and Jamarat ul Sughra.
- When Hazrat Ibrahim was taking his son for sacrifice, these were the three places where Satan tried to lure him away from his faith and whispering to forego the idea of sacrificing for Allah. In these three places Hazrat Ibrahim (A.S) threw stones on the Devil.
- In memory of this, these pillars (Jamarat) are stoned during Hajj by the pilgrims.
- Pilgrims collect 49 or 70 pebbles from Muzdhalifa in 9<sup>th</sup> of Dhil Hajj.
- On 10<sup>th</sup> Dhil Hajj, pilgrims must strike the large *Jamrah* i.e. Uqba only with seven pebbles.
- Pilgrim uses his/her right hand to stone the Devil by gripping a pebble between his/her thumb & the index finger. First pilgrim recites Tasmiya & while throwing the pebble recites Allah o Akbar.
- On the 11<sup>th</sup> and 12<sup>th</sup> Dhil Hajj Rami is again performed in a particular order, first Jamarat ul Sughra, then Jamarat ul Wusta and then Jamarat ul Uqba are stoned. On each Jamarat seven stones are pelted by the pilgrims. Some pilgrims stay at Mina for an additional day, in which case they must again stone each Devil seven times on 13<sup>th</sup> Dhil Hajj.
- This reminds Muslims that Satan is an enemy whom they are not to follow and whenever Satan whispers or try to lure them away they need to push the Satan back by seeking aid of Allah.

(vi) Sa'i

- It is performed on the before 8<sup>th</sup> of Dhil Hajj by all Pilgrims if they perform Umra first. In other case, Sa'i is performed with Tawaf-e-Ziarat from 10<sup>th</sup> to 12<sup>th</sup> Dhil Hajj.
- Sa'i is actually taking 7 rounds of the Safa and Marwa hills from such a height that the view of Makkah becomes possible.
- Safa and Marwa are called "*Signs of Allah*" in the Holy Quran. "*Verily! The As-Safa and Al-Marwa (two mountains at Mecca) are among the symbols of Allah.*" (2:158) Al-Baqarah
- Hazrat Hajira ran between these two hills to find water for her thirsty child, after which a well of Zam Zam was uncovered by the rubbing of Hazrat Ismail (A.S)'s feet on the ground.
- Sa'i is performed to pay a tribute to the maternal love of Hazrat Hajra and to show Gratitude to Allah on bestowing a heavenly fount of Zam Zam to the thirsty child and mother and continuing it as a holy water for all generations.
- Pilgrims also bring this holy water by filling in small bottles to their hometowns and offer this to their friends and family member.
- This water is taken by standing facing the direction of Qiblah though it is not necessary to have it like this still following the ethics Muslims practice it such.
- It is also believed by Muslims that Zam Zam is such blessed water that prayers are accepted if asked before drinking it.

Q (b) Outline the main differences between hajj (major pilgrimage) and Umra (minor pilgrimage).

[4]

- Hajj is the complete pilgrimage with several other obligations while Umra is the Hajj-e-Asghar or minor pilgrimage with lesser obligations and is optional to be performed.
- Hajj is only performed between 9<sup>th</sup> to 13<sup>th</sup> of Zilhaj while Umra can be performed at any time of the year except 9<sup>th</sup> to 13<sup>th</sup> of Zilhaj.
- According to Ahadith the blessings of Umra are equal to the blessings of hajj only in Ramadan.
- During the performance of Hajj strictness is maintained. On mistakes pilgrim is obliged to offer Dam i.e. penalty for mistakes. Where as in Umra leniency is provided and Dam is provided rarely.
- In hajj Talibiyah is stopped on 10<sup>th</sup> of Dhil Hajj where as in Umra it is stopped during Tawaf.
- Many of the practices of hajj are not included in Umra like Rami, Udhiya and stay at Mina, Muzdhalifa and Arafat.



Q (b) Write importance of annual pilgrimage.

[4]

- Hajj is the combination of all forms of worship; Salah, Saum, Dhikr, Zakat and Jihad.
- It washes away sins and purifies from all previous impurities.
- It is a life training program that motivates to begin a fresh life in obedience to Allah.
- A huge spiritual uplift is felt after the performance of Hajj that brings piety and righteousness.
- The state of Ihram creates humility in one's character and also reminds about the final journey.
- The stay at Arafat reminds about the final hearing and accountability.

(b) Explain how pilgrimage brings the individual Muslims closer to God?

[4]

- The state of Ihram removes signs of discrimination of status, race or color which creates uniformity.
- It brings the sense of togetherness by the fact that all of them work for the cause of pleasure of Allah.
- The act of togetherness in worshipping rituals results in their intimacy and stronger bond.
- This further increases their unity and reminds them about brotherhood.
- When pilgrims meet each other during journey they share feelings of their sighting the House of Allah with each other which resulted in their intimacy and stronger bond.
- The gathering at Arafat encourages facing and solving our problems together.

(a) Describe the benefits of Zakat for the Muslims community.

[10]

- Zakat is the 3<sup>rd</sup> pillar of Islam and was made compulsory in 2 A.H. The term Zakah literally means proliferation or growth. In Islamic terminology, it refers to the tax paid by the fortunate on their savings or surplus wealth.
- The communal benefits of Zakat were evident in Hazrat Uthman (RZ)'s caliphate when there were no poor people left to be given Zakat to.
- There are numerous communal benefits of Zakat.
- It purifies halal money and brings it under the assurance of Allah. A society of Zakat payers circulates Halal and pure money which is under Allah's assurance, so the society will never see shortfall of sustenance (rizq) except Allah's will.
- It increases production volume in the economy. When Zakat is paid to the less fortunate, they tend to buy various goods with it which increases the demand and the manufacturer have to increase the production volume to sustain the supply.
- It lowers unemployment rates and raises living standards. When the poor are given Zakat, they are more likely to easily enter into a small business and earn a living to be independent and rich.
- It prevents wealth inequality. The rich share their wealth with the poor through which keeps on circulating the wealth and everyone gets to have their rightful share of economy's wealth.
- It reduces the criminal activity in the society. When the less fortunate get their share, they establish a business and earn with dignity. Therefore, they don't try to fulfill their materialistic requirement from unlawful means like snatching, looting, robbery etc.
- Zakat also brings sense of togetherness among the believers.
- It ensures the distribution of wealth from the rich to the poor. By this it reduces the financial differences among the community and the wealth doesn't get confined to few hands. The rich doesn't get richer nor does the poor become poorer. Therefore, by the performance of this tax a balanced and equal society is established.
- It links the rich and poor. The rich feel a sense of responsibility towards the underprivileged/deprived members of their society so in response they try to help them out. On observing the performance of responsibility and generosity of the rich, the poor feel a sense of reverence towards their helpers.
- It reminds believers that they are a part of one Ummah and creatures of one God.