

level

Notes

Islamiyat



New Edition 2017

Book 3

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2.2 Paper 2

1. Major teachings in the Hadiths of the Prophet

- Two groups of passages are set for close study. These relate to:
 - individual conduct
 - life in the community.

Candidates should study the teachings contained in each passage about what Muslims should believe and how they should act.

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

Appendix 2 contains the passages for examination in 2017, 2018 and 2019. **These are reviewed periodically and may change.**

2. The history and importance of the Hadiths

Candidates should study:

- the history of the compilation of the Hadiths
- the earliest collections
- the main *musnad* and *musannaf* collections
- the main compilers and their activities
- the methods based on examination of the chain of transmitters (*isnad*) and the text (*matn*) of a Hadith to test the reliability of the Hadith
- the main features of the six collections of Sunni Hadiths and the four collections of Shi'a Hadiths
- the major themes of the Hadiths as these are contained both in the passages set for special study and in other similar passages
- their use in legal thinking, and their relationship with the Qur'an, consensus (*ijma'*) and analogy (*qiyas*)
- their significance in thought and action in Islam.

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

Candidates should study:

- the main events of the rules of the four Caliphs
- their policies in maintaining and expanding the state
- their approaches to leading the community
- their main achievements
- the main difficulties they encountered
- their significance as examples of leadership
- the importance of their rules as models for government today
- their importance as examples for Muslim communities in their relations with other states.

(Note that the lives and activities of the Caliphs during the Prophet's lifetime are included in the Syllabus in Paper 1.)

Candidates should know the main events of the rules of the four Caliphs, and should explore the significance of these events for the early and later history of Islam. They should also understand the importance of their rules as examples for later times.

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

4. The Articles of Faith and the Pillars of Islam

Candidates should study:

- the Six Articles of Faith:
 - God, including what Muslims believe about him
 - angels, their nature and duties
 - books, their contents and purpose
 - prophets, their character and function
 - God's predestination and decree, its meaning and significance
 - Resurrection and the last day, the main events and its significance.
- Jihad in its range of meanings, physical, mental and spiritual.
- the Five Pillars of Islam:
 - the declaration of faith, *shahada*, including the significance of what it contains
 - prayer, *salat*, including preparations, its performance and importance, congregational prayers on Fridays and festivals, times of prayer, the place of prayer, private prayer, delayed prayer
 - alms-giving, *zakat*, how it is performed and its significance in the community
 - fasting, *sawm*, including the way it is observed, its significance and those exempted
 - pilgrimage, *hajj*, including the main observances involved and their significance.

Candidates should know about each of these beliefs and observances, and should also understand their significance in the faith and action of individual Muslims and of Muslim communities.

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

Q1. compulsory question

Two Hadith passages to be chosen out of the given four passages.

Total 8 marks, 4 marks for (a) parts and 4 marks for (b) parts of the two passages. For (a) parts, describe what Muslims believe about the teachings/themes, and for (b) parts, explain the possible ways in which Muslims might put the beliefs/teachings into action. Here candidates may refer to examples from their daily experiences.

Hadith 1

«الَّذِينَ التَّمِيعَةَ» قُلْنَا لِمَنْ؟ قَالَ: «لِلَّهِ وَكِتَابِهِ، وَرَسُولِهِ، وَالْإِمَّةِ الْمُسْلِمِينَ وَعَامَّتِهِمْ»

Translation: 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)

This Hadith is about the individual and communal conduct of Muslims. It teaches Muslims to sincerely believe in the basic teachings of Tawhid, the finality of the Prophet Muhammad and also follow the Quranic teachings. These beliefs will help them observe all their duties towards God and the people around them. Muslims are taught to be caring towards other members of the community and support their rightful ruler. This Quranic verse commands Muslims to follow the Quran and Sunnah as well as their leaders who try to follow these too sincerely, "And obey God and obey the Messenger and those charged with authority among you" (4:59, al-Nisa). There is a repetition of the word "sincerity" in this Hadith. The objective is to highlight the importance of devotion and purity of thought and belief in Islam.

(b)

Belief in Tawhid, Quran and the last Messenger can best be demonstrated by following the teachings of these primary sources of guidance and legal thinking in Islam. Muslims should observe the five pillars of Islam as is repeatedly commanded in the Quran, "And establish regular prayer and pay the charity tax" (2:43, al-Baqarah). They should fast in Ramadan, pay Zakat and perform Hajj if they can afford the journey. As for cooperating with the leader of the community, Muslims should remember the speech of Hazrat Abu Bakr on his election as caliph, "Help me if I am in the right, set me right if I am in the wrong". Finally, sincerity towards members of the community should be expressed by being kind, polite and respectful to them.

PZ Q1, compulsory question

Two Hadith passages to be chosen out of the given four passages.

Total 8 marks, 4 marks for (a) parts and 4 marks for (b) parts of the two passages. For (a) parts, describe what Muslims believe about the teachings/themes, and for (b) parts, explain the possible ways in which Muslims might put the beliefs/teachings into action. Here candidates may refer to examples from their daily experiences.

Hadith2

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)

This Hadith is about the individual conduct of Muslims. It teaches Muslims to care for the well being of others in order to prove the genuineness of their faith. The Prophet in another Hadith commanded, "O you servants of God! Be brothers". Since all believers submit to the will of One God, they become a single community. Therefore, all Muslims are required to develop a sense of love and attachment for the other members of their community. By promoting such feelings, they will be trained to demonstrate their faith by showing kindness and concern for their brothers-in-faith. This is possible by developing a strong spirit of sacrifice for others. Thus a believer will be ready to have the same likes and dislikes for the fellow brothers.

(b)

Muslims should negate selfishness and breed a culture of sacrifice and love for the fellow Muslims. They should develop a sense of collective welfare and make efforts to ensure comfort and benefits for others as much as for themselves. One way of doing this has been mentioned in another Hadith, "It is more beneficial for one to give his land free to his brother than to charge him a fixed rental". They should not look down upon others, nor taunt them or call them by offensive nick names. The Prophet forbade these undesirable acts by saying, "A Muslim is one from whose tongue and hand other Muslims are safe". They should not feel jealous of the success or achievement of their fellow brothers.

P2 Q1, compulsory question

Two Hadith passages to be chosen out of the given four passages.

Total 8 marks, 4 marks for (a) parts and 4 marks for (b) parts of the two passages. For (a) parts, describe what Muslims believe about the teachings/themes, and for (b) parts, explain the possible ways in which Muslims might put the beliefs/teachings into action. Here candidates may refer to examples from their daily experiences.

Hadith3

3 من كان يؤمن بالله واليوم الآخر فليقل خيراً أو ليصمت، ومن كان يؤمن بالله واليوم الآخر فليكرم جاره، ومن كان يؤمن بالله واليوم الآخر فليكرم ضيفه.

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)

This Hadith is about the conduct of individual Muslims. Belief in Tawhid and the Hereafter is the foundation of the life of a true believer. This belief should be expressed by good behaviour towards others, specially by being polite and generous to the guests and the neighbours. Another Hadith stresses on the importance of being quiet instead of talking aimlessly by saying, "To keep quiet is better than telling a bad thing." Generosity is intimately linked with genuine faith as it involves a sense of gratitude to God for all His bounties. So, a Muslim will always receive and see off his guests with a goodwill gesture, and treat his neighbours like his family members.

(b)

Muslims should avoid any form of misuse of tongue as the Quran declares it a sign of true believers, "Believers will surely get throughwho avoid vain talk" (23:1-2, al-Mu'minun). Similarly, they will show real hospitality towards their guests regardless of their social and religious background because the Prophet himself set examples in this regard and instructed his followers, "Whoever believes in God should honour his guest". The Prophet would always receive all Muslim and non-Muslim guests with equal warmth and respect. They will also try to be caring and considerate towards all neighbours while keeping this Hadith in their minds, "He is not a true believer who eats to his fill but his neighbour sleeps hungry".



P2 Q1, compulsory question

Two Hadith passages to be chosen out of the given four passages.

Total 8 marks, 4 marks for (a) parts and 4 marks for (b) parts of the two passages. For (a) parts, describe what Muslims believe about the teachings/themes, and for (b) parts, explain the possible ways in which Muslims might put the beliefs/teachings into action. Here candidates may refer to examples from their daily experiences.

Hadith4

أَلَمْ يَجْعَلْ لَكُمْ رَسُولًا لِمَ لَا تَهْتَدُونَ؟ قَالَ: بَلَىٰ، وَأَعْلَلتَ الْعَطْلَىٰ، وَحَرَمْتَ الْحَرَامَ، وَلَمْ تَزِدْ عَلَيَّ ذَلِكَ شَيْئًا، أَخَذَ الْجَنَّةَ؟ قَالَ: لَعَنَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) قَالَ: أَرَأَيْتَ إِذَا صَلَّيْتَ الْمَكْتُوبَاتِ، وَصُمْتَ

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)

This Hadith is about the duties of individual Muslims and sums up the secret of entry to Paradise. Prayer and fasting are the two of the five pillars on which is erected the building of faith and practice. The Prophet, therefore, declared, "What stands between a believer and disbelief is the abandonment of regular prayer". He also guaranteed benefits of the fast by saying, "The fast is a shield (against Satan)." These two pillars train believers to believe in the importance of the lawful and the unlawful. Such believers will shun all the undesirable acts in the sight of God and follow the Right Path by obeying His commands about the permissibility of various deeds, foods and earnings.

(b)

Muslims should be regular and punctual in daily prayer as it keeps them from evils, "Verily, regular prayer refrains from shameful and unjust deeds" (29:45, al-Ankabut). They should fast in Ramadan in order to promote self-restraint and should not find excuses to miss any single fast. They should shape their conduct according to this Quranic command, "So take what the Messenger gives you and refrain from what he prohibits you" (59:7, al-Hashr). Genuine believers will be cautious while eating any food by ascertaining whether it is Halal or Haram in the light of this Quranic command, "Forbidden to you are the flesh of swine and that on which has been invoked the name of other than God" (5:3, al-Maidah). They will apply the same rule on their earnings.

Q1. compulsory question

Two Hadith passages to be chosen out of the given four passages.

Total 8 marks, 4 marks for (a) parts and 4 marks for (b) parts of the two passages. For (a) parts, describe what Muslims believe about the teachings/themes, and for (b) parts, explain the possible ways in which Muslims might put the beliefs/teachings into action. Here candidates may refer to examples from their daily experiences.

Hadith 5

كُلُّ مَلَأَمٍ مِنَ النَّاسِ عَلَيْهِ صَدَقَةٌ كُلَّ يَوْمٍ تَطَلَّعَ فِيهِ الشَّمْسُ: تُعَدُّ بَيْنَ اثْنَيْنِ صَدَقَةٌ: وَتَحْرِيكُ
الرَّجُلِ فِي دَابَّتِهِ فَتُحْمَلُهُ عَلَيْهِ أَوْ تَرْفَعُ لَهُ عُنُقًا مَنَافِعُ صَدَقَةٍ: وَاللُّغْمَةُ الطَّيِّبَةُ صَدَقَةٌ: وَيَكُلُّ خُضْرًا
تَشْبِيهَا إِلَى الصَّلَاةِ صَدَقَةٌ: وَتَنْيِطُ الْأَشْيَاءِ 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, a good word is a charity, every step you take to prayers is a charity, and removing a harmful thing from the road is a charity.

(a)

This Hadith is about the social responsibility of Muslims. It teaches them to care for the needs of the fellow Muslims and states that many simple acts of kindness carry the reward of charity. Muslims should consider all their physical powers as a gift of God. This will enable them to learn that charity is not restricted to fulfilling the material needs of the poor but it also involves helping them in times of other difficulties. Acting justly while settling a dispute, helping a weak person carry his load, and removing harmful things from the road are all acts of charity before God. For this reason, the Holy Prophet defined the best Muslim as "The best among the people are those who are a source of benefit to the people".

(b)

True believers can help those around them in numerous ways. They can help a disabled person cross a busy road, attend to a sick Muslim or help a stranger find his goal or feed a hungry beggar. They should speak in a gentle and kind way as is commanded by the Quran, "And speak kindly to mankind" (2:83, al-Baqarah). They should also greet others regardless of their social status and faith. The Prophet summed up this message in another Hadith by saying, "Give food and greeting to those you know and those you do not know". Bright students can help their relatively weaker fellows in their studies in a selfless way with a strong belief that it is their moral duty for which the reward might be unlimited.

Hadith 6

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

Whoever 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)

This Hadith is about the individual and communal conduct of Muslims. Islam teaches its followers to struggle against all evils erupting in a Muslim society. In fact, the Muslims should not allow any evil to take place. However, all humans are vulnerable before Satan as is declared by the Quran, "Verily Satan is an avowed enemy to man" (12:5, Yusuf). Therefore, some people may spread evil under Satanic influence. Muslims should be ready to face such situations. Muslims are required to use whatever means are available to eradicate such devilish things so that they can maintain a society based on genuine Islamic teachings of modesty and piety. The minimum level of rejection of evil is condemning it in their hearts if they are incapable of other modes of rejection.

(b)

Eradication of evil involves struggle of varying degrees depending on the available resources with the Muslim community. Preferably, they should conduct Jihad bil Yad/Jihad with the hand. This means they should take physical action against any evil or injustice around them. If that is not possible, then they should carry out Jihad bil Lisan/ Jihad with the tongue by speaking against all evils, excesses and tyranny as has been commanded in this Hadith, "The most excellent Jihad is uttering the truth before a tyrant ruler". If that too is impossible they should condemn the evil in their hearts in order to safeguard their faith. The best way of doing this might be to seek God's refuge, "Say I seek refuge with the Lord of day-break. From the evil of the things created" (113, al-Falaq)

Hadith 7

أَبُو بَرٍّ: يَا رَسُولَ اللَّهِ أَيُّ النَّاسِ أَحْسَنُ؟ فَقَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ): «مُؤْمِنٌ يُجَاهِدُ فِي سَبِيلِ اللَّهِ بِنَفْسِهِ 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)

This Hadith is about the conduct of the Individual Muslims. It teaches them to believe that all their physical and financial resources are granted by God, and so, they should be ready to utilize them in the way of God. This belief will enable them to make all out efforts to submit to the will of God and earn His pleasure. The Quran instructs Muslims to be ready for any trial or sacrifice, "Be sure We shall test you with something of fear and hunger, some loss in goods or lives...." (2:155, al-Baqarah). Accordingly, the true believers will always be ready to struggle in the way of God believing that He will give unusual rewards for such sacrifices.

(b)

Muslims should try to fulfil their religious duties by observing the pillars of Islam. This will train them to struggle in the way of God. For example, by offering regular prayer and keeping the fast they exert physically to earn God's pleasure. Similarly, during the Hajj they observe strict restrictions and endure many sufferings. They travel to many places during Hajj and this involves a lot of expenditures. This way they are trained to withstand hardships of Jihad and sacrifice their belongings. Humans always prefer to accumulate wealth and preserve their hard earned assets. Therefore, the Quran reminds Muslims to resist such temptations by referring to the importance of Jihad, "Fighting is prescribed to you though you may dislike it" (2:216, al-Baqarah).

Hadith8

قال رسول الله (صلى الله عليه وسلم): "ما تُعَدُّهُنَّ الشَّهِيدَ فَيُكْتَمُ؟" قَالُوا: يَا رَسُولَ اللَّهِ مَنْ قُتِلَ فِي سَبِيلِ اللَّهِ فَهُوَ شَهِيدٌ. قَالَ: "إِنَّ شَهَادَةَ أُمَّتِي إِذَا لَقِيَ أَحَدٌ مِنْ قَتْلٍ فِي سَبِيلِ اللَّهِ فَهُوَ شَهِيدٌ، وَمَنْ مَاتَ فِي مَدِينَةِ اللَّهِ فَهُوَ شَهِيدٌ، وَمَنْ مَاتَ فِي الطَّاعُونِ فَهُوَ شَهِيدٌ، وَمَنْ مَاتَ فِي الْبَطْنِ فَهُوَ شَهِيدٌ."

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)

This Hadith is about the conduct of individual Muslims. It redefines the term martyr by including those Muslims who have not participated in Qital/the armed Jihad. Usually, the term applies to those who are killed in Qital. It teaches Muslims to believe that they should attribute their mode of death to the will of God so that He grants them the status of a martyr. By repeating the expression, "in the way of God" it commands Muslims to remember God till their last breath while enduring all sufferings including the contagious diseases of plague and cholera. The Quran, therefore, commands, "O you who believe! Fear God as He should be feared and do not die except in a state of Islam" (3:102, Al-e-Imran).

(b)

Muslims should develop forbearance while suffering from a disease or facing difficulties in life. They should be ready to sacrifice their lives in the way of God and also remember Him in times of relief as well as troubles. According to a Hadith, if a believer keeps remembering God during any ailment, his sins are shed away and he earns God's pleasure and favour in both the worlds. They should not lose patience during any prolonged or incurable illness by remembering that they are likely to be elevated to the status of a martyr by retaining their faith in God. The Quran links such belief with a means of attaining real peace of mind, "Verily in the remembrance of God do hearts find rest" (13:28, al-Ra'd).

Hadith 9

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

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

(a)

This Hadith is about the conduct of individual Muslims. Islam stresses on earning by hard work and Halal means and, therefore, another Hadith ranks such earning next in importance to the observance of religious obligations, "To earn a clean living is also a duty next to the obligatory duties of faith". The Holy Prophet also discouraged dishonesty because in pre-Islamic Arabia cheating in business was a common practice. He taught his followers to earn by fair means and develop the spirit of self-reliance in order to live a respectable life. He guided many needy people about earning by hardwork and told them that he would not like to see them carrying the stigma of beggary on their foreheads on the Day of Judgement.

(b)

Muslims should follow the example of the Prophet who demonstrated how to earn lawfully by acting as a trading agent of Hazrat Khadijah. He condemned any kind of malpractice in business by saying, "One who cheats is not among us". Muslims today should shun the evil practice of adulteration of food and drugs/medicines as well as using tactics to give short measures. Similarly, many public sector employees supplement to their income by bribery on the excuse of lesser salaries. Muslim states should adopt an interest-free banking system. The Prophet also proved how to become self dependent in ordinary chores of life. He would mend his shoes and clothes and declared, "One who works for himself is a friend of God".

Hadith 10

المناجى على الأرملة والمسكين كالجهاد في سبيل الله، أو القائم الليل الصائم النهار

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)

This Hadith is about the duties of individual Muslims though its benefits extend to the community, too. Islam commands Muslims to observe their duties towards God/Huqooq Allah as well as duties towards the fellows/Huqooq al 'Ibad. It teaches Muslims to be caring towards the needy and the unsupported like the widows and the poor. Helping them is also a means of earning the reward of regular prayer and fasting as well as of struggle in God's way. The Quran endorses the relationship between regular prayer and charity as, "And be steadfast in prayer and regular in charity" (2:110, al-Baqarah). Similarly, widows need a timely support for their rehabilitation. This Hadith, therefore, equates any such noble effort with Jihad.

(b)

Muslims should follow the example of the Prophet often gave away his share of meal to those in need following this Quranic command, "Nor repulse the petitioner unheard" (Surah 93, al-Duha). They should donate generously to the charity organizations for the educational and social welfare of the poor without any intention of being recognised as commanded by the Prophet, "There is a man who gives charity and conceals it so much that his left hand does not know what his right hand spends". There should be collective efforts for the remarriage of the widows in order to follow the Prophet who had married many widowed women. This way they can get additional reward of regular prayer and fasting, and conducting Jihad so that they are entitled to receive God's mercy.

Hadith 11

«لَا وَكَانَ التَّيْمُ فِي الْجَنَّةِ كَذَا» وَقَالَ يَأْتِيهِ الْمَتَابَةُ وَالْوَسْطَى.
And the man who brings up an orphan will be in paradise like this.' And he pointed with his two fingers, the index finger and the middle finger.

(a)

This Hadith is about the conduct of the individual Muslims but is also applicable to the communal life. Islamic teachings comprise a set of duties of Muslims towards God/Huqooq Allah and their fellow beings/Huqooq al 'Ibad. It instructs its followers to be caring and considerate towards the unsupported and the needy. The Quran associates such nobility with the love for God, "And they feed for the love of God, the indigent, the orphan and the captive" (76:8, al-'Dahr/al-Insan). It promises greater rewards for such noble acts that involve earning the pleasure of God and an exclusive place in paradise, that is, closeness to the Prophet. This means that Islam is not restricted to the observance of the five pillars only. Instead, its scope extends to the care and concern for the weak and the vulnerable people in a Muslim society.

(b)

Muslims are required to fulfil their duties towards those in need including the orphans. They should hope for unusual reward in the Hereafter for such apparently petty deeds. The Quran frequently commands them to take care of the orphans. For example it says, "Therefore, do not treat the orphan with harshness" (93:9, al-Duha). The Prophet showed special love for the orphans because he remembered how God had arranged for his special upbringing as an orphan child. Muslims should donate generously for the orphanages run and maintained by various charity organizations, like the Eidhi Foundation in Pakistan. They should adopt the orphan children and educate them to make them self-dependent and responsible citizens so that a healthy society is established.

Hadith 12

عن رسول الله (صلى الله عليه وسلم) أبا موسى ومعاذ بن جبل إلى اليمن، وبعث كل واحد منهما على مخلصين. ثم قال: "يسرا ولا تعسرا ويشرا ولا تنفرا".

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

(a)

This Hadith is about the communal life of Muslims. It highlights the importance of the responsibilities of a Muslim ruler. God is the real and ultimate authority as He is, "Lord of the Worlds" (Surah 1). He grants leadership to His servants only to test them. Leadership is, therefore, a trust from God. A Muslim ruler should always remember this reality. He should consider himself the custodian of his people, responsible for their prosperity and welfare as is instructed by the Prophet, "Leader of the community is indeed its servant". Such an attitude is based on a strong sense of accountability before the people as well as the Supreme Lord. True Muslim rulers try their best to win the hearts of their people.

(b)

Muslim rulers should look towards the Prophet and his four successors who set glorious traditions about how to act as rulers. They devoted their energies for the general welfare and collective prosperity of their people. They ruled not only the state but also the hearts of their subjects. Modern Muslim rulers should remove all barriers that separate them from their people and should treat them in a kind and patronizing way. They should give top priority to the dispensation of justice for all. Hazrat Ali in this regard remarked, "The state might survive with paganism but will not survive with injustice". They should also follow this instruction of the Prophet, "Make things easy and don't make them hard, and cheer up people and don't repel them".

Hadith 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)

This Hadith is about the conduct of individual Muslims. Reading and understanding the teachings of the Quran is the foundation of a righteous living for all Muslims. The conduct of the Muslims depends on the degree of their association with the Quran. For the Bedouins of Arabia their survival depended on their control over their camels. If their camels left them, they would be in serious difficulties. Similarly, as long as Muslims continue to recite the Quran and learn and comprehend its teachings, it will surely benefit them. Once this relationship is weakened, the effect of the Quran gradually fades away. The Prophet admired those devoted to learning and teaching of the Quran: "The best among you is the one who has learned the Quran and teaches it."

(b)

The Muslims should encourage regular recitation and learning the Quran by heart so that their ties with the Quran are strengthened. "Keep refreshing your knowledge of the Quran for I swear by Him in whose hand is my soul, that is the more liable to escape than camels which are tethered". Learning the Quran/Hifz-e-Quran is a tradition unique to the Muslim community just as its recitation is a kind of art and specialty. In every Muslim family, arrangements are made to teach the Quran to the young children. Reciters of the Quran follow this command of the Quran itself "And recite the Quran in slow, measured rhythmic tones" (73:4, al-Muzzammil). Moreover, several Quranic verses and Surahs have been declared invocations/Du'a by the Prophet.

Hadith 14

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

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

(a)

This Hadith is about the individual conduct of individual Muslims. It teaches them to be honest, fair and kind in all trade transactions. Honesty and generosity are among the fundamental teachings of Islam because they are essential components of human life. Islam discourages any kind of cheating and exploitation of the weak in business transactions. The Prophet condemned any act of cheating by declaring, "One who cheats is not among us". Buyers and sellers should believe that no act of malpractice can escape the notice of God. Similarly, a rich Muslim should realise the financial status of the indebted person and believe that God will surely reward him for showing lenience in asking for the repayment of the loan as God Himself is Most Merciful.

(b)

Muslims should conduct trade with thorough honesty. Traders should avoid adulteration of food and medicinal items, hoarding and using the tampered balances with the intention of greater profiteering. The Quran commands, "So establish the weight with justice and do not fall short in the balance" (55:10, al-Rahman). Similarly, if a Muslim buys some real estate from a weak seller, he should not manipulate the tight situation of the seller. Islam also encourages extending interest-free loan and declares it as 'beautiful loan'/Qarz-e-Hasana. Muslims should follow this Quranic teaching about demanding back their loan from the debtor. "If the debtor is in a difficulty, grant him time....but if you remit it by way of charity, that is best for you..." (2:280, al-Baqarah).

Hadith 15

15 لَا يُرْحَمُ اللَّهُ مَنْ لَا يُرْحَمُ النَّاسَ.

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

(a)

This Hadith is about the conduct of Muslims in communal life. God's attribute of mercy is repeatedly mentioned in the Quran. Every Surah (except for Surah 9) begins with the Tasmia that states, "In the name of God, Most Gracious, Most Merciful". This is to remind the Muslims of God's unusual mercy and compassion. A Hadith-i-Qudsi says, "Truly My mercy overcomes My wrath." Similarly, the last messenger of God has been declared, "Mercy for all" (21:107, al-Anbiya) because of his qualities of being kind and merciful to his worst enemies. Therefore, God expects mercy and forgiveness from His servants. Those who fail to do so are likely to remain deprived of God's special mercy. The Holy Prophet demonstrated mercy and forgiveness throughout his life so that his followers could be trained to imitate him.

(b)

Muslims are required to follow the footsteps of the Prophet who never cursed his enemies and insulters. In the battle of Uhud, when some companion asked him to curse the Makkans, he replied, "I have not been sent to curse." He forgave his fatal enemies on the conquest of Makkah. Muslims today may follow his noble conduct and generosity of heart in their daily living. They should not overburden their employees, treat them in a polite way and should not over react on their minor faults. They should believe that they will receive huge rewards from their Lord. The Messenger of Peace instructed his followers, "Be compassionate to those on earth and He, who is in the heavens, will be compassionate to you".

Hadith 16

وَالْمُؤْمِنُونَ كَأَنْفُسِهِمْ وَآجُلِهِمْ وَأَنْفُسُهُمْ وَأَمْوَالُهُمْ وَأَنْفُسُهُمْ وَأَمْوَالُهُمْ وَأَنْفُسُهُمْ وَأَمْوَالُهُمْ

The believers are like a single man: if his eye is affected he is affected, and if his head is affected he is affected.

(a)

This Hadith is about the conduct of Muslims in communal life. Universal brotherhood between Muslims was established by the Prophet soon after his migration to Madinah in the light of the Quranic command, "The believers are a single brotherhood" (49:10, al-Hujurat). Muhajireen and Ansar were bonded together on the basis of a common faith. Thus, brotherhood is a key element of any Muslim community in which all members constitute one single body. Just as head is the ultimate control centre of human body, Islam is the controlling force behind this body of Muslim brotherhood. Therefore, if any single member is afflicted with some injury, the pain is experienced by the whole community. Similarly, if the head/belief is damaged, the whole community is bound to suffer.

(b)

Muslims should be ready to help other Muslims in need both on individual and collective scale. They have lessons to learn from the Ansar of Madinah who accommodated their Muhajireen brothers by sharing all their assets with them. During congregational prayers, fast of Ramadan and the pilgrimage to Makkah, Muslims train themselves to share joys and sorrows. They should remember this instruction of the Prophet in this regard, "You cannot be true believers unless there is reciprocal love among you". Pakistani Muslims generously accommodated the Afghan refugees, 1980 onwards during the Afghan war to demonstrate the spirit of brotherhood. All Muslim states constituted the OIC (Organization of Islamic Conference) in 1969 with the objective of highlighting the problems of the Muslim world and finding their solutions.

Hadith 17

Modesty produces nothing but good

17 الْحَيَاءُ لَا يَأْتِي إِلَّا بِخَيْرٍ

(a)

This Hadith is about the conduct of individual Muslims though the benefits extend to the communal life, too. Moral teachings of Islam are intimately linked with modesty. Modesty has, therefore, been declared the hallmark of Islam by the Prophet, "Every religion has a mark of distinction, and the mark of distinction of Islam is modesty". Observing modesty towards God and the fellow beings erects a barrier against all indecencies and evils and, is thus a source of spiritual and moral training of the believers as it teaches them their responsibilities towards God and their fellow beings. Modesty inculcates piety or a genuine fear of God in accordance with this Quranic command, "O you who believe! Fear God as He should be feared" (3:102, Al-e-Imran). Fear of God, in turn, will promote a sense of God's consciousness.

(b)

Modesty matures a believer to become a responsible citizen who will put the interests of others before those of his own and will earn respect by others. Such an attitude will help establish a genuine Islamic society. Observing modesty towards members of the opposite sex will breed a culture of upholding the moral values of Islam. Observing the Islamic dress code and teachings about interaction between men and women is an effective means of achieving this goal. The Quran commands the believers in this regard, "And say to the believing men that they should lower their gaze and guard their modesty. And say to the believing women that they should lower their gaze and guard their modesty" (24:30-31, al-Nur). Modesty towards God involves utter submission to His commands.

Hadith 18

لا يدخل النار أحد في قلبه مثقال حبة من خردل من إيمان، ولا يدخل الجنة أحد في قلبه مثقال حبة من خردل من كبر.

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)

This Hadith is about the conduct of individual Muslims. According to this Hadith faith and pride cannot co-exist as true faith means absolute submission before God. This submission in itself eliminates any degree or form of pride. Genuine faith teaches a believer that God alone is in control of everything and therefore, He alone should be adored in all times as is taught by Surah 1, "You alone we worship and Your aid we seek". Pride and arrogance, on the other hand, are the hallmarks of Iblis/Satan who disobeyed God and was permanently condemned. The Quran refers to this in these words, "...and they all (angels) bowed down (before Adam) except for Iblis; he refused and was haughty" (2:34, al-Baqarah)

(b)

Muslims should follow the Quranic teachings and examples of the Prophet in order to behave in a humble and dignified way. The Quran prescribes the ways of being humble towards God, promising a sure reward for such an attitude. "The believers must eventually win through. Those who humble themselves in their prayers" (23:1-2, al-Mu'minun). They should imitate the Prophet who never demonstrated any pride or contempt in his life. On the conquest of Makkah, he entered the city with his head bowed down before God reciting the Quran. They should remember that by showing arrogance they will only earn disrespect and hatred of the people around them. On the other hand, by observing humbleness and kindness, they can resist pride effectively.

Hadith 19

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

عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ

(a)

This Hadith is about the individual conduct of the Muslims. They are taught to consider this world a prison where they are not free to live a life of their choice. So, they cannot get attached to it just as a prisoner cannot develop a lasting association with the prison. God created charms in this world in order to test His obedient servants. Believers are trained by the Islamic teachings to understand this message of the Quran, "What is the life of this world but play and amusement? But best is the home in the Hereafter" (6:32, al-An'am). They strongly believe in the eternal joys of the Hereafter, whereas the non-believers are fully enticed by the temporary glow of this world and thus, deny the Hereafter.

(b)

Muslims can put this teaching into action by following the teachings of Islam. They will live a righteous living and will not be charmed by the worldly attractions as is instructed in this Hadith of the Prophet, "Live in this world as if you were a stranger or a wayfarer". Genuine believers will reject any bribery or an unlawful offer by thinking that God is always watchful and they will stand accountable before Him on the Day of Judgement. All struggle of the believers will thus be directed towards the ultimate reward in the Hereafter. They will withstand all sufferings and worries, and follow the divine guidance with a belief in this saying of the Prophet, "The world is a cultivating ground for the Hereafter".

Hadith20

إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى صُورِكُمْ وَلَا أَمْوَالِكُمْ، وَلَكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ وَأَعْمَالِكُمْ.

God does not look at your forms and your possessions, but he looks at your hearts and your deeds.

(a)

This Hadith is about the conduct of individual Muslims. It categorically declares the criterion by which God judges actions and conduct of the people. He does not consider whatever wealth or social status an individual possesses because all these are acquired only by His will. He, therefore, judges a person's conduct in the light of the intentions behind it because the Prophet clearly stated in another Hadith: "Actions are judged by intentions." This means a sincerity and genuineness of intention are the key factors behind any good deed a believer performs. If the intention is to please God and earn His approval, every good deed will be desirable and acceptable in the sight of God. Otherwise, the person will be rewarded in accordance with the intention for any good deeds.

(b)

Muslims should struggle to make an intention of earning the goodwill of God before doing any noble deed. This means they should not try to get acknowledged by the people around them. Instead, they should remember this Quranic injunction, "Say: Truly my prayer, and my service of sacrifice, my life and my death, are all for God, the Cherisher of the Worlds" (6:162, Al-An'am). This implies that there should be no element of showing off while performing any act of philanthropy. The Prophet was told about a Muslim who had migrated to Madinah with the intention of marrying a migrant woman. The Prophet replied that he would not receive the reward of migration because of his intention or desire of marrying that particular woman.

Question 2

- (a) Describe the methods employed by the compilers of the major books of Hadith to ensure the Hadiths they collected were authentic. (10)
- (b) Why is it important for Muslims to have collections of authentic Hadiths? (4)

Suggested Answer:

- (a) The most important period of Hadith collection was during the third century of the Hijra calendar, during the time of Imam Ahmed bin Hanbal (died 241/ 855 A.D). The six major collectors of Hadith (the Muhaddithun) utilised methods to check the authenticity of each Hadith before incorporating the same in their final compilations. These collectors were Imam Bukhari, Imam Muslim and others.

These scholarly people checked the main body/text (Matn) and the chain of transmitters of each and every Hadith in a highly meticulous way. As a result of their laborious efforts, they were able to select only the genuine (Sahih) Ahadith in their compilations. The text (Matn) of each Hadith was required to be in accordance with the teachings of the Quran and Sunnah; in the Arabic language of the age of the Prophet ﷺ; in a simple and easily comprehensible expression and in no way, against the status and dignity of the Prophet ﷺ. It should also not be in clash with other Ahadith already accepted as authentic. It should not contradict the normal experience of the people or the normally operative laws of Nature. Matn should not contain details, in a precise way, about any incident(s) that took place after the Prophet ﷺ's demise, nor should it mention praise of some particular individual, place or community (tribe), except for the Ahadith mentioning the Prophet ﷺ's fondness for the closest relatives and companions. Finally, the Matn should not describe unusual rewards for ordinary deeds. The Hadith that fulfilled all these criteria of the Matn, was accepted as the genuine/ Sahih Hadith.

Similarly, the Chain of narrators (Sanad/Isnad) was checked thoroughly. 'Sanad' literally means 'authority or support' because each Hadith had been transmitted from one to the next generation on the authority of transmitters. This chain could be short with 2 or 3 narrators or could comprise as many as 6 or more transmitters. The chain begins with a companion who heard the Prophet ﷺ directly saying or instructing or doing something. The companion then reported it to his disciple who in turn narrated the same to the next in the chain and this way, a whole chain of transmitters was evolved that ended on the last narrator, for example, Imam Bukhari etc. The great authority on Islamic law, Imam al-Shafai'i laid down rules to check the chain of transmitters. The chain of each Hadith should be totally and perfectly uninterrupted. Each narrator in the chain (except the companion) should be in possession of firm faith and excellent memory and enjoy the repute of an established scholar known to a huge majority of the people of his time. So much so, that he should not have told a lie even as a matter of joke and should not have spoken against the other contemporary or earlier scholarly figures. In this regard, several stories have been related to the utmost care and caution observed by Imam Bukhari in particular and other collectors in general. Each narrator was required to have reported the text in its complete originality, keeping in mind the significance of doing so. For all this, each was required to have perfect command on Arabic language, the Quranic and Hadith studies.

As a result of application of such strict principles and methodology, the six major collectors were able to include genuine/Sahih Ahadith only, in their Hadith books. For example, Bukhari initially started with 600,000 Ahadith but finally, included only 7397 of them in his Sahih Book. About half of these were the repeated Ahadith and so, the total of different Ahadith comes to a total of 2762 traditions.

(b) Hadith of the Prophet ﷺ is the tool to interpret and expand the teachings contained in the Quran. While checking the authenticity of each Hadith, the major collectors made sure that the Hadith, in no way, should be in clash with the Quran. This is why it is very important that the Quranic teachings should be conveyed to the Muslims through those Ahadith only that are perfectly genuine because, otherwise, the Muslims might get confused about Islamic teachings. Moreover, Hadith and the Quran are together called the primary sources of legal thinking. In case, the unauthentic Hadith was relied on, together with the Quran, the legal experts might have faced serious difficulties in working out details of Islamic law. If at all any laws had been made by linking the weak or unauthentic Hadith with the Quranic injunctions, the community in general would have found it extremely difficult to follow the laws thus made. The Quran, in this regard lays down a clear injunction about the intimate relationship between the Quran and the Sahih/reliable Hadith:

"So believe in God and His Messenger, the unlettered Prophet ﷺ, who believes in God and His words; follow him so that you may be guided" (7:158, al-A'raf).

Question 2

- (a) Describe how the Hadiths are used in establishing law in Islam. (10)
- (b) 'My community will never agree upon an error'. In your opinion why is this Hadith important for the practice of consensus (ijma)? (4)

Suggested Answer:

(a) Hadiths (Ahadith) of the Prophet ﷺ constitute basis of Islamic legal thinking, together with the Quran. Both Quran and Hadith collectively are called the primary or main sources of legal thinking. The Quran, therefore, mentions the two sources together at many places. For example:

'O you who believe! Obey God and obey the Messenger' (4:59, al-Nisa).

Here, 'obeying God' means following the Quranic guidance, whereas 'obeying the Messenger' implies following the Sunnah or Hadith of the Prophet ﷺ.

Hadiths primarily elaborate and explain the Quranic teachings. In some cases, they supplement the injunctions contained in the Quran. There are many examples that can be cited in this regard. The Quran repeatedly commands to pay Zakat by saying:

'And establish regular prayer and pay the charity tax (Zakat)' (2:43).

Another verse of the Quran (9:60, al-Tawba) enlists all the eight categories of those entitled to receive Zakat:

'Alms are for the poor and the needy.....and for the wayfarer'.

It, however, does not provide the details about the limit of one's possessions or assets on which they are required to pay Zakat. Also, there are no details about the rate (Nisab) or percentage of earnings / assets at which it should

be paid. Hadiths of the Prophet ﷺ provide all these details. For example, this Hadith:

'Abu sa'id Khudri narrated that the Messenger of God said: 'No charity tax is due on property amounting to less than five Uqiya and no charity tax is due on fewer than five camels, and there is no charity tax on fewer than five Wasq (Sahih al-Bukhari, Book 24, The Book of Zakat)'. Thus, details of Nisab were worked out.

Regarding the practice of usury / riba, the Quran forbids it at different places and warns, in a strict tone, those who charge usury on the loan:

'But God has permitted trade and forbidden usury.....God will deprive usury of all blessing' (2:275 - 276, al-Baqarah).

These and other verses do not provide exact definition and modes of usury / interest. The Prophet's ﷺ Hadiths illustrate these commands in detail:

'We asked God's Messenger about money exchange. He replied: 'If it is from hand to hand, there is no harm in it; otherwise, it is not permissible'

Another Hadith says: *'The bartering of gold for gold is usury, except if it is from hand to hand and equal in amount.'*

These Hadiths refers to a primitive mode of usury when wicked traders used to exchange goods at an inflated price so that their trade partners incurred deficit.

Hadiths of the Prophet ﷺ have been employed by legal experts to support the secondary sources of Islamic law: Ijma (consensus) and Qiyas or analogical deduction.

The Prophet ﷺ told his followers to work together to resolve any conflict. Accordingly, his successors resolved various issues by Ijma' (consensus).

For example, compilation of the Quran during Hazrat Abu Bakr's caliphate was a decision reached by Ijma' of the companions.

Similarly, election of Hazrat Abu Bakr to be the first caliph by the Prophet's ﷺ companions was an example of Qiyas. They thought that Hazrat Abu

Bakr could be appointed as caliph to lead the Muslim community. This was done on the basis of Qiyas by finding eligibility of Hazrat Abu Bakr to lead the Muslims.

(b) Ijma (consensus) is one of the two secondary sources of legal thinking in Islam. Ijma is approved by both Quran and Hadith. This Hadith indicates the Prophet's ﷺ approval for exercising Ijma in working out details of Is-

lamic law. The Prophet ﷺ means to say that Muslims will surely be benefited by exercising Ijma as they would not reach a wrong decision. Collective intellect of Muslim scholars reduces the chances of making a mistake or reaching a wrong decision. Therefore, a united effort is likely to enjoy the blessing and support of God. Moreover, if members of a community make collective efforts for finding a solution to any problem, they will ensure an equilibrium or balance. The Quran endorses this by saying,

"And thus have We made you a community justly balanced". (2:143, al-Baqara)
Though there are a number of meanings of "a community justly balanced", its relevance to Ijma' lies in the fact that Quran refers to an upright community that ensures respect of views and opinions of all its members.

The Prophet ﷺ, through this Hadith, also conveyed a subtle message of a continued unity among Muslims so that they do not fall victim to conflicting opinions regarding new challenges and issues. The Prophet ﷺ had fully trained his followers by explaining to them Quran and demonstrating his Sunnah so that they could carry out Ijma after his departure from this world, without any confusion or mistake.

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Question 2

- (a) Give an account of how the Prophet's Hadiths have been a source of guidance to Muslims in putting their faith into practice. [10]
- (b) Why do the Prophet's Hadiths link belief and action so closely? [4]

Suggested Answer:

(a) Hadith of the Prophet ﷺ constitutes the basis of thought and action in Islam and both Quran and Hadith are collectively called the Primary sources of Islamic legal thinking. The Prophet's ﷺ Hadiths provide us the detailed interpretation of the Quran and, therefore, guide Muslims in all walks of life. The Quran instructs the believers to follow the Messenger ﷺ in addition to following God Almighty:

"O you who believe! Obey God and obey the Messenger (ﷺ) and do not turn away from him when you hear him" (al-Anfal, 8:40).

In this verse the Quran lays emphasis on following the guidance of God's Messenger ﷺ. As a hard and fast rule the Hadith can never go into conflict with the Quran. Instead, it explains and supplements the teachings of Quran. This way Hadiths are a very important source of Tafseer (commentary of Quran). The Prophet ﷺ, in his Farewell Sermon had declared that he was leaving behind the legacy of the Quran and his Sunnah.

Hadiths provide complete guidance for the acts of worship like, regular prayer, fasting, charity and pilgrimage to Makka. The Quran says:

"And establish regular prayer and pay the charity tax." (2:143, al-Baqarah)

Hadiths of the Prophet ﷺ give explanation of various components of regular prayer, such as number of Rak'at, postures and timing. The Prophet ﷺ demonstrated all these and gave instructions such as,

"There is no prayer for the one who does not recite the opening chapter (al-Fateha) of the Book."

Quran commands payment of charity but does not give details of Nisab (the amount of wealth on which Zakat becomes obligatory). In this regard a Hadith says,

"No charity tax is due on property amounting to less than five Uqiya (measure of weight), and no charity tax is due on fewer than five camels, and there is no charity tax on fewer than five Wasq (measure of weight for dates etc)."

Hadiths of the Prophet ﷺ also elaborate details of crime and punishment.

Quran prescribes the punishment of theft as:

"As for the thief, male or female, cut off his or her hand." (5:38, al-Maidah)

This Quranic command does not specify the limit (Hadd) of the amount stolen by a thief on which this punishment is prescribed. Hadiths provide the details of Hadd (maximum punishment of cutting off hand) and Tazir (milder punishment).

Hazrat Ayesha رضي الله عنها reported that the Prophet ﷺ said,

"The hand of a thief should be cut off for stealing a quarter of a Dinar."

Hazrat Abdullah bin Umar رضي الله عنه reported that the Prophet ﷺ ordered cutting off the hand of a thief for stealing a shield that was worth three Dirhams.

The Quran deals with the laws of inheritance but not in detail. For instance, it says:

"From what is left by parents and those nearest related, there is share for women whether the property be small or large, a determinate share. But if at the time of division other relatives, or orphans, or poor are present, feed them out of the property." (4:7-8, al-Nisa)

The Prophet ﷺ elaborated this Quranic injunction by saying,

"Give the share of the inheritance to those who are entitled to receive it as prescribed in the Quran. Then whatever remains, should be given to the closest male relative of the deceased."

This is how Prophet's ﷺ Hadiths provide guidance to Muslims.

(b) Hadith of the Prophet ﷺ is a strong link between belief and action because it is usually a detailed interpretation of Islamic teachings. Quranic verses repeatedly refer to the two basic components of Islamic teachings — belief and action. Many verses state,

"Those who believed and those who did good deeds".

Therefore, Hadiths of the Prophet ﷺ stress on this link even more frequently and powerfully. The Prophet's ﷺ conduct was a blend of genuine belief and its demonstration in action. He emphasized this in his famous Hadith,

"Actions are judged by intentions (beliefs)",

The Prophet ﷺ in this Hadith instructed Believers to prove their faith by putting it into action. This is also important because a lack of such a link will lead to hypocrisy that is contrary to the teachings of Islam. Life of the Prophet ﷺ is the most evident link between faith and action because his conduct has to be a living legacy for the Muslim Ummah/community.

Question 2

- (a) Outline the main teachings of the Hadiths you have studied, from the passages set for special study, about the responsibilities of individual Muslims. [10]
- (b) Explain by giving an example how a Hadith has been used together with the Qur'an in working out an Islamic law. [4]

Suggested Answer:

(a) Hadith of the Prophet ﷺ is the beacon of guidance for both individual conduct and matters concerning life in community. The Prophet ﷺ instructed, through his Ahadith, his followers about the responsibilities of individual Muslims.

Regarding fundamentals of Islam, this Hadith sums up the secret of earning God's blessing:

"A man asked the Messenger of God, '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.'"

This Hadith instructs Muslims to know, respect and follow the Divine laws with sincere faith. Regular prayer and fasting are the two foundational pillars of Islam and observance of these trains an individual to obey Divine principles in other walks of life as well.

The Prophet ﷺ established a link between faith and various components of human conduct in many of his Ahadith. He, for example, linked true faith with good attitude towards fellow Muslims by saying:

"None of you is a believer until he wants for his brother what he wants for himself."

This Hadith is aimed at inculcating respect, love, sympathy and sacrifice for others. He conveyed a similar message by saying,

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

This Hadith teaches Muslims to be kind towards others and to pardon their shortcomings because God loves mercy. By showing mercy towards others we will be eligible to receive His mercy.

The Prophet ﷺ, through his treasure of Ahadith, reminded Muslims their duties towards others and also told about the reward for those who fulfill these duties. He said,

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

This Hadith asks Muslims to take care of those in need just as they show concern for their duties towards God by regular prayer and fasting. The Prophet

ﷺ has equated the rewards for fulfilling the "Huquq-al-'ibad (rights of the fellow people) with that for observing the "Huquq-Allah" (rights of God). A Muslim is required to support and take care of all the unsupported and needy people. His action in that regard will be taken as Jihad or struggle in the way of God.

The Prophet ﷺ further highlighted the importance of being considerate towards others by saying:

"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.

The Prophet ﷺ also taught about showing kindness in financial matters. Monetary transactions are a means of testing a person's behaviour. The Prophet ﷺ prayed for a person who shows honesty and leniency in trade and in demanding the return of a loan, by this Hadith:

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

Observance of these principles of trade promotes compassion for each other that, in turn, is a means of strengthening ties among the believers.

If a Muslim sincerely tries to follow the teachings of these sayings of the Prophet ﷺ, he can hope of winning God's support and causing comfort for the fellow beings.

- (b) The Quran and Hadith / Sunnah are collectively called the primary sources of Islamic legal thinking. Due to this intimate relationship between the two, the Quran commands the believers to follow both:

"He who obeys the Messenger, obeys God" (4:80, al-Nisa)

Usually, the Quranic teachings are concise and do not provide details. In such cases, Hadiths provide complete guidance. For example, the Quran frequently commands Muslims to pay Zakat (charity tax):

"And be steadfast in prayer, give the charity tax" (2:43, al-Baqarah).

Despite such repetition, the Quran does not mention the rate at which charity tax is to be paid and how often it should be given. When the Companions

asked the Prophet ﷺ, he elaborated details of rate of the charity tax on various assets. For example, he said,

"No charity tax is due on property amounting to less than five Uqiya (Unit of measuring weight), and no charity tax is due on fewer than five camels, and there is no charity tax on fewer than five Wasq (measure of weight)"

Accordingly, Muslims give one goat/sheep as charity on every five camels and similarly calculations were made on greater number of camels, goats, sheep, etc. Same way, the rate of 2.5% of the possession of $7\frac{1}{2}$ tolas of gold was determined.

Question 2

- (a) From the set Hadiths outline the Prophet's teachings about the conduct of the individual in the community. [10]
- (b) How does following the example of the Prophet in one's behaviour towards others affect the community? [4]

Suggested Answer:

(a) Ahadith/Ahadiths of the Holy Prophet ﷺ are a valuable source of guidance regarding the conduct and responsibilities of individual Muslims living in the community. Individual conduct is not only important for the individuals themselves but it also has a bearing on the whole community. The Prophet ﷺ instructed his followers to establish their relation with the fundamental source of guidance, the Holy Quran so that it could continuously keep them on the right path. He, therefore, equated this relation with tethered camels and their owner.

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

Regular reading of the Quran benefits both the reader and those around him.

The Prophet ﷺ reminded his followers of observing various pillars of Islam and the impact of such observances on a believer's social conduct. He summed up this important relationship in this Hadith:

"A man asked the Messenger ﷺ of God, "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".

Through this saying the Prophet ﷺ highlighted the beneficial effects of regular prayer and fasting on an individual's behavior towards Halal and Haram things. One who abstains from lawful acts during a state of fasting will surely abhor all forbidden acts in daily living. Preferring lawful things/earnings over the forbidden ones is a distinctive mark of Islamic teachings.

Therefore, the Prophet ﷺ admired those believers who work for themselves and do not try to find undesirable alternatives for their own benefits.

He declared: *"No one eats better food than that which he eats out of the work of his hand."*

This implies that any occupation, profession or means of earning that involves hardwork is honoured by God regardless of the nature of hardwork. The

Prophet ﷺ, in another Hadith, appreciated dignity of labour by saying,

"One who works for himself is a friend of God."

The Prophet ﷺ repeatedly stressed on the need of taking care of the poor, widows and other unsupported people living in a Muslim community. He promised huge rewards for those who are kind and caring to such needy fellows. He said,

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

By this Hadith he ensured that the reward of helping the dependent people is no less than that for regular prayer and fasting. In another Hadith he guaranteed entry into Paradise of those who patronize and support the orphan:

"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. By such gestures, the Prophet ﷺ showed his special love for the generous and philanthropic believers.

The Quran gave the noble title of, "Mercy for all" to the Prophet ﷺ in 21:107 (Surah al-Anbiya). The Prophet ﷺ, therefore, urged his followers several times for showing mercy and compassion to fellow Muslims. He prayed for those who demonstrated mercy and lenience in daily transactions by saying: "May God show mercy to a man who is kindly when he sells, when he buys and when he demands his money back."

A community dominated by such kind-hearted members is bound to flourish because of mutual love and care. Love negates jealousy and selfishness and encourages sacrifice. For this reason, the Prophet ﷺ warned his followers of showing cruelty and callousness by saying, "God will not show mercy to him who does not show mercy to others." If all individuals of a Muslim community sincerely follow these guidelines of the Prophet ﷺ they will contribute towards the development of a healthy and flourishing society.

(b) Teachings and examples of the Prophet ﷺ are an eternal beacon of guidance for Muslims because the Quran draws the attention of Muslims towards this by saying: "You indeed in the Messenger of God have a beautiful pattern of conduct." (33:21, al-Ahzab).

By putting these teachings into action, Muslims can develop spirit of sacrifice that in itself is a big achievement because this spirit drives people to put interests of others before their own desires and wants. By supporting the unsupported, poverty and beggary will be eliminated and that will ensure a healthy community with a remarkably low crime rate because if the needs of the needy are fulfilled, he is least tempted towards antisocial tendencies.

Another benefit of following the examples of the Prophet ﷺ is promotion of fraternal bonds and a strong sense of sharing the same community. The Prophet ﷺ reiterated this important point by saying,

"O you servants of God! Be brothers."

By strengthening fraternal ties, Muslims will be ready to share joys and sorrows and be quick in helping those in need, for example, in case of a natural calamity. They will act as a united body regardless of individual variations in socioeconomic background.

Eventually, they may develop an exemplary society before the whole world, a community based on mutual love, care for all, tolerance and feelings of sacrifice.

Question 2

- (a) Outline the main teachings of the Hadiths you have studied about the importance of Muslim communal life. (10)
- (b) Explain the main differences between *musnad* and *musannaf* Hadiths. (4)

Suggested Answer:

- (a) The Ahadith of the Holy Prophet ﷺ guide Muslims for individual as well as communal conduct and matters of the Muslims. Islam declares the entire Muslim community a single body or family where each and every member is ready to share joys as well as sorrows in the light of this Hadith:
- "The believers are like a single man; if his eye is affected, he is affected; and if his head is affected, he is all affected."*

This is the most fundamental and important aspect of the Muslim community and has been the subject matter of several Ahadith of the Holy Prophet ﷺ. For example, the Holy Prophet ﷺ, in another Hadith, has linked true faith with the care and consideration observed by a true believer towards his neighbour:

"He is not a true believer who eats to his fill but his neighbour sleeps hungry."

Importance of being kind and polite towards fellow beings has been highlighted in a number of the sayings of the Holy Prophet ﷺ, and he himself demonstrated it on a number of occasions. In fact, he was an emblem of mercy, forgiveness and compassion and taught the same to his followers. He declared in this regard:

"Every kind word is a charity and removing a harmful thing from the road is a charity."

Similarly, the Messenger of God always wished to create and develop a society where every member would emerge as a strong support for those in need. Through his teachings, instructions and actions he emphasized the importance of taking care of the less privileged people, like the orphan, widows and the poor. He remembered God's special favour on him all through his childhood. The favour is mentioned in the Quran as:

"Did He not find you an orphan and give you shelter and care?" (al-Duha).

He, therefore, always encouraged an attitude of kindness towards such people and hinted towards the importance of this by saying:

"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."

The Holy Prophet ﷺ was mindful of other important aspects of the communal conduct. He was aware of the human weakness of falling victim to the devices and strategies of Satan whose mission is to entice humans towards disobedience of Divine commands and to commit sins and spread evils and indecency. So, he alerted his followers to be ready to take timely and appropriate action in that regard. He drew the attention of his followers by this Hadith:

"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."

He also warned about the possibility of an unjust and impious ruler ruling the Muslim community and, in that case, he elaborated the importance of raising a voice of protest against such a ruler. He said:

"The most excellent Jihad is uttering the truth in the presence of an unjust ruler."

Finally, the Holy Prophet ﷺ trained the Muslim community about a fair treatment of the non-Muslims living in a Muslim community. In this regard, many instances are quoted in the Hadith books. For example, the following incident provides sufficient guidance:

"A burial bier passed by us (the companions) and the Holy Prophet ﷺ stood up for it, and we stood up. Then we said, 'O Messenger of God! It is the bier of a Jew'. He said, 'when you see a bier, stand up'".

Thus, it can be seen that the Hadith of the Prophet ﷺ provides complete guidance regarding the communal conduct of Muslims.

- (b) A 'musnad' type of Hadith collection includes all the traditions (Ahadith) narrated by the first transmitter (Sanad/Isnad or authority to report). The narrated traditions contain a mix of various themes not arranged according to the theme. For example, all the traditions reported on the authority of Abu Huraira or Ayesha or Abdullah bin Abbas are listed together under the respective name. Musnad-i-Ahmed of Imam Ahmed bin Hanbal is an example of this type. Such a collection is helpful in studying the life and work of a particular narrator. A 'musannaf' type of Hadith collection is a Hadith book in which traditions (Ahadith) are arranged according to the theme. The word 'musannaf' literally means 'a compilation with divided up Ahadith'. All traditions reported by various narrators on a particular theme are put together in one chapter. For example, chapters on financial matters, purity, family laws etc. Each of the traditions also mention the Isnad (narrator's name). al-Muwatta of Imam Malik is one of the earliest collections of this type. Later, the Sahih works of Imam Bukhari and Imam Muslim were also compiled in the same way, such a collection is quite helpful in legal thinking. al-Muwatta also contains a number of legal rulings of the community of Madina.

Question 2

- (a) According to the teachings of the set Hadiths you have studied, outline the ways in which Muslims should treat one another. (10)
- (b) What are the advantages of having different categories of Hadiths? (4)

Suggested Answer:

(a) Hadiths/Ahadith of the Holy Prophet ﷺ provide detailed guidance to Muslims about both individual conduct and life in community. Many of the 20 Hadiths set for special study, instruct Muslims about their duties towards fellow members of the community. The Prophet ﷺ taught his followers to develop a deep sense of belonging to a family so that they could be caring and considerate towards their brothers-in-faith. In this regard he 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 Hadith teaches Muslims about community relations and how they should feel or act towards other members of their community. Eye and head are the most important parts of human body because if they are afflicted the whole body feels the adverse effects. Similarly, if Muslims stop caring for their brothers, the entire Muslim community will start losing strength.

The Prophet ﷺ stressed on the need of establishing a strong link between three major dimensions of Islam — beliefs, worship rituals and social behaviour. He combined these three components in many of his sayings. For example, he said:

"Religion is sincerity.....to God, His Book, His Messenger, the leaders of the Muslims and to their common people".

This Hadith asks for comprehending the teachings of the Quran and Sunnah, observing the five pillars of Islam (worship rituals) as well as being sensitive to the needs and rights of others in the community. They include, one's own relatives, neighbours, the poor and the orphan living in a Muslim state. For the same purpose of strengthening communal ties among Muslims, the

Prophet ﷺ equated kindness towards others with acts of charity:

"Every person's every joint must perform an act of charity every day the sun comes up: to act justly between two people is 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".

The Hadith repeatedly mentions charity which is aimed at helping "financially" those in need, and this involves spirit of sacrifice. The Prophet ﷺ, therefore, expanded the meaning of charity by including in it all acts that involve the noble spirit of helping others in a variety of ways.

In some other Hadiths, the Prophet ﷺ admired the noble deeds of helping the weak in somewhat different expressions. He said:

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

Here the Prophet ﷺ has equated rewards of extending help to the needy and the vulnerable with those of Jihad and pillars of Islam. Similarly, in another Hadith, He stated:

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

These Hadiths convey the message that worship is not restricted to confidential contact with God, but it has much wider meaning and definition. Taking care of the orphan, the widow and those who are dependent on well-off Muslims is also a source of earning God's pleasure and favour. To get the honour of being in the close company of the Prophet ﷺ in Paradise is no ordinary achievement, but this can be done by such ordinary deeds as helping an orphan child.

The Prophet ﷺ also guided Muslims in matters related to finance and trade as well as in good social conduct. He highlighted the importance of observing honesty by saying:

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

Here, Muslims have been told to be kind and honest in trade transactions and show lenience to an indebted person who finds it difficult to repay the

loan. In another saying, the Prophet ﷺ linked genuineness of faith with showing concern for others:

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

This means sincerity of faith is closely associated with a person's readiness and keenness in taking care for others.

- (b) The six major collectors of Hadith did a great job for Muslims in general, and legal experts in particular, by classifying Hadiths into various categories. These categories are based on the degree of genuineness of each and every Hadith. A totally genuine and acceptable Hadith is called Sahih as no defect was detected in its Matn (text) or Isnad (chain of reporters). Less reliable

types are Hasan (with a minor defect in Matn or Isnad) and Da'eef or weak Hadith, that has some serious defect in the memory or conduct of one of the reporters or in its Matn. Finally, a fake (Maudu') Hadith is not acceptable for

legal thinking since it ascribes false things with the Prophet ﷺ. This classification is helpful in a better understanding of true teachings of Islam. Sahih Hadiths are the most preferred ones for making laws because they

present true and original teachings of Islam and the Holy Prophet ﷺ. A weak or fabricated Hadith, on the other hand, may convey false teachings of

Islam to the readers. The Prophet ﷺ had sensed the danger of fabricated Hadiths, and so, he categorically declared:

"Whoever ascribed anything false to me, will find his place in the fire of Hell" (Book of the Faith, Sahih Bukhari).

An example of the possible dangers of a Maudu' Hadith may be judged from a Hadith altered by Muhammad bin Sa'id Shami (who was later executed for this crime):

"I am the seal of prophets, and there will be no prophet after me 'except as God desires."

He added "except as God desires" because he was an imposter.

Classification of Hadith types reflects the care and sincerity of the major collectors who had spent all energies for this noble task.

Hadith in Relation with the Secondary Sources: Ijma' and Qiyas

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

Hadith/Sunnah in relation with Ijma':

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

Both primary sources approve the use of Ijma'. The Prophet used to seek opinion of his companions for all important matters, like early settlements in Madinah and the battles. This shows he encouraged collective efforts for which he guaranteed support of God by saying, "Hand of God is on the community." He further ensured success of working together in this Hadith, "My community will never unite in error." He instructed his followers to work out details of Islamic laws when he said, "Gather together the righteous from among my community and decide the matter by their council and do not decide it by any man's opinion."

There are many examples that illustrate the relation between Hadith and Ijma'.

On reaching Madinah, the Prophet accepted the idea of Azan that was proposed by Hazrat Umar and Hazrat Abdullah bin Zayd. Accordingly, one Azan was delivered for daily prayers including the Friday prayer. During the caliphate of Hazrat Uthman, it was reported that many Muslims had started missing the Friday prayer as they could not hear the Azan in the hustle and bustle of markets in Madinah. He consulted his advisors and accepted the idea of one additional Azan (the first Azan that is delivered now a days). This way the issue was resolved. Similarly, on the death of the Prophet, all companions agreed on the need of choosing a successor/Caliph to the Prophet, and eventually a majority of them accepted Hazrat Abu Bakr as the first Caliph.

During the caliphate of Hazrat Abu Bakr, hundreds of Huffaz/memorizers of Quran were killed. On the advice of Hazrat Umar, the Caliph and all Muslims reached a consensus that Quran should be compiled.

According to the 1973 constitution of Pakistan, the Qadianis/Mirzais/Ahmedis (followers of Mirza Ghulam Ahmed of Qadian in the Indian Punjab) were declared non-Muslims by all the Sunni and Shi'a scholars because of their contradictory views about the finality of prophethood of the Holy Prophet. This an Ijma' of the Pakistani Muslim jurists.

Question 2

(a) Outline the roles of the following in formulating Islamic law:

- (i) The Prophet's Hadiths
- (ii) Consensus (ijma')

(10)

(b) Some Muslim scholars have questioned the use of analogy (qiyas) in Islamic law. Why do you think they have done so?

(4)

Suggested Answer:

(a) (i) Quran and Hadith constitute the Asl (foundation) of legislation in Islam. Therefore Quran frequently commands Muslims to follow both the primary sources when it says,

"And obey God and obey the Messenger ﷺ." (4:59, al-Nisa).

Quran further declares that following the Hadiths of the Prophet ﷺ is linked with following the Divine commands as can be seen in this verse,

"Whoever obeys the Messenger ﷺ indeed obeys God." (4:80, al-Nisa).

The Prophet ﷺ himself highlighted the importance of the two sources of legal thinking on several occasions. For example he said,

"I leave with you two things. If you hold fast by them both, you will never be misguided: the Book of God and Sunnah of the Prophet ﷺ."

(al-Mawatta).

Hadiths of the Prophet ﷺ as a rule can't go into clash with the Quran. Instead they elaborate and supplement Quranic teachings because Quran does not provide details of all matters and problems.

In a Muslim state moral code of conduct carries immense importance. Therefore, Quran condemns illegal physical relationship between men and women, and prescribes a harsh punishment for this:

"The woman and the man guilty of fornication, flog each of them with a hundred stripes." (24:2, al-Nur).

However, there is no mention of the punishment of adultery (illicit relation between married men and women who are not married to each other, though the Arabic term for both fornication and adultery is 'Zina').

The Prophet ﷺ prescribed the punishment of Rajam/Rajm or stoning till death.

According to a Hadith, the Prophet ﷺ ordered Rajam / stoning to death to a Jew and a Jewess who had confessed adultery before him. Abdullah bin Salam quoted the punishment from the Tawrah and the same punishment became applicable to Muslims. Similarly, the Prophet ﷺ prescribed death sentence for the heinous crime of rape.

Quran condemns drinking wine by calling it

"Satan's handiwork" in 5:90 (al-Maidah):

"O you who believe! Verily intoxicants, gambling are all an abomination of Satan's handiwork; therefore shun them."

However, no punishment is mentioned in Quran for drinking. Hazrat Anas

ؓ reported, "The Prophet ﷺ lashed a drunkard with a stick and shoes, and Hazrat Abu Bakr ؓ gave a drunkard 40 lashes". (Bukhari and Muslim)

Quran deals with the laws of inheritance in good detail but does not mention many related issues. For example, there is no mention of the

property left even after full distribution among all inheritors. The Prophet ﷺ said,

"Give the share of the inheritance to those who are entitled to receive it as prescribed in the Quran. Then whatever remains, should be given to the closest male relation of the deceased." According to Quran a will should be written by a Believer but does not mention about the time before death when it should be written:

"It is prescribed that when death approaches any of you and if he leaves behind any goods he should make a bequest." (2:180, al-Baqarah)

A Hadith makes it more elaborate by saying,

"It is not permissible for any Muslim who has something to will to stay for two nights without having his last will and testament written and kept ready with him".

- (ii) Ijma refers to the consensus of Muslim legal experts or Muslims in general about an issue that has not been dealt with by Quran and Sunnah. The Prophet ﷺ approved its use by saying,

"Hand of God is on the community." and "My community will never unite in error."

In these sayings he guaranteed success of collective working of Muslims. The Companions and Muslims of later generations continued to follow his teachings by Ijma. For example, the Prophet ﷺ had introduced one Azan for all daily prayers and this tradition was continued by the first two caliphs. During Hazrat Uthman's رضي الله عنه caliphate, it was reported to him that many Muslims had started missing the Friday prayer due to the hustle and bustle of the markets in Madina. The Caliph sought opinion from his advisors and all agreed on an additional Azan on Fridays only so that it acted as the first reminder. The 2nd Azan is delivered after an interval of 20-40 minutes now in all the mosques.

The Prophet ﷺ had not directly mentioned his successor. On his demise, all Companions agreed that they needed a successor to the Prophet ﷺ and then a great majority accepted Hazrat Abu Bakr رضي الله عنه as the first Caliph. During Hazrat Umar's رضي الله عنه Caliphate all Companions reached a consensus to offer 20 Rak'at of Tarawih prayer during Ramadan. This tradition is continued till today in the light of this Hadith:

"Hold fast to my Sunnah and Sunnah (tradition) of the Rightly Guided Caliphs".

- (b) Qiyas is not acknowledged by some sects of Islam. For many, it is complex in working and involves too much individual opinion. Finding the 'Illah (similarity between Asl and Far) may vary from individual to individual and thus may lead to conflicting results and confusion. Since it is usually exercised by a single expert, there is more support in favour of Ijma where collective wisdom avoids any conflicts. Some Muslims believe that the Quran and Sunnah are sufficient for any legislation regarding any new challenges. Therefore, all new problems should be solved strictly in the light of Quran and Sunnah. They base their argument on this Quranic injunction:

"It is not fitting for a Believer, man or woman, when a matter has been decided by God and His Messenger ﷺ to have their opinion about their decision."

(33:36, al-Ahzab)

This verse discourages putting individual wisdom in comparison with God's wisdom. Then the Shia legal experts prefer the principle of 'Aql' (reasoning) and Ijtihad that is much simpler in working out details of Islamic laws. A Shia scholar may resolve a new problem by referring to Quran and Sunnah as well as the teachings of the Imams who remain an eternal source of guidance for Shia Muslims.

Hadith/Sunnah in relation with Qiyas:

Hadith and Qiyas

Qiyas is the fourth source of legal thinking. It is employed when all other sources are silent about finding a solution to a new challenging issue. Its literal meaning is, measuring by comparing with some set standard or deduction by analogy or comparison. In Islamic Shariah, it refers to the ability of an individual legal expert to reach a decision by comparing a new situation (Far') with the principles contained in the Quran and Sunnah [Asl]. Its use has been approved by the Quran and Sunnah.

We can find many events from the life of the Prophet in support of Qiyas. Hazrat Ali was the scribe of the Treaty of Hudaibiya. The treaty stated the name of the Prophet as "Muhammad the Messenger of God". The pagan chief from Makkah asked to replace the wording "Messenger of God" with "son of Abdullah" Prophet's family name. When the Prophet asked Hazrat Ali to do so, he respectfully refused by saying that he did not have the courage to erase the wording "Messenger of God". The Prophet did not object to Hazrat Ali's refusal as he had identified the nobility and wisdom of his refusal. Thus, by way of Hazrat Ali, the Prophet allowed his followers to exercise their opinions in such cases.

Similarly, the Prophet appointed Hazrat Mua'dh bin Jabal as Governor of Yemen. Before dispatching him, the Prophet asked him how he would settle disputes and deal with other issues while he was hundreds of miles away from Madinah. When Hazrat Mua'dh replied that he would seek guidance from the Holy Quran and Sunnah, the Prophet asked him what he would do in case both primary sources were silent. Hazrat Mua'dh answered, "Then I will exert myself to form my own judgment." The Prophet was greatly pleased on this and prayed for his success. According to another Hadith, the Prophet instructed Hazrat Abu Musa Ash'ari, "Judge upon the Book of God, if you do not find in it what you need, upon the Sunnah of the Prophet, and if you do not find in that too, then use your personal opinion."

Many examples are found to show the relationship between Hadith and Qiyas for legislation by a Muslim jurist. The Prophet had prescribed the punishment of forty lashes for the crime of drinking/Asl. Hazrat Umar sought Hazrat Ali's opinion in this regard in view of growing cases of drinking/Far'. Hazrat Ali said, "We think that you flog him eighty times because when he drinks, he becomes intoxicated, and in that state he talks confusedly, and when he talks confusedly, he lies." Hazrat Ali had based his suggestion by finding the 'Illah of committing slander (falsely accusing of an innocent woman of adultery) by a drunken person, and for that the Quranic punishment is eighty lashes. Another example is that the Prophet demonstrated complete method of Wudu in which all washing acts need to be thorough and complete. Once the Prophet noticed some particles of dried flour on the nails of Hazrat Ayesha after she had performed Wudu. The Prophet reminded her to perform Wudu again after removing the dried flour from her nails. In the light of this Asl, the Far' of nail-polishes will be resolved by removing nail-polish before doing Wudu.

Hazrat Abu Bakr's election is an example of both Ijma' and Qiyas. The Prophet had appointed him as leader of daily prayer during the last days of his life. This is Asl. The death of the Prophet and the question of his successorship were Far'. Majority of companions found the 'Illah of Hazrat Abu Bakr's eligibility to lead the Muslim community, in the mosque or in general, and thus he was elected as the first caliph.

MS PHOTOCOPIERS

History and importance of Hadith

1 compulsory Q in 2 parts:

Part a: 10 marks (descriptive details)

Part b: 4 marks (explanation and evaluation)

History of Compilation of Hadith

Like compilation of the Quran, the process is spread over various stages:

(1) Prophet's age & the age of the Companions (upto 100 AH): Companions were keen to preserve Prophet's instructions, approvals, disapprovals etc.

- Many companions got devoted to the task of noting down the Hadith
- Prophet's own instructions e.g:
"Take the help of your right hand" : his advice to a companion who had weak memory.

- Many emerged as noted memorizers of Hadith, e.g. four Abdullah's : 4 companions whose 1st name was Abdullah & they were sons of: Umar , Abbas, Zubayr & Amr Bin al-As.
- Also Abu Harirah, Ayesha & Anas bin Malik
- Prophet's letters, treaties, judgments were also part of the earliest Hadith literature.
- Many companions kept special note books – the Sahifas e.g. "Sahifa-i-Ali" , "Sahifa-i-Sadiqa"
- Durign Prophet's life, only preservation of Hadith

- Oral transmission of Hadith by thousands of companions settled in the remote, newly conquered territories.
- Students/ teachers of Hadith had to travel long distance in search of Hadith; some early compilations included: compilation of Imam Muhammad b Muslim Shihab al- Zuhri (51-124AH/ 70 -742AD); Sahifa-i- Amr bin Hazm (dictates of the Prophet to Ubbay bin Ka'b about rules concerning purification, charity, other taxes etc); Sahifa-i- Sadiqa with 1000 Hadith, compiled by Abdullah bin 'Amr bin al-'Aas; Sahifa-i-Ali & Sahifa-i-Anas bin Malik

(2) Age of the Tab'een (successors of companions) : 2nd Hijra century (100-200AH/ 720-820 AD): huge Hadith literature in circulation & need

to start compilation of Hadith: the Umayyad Caliph Umar b Abdul

Aziz (717-719AD) wrote to Abu Bakr bin Hazm (d. 737) in Madina to collect Hadith ; compilation work began & many compilations appeared together with the growth of the four Sunni schools of thought: the Maliki, Hanbali, Hanafi & Shafi'i (after the four Imams Malik, Ahmed b Hanbal, Abu Hanifa & Shafi'i).

- Two main compilations : (1) al-Muwatta by Imam Malik & (2) Musnad-i-Ahmed by Imam Ahmed b Hanbal.

- al-Muwatta (collection of the agreed upon opinion/ tradition of the people of Madina); a Musannaf type of Hadith book Hadith (legal thinking); about 2000 Hadith with legal judgments based on Quran, Hadith & the agreed opinion of the Madinian people; such a book had chapters on various themes of Hadith, with the names of the first narrator (a companion); helpful for legal thinking.

- Musnad-i-Ahmed : a Musnad type of Hadith compilation with Ahadith listed together under the name of first transmitter (Rawi) of Hadith from the Prophet; Ahadith reported by various groups of the companions e.g. , the four caliphs, the wives of the Prophet etc.

- About 30,000 Ahadith (27,647 in all).
- Such a book is helpful in studying about some particular narrator.
- Work completed by his two sons after his death.

(4) Age of Taba' Taba'een (successors of Taba'een), 200-300 AH

(3rd Hijra century)

- Final phase of Hadith compilation
- Hundreds of thousands of Ahadith, a mix of genuine and other types of Hadith; need to segregate genuine/authentic (Sahih) from other traditions.
- Checking the Matn (text) & Isnad (Chain of transmitters of Hadith) to ensure genuineness of each Hadith.
- Compilation of al Sahah al Sitta (the six authoritative books of Hadith) by the six major collectors:
 1. Sahih Bukhari
 2. Sahih Muslim
 3. Jami' of Tirmizi
 4. Sunans of Ibn Majah
 5. Sunan of Abu Dawud
 6. Sunan of al-Nasa'i
- How Matn was checked: language and contents were checked; should contain Arabic language of Prophet's time; must conform to Quran & other traditions on the same theme; must not belittle or unusually magnify status of the Prophet; should be easily understandable & appealing to common sense, should not go against the laws of nature; should not mention future events, unusual rewards for ordinary deeds, should not give details about a particular individual or tribe; should not mention anything against the Prophet's closest relatives etc
- How Isnad was checked: the whole chain must be continuous and unbroken so that the original text was conveyed from the Prophet to the companion & then to the narrators in the chain (first transmitter to the last transmitter in absolute originality); last transmitter must be a companion who directly received Matn from the Prophet; each narrator to be familiar with the preceding & the succeeding narrator (the dates of birth and death of each transmitter in succession should overlapped), so that, each one surely received the Matn from the earlier & conveyed the same to the next in chain; have excellent memory (to retain original text in its originality); each in the chain should have spotless character with the repute of an established scholar of Quran, Hadith, Fiqh etc.

- 'ilm Asma al Rijal (science of the men) greatly helped in this regard.
- Some quotable incidents: **1.** Bukhari to convey handsome money from one of his friends to the other (on the other bank of a river); a person with criminal thoughts planned to get the money illegally; while the boat was in the middle of the river, he shouted about theft of his money and mentioned all identity marks of the bag of money; sailors stopped to bodily search each passenger; Bukhari quietly through the money in to the river, decided to pay the friend from own pocket. He knew even a false charge of theft could disqualify him as a reliable narrator of Hadith. **2.** Bukhari travelled long distance to collect Hadith from a scholar; when reached his home, saw the scholar tempting his horse by showing an empty bag of fodder; Bukhari returned without contacting the scholar, thinking if a man could cheat his horse, could cheat humans as well. **3.** Memory skills of the six major collectors were repeatedly checked by an audience of thousands; so was their character, e.g., none of the narrators should have told a lie even as a matter of joke.
- By checking Matn & Isnad, Bukhari shortlisted only about 2800 from the original stock of 600,000 traditions.
- Quote incidents related to his-memory.

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The Shi'a Hadith Compilations

- Four major Shi'a compilations of Hadith were made during the period of the Buyid dynasty (932-1062) that ruled Iraq & Persia during the Abbasid caliphate; compiled about a hundred years after the Sunni books.
- Shi'a compilers also relied on Matn & Isnad, though in a manner different from that of the Sunni compilers
- The chain (Isnad) mainly consists of the 12 Imams (Prophet's descendents through Fatima & Ali)
- Matn also is different; sayings of the Prophet as well as those of the Imams.
- Thus the 12 Imams are not only narrators but also source of guidance for Shia's.
- Four compilations of Shi'a Hadith :
(1) & (2) al-Istibsar (the Perspective); contains 5511 traditions & Tahdhib al Ahkam (Revision Of the Judgments) contains 13490 traditions

by Muhammad bin Hassan al-Tusi.

(3) Al Kafi fi 'Ilm al Din (the sufficient in the religion) by Muhammad bin Yaqub al-Kulayni; comprises 15176 traditions; divided into three section: Usul al Kafi (about the principles of religion); Furu al Kafi (about the details of religious law); Rawadt al Kafi (covers various religious aspects and contains a number of writings of the Imams). (4). Man al yahdurahu la Faqih (one who has no legal expert present) by Muhammad bin Babuya al-Qummi; contains 9044 traditions.

History and Importance of Hadith

What are the different types of Hadiths? How is each Hadith classified into the different types?

Ans: Hadiths are divided into various categories mainly on the basis of the degree of genuineness. Accordingly, a Sahih Hadith is that which fulfills all requirements of Matn (text) and Sanad/Isnad (chain of transmitters of Hadith). In a Sahih Hadith, Matn conforms to the Quran, other Ahadith of the Prophet, and status and grace of the Prophet. It is easily understandable, appeals to common sense and wisdom, and does not mention anything that violates the laws of Nature. There is not even a slight defect in the memory or conduct of any of its reporters who fulfill all strict conditions of qualifying to be reliable reporters of Hadith, thus making a flawless Sanad/Isnad. For example, "Modesty produces nothing but good" and "Purity is part of faith".

Next in terms of reliability is the Hasan Hadith. It is as sound as a Sahih Hadith except for a minor defect in the memory of one of the reporters. This minor defect keeps it from being a Sahih Hadith. For example, Imam Malik, Abu Dawood and al-Tirmidi reported through this Isnad: 'Amr bin Shoaib reported from his father who reported from his father ('Amr's grandfather), who reported from the Messenger of God, who said, "A single rider is a devil, two riders are two devils, but three makes a travelling party". Al-Tirmidy declares it a Hasan Hadith because of its Isnad as it includes grandfather, father and grandson as reporters.

A Da'eef (weak) Hadith is the one that fails to reach the status of Hasan. Usually, there is a serious defect in the memory or conduct of one or more of its reporters. For example, one of the reporters might be a liar or might not have met his senior reporter from whom he claimed to have reported the Hadith. Similarly such a reporter might have made many mistakes or opposed the reliable narrators or have been involved in religious innovations. Some of such reporters include Abdullah bin Lah'ah (a famous judge from Egypt), Abd Rahman bin Zayd bin Aslam and Abuu Bakr bin Abi Maryam al-Himsi. These are neither exceptionally good reporters nor totally abandoned by major traditionists/Muhaddaththin. A Da'eef Hadith with a weakness in Isnad is called "Da'eef al Isnad" (weak in Isnad) Hadith.

Similarly, a "Da'eef al-Matn" (weak in Matn) Hadith has some serious defect in its Matn or text. A good example in this regard is this Hadith, "Acquire knowledge even though you have to go to China". There is no evidence of unusual scholarly skills of the people of China in those days but due to the lesson of importance knowledge it remains an acceptable Hadith.

Muhadditheen have detected a number of chains/Isnad that have been proven as weak. For example, "Ibrahim bin 'Amr bin Bakr reported from his father who reported from Abd Aziz bin Abi Rawad who reported from Nafi' who reported from Ibn Umar..."

In this chain both Ibrahim and his father are not acceptable as both are accused of fabricating Hadith. Another example is: 'Narrated Abdullah from his father who reported from Yazid bin Haroon, from Hujaj, from 'Amr bin Shoab, from his father, and he from his father that the Prophet made Abul 'As pay a new dower (Mahr) and performed a new Nikah for him with his (Prophet's) daughter Zainab. This is a Da'eef Hadith because Hujaj was not a student of Amr bin Shoab; also, the Prophet had validated the previous Nikah according to a Sahih Hadith. Thus it is Da'eef both in Matn and Isnad, and so, unacceptable. It should, however be remembered that there are many Da'eef Ahadith that remain acceptable because they acquire Sahih status through another reliable Isnad.

Finally, there are Maudu' or fabricated Ahadith. Their Matn (texts) are unacceptable as they clash with the Quran and Sunnah. Many Ahadith related to the end of time and arrival of anti Christ (Dajjal) belong to this category. They have nothing to do with the teachings of Islam.

Hadiths are also classified as Mutawatir and Ahad. A Mutawatir Hadith is reported by a huge number of reporters at every stage so that it becomes impossible for them to agree on a lie or a wrong report.

An Ahad Hadith is one with a broken chain of reporters or that which was not widely accepted. Such Hadiths may be acceptable if the reporters were proven honest and reliable. Otherwise they were not accepted. Ahad Hadiths are sub-classified into Mashhur, Azeez and Ghareeb.

A Mashhur (well-known) is one which is well-known publically but does not enjoy the status of universality. It was narrated by three narrators at every stage. An Azeez (strong or corroborative) Hadith is narrated by two reporters in all ages, whereas a Ghareeb (rare or unfamiliar) rests on the report of a single narrator at any particular stage.

Importance of Hadith Qudsi

Hadith Qudsi enjoys special status in the types of Hadith based on degree of genuineness. It is ranked on top among the Sahih (authoritative) Ahadith and is also called "the non-recitable revelation" (that cannot be recited like Quran in daily prayer). According to the definition of Hadith by the Muhaddithun (narrators and experts of Hadith) as well as the legal experts of Islamic jurisprudence, a Hadith Qudsi is the Divine word spoken by the Prophet himself. Though such traditions were not formally incorporated in the Quran, they continue to enjoy an exceptionally special rating because the Prophet was always guided by God throughout his prophetic mission and the Quran affirms this:

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

One major mark of identity of such traditions is that their Matn (text) usually contains God's direct speech. So, unlike all other traditions (Ahadith), their authenticity (Isnad/Chain of transmitters) is traced, by way the Prophet, to God Almighty Himself.

According to a famous Hadith expert Syed al-Sharif al-Jurjani (died 816AH):

"A Qudsi Hadith, according to its meaning, is one in which God Almighty has communicated to His Prophet through revelation or in dream, and he (Muhammad) has communicated it in his own word. Thus the Quran remains superior to it, because, besides being revealed, it was ordered by Hazrat Jibrael to be memorized and written down."

These traditions (Qudsi Hadiths) have been included in the books of six major collectors (al-Sahah al Sitta) and these have been separate collections exclusively of the Hadith Qudsi. For example, "Forty Hadith Qudsi", published by the "Revival of Islamic Heritage Society", Kuwait.

Hadith Qudsi is extremely helpful in understanding the fundamentals of Islam, such as the articles of faith and the pillars of Islam. The following Hadith highlights the importance of fasting where the Prophet narrated God's promise:

"Fasting in for Me and I will reward for it"

P2/Q2

History and Importance of Hadith

- Q(a) Describe the main features of the six Sunni Hadith books, al-Sahah al-Sittah. (10)
- (b) Explain why compilation of Hadith took a longer time than that of Quran. (4)

Ans. The six Sunni Hadith books were compiled during the 3rd Hijrah century in the age of the Taba' Taba'een and they are considered to be the most authoritative Hadith books. Their main features are as follows.

1. Sahih al-Bukhari

It was compiled by Muhammad bin 'Abdullah Isma'el al-Bukhari (195-256 AH). He was born in Bukhara, Central Asia, and had a sharp retentive memory. Therefore, he got committed to the learning of Hadith from a very early age. Being a very rich man, he travelled throughout the Muslim world for nearly forty years for the collection of Hadith. Regarding his mission, he is reported to have said, "I saw a dream in which I was fanning the flies away from the Holy Prophet. When I asked some expert to interpret the dream, I was told that I would be honoured with removing any falsehood attributed to the Prophet. This convinced me to compile al-Jami' al-Sahih and I spent a little over ten years to compile it".

Sahih Bukhari is believed to be next to the Quran in authenticity. Bukhari shortlisted 7,275 out of 600,000 Ahadith by fully examining Matn and Isnad of each Hadith. His Sahih is a Musannaf type of book comprising 97 chapters arranged according to the subject matter. The first chapter is "The Start of the Revelation to the Messenger of Allah" and the last one is "Kitab al-Tawhid/chapter of Tawhid". There are chapters on ablution, prayer, fasting, marriage, inheritance, divorce and several other topics. Imam Bukhari did not accept any tradition unless all the narrators were reliable and until there was ample evidence that the two consecutive reporters had met each other.

Bukhari usually started an individual chapter with a Quranic verse about the related Hadiths so that he could prove that Quran and Hadith did not go into conflict. There are many traditions with the same Matn but with different Isnad. If such repetitions are excluded, the number of distinct traditions is reduced to 2,760 in Sahih Bukhari.

2. Sahih Muslim

The Sahih Muslim was compiled by 'Abul Hussayn Muslim bin al Hajaj (216-304 AH). He was initially a disciple of Imam Bukhari, but eventually established himself as a prominent Muhaddith. Like Bukhari, he also travelled to many places to learn Hadith. His Sahih contains 9,200 traditions selected out of 300,000. Like Sahih Bukhari, it is also a Musannaf type of collection. Both the Sahih books are called "Sahihain"/the two Sahih books. Any tradition accepted by both Bukhari and Muslim has been termed as agreed upon. Many scholars consider Sahih Muslim somewhat superior to Sahih Bukhari in details of arrangement of traditions. However, it should be noted that unlike Bukhari, for Imam Muslim it was sufficient for the two consecutive narratives to have been contemporaries. For Imam Bukhari, the two reporters should have actually met each other.

Imam Muslim was very particular about the source and wording of the narrators. He recorded only those traditions that were reported by two reliable successors from two Companions of the Prophet. Scholars of later times based their compilations on the traditions recorded in the Sahihain and simplified the procedure of compiling their books. Baghawi (436-516 AH), for instance, removed the Isnad and brought together the Ahadith of both the Sahih on the same topic, in one chapter and added to them the Ahadith from other reliable sources in his Misbah-a-Sunnah that was later named as Mishkat-al-Masaabih.

3. Sunan Abu Dawud

Abu Dawud Sulaiman (202-275 AH) was born in Sijistan, and died in Basra. He visited several cities to collect Ahadith and compiled his Sunan in twenty years. It has twenty one chapters with 4,800 Ahadith-selected from a total of 500,000. His Sunan is considered by most jurists and traditionalists to be next to the Sahihain. He is especially known for his work on the Mursal Hadith, a tradition in which a companion is omitted and a successor/Taba'ee narrates directly from the Prophet.

4. Jam'e Tirmidhi

This book was compiled by Abu 'Isa-al-Tirmidhi (209-279 AH). He spent about twenty years to compile his work. His book contains 3956 Ahadith and is divided into 50 chapters, like the chapters on prayer, purity, fasting and charity. These Ahadith are followed by his opinion as to the status of the Hadith. So, he was the first man to have mentioned such details as the names, surnames, and title of the narrators of traditions and tried to fix the degree of their reliability by inventing peculiar names of each tradition.

5. Sunan Nasai

It was compiled by Imam Abu 'Abdur Rahman an Nasai (214-303 AH) and it is also known as al-Sunan al-Sughra. It contains about 5,270 Ahadith including the repeated ones. Though it is one of the six authentic books, also contains many weak and doubtful traditions. Imam Suyuti and Imam al-Sindi wrote commentaries on this compilation.

6. Sunan ibn Majah

It was compiled by Mohammad ibn Yezid ibn Majah (209-273 AH). It contains over 4,000 Ahadith divided in 32 chapters that are further sub-divided into 1500 chapters. About 20 of Ahadith were later declared as Da'eef/weak or Maudu'/fabricated that dealt with the merits of individuals, tribes or towns, including Ibn Majah's home town Qazwin.

Ans. (b)

Quran has a fixed number of 114 Surahs and about 6,666 verses or Ayaat, whereas the number of Ahadith/traditions or Hadiths was not restricted to any particular number. The Holy Prophet continued to give instructions and guidance to his followers till his death, even after the revelation of Quran had been completed. Each and every verse of Quran had been dictated by the Prophet to his scribes, but the Companions were free to memorize or note down his sayings. Moreover, his actions and tacit approval for any act also became part of the Hadith literature. The need to compile Ahadith was not felt by the Companions as they could ask him any question in his life. Thus, a huge stock of Ahadith was orally transmitted to the coming generations. Usually, a great majority of Muslims preferred to memorize several thousand Ahadith as they had excellent memory. When the number of Ahadith increased unusually, Muslim scholars began to think of compiling them much later. With the passage of time, many conspirators began to incorporate fake traditions in the bulk of genuine Ahadith. This was a dangerous process for the thought and action of Muslims. Details of the application of the rules concerning Matn and Isnad also evolved gradually over a long period of time. Finally, the non-Arab Muslims needed the Hadith stock in a compiled form so that they could avail it comfortably.

Q: Write a brief account of the four Shi'a Hadith books, al-Kutub al-Arba'a.

Ans. For Shi'a Muslims, Matn/text of a Hadith means the sayings of the Prophet as well as those of his twelve descendents/Imams by way of Hazrat Ali and Hazrat Fatima. The twelve Imams are also an essential part of Isnad/chain of reporters. The four Shi'a Hadith books, therefore, comprise sayings of the Prophet and the twelve Imams. These books were compiled about a hundred years after the six Sunni Hadith books. Abu Ja'far Muhammad bin al-Hassan Tusi (died 389 AH) compiled two books. Al-Istibsar (the Perspective) contains 5,511 traditions. It includes three parts. The first two parts are about the acts of worship, and the last part deals with jurisprudence/legal thinking. The other book, Tahdib al-Ahkam (the Revision of Judgement) comprises 13,590 traditions. It comprises 409 chapters that deal with almost all components of the Shi'ite Islam. The third book, Man la Yahduruhu al-Faqih (He who has no Legal Expert Present) was compiled by Muhammad bin Babuya al-Qummi (died in 380 AH) and it contains 9,044 traditions. It mainly deals with various aspects of Shi'a legal thinking. The fourth book, Al Kafi fil al-Din (the Sufficient in the Religion), is the most voluminous one with a total of 16,199 traditions. Its compiler was Abu Ja'far Muhammad bin Ya'qub bin Ishaq al-Kulayni al-Razi (died 328-29 AH). It is divided into three major sections. The first is Usul al-Kafi that deals with the principles of religion. The second, Furu al-Kafi is related to the details of legal thinking, and the third, Rawdat al-Kafi is concerned with various religious aspects of the Shi'a school of thought. It contains nearly 600 traditions, lengthy letters and speeches of the Imams.

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Question 4

- (a) Outline the Muslim teaching about belief in the oneness of God (Tawhid). [10]
(b) Why is associating partners with God (shirk) regarded as a great sin? [4]

Suggested Answer:

(a) Belief in the Oneness of God is the most important article of faith. The belief in absolute oneness of God is called Tauheed, and Tauheed is the foundation of Islam. The Quran for this reason declares it as an act of righteousness:

"It is righteousness to believe in Allah." (2:177)

Tauheed (or Tawhid) means that God alone is One Supreme God in entity as well as in attributes. A person becomes Muslim just by believing and uttering the expression:

"There is no god but Allah and Muhammad ﷺ is the Messenger of Allah"

The first part of this expression occurs repeatedly in the Quran in slightly different shades. For example the Verse of the Throne begins as:

"There is no god but He". (2:255)

The words Allah, Ilah and Ahad (the One and Only) are exclusively reserved for God as they refer to absolute oneness and uniqueness of God. As for the nature and person of God, we simply cannot imagine this because it is beyond our comprehension. Surah 112 best summarises the status of Allah by saying:

"Say He is Allah, the One and Only. Allah, the Eternal, Absolute. He begets not, nor is He begotten. And there is none like unto Him."

According to this Surah, God has always been there since ever and will remain there forever and so is free from the clutches of time and space. For the same reason God does not have any family tree or progeny. He is entirely Self-subsisting and Self-sustaining. All this makes Him absolutely Unique and Matchless and the Quran endorses this by saying:

"there is nothing whatever like unto Him and He is the One who hears and sees (all things)." (42:11)

His being Supreme and beyond the grip of time and space is beautifully mentioned in the Quran as:

"He is the First and the Last, the Evident and the Hidden" (57:3)

Tauheed also states that Allah is entirely immune to all forms of human weaknesses and needs such as feeling hunger or thirst or needing any rest or relaxation. Verse of the Throne mentions it as:

"No slumber can seize Him nor sleep."

God's knowledge is unlimited and infinite. He knows everything hidden or manifest and He has the knowledge of all the characteristics (merits and demerits) of each and everything in the whole universe. The Quran describes this fact as:

"With Him are the keys of the unseen, the treasures that no one knows but He. He knows whatever there is on the earth and in the sea. Not a single leaf falls but with His Knowledge." (6:59, al-An'am)

This means that the unlimited knowledge of God encompasses every nook and corner of His domain. Together with His knowledge, His authority, too, is unlimited and boundless. According to the verse of the Throne the entire universe reflects God's Throne and Power. Every living and non-living entity is under His control. Surah al Fateha for this reason opens as:

"Praise be to God, Lord of the worlds."

Similarly the last Surah of the Quran opens as:

"Say I seek refuge with the Lord of mankind. The King of mankind. The God of mankind."

These verses of Tauheed teach us to seek God's help only as we constantly need His help and guidance. We need to have this faith because God alone is the Originator, Creator and Cherisher of all the worlds, both known and

unknown to us. The Quran says:

"He has created the heavens and the earth in just proportions and has given you shapes and made your shapes beautiful and to Him is the final goal." (64:3)

This means that we should always remember that Allah Who created us and is sustaining us, will call us back one day for accountability. He will be the "Master of the Day of Judgment" and on that Day nobody will dare to intercede as the Verse of the Throne says:

"Who is there who can intercede in His presence except as He permits."

So, a true belief in Tauheed infuses in us a spirit of submission, obedience and thankfulness so that we can remember Him by avoiding all those acts that are likely to displease Him as well as express our gratitude towards Him.

(b) Shirk means ascribing partners to God or giving divine image to entities other than God. Quran and Sunnah condemn it as the most heinous and greatest of all sins. There are many reasons for this. Belief in Tawhid is the foundation of Islam, and by committing shirk a person shakes the foundational pillar of Islam. This reflects that person's mental incapacity who remains ignorant of the consequences of destabilizing the building in which he lives. Shirk also means challenging the unshared power and authority of God, and for this reason, the Quran declares it as an unpardonable sin by saying:

"God does not forgive that partners be ascribed to Him, but He forgives anything else to whom He pleases." (4:48, Al-Nisa).

The eternal punishment for shirk is also mentioned in the Quran that states; *"whoever joins other gods with Allah, Allah will forbid him the garden (Paradise) and the Fire (Hell) will be his abode"* (5:72, al-Maidah).

Shirk is also an expression of ingratitude to God, an attribute of Satan as endorsed by the Quran:

"and Satan is to his Lord ungrateful" (15:27, al-Isra).

So, if a believer follows the footsteps of Satan, his/her fate will be like that of Satan. This means Shirk, in its accumulative effect, weakens the faith in God's supremacy, sovereignty, authority and power to create, sustain and nourish all the creatures. This weakness gradually results in an irreversible loss of true faith in Tawhid.

Suggested Answer:

(a) Belief in all the Prophets from Adam to the Holy Prophet Muhammad ﷺ is one of the articles of faith and for this reason the 'Iman-i-Mufassal' states:

"I believe in God, in His angels, in His books, in His Prophets, in the Last Day and in the fact that everything, good or bad, is decided by God Almighty and in the life after death."

According to Islamic faith all the prophets were humans created and sent by God; led a normal human life and were mortal. They were, however, distinct from the ordinary humans in the way that they were chosen by God, had a specially ordained divine mission and enjoyed special protection from God. Such distinguishing features of the prophets have been repeatedly mentioned in the Quran. The following Quranic verse is an example:

"These (prophets) were then men to whom We gave the Book, and Authority and Prophethood....." (6:89)

The verse indicates that the prophets were special people who received divine message and were gifted with authority and prophethood. Similarly another verse describes the prophets as:

"Before you (O Muhammad) also, the prophets. We sent were but men, to whom We granted inspiration. If you realize this not, ask from those who possess the Message. Nor did We give them bodies that ate no food, nor were they exempt from death." (21:7-8)

This verse beautifully sums up the similarities and dissimilarities between ordinary men and the Prophets of God.

All these Prophets conveyed the same universal message to the nations to whom they were sent and this was the message of Tauheed or Oneness of God and submission before Him:

"Nor a prophet did We send before you without this inspiration sent by Us to him: 'that there is no God but I. Therefore worship and serve Me'." (21:25)

This means that all the prophets had received and conveyed (to people) the common message of God's Oneness and man's responsibility and duty to obey His commandments. Their commandments surely related to leading a righteous life, being pious and modest, caring for others as well as remaining busy in other acts of worship like praying and fasting. Now if the people did not follow the Message conveyed by these prophets then the following verse prescribes punishment for the disobedient:

"..... Not one of the populations which We destroyed believed (in the Message)" (21:6)

As for the special protection enjoyed by the Prophets, this was mainly in the form of the Prophetic signs awarded to them. The Quran mentions some of these in different verses. The following verse describes the miraculous survival of Ibrahim when he was thrown in fire:

"We said, 'O Fire! Be cool and (a means of) safety for Ibrahim.'" (21:69)

The special distinction enjoyed by Moses is mentioned as:

".... And to Moses Allah spoke directly (without the intervention of angels)." (4:164)

The Quran also mentions the prophetic signs of Moses. For example, his staff (rod or stick) would turn into a moving snake as he put it down:

"... but when he (Moses) saw it moving as if it had been a snake, he turned back in retreat" (28:31)

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Then the Quran describes the miraculous birth of Jesus and his ability to speak while he was just an infant. Surah 19 says:
"He (Jesus) said, 'I am indeed a servant of God; He has given me Revelation and made me a Prophet.'" (Mariyam; 19:30)

Later, Jesus was awarded other prophetic signs such as his ability to treat the lepers and the blind and giving life to the dead.

Other Prophets and their stories that have been mentioned in the Quran include Adam, Noah, Zakariya, Joseph (who could interpret dreams), David (in whose hands iron got softened), Jacob, Jonah (Yunus), Hud, Lot, Shoaib, Saleh and Aaron. According to Islamic terminology, there is some difference between a Nabi and a Rasul. A Prophet (Nabi) is one who received divine revelation and an apostle (Rasul) is one who was awarded a divine book. According to Ahadith a total of 124,000 Prophets were sent to guide us. Out of this, 300 were messengers. Prophets were sent to all communities all

through the ages of human history. Before the Holy Prophet ﷺ, every prophet was sent to some particular community and so his message was restricted to that community only. The message, however, remained the same. It only had to be renewed because the earlier one was corrupted by the people in line with the challenge of Satan. The Holy Quran was made immune to any corruption for all the times to come. Finally, the teachings and messages of all

the prophets were perfected in the person of the Holy Prophet ﷺ as mentioned in the Quran:

"This day have I perfected your religion for you, completed My Favour upon you and have chosen for you Islam as your religion." (5:3)

This means that all the teachings contained in their original form in different scriptures have been combined in the Quran revealed to the Holy Prophet ﷺ.

Thus, the Holy Prophet ﷺ confirmed the message of David's Zabur, Moses' Torah and Jesus Christ's Gospel (Injil). With the Holy Prophet Muhammad ﷺ the chain of the prophets came to an end as the Quran says:

"Muhammad is not the father of any of your men, but he is the messenger of God and the seal of prophets." (33:40)

For this reason the Holy Prophet ﷺ had repeatedly confirmed all the earlier Prophets.

Question 4

- (a) What does the statement 'There is no ability or power except through Allah' tell you about Muslim belief in Allah's predestination and decree? (10)
- (b) To what extent does this belief affect the daily living of Muslims? (4)

Suggested Answer:

(a) Belief in predestination is one of the fundamental beliefs in Islam. It is also called belief in Qadr (power of God) or Taqdir (God's predestination). The Hadith "Iman-i-Mufassal" mentions it as:

"I believe in God, in His angels, in His books, in His messengers, in the Last Day, and in the fact that everything, good or bad, is decided by God Almighty and in life after death"

The word 'Qadr' & 'Taqdir' have the same roots as those of 'Qadir' and 'Qadeer' (All Powerful). Thus, this belief is linked with God's utmost powers to create, sustain and decide all affairs of the whole universe. This is established in the Quranic verse that says:

"For to God do all questions go back (for decision)" (8:44, al-Anfal).

The Quran further strengthens and crystallizes this belief in several other verses where His knowledge and powers are mentioned collectively. For example: *"the decree continues to descend among them, that you may know that God has power over all things and that God indeed encompasses all things in knowledge."* (65:12, al-Talaq)

Considering God's might and majesty, it becomes clear that His knowledge is intimately linked with His power and both the attributes are totally unlimited.

Since He knows everything, He alone controls all His creations. He decides and determines the 'destiny' of everyone because:

"It is He who brought you from the wombs of your mothers when you knew nothing, and He gave you hearing and sight and intelligence and affection that you may give thanks (to God)" (16:78, al-Nahl)

Here, "intelligence" means "free will" that is both a gift of God and a means to test humans. Humans have been endowed with the ability to tell right from wrong so that nobody can justify their wrong deeds, evils and crimes by linking them with predestination. So, rewards of deeds are based on our performance and efforts. This fact is stated in the Quran as:

"That man can have nothing but what he strives for" (53:39, al-Najm).

Thus, humans have free will as well as limitations. These limitations remind humans of God's decree and power. For example, no human can, on his own, become a prophetic messenger or can have any degree of control over his own

birth. The Holy Prophet ﷺ elaborated this teaching in a Hadith:

"Bear it in mind that if all the people combined together to grant you some benefit, they would not be able to do so except that which God has predestined for you."

This way, this belief strengthens faith of the believers as well as teaches them to keep making efforts.

(b) A strong belief in God's predestination directly influences the conduct of Muslims in a number of ways. A believer will develop true faith in God, and a feeling of contentment. He will consider his achievements as a sign of God's blessing and will express gratitude to his Lord. In case of setback or failure, he will seek God's help in order to keep his faith intact. He will remember the Quranic claim that says:

"Be sure We shall test you with something of fear, and hunger, some loss in goods or lives or the fruits of your toil." (2:155, al-Baqarah)

He will always reassure himself of God's promise of doing justice: *"God is never unjust in the least degree" (4:40, al-Nisa)*

So, if a project fails despite a man's best efforts and planning, he will associate the result with God's will. Being a Muslim, such an attitude is the real asset and this will help him live a normal life without developing criminal or negative thoughts.

Similarly, in case of success, for example in studies or sports, the achiever will link the success with God Almighty and adopt a humble attitude.

Question 4

- (a) Give a descriptive account of the Muslim belief in revealed books. [10]
(b) Discuss the importance of Jibra'il in comparison to other angels. [4]

Suggested Answer:

- (a) Belief in divine books (and scripts) is one of the articles of faith. The Quran declares this belief as an act of righteousness by saying:

"It is righteousness to believe in Allah and the Last Day and the angels and the books and the messengers... .." (2:177)

This means that a Muslim can not be righteous and true believer without having true faith not only in the Quran but also in all other scriptures revealed before. The Quran itself endorses this when it states:

"It is He Who sent down to you (step by step) in truth, the Book, confirming what went before it; and He sent down the Law (Torah of Moses) and the Gospel (of Jesus)" (3:3)

A large number of messengers were sent by Allah to different nations to convey His message to the misguided people. Humans are always in need of divine guidance for their spiritual development just as they need food for their physical growth.

The Quran mentions the names of the revealed books of Moses, David and Jesus Christ and mentions some Suhuf (scriptures) revealed to others including Ibraheem. For David and Moses the Quran says:

"And to David we gave the Psalm (Zabur)." (17:55, 4:16)

"We sent after them Jesus the son of Mary, and for Jesus it tells: bestowed on him the Gospel (Injil)... .." (57:17)

Moses received the Law (Torah) which the Quran mentions as:

"And We gave Moses the Book (Torah) in order that they might receive guidance" (23:49)

These verses confirm the sending down of the pre-Quranic books which served as source of guidance for the respective Ummahs for a particular period of history.

Finally, the Last Messenger of Allah received the final and universal message of Allah, which was not for one particular people or a particular era but for all times to come.

According to Muslim faith the original teachings contained in the previous divine books and suhuf have been corrupted and distorted but the Quran is bound to remain immune to any such corruption as the Quran itself says:

"We have, no doubt, sent down the Message and We will assuredly guard it (from corruption)." (15:9)

Thus the Quran becomes a unique scripture by way of this divine assurance of its protection. The Quran is the last, complete, universal and eternal divine script revealed on the last messenger of God.

- (b) Jibrael/Gabriel is the arch angel and ranked very high by God Almighty for a number of reasons. He has been traditionally associated with the noble task of acting as a communicator between God and His chosen people or the prophetic messengers. He, therefore, has been mentioned with special titles such as the spirit of Faith and Truth.

"With it (revelation) came down the spirit of Faith and Truth" (al-Ruh al-Amin), "to yours (Muhammad's) heart and mind so that you may admonish" (26:193-194), Al-Shu'ara). He is also titled "the Holy Spirit" for the same reason: "Say the Holy Spirit has brought the revelation from your Lord in truth" (16:102, al-Nahl).

Similarly, the Quran uses the expression "the spirit", "messenger" and "most honourable messenger" for Jibrael:

"There in (Night of power) come down the angels and the spirit (Jibrael) by God's permission on every errand" (al-Qadr, 97:4)
and then:

"The Day (Day of Judgement) that the spirit and the (other angels) will stand forth in ranks" (al-Naba, 78:38)

The Quran refers to Jibrael as "messenger" when he was sent to Mary/Maryam in Jerusalem to tell her about the miraculous birth of Jesus:

"He (Jibrael) said: Nay, I am only a messenger from your Lord to announce to you the gift of a holy son" (al-Maryam, 19:19)

Since the task of carrying the load of the Divine Message is an extremely delicate duty, Jibrael has been treated as an exclusive angel in the Quran. He is also important due to the fact that he was honoured with escorting the

Prophet ﷺ to Jerusalem and then to the heaven in the journey of Ma'iraj

(Ascension) of the Holy Prophet ﷺ. He accompanied the Prophet ﷺ to the point of "Lote Tree" as none was allowed to go any further (except Prophet

Muhammad ﷺ). The Quran mentions this as:

"Near the Lote Tree beyond which none may pass..... Behold the Lote Tree was shrouded (in mystery unspeakable)" (al-Najm, 53:14,16).

Hadith literature (eg. Sahih Al-Bukhari) gives further details of this unique journey and the role of Jibrael in it.

(b) The Quran is unique and distinct from all previous scripts in several ways. Unlike, the earlier books, the Quran enjoys immunity against corruption and that is guaranteed by no other than God Himself:
"Indeed, it is We who sent down the Message and indeed, We will be its guardian." (15:9, al-Hijr).

This guarantee is applicable to this world as well as to the "Preserved Tablet" (85:21-22, al-Buruj) placed in the Heavens where no evil creatures (Jinns etc.) can approach and manipulate it. This too is mentioned in the Quran:

"None shall touch it except those who are pure (angels)" (56:79, al-Waqi'ah).
The Quran is full of wisdom and guidance for all human communities regardless of time and geographical location.

"Verily it's no less than a Message to all the worlds". (81:27, al-Takwir).

Every Surah of the Quran is a complete chapter in its own way. So, the Quran can be read in an easy way by picking out any Surah, unlike the Bible that has to be read in a sequence starting from the Book of Genesis onwards. Moreover, the language of the Quran, Arabic, is a living language whereas the languages of previous books are almost dead today. The style of the Quranic expression is totally inimitable, and that is why the Quran itself challenges the pagans at many places, e.g.

"And if you are in doubt as to what We have revealed, then produce a Surah like thereunto" (2:23, al-Baqara).

PHOTOCOPIERS

P2 Q.3/4/5

Pillars of Islam

Conditions for prayer Jun 2010 P2 Q5

(a) What are the conditions of prayer (Salat) that must be fulfilled before performing them? (10)

(b) Explain the importance of mosques in Muslim communities. (4)

Ans. (a) Regular prayer (Salat) is the second pillar of Islam. The Quran links establishment of prayer with the remembrance of God in a simple way, "And establish prayer in order to remember Me" (20:14, Ta Ha). In view of its importance, the Quran and Hadith have provided details not only about the format and rituals but also about preparations for Salat. The Quran commands Muslims to offer prayer with alertness of mind, "O you who believe! Approach not prayers with a mind befogged (intoxicated or dazed state) until you can understand what you say, nor in state of ceremonial impurity...." (44:43, al-Dukhan). First part of this verse mentions clarity/purity of mind and the second part deals with physical and spiritual purity as a precondition for offering prayers.

As for purity, it is essential that the place of offering prayers as well as body and clothes of the person should be pure and clean because the Holy Prophet instructed, "God does not accept the prayer of one of you if he becomes ritually impure, unless he does Wudu". Accordingly, ritual and physical purity is attained by performing Wudu/ablution or taking a bath (in case of ceremonial/ritual impurity). The Quran describes the obligatory components of Wudu as, "O you who believe! When you prepare for prayer, wash you faces, and you hands to the elbows, rub you heads (with water) and your feet to the ankles" (5:6, al-Maidah).

Ahadith provide detailed method of Wudu and taking bath. Hazrat Uthman said, "I saw the Messenger of God doing Wudu as I have done it". His slave Humraan reported, "Uthman bin Affan called for water to do Wudu. He washed his hands three times, then he rinsed his mouth and nose three times, then he washed his face three times, then he washed his right arm upto the elbow three times, then he washed his left arm likewise. Then he wiped his head, nape and ears once (Masah of head), then he washed his right foot upto the ankle three times, then he washed his left foot likewise".

There are conditions for observing Satr/clothing for performing prayers. The Quran commands in this regard, "O Children of Adam! Take your adornment (by wearing your clean clothes) while praying" (7:31, al-A'raf). Men must cover their body from the navel to the knees as the minimum; preferably, they should be in routine clothing covering most of their body. Women are required to cover their whole body except for hands, feet and face; they are also required to cover their head with scarf.

According to Quran and Hadith there are prescribed timings for the five daily prayers. The Quran says, "Prayers have indeed been enjoined on the believers at fixed times" (4:103, al-Nisa). The Prophet gave details about the exact timings of the five prayers, "The time for Zuhr is from when the sun has passed its zenith and a man's shadow is equal in length to his height; the time for Asr lasts until the sun turns yellow, the time for Maghrib lasts until twilight has faded; the time for 'Isha lasts until midnight and the time for Fajr prayer lasts from the start of the pre-dawn till before the sun starts rising".

After fulfilling these requirements, the intending person should face the Qibla (Sacred Mosque) about which the Quran says, "Turn your face in the direction of the Sacred Mosque wherever you are" (2:144, al-Baqarah). Now, facing the Qibla and standing in an upright posture, the intending person makes the Niyyah/intention for the respective prayer and then proclaims the Takbir-i-Tahreema (glorification of God) to start the prayer.

Ans(b) Mosques represent religious, cultural and political identity of Muslims since 622 AD/1AH when the Prophet began to develop his mosque as a multipurpose institute. He utilized it as a place for congregational prayer as well as centre of making all religious, military, communal and political decisions. Thus mosques became the community centres of Islam. They also became teaching institutes when some poor people from suburbs of Madinah were accommodated in the Prophet's mosque. They were dedicated to learning and were called al-Ashab al-Suffa (people of the porch). Now, hundreds of thousands of mosque-based schools (Maktabs and Madrassahs) serve the same purpose. Mosques promote unity, fraternity, equality and discipline among Muslims through congregational prayers. The Quran commands, "And establish Salat and pay Zakat and bow your heads with those who bow" (2:43, al-Baqarah). Mosques attract the believers in greater numbers on the Friday, Tarawih and Eid prayer. Special observances during the last ten days of Ramadan, the Iteqaf/retreat and the Nigh of Power, also bring Muslims to the mosques to avail an opportunity to get greater rewards of worship of God. The Friday and Eid sermons highlight the communal issues of Muslims and is a source of refreshing their religious knowledge. In view of all this, the Prophet promised special rewards for building and maintaining mosques, "Who so builds a mosque for God, God will build an abode for him in Paradise".

P2 Q3/4/5: Pillars of Islam

Q (a) Describe the particular features of congregational prayers on Fridays (Jumu'a). (10)

(b) Why do Muslims regard these prayers as important? (4)

Ans. (a) Friday is the most important week day for the Muslims as is Saturday for the Jews and Sunday for the Christians. According to various Ahadith, Hazrat Adam was sent to the earth on this day, and the Day of Judgement will also fall on Friday. The Prophet in a Hadith said, "The best day during which the sun has risen is Friday. It is the day Adam was created. It is the day when Adam entered Paradise and also when he was taken out from it. It is also the day on which the Day of Judgement will take place". The word Friday/Jumu'a has the same root as for Ijma/consensus and Jama'a/congregation.

On every Friday, the Zuhr prayer is not offered in the mosques. Instead a special congregational prayer, named after the day, is performed. According to the scholars, the strength of the congregation should not be less than forty. There is no Qada prayer for this prayer. If missed, then routine Zuhr prayer is to be offered by the individual. The Friday prayer has great importance, as an entire Surah of the Quran has been named after this, Surah 62. This Holy Quran says in this Surah, "O you who believe! When the call is proclaimed to prayer on Friday (the Day of Assembly) hasten earnestly to the Remembrance of Allah and leave of business (and traffic); that is best for you if you but knew!..." (62:9, al-Jumu'a)

This verse highlights the exalted status of this weekly congregational prayer and for the same reason; the Muslim scholars have called it 'the world's greatest classroom'. Accordingly, all other activities must be halted and men (women may also attend but is not mandatory) should proceed towards the mosque when they hear the first Azan (call for Prayer). The prerequisites for this prayer are the same as for other daily prayers, but the Holy Prophet has urged the Muslims to make special preparations for this prayer as is mentioned in this Hadith of Sahih Bukhari and Sahih Muslim, "The taking of a bath on Friday is compulsory for every male Muslim and also the cleaning of teeth with Siwak and using of perfume if it is available". According various Ahadith, it is prohibited to Muslims to eat anything of offensive smell before entering the mosque. For example, Hazrat Jabir bin Abdullah reported this Hadith, "Whoever eats garlic or onion should keep away from our mosque and should remain in his house". Muslims should, therefore, avoid these foods as well as tobacco before going to the mosque. After some interval, the second Azan is announced and the Imam of the mosque delivers the Friday Khutba/sermon from the pulpit in Arabic. It is delivered in two parts and contains teachings of the Quran and Hadith.

The Imam sits for a brief interval after the first part and then stands up again to deliver the second part. It is mandatory to listen to the sermon silently and attentively. A Muslim in the mosque is not allowed to even signal a fellow Muslim to keep quiet, as is instructed in this Hadith, "When the Imam is delivering the Khutba/sermon and you ask your companion to keep quiet and listen, then no doubt you have done an evil act (as you have not observed complete silence)". According to the scholars, all those acts that nullify Salat, nullify the Khutaba. Jum'a prayer must be offered in congregation like the 'Eidain prayer. It cannot be offered individually.



After the sermon, the Iqama (quick recitation of Azan in a low voice) is delivered by a Muqtadi standing in the front row, and then all Muqtadis make and intention of offering two Fard Rak'at of prayer behind the Imam. After completing the two Rak'at, the remaining Rak'at may be offered in the mosque or at home.

Ans. (b) Friday has been declared 'Sayyed al Ayyam' (the chief of week days) by the Messenger of Allah. Furthermore, he also termed it as "a mini Eid" for the Muslim community. The rewards for good deeds multiply on this day. Therefore, the reward for the Friday prayer is also greater than that for the routine daily prayers as stated in this Hadith, "When the Friday comes, at every door of the mosque there stand angels to write down (the names of) those who come first, then those who come next. When the Imam sits down, the records are closed". For the same reason, there is strict warning for those who miss this prayer without a valid reason as is mentioned in this Hadith, "Whoever misses the Friday prayer three consecutive times on account of negligence, then God will put a seal on his heart" (Tirmidhi, Abu Dawood). According to the scholars, the placing of the seal on a person's heart means that the divine guidance and assistance to do good deeds will be seized from his heart. Since this prayer requires a larger gathering, the communal benefits of congregational prayers also increase. Muslims exchange greetings which strengthens the communal bonds. Their devotion to God is also augmented as they hurry to the mosque on hearing the Azan, and this promotes uniformity and discipline among them. The Friday sermon is a source of refreshing the religious knowledge of Muslims and highlighting the problems and issues of the Muslim community.

Question 5

(a) What is the purpose of prayers in congregation?

(10)

(b) Explain why Muslims believe that personal prayer (du'a) is important?

(4)

Suggested Answer:

(a) There are several benefits of congregational prayer. The Quran and Hadith repetitively instruct Muslims to establish prayer in congregation. For example, the Quran at many places commands:

"And establish regular prayer, and pay the charity tax, and bow your heads with those who bow".

This verse stresses on the need of congregation by using the expression *"with those who bow"*. Wisdom behind such command is very clear. Believers will be trained to get punctual and disciplined when they know that they have to rush to the Mosque at fixed times. The Quran, for this reason, declares this: *"For verily, regular prayers are enjoined on believers at stated (fixed) times"* (4:103, al-Nisa).

During congregation, all social, economic and racial barriers are removed as believers stand equal before their Lord who neither needs any worship nor is concerned about their appearances or background. A Hadith of the Prophet ﷺ conveys this message in these words:

"God does not regard your appearances and your possessions, but He regards your hearts and your actions".

This way, the believers are trained to shun any racial and social prejudices, and treat each other as brothers, thus acting on this saying of the

Prophet ﷺ:

"O you servants of God! Be brothers".

This promotes mutual love and fraternity among believers as they stand together regularly five times a day. With that in mind, a believer schedules his activities and routine according to the schedule of daily prayers.

Moreover, since mosque is the focus point of the Muslim community, various matters and problems related to the local community can be discussed and highlighted in the Mosque by way of the congregational prayers. Special congregational prayers such as the Friday and the Eid prayers are more important as they attract even greater number of believers to the mosques. Friday sermon not only refreshes knowledge of the Quran and Hadith, it also is a source of highlighting the communal issues and drawing the attention of believers to such issues. That is why the Quran allows believers to get busy in their daily routine after the Friday prayer. The Quran says:

"And when the prayer (on Friday) is finished, then you may disperse through the land and seek of the bounty of God" (62:10, al-Jumu'ah).

Similarly, the Tarawih prayers in Ramadan have many benefits. They provide a good opportunity to revise the learning of the Quran to those who have memorised the Quran. They also impart patience and endurance to the believers to withstand hardships of Ramadan. Likewise, the Eid prayers enable Muslims to share the joys of these annual festivals. Feelings of belonging to the same community are strengthened through large scale gatherings throughout the Muslim world. Exchange of Eid greetings brings the believers further closer to each other.

(b) Personal prayer or invocation or supplication (Du'a) carries immense importance for Muslims. Du'a is the focal point of all acts of worship because the

Holy Prophet ﷺ himself told his followers:

"Du'a is the worship" (Tirmidhi).

This means personal prayer is intimately linked with the worship rituals. It is a medium of establishing link between a believer and his creator Lord. It is an expression of humbleness and utter submission of a servant before the *"Lord of the Worlds"*. It teaches Muslims to beg before God alone as He has all powers to grant their supplication. The Quran in this regard says:

"And your Lord says: call on Me; I will answer (your prayer)" (40:60, al-Mu'min).

According to Muslim belief God has unlimited bounties and unfathomable generosity. It is their duty to depend on Him and invoke His mercy because God declares in the Quran:

"And He (God) gives you of all that you ask for" (14:34, Ibrahim).

Personal prayer strengthens the belief in Tawhid or absolute oneness of God as it trains Muslims to bow before Him and not to beg before humans or idols. Once a Muslim's prayer is granted, he tends to express gratitude to God in times of comfort. A Hadith of the Prophet ﷺ sums up this process in these words:

"Whoever wants God to answer his prayers during difficult times, should supplicate to Him more and more in times of ease".

Thus, in conclusion, personal prayer strengthens the bond between God and His servants.

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Question 4

- (a) Describe how and why Muslims celebrate Eid al-Fitr and Eid al-Adha. [10]
- (b) How do the two Eids bring the Muslim community together? [4]

Suggested Answer:

(a) Muslims celebrate two festivals every year and they are Eid al Fitr, on 1st Shawal and Eid al Adha on 10 Zil Hajj. Eid al Fitr is a thanksgiving celebration marking the end of Ramadan about which the Quran says:

"Ramadan is the month in which We sent down the Quran.....so every one of you who is present during this month should spend it in fasting.....(God wants you) to complete the prescribed period, and to glorify Him in that He has guided you so that you shall be grateful." (2:185, al-Baqarah)

So, Muslims, on completion of Ramadan, glorify God and express thanks to Him by celebrating Eid al Fitr.

Eid al Adha, likewise, is celebrated in commemoration of Prophet Ibrahim's spirit of sacrifice when he got ready to sacrifice his son in the plain of Mina.

The Quran mentions the event as:

"So when they had both (Hazrat Ibrahim and Hazrat Ismael) submitted their will (to Allah) and he had laid him (Prophet Ismael) prostrate on his forehead. We called out to him: "O Ibrahim! You have already fulfilled the vision." (37:103-105, al-Saffa't)

By God's command, Hazrat Ismael was replaced by a lamb who was sacrificed and this tradition was immortalised as Muslims, both during Hajj and elsewhere sacrifice prescribed animals on 10th, 11th or 12th of Zil Hajj.

Muslims make special preparations for both Eids. They take bath, put on new clothes and perfume, and proceed to the nearby mosque or open places to perform the Eid prayer which must be offered in congregation. There is no Azan for the Eid prayer. Two Rakat with 6 added Takbirs are offered and Khutba/Sermon in Arabic is delivered by the Imam in two parts, after the prayer. The Sermon for Eid al Fitr comprises Quranic verses and Ahadith about Ramadan and the joys of Eid while the Sermon on Eid al Adha mentions the spirit of sacrifice. After the prayer, Muslims exchange Eid greeting and recite Durood.

On Eid al Fitr, Muslims also pay a special charity, Fitrana/Sadaqa-i-Fitr, to the poor before the prayer. Sweets are distributed and special dishes are prepared to be shared by friends, family and the poor. According to a Hadith reported by Hazrat Anas bin Malik,

"The Messenger of Allah never proceeded for prayer on Eid al Fitr unless he had eaten some (odd number of) dates."

Muslims visit the graveyard to pray for the forgiveness of the departed souls, and they also meet their friends and relatives.

Sacrificial meat on Eid al Adha is distributed among relatives and the poor in order to enable them to enjoy the festival. Both Eids are spent by Muslims in expressing gratitude to God and enjoying according to Islamic norms the whole day. In many places, women do not offer the Eid prayer in the mosque or elsewhere but there is no absolute prohibition for that. According to a

Hadith of Sahih Muslim, the Holy Prophet ﷺ said, .

"Do not prevent the female servants of Allah from going to the mosques of Allah."

However, keeping in mind the Islamic teachings of morality, special arrangements should be made for women coming to the mosques. Another Hadith of

the Prophet ﷺ says,

"The best rows (in the mosque) for men are the first rows; the best rows for women are the last ones."

PHOTOCOPIE

(b) Both Eids are an effective way of bringing Muslims closer to each other. Each Eid begins with special Eid prayer that is offered in congregation and thus, creates an occasion of unity and equality. All believers stand equal on a very large scale, regardless of socioeconomic, linguistic and geographical background. This way the collective benefits of congregational prayer are availed by the whole community. According to various sayings of the Holy Prophet ﷺ, these Eids are the identity of the Muslim community. After concluding the prayer, Muslims exchange special greetings and seek pardon from each other for any excesses they may have committed. Sadaqa-i-Fitr is a special charity for Eid al Fitr that is aimed at helping the poor on Eid. This creates love and pity among the rich for the poor, and is also a reflection of love for God as is enjoined by the Quran:
"O you who believe! Spend out of the bounties We have provided for you." (2:254, al-Baqarah)

Special meat is distributed among the relatives and the poor who then pray for their helpers. This also strengthens the communal feelings, and reduces the gap between the well off and the destitute. Their hides, wool and saddle cloth given to the poor are also a source of enabling the poor to earn some money. Hazrat Ali reported a Hadith,
"Allah's apostle put me in charge of his sacrificial animals and commanded me to distribute the whole of their meat, hides and saddle cloth to the poor."

PHOTOCOPY

Question 5

- (a) How do the Pillars of prayer (*salat*) and fasting (*sawm*) bring Muslims closer to both God and other people? (10)
- (b) Briefly reflect upon the importance of any one of the remaining three Pillars in the life of a Muslim. (4)

Suggested Answer:

(a) Prayer and Fast are two of the five pillars of Islam, and obligatory rituals for all believers. Just as pillars of a building strengthen individual parts as well as the whole structure of the building, pillars of Islam guarantee individual and communal benefits for Muslims. Basic purpose of regular prayer (*Salat*) is to bring the believers closer to God as is stressed by the Quran,

"Establish regular prayer in order to celebrate My praise" (20:14, TaHa).

By remembering and praising God, believers get closer to Him. In every prayer, they reiterate their dependence on God by saying:

"You alone we worship and Your aid we seek" (Surah 1).

This expression is liked and answered by God through His mercy on His servants. All postures of prayer reflect a believer's humbleness and nothingness before God and such an attitude is greatly admired by God:

"Believers will surely win through. Those who humble themselves in their prayer" (23:1-2, Al-Mu'minun).

By practicing humbleness before God, Muslims tend to be polite, caring and humble towards each other.

Since prayer is offered at its fixed time, believers are trained to be punctual and disciplined. In this regard, congregational prayers are of vital significance. The Quran commands:

"And establish regular prayer and pay the charity tax and bow your heads with those who bow" (2:43, Al-Baqarah).

Congregational prayers bring believers closer to each other while strengthening their bonds with God as well. All stand equal regardless of socioeconomic, racial and geographical background. A strong sense of belonging to the same community develops as they are reminded by Quran;

"And hold fast all together the Rope of God and do not be divided" (3:103, Al-i-Imran).

Prayer in congregations is the best means of following the divine code of conduct, called, "Rope of God".

According to the Quranic promise, prayer keeps believers from sinful deeds: *"Verily prayer refrains from shameful and unjust deeds"* (29:45, al-Ankabut). By offering prayer regularly, modesty towards God is promoted and believers lay the foundation of a pious society.

Communal matters are highlighted on such special congregations as the Friday and Eid prayers. These promote communal strength.

Fasting, likewise, has several benefits. According to a Hadith Qudsi, *"Fast is for Me and I will surely recompense for it"*.

This Hadith guarantees God's special favours on a fasting Muslim. Fast, like regular prayer, guarantees shunning of evil so that a Muslim can earn God's mercy and forgiveness. A Hadith says,

"Fast is a shield (against sins)"

A Fasting Muslim is better prepared to reject devil/Satan and thus, is more likely to get closer to God. Basic objective of fast is to promote "self-restraint" as mentioned in 2:183. By observing restrictions related to fasting, a Muslim struggles to sacrifice his normal desires only to win God's favour.

(b) Both Eids are an effective way of bringing Muslims closer to each other. Each Eid begins with special Eid prayer that is offered in congregation and thus, creates an occasion of unity and equality. All believers stand equal on a very large scale, regardless of socioeconomic, linguistic and geographical background. This way the collective benefits of congregational prayer are availed by the whole community. According to various sayings of the Holy Prophet ﷺ, these Eids are the identity of the Muslim community. After concluding the prayer, Muslims exchange special greetings and seek pardon from each other for any excesses they may have committed. Sadaqa-i-Fitr is a special charity for Eid al Fitr that is aimed at helping the poor on Eid. This creates love and pity among the rich for the poor, and is also a reflection of love for God as is enjoined by the Quran:
"O you who believe! Spend out of the bounties We have provided for you." (2:254, al-Baqarah)

Special meat is distributed among the relatives and the poor who then pray for their helpers. This also strengthens the communal feelings, and reduces the gap between the well off and the destitute. Their hides, wool and saddle cloth given to the poor are also a source of enabling the poor to earn some money. Hazrat Ali reported a Hadith,

"Allah's apostle put me in charge of his sacrificial animals and commanded me to distribute the whole of their meat, hides and saddle cloth to the poor."

Question 5

- (a) How do the Pillars of prayer (*salat*) and fasting (*sawm*) bring Muslims closer to both God and other people? [10]
- (b) Briefly reflect upon the importance of any one of the remaining three Pillars in the life of a Muslim. [6]

Suggested Answer:

(a) Prayer and Fast are two of the five pillars of Islam, and obligatory rituals for all believers. Just as pillars of a building strengthen individual parts as well as the whole structure of the building, pillars of Islam guarantee individual and communal benefits for Muslims. Basic purpose of regular prayer (*Salat*) is to bring the believers closer to God as is stressed by the Quran, "Establish regular prayer in order to celebrate My praise" (20:14, TaHa).

By remembering and praising God, believers get closer to Him. In every prayer, they reiterate their dependence on God by saying:

"You alone we worship and Your aid we seek" (Surah 1).

This expression is liked and answered by God through His mercy on His servants. All postures of prayer reflect a believer's humbleness and nothingness before God and such an attitude is greatly admired by God:

"Believers will surely win through. Those who humble themselves in their prayer" (23:1-2, Al-Mu'minun).

By practicing humbleness before God, Muslims tend to be polite, caring and humble towards each other.

Since prayer is offered at its fixed time, believers are trained to be punctual and disciplined. In this regard, congregational prayers are of vital significance. The Quran commands:

"And establish regular prayer and pay the charity tax and bow your heads with those who bow" (2:43, Al-Baqarah).

Congregational prayers bring believers closer to each other while strengthening their bonds with God as well. All stand equal regardless of socioeconomic, racial and geographical background. A strong sense of belonging to the same community develops as they are reminded by Quran;

"And hold fast all together the Rope of God and do not be divided" (3:103, Al-i-Imran).

Prayer in congregations is the best means of following the divine code of conduct, called, "Rope of God".

According to the Quranic promise, prayer keeps believers from sinful deeds: "Verily prayer refrains from shameful and unjust deeds" (29:45, al-Ankabut). By offering prayer regularly, modesty towards God is promoted and believers lay the foundation of a pious society.

Communal matters are highlighted on such special congregations as the Friday and Eid prayers. These promote communal strength.

Fasting, likewise, has several benefits. According to a Hadith Qudsi, "Fast is for Me and I will surely recompense for it".

This Hadith guarantees God's special favours on a fasting Muslim. Fast, like regular prayer, guarantees shunning of evil so that a Muslim can earn God's mercy and forgiveness. A Hadith says,

"Fast is a shield (against sins)"

A Fasting Muslim is better prepared to reject devil/Satan and thus, is more likely to get closer to God. Basic objective of fast is to promote "self-restraint" as mentioned in 2:183. By observing restrictions related to fasting, a Muslim struggles to sacrifice his normal desires only to win God's favour.

Fasting also brings believers closer to each other. The rich realize the sufferings of the poor by experiencing hunger and thirst. The rich are then encouraged to feed the poor and the indigent. They follow the Quranic command, "It is righteous to spend of your substance, out of love for Him, for your kins, for orphans, for the needy" (2:177).

During Ramadan, special Sehri and Iftar feasts bring Muslims closer to each other and strengthen feelings of fraternity. Muslims prefer to pay Zakat in the holy month. This, and the special charity of Sadaqa-e-Fitr, enable the poor to share the joys of Eid. Similarly, Tarawih prayer is an additional means of keeping believers united and disciplined.

(b) Hajj is the fifth pillar of Islam and is an aggregate of all forms of worship. It benefits Muslims in a number of ways. By adopting Ihram (dress code), the pilgrim places himself at the disposal of God as he is required to repeatedly recite the Talbiya (expression of putting oneself at God's disposal). During the state of Ihram, the pilgrim has to observe certain restrictions that train him to develop self-restraint and be obedient to God. Pilgrims visit various holy places in and away from Makka, and these remind them of past events of the history of Islam. For example, "say'i" reminds them of Hazrat Hajira's run in search of water. Her struggle made the two hills dear to God as He says in the Quran:

"Behold! Safa and Marwa are among the symbols of God" (2:158, al-Baqarah).

By rejecting devil through Rami, pilgrims are trained to shun devil throughout their lives because Quran declares:

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

So, a chance of promoting piety is availed. Similarly, ritual of sacrifice trains pilgrims for sacrifice in the way of God.

Hajj is a means of creating a communal sense on global scale as pilgrims from across the world gather together in the same dress code at the same place. The Imam on the Day of Arafat (9th Zil Haj) invokes mercy of God for the entire Muslim world and thus reminds pilgrims that they all belong to the same community.

PHOTOCOPY

Question 5

- (a) Write about the practice of fasting in Ramadan and the moral benefits that a Muslim gains from fasting in this month. (10)
- (b) How do you think observing the Pillar of giving alms (sadaq) benefits the giver? (4)

Suggested Answer:

- (a) *Saum* (fasting) is the fourth pillar of Islam. It was made obligatory in the 2nd year of *Hijra* by the Quranic injunction,

"O, You who believe! Fasting is prescribed to you as it was prescribed to those before you, so that you may (learn) self-restraint" (Surah Baqarah; 2:183).

Saum literally means to abstain, or practise self-restraint. In Islamic terminology, it means to spend the day without food, drink, sexual intercourse and smoking.

The *Saum*, made obligatory on the Muslims, is in the month of Ramadan, which is the 9th month of the Islamic calendar. The Holy Quran says,

"... So whomsoever of you lives to see (this month of Ramadan) should fast throughout it..." (Surah Baqarah; 2:184).

The fast is observed from the beginning of the day (just before the break of dawn) till sunset. The time for beginning the fast has been stated in the Quran,

"...eat and drink until you can discern the white streak of dawn from the blackness of night; and then continue fasting until nightfall" (Surah Al-Baqarah; 2:187).

This is in fact the time after which the time of *Fajr* prayer begins. Prior to this, a meal is taken (*Sehri*) so one may have some nutrition as the entire day is to be spent without food. The Messenger ﷺ of Allah said that the Ummah would be secure from trials as long as they continue eating until the last permissible moment.

During the fast, extraordinary care is taken to observe Allah's commandments, such as five daily prayers, and abstaining from shameful deeds, than in normal routine. The modern scholars have titled the fast of Ramadan as the 'annual refresher course' for the Muslims. As the reward for good deeds multiplies manifold, Muslims perform as many additional acts as possible.

such as offering Nafil Salat, distributing charity and recitation of the Holy Quran.

The Holy Prophet ﷺ instructed that Sekri be taken up to the last permissible moment and no delays should occur in the breaking of the fast once the sun has set. When the sun sets, the fast is broken and the following Du'a is recited,

'O Allah! I fasted for you, believe in You, trust in You, and broke my fast with Your bounty (sustenance).'

Once the fast is over, the next stage in the 'annual refresher course' begins.

After the 'Isha prayer (Fard), men (and women also if they so desire) gather to offer in congregation in the mosque the "Taraveeh" prayer. The object of the Taraveeh is to recite a large portion of the Quran daily, and thus complete at least one full recitation in this holy month. It may be offered in Nafil congregation with eight or twenty Rakats.

Some Muslims are excused this duty. For example, too old and too sick; those in a state of journey and menstruating and nursing women. They may keep a Qaza fast for each of the missed fasts after Ramadan or may give Fidiya by feeding a poor person twice a day in return for each fast.

Ramadan is a blessed month in which the believers try to perform as many good deeds as they can, and try to avoid any form of sin. Even if someone tries to provoke a believer, he should simply say that he is fasting and avoid confrontation. The entire Muslim community performs the month long refresher course of Ramadan collectively. The Muslims strive in this month to curb all detrimental desires and evil thoughts, and nurture love, patience, unselfishness and social consciousness. In Islamic culture, Ramadan is greeted with great zeal and zest. Muslims make special efforts to spend as much time as possible in worship, charity and other good deeds in order to seek the pleasure of Allah as the reward for good deeds increases manifold in this holy month. The purpose of the entire exercise is to revitalize faith, develop good habits, and renew the covenant with Allah. The spiritual purification of the individuals leads to the collective betterment of the entire community. The

Messenger ﷺ of Allah said:

"Allah does not need the fast of one who does not abandon false speech or acting according to his false speech."

Thus Ramadan acts as a spiritual cleanser not only for the sole believer but the entire Ummah.

- (b) Fundamental aim of Zakat is to purify one's income or wealth so that the owner develops a sense of spiritual purity. By giving Zakat the rich Muslims express their sympathy and love for the poor fellows as well as love for God, as is stated in Quran:

"It is righteous to spend your substance out of love for Him (God) for your kin, for orphans, for the needy....." (2:177, al-Baqarah)

By giving Zakat a strong hope of greater rewards is developed in the heart of the Muslims who pay it. Quran in this regard says:

"The parable of those who spend their substance in the way of God is that of a grain of corn; it grows seven ears and each ear has a hundred grains." (2:261, al-Baqarah)

A Hadith of the Prophet ﷺ endorses this in these words,

"Every day two angels come down from Paradise and one of them says, 'O God! Compensate every person who spends in your cause', and the other says, 'O God! Destroy every miser'."

Thus Zakat is an effective means of curbing greed, promoting the spirit of sacrifice and forgiveness of the sins of those who give Zakat regularly.

Sawm or Fast of Ramadan

- Q. (a) Outline the features of the Ramadan fast, and identify which Muslims are exempt from fasting during this month. (10)
- (b) What advantages does the fast of Ramadan bring to the Muslim community? (4)

Ans. (a)

Sawm (fasting) is the fourth pillar of Islam. It was made obligatory in the 2nd year of Hijra by the Quranic injunction, "O, you who believe! Fasting is prescribed to you as it was prescribed to those before you, so that you may (learn) self restraint". (2:183, al-Baqarah) Sawm literally means to abstain, or practise self-restraint. In Islamic terminology, it means to spend the day without food, drink, sexual intercourse and smoking. It is observed in the month of Ramadan by all healthy grown up Muslims in accordance with the Quranic injunction, "So whoever of you lives to see (this month of Ramadan) should fast throughout it..." (2:184, al-Baqarah). Quran further guides about the duration of fasting in this verse, "...eat and drink until you can discern the white streak of dawn from the blackness of night; and then continue fasting until nightfall." (2:187, al-Baqarah). A Muslim intending to keep the fast wakes up before the Fajr prayer to take some meal, called Sehri as the whole day is to be spent without any food or water. The Holy Prophet highlighted the importance of taking Sehri in these words, "Take Sehr as there is a blessing in it". In another Hadith he -said that the Ummah would be secure from trials as long as they continue eating until the last permissible moment. Then the intention for keeping the fast is proclaimed, "I intend to keep tomorrow's fast of Ramadan". With this the fast begins as no food, drink or sexual intercourse is permitted till the sunset. This Hadith refers to some of the restrictions to be observed during the fast, "If one of you is fasting, he should avoid sexual relation with his wife, and quarrelling, and if somebody should fight or quarrel with him, he should say, 'I am fasting.'"

During the fast, all obligatory acts including the daily prayers are offered as per routine without expecting any concession. The fasting Muslims try to be polite, caring and kind towards fellow Muslims in order to follow the spirit of the ritual of fasting. They avoid all indecencies and undesirable acts such as vain talk and foul language. A Hadith of the Prophet instructs the fasting Muslims in this regard, "Whoever does not give up forged speech and evil actions, God is not in need of his leaving his food and drink". Genuine believers, therefore, try to avail the blessings of the holy month by reciting Quran, offering Nafil prayers and giving additional charity to the poor. Reward for all such noble deeds is multiplied during Ramadan.



When the sun sets, the fast is broken by reciting the prescribed invocation, "O God! I fasted for You, believe in You, trust in You, and broke my fast with Your bounty (sustenance)". The act of breaking the fast is called Iftar, and the best Iftar meal is dates or water as instructed by the Prophet, "If one of you is fasting, he should break his fast with dates; if dates are not available, then with water." After the 'Isha prayer, a special Nafl prayer called Tarawih, is offered usually in congregation. It comprises eight or twenty Rak'at. The object of this prayer is to provide Muslims a chance to recite a large portion of the Quran daily, and thus complete at least one full recitation in this holy month. Some Muslims are excused this duty according to the Quranic injunction, "But if anyone is ill or on a journey the prescribed period (should be made up) by days later" (2:185, al-Baqarah). Similarly, very old people as well as pregnant, menstruating and nursing mothers are also exempted from fasting. They may keep a Qaza fast for each of the missed fasts after Ramadan or may give Fidiya by feeding a poor person twice a day in return for each fast.

Ans. (b)

Ramadan is a blessed month in which the believers try to perform as many good deeds as they can, and try to avoid all sins. The entire Muslim community carries a uniform look as all members observe the same set of restrictions. This promotes a sense of equality and fraternity. The Muslims strive in this month to curb all undesirable acts and evil thoughts in order to observe self restraint at communal level. Ramadan is greeted with great zeal and zest as Muslims make special efforts to earn the blessings of the holy month. They spend in the way of God by giving Zakat and additional charity and doing similar good deeds for the collective welfare. The rich Muslims realise the sufferings of the poor who remain hungry in other months too. Therefore, special Sehri and Iftar feasts are organised by the rich Muslims to feed the poor. The congregational Tarawih prayer brings the believers closer to each other, strengthening the communal ties. Moreover, this prayer becomes a source of washing away of all the previous sins as is guaranteed in this Hadith, "Whoever prays during the nights of Ramadan (Tarawih) with a firm belief and hoping for reward, all of his previous sins would be forgiven." This way, the whole community becomes a beneficiary of this special prayer. The observance of the Night of Power during the last ten days of Ramadan further promotes communal love among Muslims.

Question 4

- (a) Give descriptions of the way in which fasting and almsgiving are carried out among Muslims. [10]
- (b) Show how these two pillars keep the Islamic community together. [4]

Suggested Answer:

- (a) Fasting is one of the five pillars of Islam. Muslims observe fasting in the month of Ramadhan as instructed by the Quran:

"Ramadan is the month in which was sent down the Quran as a guide to mankind, also clear signs for guidance and judgement; So everyone of you who is present during this month should spend it in fasting." (2:185, al-Baqarah)

Muslims wake up before the morning prayer (Fajr) and take some meal (Sehr)

in accordance with the Prophet's ﷺ tradition:

"Take Sehr as there is blessing in it".

They make intention of the fast by saying:

"I intend to keep tomorrow's fast of Ramadan"

With the Azan for the Fajr prayer, the fast is observed till the sunset (Maghrib).

The Quran prescribes:

"And eat and drink until the white thread of dawn appear to you distinct from its black thread. Then complete your fast till the night appears (sunset)" (2:187)

Accordingly, the fasting Muslims abstain from any food, smoking and sexual intercourse. They also try to remain decent and kind, while observing the obligatory prayer as per routine. Fast is broken at sunset by eating dates or taking water or milk. After reciting the approved supplication:

"O God! I have observed the fast for your sake and I believe in you, and I put my trust in you and broken it with the provision you have bestowed me with"

Usually, a special congregation prayer, Tarawih, is offered with the night prayer (Isha). It is an optional (Nafl) prayer.

All healthy, adult and sane Muslims are required to fast but Islam provides concession for valid reasons. The Quran says:

"But if anyone is ill or on a journey, the prescribed period should be made up by days later" (2:185, al-Baqarah)

Same holds true for the menstruating and pregnant women. They may observe Qaza / compensatory fasts later. Too old people, however, may feed the poor as compensation for each fast.

Muslims also make special observances of Iteqaf (retreat) and the Night of Power during the last ten days of Ramadan.

Almsgiving, another pillar of Islam, is observed by the rich Muslims to help the poor. Any rich Muslim who is in possession of a specified amount of wealth (Nisab) is required to pay a fixed percentage to the poor every year. Usually, the Nisab is taken as 7.5 tolas of gold or 52.5 tolas of silver or equivalent cash. For all such assets, 2.5% of the Nisab is to be paid as tax to the deserving Muslims once every year. The Quran enlists the deserving Muslims:

"Alms are for the poor and the needy and those employed to administer (Zakat); for those whose hearts have been recently reconciled (to Islam), for those in bondage and in debt, in the cause of God, and for the wayfarer" (9:60, al-Tawbah)

For livestock, there is also a defined limit or Nisab. For example, a goat / sheep for every five camels; two goats for 10 - 14 camels; one calf for 30 - 39 bulls / cows and one goat for every 40 - 120 goats, and so on.

Zakat is also levied at the rate of 20% of the earnings from mines. It is called Khums ($\frac{1}{5}$ th). Similarly, it is called Ushr for agricultural income. $\frac{1}{10}$ th of the produce from the unirrigated and $\frac{1}{20}$ th of the income from the irrigated lands is to be paid as Zakat. Usually, Muslims pay Zakat by the start of Ramadan to enable the poor to celebrate the Eid-ul-Fitr. It may not be paid to non-Muslims, descendants of the Prophet ﷺ and one's own parents and children.

- (b) Observance of these two pillars strengthens the Muslim community in many ways. The rich, by fasting, realize the pains of hunger and thirst that the poor usually experience. They develop sympathy for the poor and get ready to help them. They feed the poor on Sehr and Iftar. Special Iftar feasts bring Muslims closer together and promote sense of fraternity.

Basic objective of fasting, as declared by the Qur'an, is to inculcate the spirit of self-restraint:

"O you who believe! Fasting is prescribed to you.....so that you may learn self-restraint" (2:183)

Fasting imparts a colour of uniformity and equality as all members of the community train themselves to observe self-restraint and shun evils of all sorts. The Tarawih prayer and celebrations of the Night of Power strengthen brotherly ties when believers rush to the mosques collectively.

Almsgiving, likewise, bridges the gap between the rich and the poor as money circulates in a healthy way. It breeds a society where the rich are considerate towards the needy:

"And in their wealth and possessions (was remembered) the right of the needy" (51:19, al-Dhariyat)

When the needs of the poor are satisfied, they are not tempted to committing crimes, thus the crime rate tends to decline. The government may spend the charity funds on various public welfare schemes to benefit the masses.

- Q. (a) Describe the ways in which Zakat is paid by Muslims as an obligatory act. (10)
- (b) Explain the importance of this pillar of Islam. (4)

Ans. (a)

Zakat is one of the five pillars of Islam and it was made an obligatory ritual in 2 AH. At many places in the Quran it is mentioned together with Salat/regular prayer in these words, "And establish regular prayer and pay the charity tax." (2:143, al-Baqarah)

The word 'Zakat/Zakah' literally means "purifying", and in Islamic legal thinking it means purifying one's wealth by giving a specified portion to the poor Muslims. The Quran in this regard says, "Take charity from their assets/property in order to purify and sanctify them." (9:103, al Tawbah)

This charity tax is paid to the poor by those rich Muslims who are "Saheb-e-Nisab". This means those Muslims who remain in possession of that much wealth (Nisab) that requires them to pay Zakat. Muslim legal experts have calculated it as 2.5 % of a Muslim's wealth if 7.5 tolas gold or 52.5 tolas silver or an equivalent amount of cash remains with them at the end of one fiscal year. This percentage was worked out in the light of this Hadith, "No Zakat is due on property amounting to less than five-Uqiyas (640 grams) of silver, or less than five camels, or less than five Wasq (180 kg/ 80 Sa's of dates or barley grains)" (Sahih of Bukhari and Muslim on the authority of Hazrat Abu Sa'id). Accordingly, Zakat will be levied at the rate of 2.5% from the specified Nisab in terms of gold, silver, cash, regular income from business or any exploitable assets that regularly add to one's income.

Zakat is also to be paid at the rate of 20% or 1/5th of the income from mines. This is called Khums (one fifth). Khums of the income from the mines is calculated on the basis of this Hadith, "On treasures extracted from the earth, one fifth is due as Zakat."

Similarly, Zakat is to be paid on livestock possessions, too. One goat or sheep on every 5-9 camels; 2 goats/sheep on 10-14 camels; 3 goats/sheep on 15-19 camels; one ewe for every 5 camels for 20-24 camels; and a she camel of 1-2 years on 25-35 camels is the Nisab. For bulls/cows this Nisab is followed: one calf of 1 year or older on 30-39 bulls/cows; a 2 years old calf on 40-59 bulls/cows; for every 60 bulls/cows, a 2 years old calf; for each additional 30 another one year old calf, and for each additional 40 another 2 years old calf is to be given in Zakat.

For cattle the following rate of Zakat will follow: a 1 year old goat for every 40-120 goats; 2 ewes for 121-200 goats; for any number above 200 goats, one more ewe is to be given in Zakat for every additional 100.

Finally, Zakat is also to be paid on agricultural produce. For non-irrigated/naturally irrigated land holdings, 1/10th of the produce is to be given as Zakat. For irrigated holdings 1/20th of the produce is to be given in Zakat. The purpose of this difference is to encourage the owners of non-irrigated land to develop means of irrigations and to increase their agricultural output. Quran enlists those Muslims who can receive Zakat, "Alms (Zakat) are for the poor and the needy, and those appointed by the State to collect (the charity); for those whose hearts have been reconciled (to Islam), for those in bondage and in debt, in the cause of god, and for the wayfarer." (9:60, al-Tawbah)



Zakat, however, cannot be given to non-Muslims, one's parents and children and the descendents of the Prophet. The Prophet had categorically declared, by addressing his grandson Hazrat Hassan bin Ali, who once had taken a date from a charity, "Don't you know that we do not eat a thing which is given in charity." However if such a person is in need of help, Muslims may give some Hiba/gift without the intention of Zakat. Zakat should be paid in a way that the recipient should possess it in order to fulfill his/her needs. Therefore, it cannot be paid for any funeral expenses or any public welfare project such as a mosque or school (though scholarly opinions split on it).

Ans. (b)

Fundamental aim of Zakat is to purify one's income or wealth so that the owner develops a sense of spiritual purity. By giving Zakat the rich Muslims express their sympathy and love for the poor fellows as well as love for God, as is stated in Quran, "It is righteous to spend your substance out of love for Him (God) for your kin, for orphans, for the needy....." (2:177, al-Baqarah). By giving Zakat a strong hope of greater rewards is developed in the heart of the Muslims who pay it. Quran in this regard says, "The parable of those who spend their substance in the way of God is that of a grain of corn; it grows seven ears and each ear has a hundred grains" (2:261, al-Baqarah). A Hadith of the Prophet endorses this in these words, "Every day two angels come down from Paradise and one of them says, 'O God! Compensate every person who spends in your cause.', and the other says, 'O God! Destroy every miser'." Thus Zakat is an effective means of curbing greed, promoting the spirit of sacrifice and forgiveness of the sins of those who give Zakat regularly.

Question 5

- (a) How are individuals and the community benefited by almsgiving (Zakat)? (10)
- (b) Why are Muslims encouraged to pay sadaqa during Eid-al-Fitr? (4)

Suggested Answer:

(a) Almsgiving or Zakat is one of the five foundational pillars of Islam and this has been declared in a Hadith, reported by Hazrat Abdullah bin Umar, "Islam has been built on five pillars: testifying that there is no deity worthy of worship except Allah and that Muhammad ﷺ is the last messenger of Allah, establishing Salat, paying Zakat, making the pilgrimage to the House and fasting in Ramadan"

Zakat means spending a fixed amount of wealth in the way of God to help the poor. Zakat is paid by the rich Muslims called "Sahib-i-Nisab" who pay a specified percentage of their income or assets every year. The word "Zakat" literally means to purify. So it is a means of purifying an individual's wealth making it desirable in the sight of God. By paying Zakat, a believer's heart is also purified as it eliminates greed and the desire of accumulating wealth. The Quran condemns such unhealthy desires in these words:

"Woe to every scandal-monger and backbiter. Who piles up wealth and lays it by. Thinking his wealth would make him last forever". (Surah 104, al-Humaza)

This verse links the element of greed with other social evils like backbiting. Thus, by paying Zakat a believer expresses true love for God and the eternal living of Hereafter in the light of the Quranic promise that says,

"whatever of good you give (spend) benefits your own souls — whatever good you give shall be rendered back to you and you shall not be dealt with unjustly". (2:272, al-Baqarah)

This means the person who pays Zakat is benefitted in many ways, while benefitting others. By paying regular charity the sins of a believer are also washed away as is highlighted by this Hadith,

"Charity that is concealed (not showed off) definitely appeases the wrath of God".

Zakat, therefore, is an effective source of developing the fear of God.

There are several communal benefits of Zakat. It stimulates economic activity in the community as wealth is circulated from the rich to the poor. This Quranic verse makes it clear,

"what God has bestowed — belongs to God, to His Messenger and to kindred and orphans, the needy and the wayfarer; in order that it may not merely circulate between the wealthy among you" (59:7, al-Hashr).

Such a circulation builds a healthy community dominated by God-fearing and philanthropic people. Needs of the poor are satisfied and they not only pray for the rich fellows but also are attracted towards hard work instead of getting tempted towards crimes and antisocial tendencies. Zakat also induces feelings of fraternity and love among the members of the Muslim community. Such feelings surely strengthen the community as people adopt an attitude of helping those in need.

Zakat, as an institute, is aimed at uprooting beggary from society because, gradually the needy and the beggars are enabled to earn on their own after receiving their due share from the rich. The Quran draws the attention of the rich towards this by saying,

"And in their wealth is the right of the needy, him who asked (beggar) and him who was prevented from asking (the less privileged)". (51:19, al-Dhariyat).

The ultimate purpose of paying Zakat is to create a huge pool of funds that may be spent on eradicating poverty, helping the needy continuously and initiating public welfare projects. This may eventually create a community where almost every person would be ready to pay but hardly anyone to receive Zakat. Such a target had been achieved by the second caliph Hazrat Umar.

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(b) Fitrana or Sadaqa-i-Fitr is a special charity paid by Muslims to their poor fellows on Eid ul Fitr. The word 'Fitr' means the same as 'Iftar' or breaking the fast. Eid ul Fitr marks the end of fasting and an expression of joy and thanks to God who enabled His servants to complete the observance of fast. Now Muslims are reminded that there are those around them who might not enjoy Eid ul Fitr due to poverty or lack of resources. Since Islamic teachings are aimed at circulation of wealth and taking care of the needy and poor, Zakat al Fitr or Sadaq al Fitr is one of the means of helping the poor. Though the amount of this charity may seem small, its importance may be judged by a Hadith of the Prophet ﷺ,

"The fasting of the month of fasting will be hanging between earth and heavens and it will not be raised upto the Divine Presence without paying the Zakat al Fitr"

This shows how dear this charity is to God Almighty.

The minimum amount of this charity is one Sa' (four double handfuls) of food, grain or dried fruit for each member of the family. Cash equivalent may also be given so that the poor may buy things of their choice. According to calculations, one Sa' is approximately equal to 2.6 - 3 Kg. Wisdom behind such a small amount of this charity is very clear. A great majority of Muslims can afford to pay it so that the whole community is seen to be enjoying the Eid festivities. Wealth is circulated on a larger scale than it does in case of Zakat. However, the reward remains the same as is proven from a Hadith of Abu Dawud,

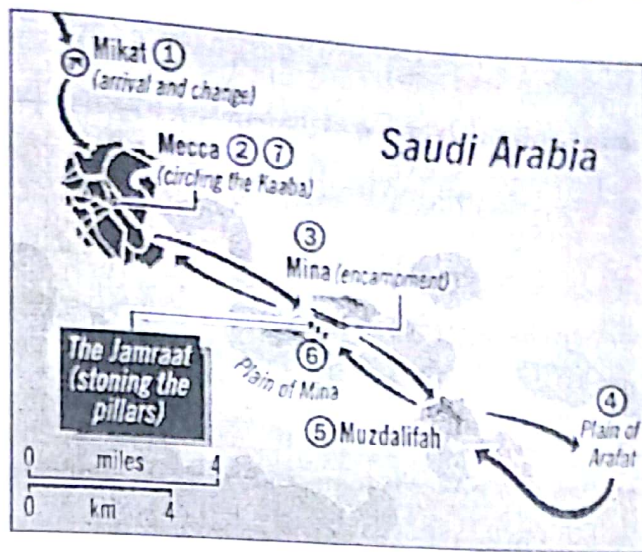
"It is accepted as Zakat for the one who pays it before the Eid prayer, and it is Sadaqa (ordinary charity) for the one who pays it after the prayer".

IS PHOTOCO

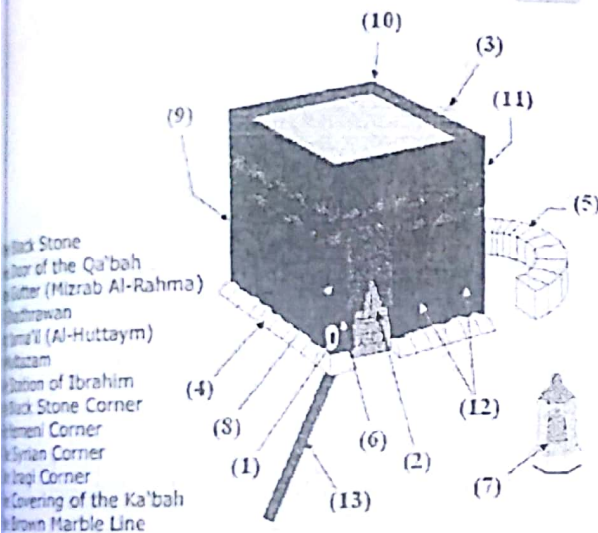
Haji

- Q (a) Outline the main observances of the annual pilgrimage (Hajj). (10)
 (b) How does Hajj encourage a sense of equality amongst Muslims? (4)

Ans. (a)

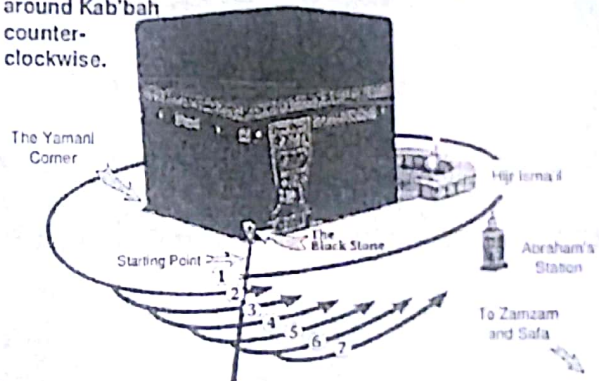


The Ka'bah (The Qibla of Muslims)



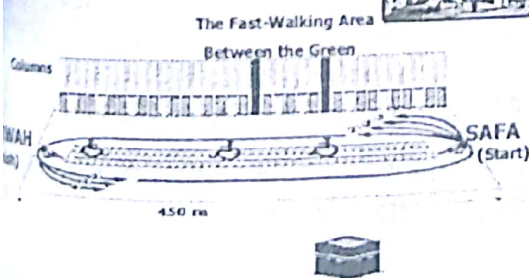
Tawaf

Tawaf starts from Hajar-ul-Aswad (Black Stone) & circle around Kab'bah counter-clockwise.

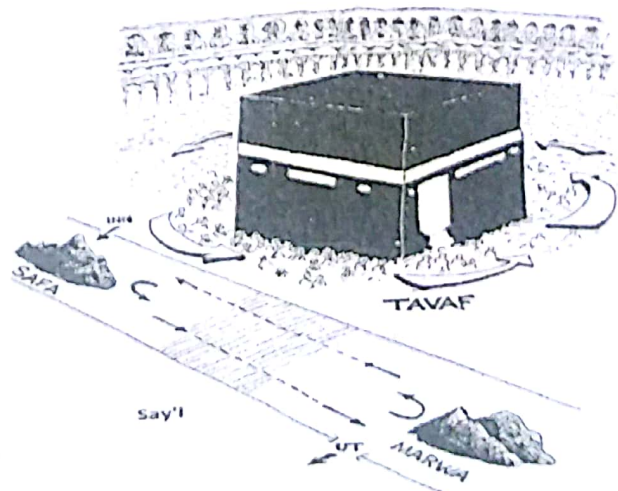


Say'i & Masa'a/Place of Say'i

7 RUNS BETWEEN SAFA & MARWA



The Sa'iyah Area is approximately 1/2 Km each round
 The total seven rounds is less than 3.5 km.



Hajj is the fifth pillar of Islam but it is obligatory only on those Muslims who can afford to perform it physically and financially as can be seen in this Quranic verse, "Pilgrimage thereto (the Ka'ba) is a duty men owe to God, those who can afford the journey." (3:97, Al-i-Imran)

Hajj is performed from 8th to 12th of Zil-Hajj, the 12th month of Hijra calendar. Those intending to perform Hajj are required to put on Ihram, to become Muhrim, before reaching the Mawaqit (boundaries around the Sacred Mosque in Makkah). Ihram is the dress code for Hajj and Umrah and marks the intention and preparedness for Hajj. For women, it is their ordinary clothes covering their entire body except for hands, feet and face. For men, Ihram comprises two white sheets of unstitched cloth, one for the upper, and the other for the lower half of the body. Pilgrims are required to recite Talbia repeatedly after adopting Ihram. Talbia is an expression of submission before God. Now pilgrims are bound to observe some restrictions as long as they are Muhrim. They cannot commit any violence, take bath, cut nails and hair or use soap or shampoo.

Pilgrims, on 8th Zil Hajj perform the first Tawaf, called Tawaf-i-Qudum. They circle around the K'aba seven times. After completing Tawaf, they offer two Rak'at of prayer at the Station of Abraham (Muqam-i-Ibrahim) as commanded by the Quran, "And take you the station of Abraham as a place for prayer," (2:125, al-Baqara) Then they perform Say'i by walking briskly seven-times between the Safa and Marwa hills in commemoration of Hazrat Hajir/Hajira's run in search of water for her thirsty son, Hazrat Ismael. The Quran describes the hills as, "Behold! Safa and Marwa are among the symbols of God. So those who visit the House—should compass them round." (2:158, al-Baqarah)

On the morning of 9th Zil Hajj they leave for Arafat, the most distant plain located east of Makkah. They must reach there before the Zuhr prayer to observe the stay or Wuquf-i-Arafat. This is the most important observance of Hajj because the Holy Prophet declared in a Hadith.

"The pilgrimage is called the Day of Arafat (Yaum al Arafat)". Here, pilgrims seek God's mercy and pardon from Zuhr till Maghrib. The Imam delivers a detailed sermon from the Mount of Mercy (Jabal al Rahmah) as a continuation of the tradition of the Prophet's Farewell Sermon from the same station. They perform the Zuhrain prayer—shortening Zuhr and Asr prayers and combining both. The Day of Arafat is believed to be the day of granting of prayers, and Hajj is void without this observance.

At sunset, without offering Maghrib prayer, pilgrims reach the plain of Muzdalifa, located between Arafat and Mina. There they offer the Maghribain prayer by combining Maghrib with 'Isha, and shortening 'Isha by half. They spend night in Muzdalifa offering Nafil prayer and seeking God's mercy. The Quran pays homage to this plain by saying, "Then when you pour down from Arafat, celebrate the praises of God at the Sacred Monument (Muzdalifa)." (2:198, al-Baqarah)

After Fajr prayer, pilgrims collect pebbles for the ritual of Rami in Mina. On the morning of 10th Zil Hajj they get back to Mina to celebrate Eid al-Adha (Eid of Sacrifice). They are exempted from the special Eid prayer that is offered in the rest of the Muslim world. They perform Udhiya/Nahr (sacrifice) by sacrificing goat, cow or camel. Then they perform Rami of the grand pillar, Jama-i-Aqaba, by pelting it with seven pebbles, one by one. Rami reminds pilgrims of Hazrat Ibrahim's rejection of devil in mina at three different points when he had tried to dissuade Hazrat Ibrahim from sacrificing his son, Prophet Ismael. With this, the recitation of Talbia is stopped. After sacrifice, the pilgrims come out of Ihram as they have performed sacrifice. They trim their nails, shorten their hair (women) or shave their head (men). They can take bath, too. The three days, 10th-12th Zil Hajj, are called "Ayyam al Udhiya or Ayyam al Nahr" (Days of sacrifice). Now, Rami of each of the three pillars (Jamarat), is performed from 10th to 12th Zil Hajj by pelting each Jamara with seven pebbles twice every day. On 12th Zil Hajj, pilgrims return to Makkah to perform the last obligatory act, Tawaf-i-Ziyara/Tawaf-i-Ifada, and also perform Say'i to mark conclusion of Hajj.

Ans. (b) Hajj provides a single platform to pilgrims belonging to various countries, races and nations of the world. They are required to observe a uniform dress code regardless of their social status or political background and it reminds them that they are all equal before God. The Quran very clearly lays down the criterion by which God judges and classifies His servants, "O, mankind! We created you from a single pair of a male (Hazrat Adam) and a female (Hazrat Hawwa/Eve), and made you into nations and tribes so that you may know each other; (but) verily the most honoured of you in the sight of God is the one who is the most righteous of you." (49:13, al-Hujarat) Thus Ihram inculcates a genuine feeling of equality among pilgrims. Similarly all rituals of Hajj are performed in congregation and thus, they constantly remind the pilgrims of equality and uniformity as they all circle around the K'aba, perform Say'i and Rami, and assemble in Arafat. In the plain of Arafat, they recall to their mind the historic wording of the Farewell Sermon of the Holy Prophet, "An Arab has no superiority over a non-Arab, nor has a non-Arab has any superiority over an Arab; also, a white has no superiority over black, nor a black has any superiority over white, except by piety and good actions." During Rami they remember that they are equally vulnerable before Satan/Devil. Therefore, it is important for all of them to reject it collectively in order to guard against it. The Quran declares this as, "and We have guarded them from every evil spirit accursed." (15:17, al-Hijr)

Question 4

- (a) How do Muslim individuals and the Muslim community benefit from the annual pilgrimage (*hajj*)? [10]
- (b) How does the *talbiya* sum up the relationship between the pilgrim (*hajji*) and God? [4]

Suggested Answer:

- (a) Hajj is the 5th pillar of Islam and an aggregate of all other pillars. It benefits individual Muslims and the Muslim community in many ways. It is a source of training individuals to spend and to exert mentally and physically in the way of God as, according to the Holy Quran it is obligatory for the affording Muslims

"Pilgrimage to the House is a duty men owe to God, those who can afford the journey". (3:97, Al-e-Imran)

Restrictions of Ihram train the pilgrims for submission before God as they start reciting Talbia that is an expression of utter submission before one Supreme God. Also, the pilgrims are trained to observe self-restraint after putting on Ihram. This makes them obedient servants of God. Almost all rituals of Hajj involve physical exertion, e.g. Tawaf, Say'i, spending nights in Mina and Muzdalifa and the stay at Arafat. Pilgrims are trained to be ready to strive in God's way wherever needed after Hajj.

Hajj brings the pilgrims closer to God as they visit the holiest places of Islam. They are reminded of the special status of the Safa and Marwa hills during Say'i as the Quran says,

"Behold! Safa and Marwa are among the Signs of God". (2:158, al-Baqara).

Similarly, Quran declares Muzdalifa as *"the Sacred Monument"* in 2:198 and pilgrims pay their tribute to this holy site by spending night there. By assembling in the plain of Arafat, pilgrims beg God's mercy and forgiveness. This strengthens their bond with their creator Lord as He loves humbleness. Rejection of devil by Rami trains them to shun evil in their lives. The cumulative result of all these observances is the spiritual rebirth of the pilgrim as is endorsed in this Hadith:

"Whoever performs Hajj to this House, does not approach his wife, nor commits sins, will come out as sinless as a newly born child".

Visit to these holy places refreshes their knowledge about the history of Islam.

Hajj, likewise, benefits the Muslim community in a variety of ways. By bringing pilgrims from across the globe, Hajj ensures unity among Muslims. All social, economic, linguistic and geographical barriers are broken as all pilgrims observe identical set of restrictions and perform the same rituals collectively. So, this promotes equality and a sense of belonging to the same community. Pilgrims can also discuss matters and problems related to the Muslim community. Heads of Muslim states, in particular, get a good opportunity to resolve various conflicts and plan for the welfare of the Muslim world. The platform of the OIC (Organisation of Islamic Conference) may effectively be used in this regard. Such efforts will enjoy the blessing of God

as assured by the Prophet ﷺ, *"Hand of God is on the community"*.

Hajj is a source of stimulating, economic activity on a large scale both directly and indirectly. Millions of pilgrims buy the Hajj costume and many accessories in bulk. Trade is also allowed during Hajj, and with millions of pilgrims at one place several trade transactions may be carried out with the additional benefit of God's favour. According to Sahih Bukhari such permission was granted by God in this verse:

"There is no blame on you for seeking the bounty of your Lord (during Hajj)" (2:198, Al-Baqara).

Finally, the sacrificial meat of Eid-al-Adha is a strong source of promoting mutual love and fraternity as well as promoting piety as is mentioned in the Quran,

"It is not their (animals') meat nor their blood that reaches God; it is your piety that reaches Him". (22:37, al-Hajj).

(b) Pilgrims are required to recite Talbia repeatedly as they put on Ihram (Hajj dress). The very wording of Talbia sums up the relationship between the pilgrim and God as it's an expression of Tawhid that the pilgrim constantly remind pilgrims that they are at the service of, and dependent on God alone and all rituals of Hajj are for one Supreme God because during the Jahiliya (Age of Ignorance) pagans dedicated these to idols. Talbia is aimed at reminding Muslims that Tawhid is the foundation of Islam. By reciting it, the pilgrim reiterates that none is worthy of worship except for God Almighty, and that is the most important message of Islam as it is frequently mentioned in the Quran;

"God, there is no god but He", (2:255, al-Baqara) and "Say He is God, the One and only" (112, surah al-Ikhlās).

This message is so important that God sent 124,000 prophets to remind humankind. In this regard the Quran says,

"Not a single messenger did We send before you (O Muhammad ﷺ) without this inspiration sent by Us to him: that there is no god but I; therefore worship Me" (21:25, al-Anbiya).

Pilgrims, therefore, recite Talbia frequently so that through all observances of Hajj they keep strengthening their belief and their relation of being the humblest servants to their Lord. Talbia expresses pilgrim's total surrender before God and unconditional submission to Him and that is why Talbia sums up this important relation between the Master (God) and the slave (humans).

Question 5

(a) What beliefs and practices are involved in:

(i) stoning the Jamarat

(ii) performing sa'y

(iii) assembling at Arafat

[10]

(b) Explain the main differences between *hajj* and *umrah*.

[4]

Suggested Answer:

(a) (i) **Stoning the Jamarat:** There are three pillars (Jamarat) erected in the plain of Mina. According to the Muslim belief, these mark the three points where Satan (Devil) had tried to dissuade Prophet Ibrahim from his obedience to God. Ibrahim submitted to the Divine command of sacrificing his son, Prophet Isma'il and the Quran refers to this clearly: "He said,

"O my son! I see in my vision that I offer you in sacrifice, now see what is your view!" (The son) said: "O my father! Do as you are commanded....." (37:102, al-Saffat)

Now, Satan, pursuing his ungodly mission, made a desperate attempt to mislead Ibrahim by way of targeting fatherly love for a son. Ibrahim, however, being God's chosen man rejected Satan on the three points in Mina. Pilgrims are required to commemorate Ibrahim's spirit by pelting the three Jamarat between 10th and 12th Zil H. during Hajj. Each pillar is pelted with seven pebbles, and this is practised twice for each of the pillars except the Jamara-i-Uqba, that is targeted thrice. This Jamra is first pelted exclusively on the morning of 10th Zil Hajj.

(ii) **Performing Sa'y:** It is one of the rituals (Manasik) of Hajj. According to historic records, Prophet Ibrahim's wife Hajir (Hagar or Hajra) anxiously ran in search of water for her thirsty infant son, Isma'il, between the hills of Safa and Marwa. These hills are located near the Ka'ba and Prophet Ibrahim had left his family somewhere close to these hills. In his absence, his wife had to look for water for Ismail. While she was running in search of water, Ismail rubbed his heels on the ground, and by Divine command, water gushed out. God immortalised Hajra's effort by making it a ritual of Hajj as commanded in the Quran:

"Behold! Safa and Marwa are among the symbols of God; so if those who visit the House, in the season (Hajj days) or at other times, should compass them round." (2:158, al-Baqara). Pilgrims observe Sa'y on the first and then on the last day of Haj, each time after performing the Tawaf of the Ka'ba. They make a brisk walk seven times from Safa to Marwa, and then Marwa to Safa. In each walk they ascend the hills and look towards the Ka'ba, and raise hands to invoke God's mercy.

(iii) **Assembling at Arafat (Wuquf-i-Arafat):** Arafat is the most distant station of Hajj, located about 9 km east of Makka. This vast plain is believed to be the place of reunion of Prophet Adam and Eve after their exile from Paradise. Muslims also believe this to be the place of assembling of mankind on the Day of Reckoning (literally, 'Araf' means, place of introduction). On one side of the plain is located the Mount of Mercy

(Jabal al Rahma) from where the Holy Prophet ﷺ delivered his Farewell Sermon. He also begged God's mercy for all his followers in the same plain. Pilgrims are required to assemble in Arafat on 9th Zil Hajj to observe the stay (Wuquf) from Zuhur till Maghrib. They offer the Zuhrain prayer by combining Zuhur with Asr and shortening both by half. They listen to the sermon delivered by the Imam from the Mount of Mercy and humbly seek God's mercy and forgiveness in a standing posture. This stay is the most important ritual of Hajj and the whole day is called "the Day of Arafat". According to a tradition of the Holy Prophet ﷺ, "Hajj is staying/ halting at Arafat". Without this observance, Hajj is void. Importance of this observance of Hajj can be judged from this Hadith of the Prophet ﷺ: "There is no day on which God sets free more servants from the fire than on the Day of Arafat".

(b) *Hajj* and *Umrah* involve worship of God in an exclusive and specific way by going to Arabia. For this reason, the Quran mentions both in this verse: "And complete the *Hajj* or *Umrah* in the service of God." (2:196, al-Baqarah) However, there are some major differences between the two. *Hajj* is an obligatory act and a pillar of Islam but *Umrah* is an optional duty. *Hajj* can only be performed during the five days, 8th to 12th of Zil Hajj, but *Umrah* may be performed any time except for the *Hajj* days. *Hajj* requires visits of Mina, Arafat and Muzdalifa, whereas *Umrah* comprises Tawaf of the Ka'ba and Sa'y only. As a result, *Umrah* may be completed within hours, not days. Sacrifice is a ritual of *Hajj* on 10th Zil Hajj but no sacrifice is needed in *Umrah*. In *Umrah*, recitation of Talbiah is stopped on reaching the Haram (Sacred Mosque), but in *Hajj* the recitation of Talbiah is continued till the morning of 10th Zil Hajj when the Rammi of the Jamara al-Aqaba is performed.



Jihad..... Struggle /Toil in the way of Allah.

Literal meaning of Jihad is struggling in God's way. It involves utilizing the available resources, energies, skills and time to earn God's favour and blessings. The expression, "God's way" is the core principle of Jihad, regardless of its type. The basic objective is betterment of the believer engaged in this kind of struggle. The Quran declares this objective in an explicit way:

"And whoever strives hard, does so for his own soul; for God is free of all needs from all creation" (29:6, al-Ankabut).

Accordingly, the prime purpose is to purify one's heart, mind and soul in order to be a God-fearing and noble person.

The Muslim legal experts have classified Jihad into four major categories depending on the type of struggle made by the individual.

i) **Spiritual Jihad (Jihad bil nafs):**

It is aimed at purifying one's inner self by resisting evil temptations and trying to overcome one's weaknesses. The Quran & Sunnah constantly warn the believers of their vulnerability to Satanic temptations, and they also teach them about guarding against all possible evils. The Quran, for example, identifies Satan and his host of assistance as the root of all evils:

"For Satan is an avowed enemy to man" (12:5, Yusuf)

As for Satan's helpers, the Quran says: "(Satan) who whispers into the hearts of mankind. Among Jins and among men" (Surah 114, al-Nas)

The Holy Prophet, in several Ahadith, told about the tricks that Satan uses while carrying out his nefarious mission. When Muslims had conquered Khyber and began to receive rich spoils, the Prophet told them that they were returning from the lesser Jihad (Qital) to the greater Jihad (Jihad al Akbar). He meant to say that Muslims should be aware of the lurings and temptations that usually are associated with a state of prosperity. The last two Surahs of the Quran (al-Falaq & al-Nas) instruct the believers to seek God's refuge against all external and internal evils so that they could purify their inner self (Nafs) and mould it accordingly to the divine dictates.

ii) **Jihad of the tongue (Jihad bil lisan):**

This means speaking and spreading the truth, speaking against the wrong, indecencies and oppression as well as preaching the divine message. The Quran commands the believers regarding truth and falsehood:

"And shun the word that is false" (22:30, al-Hajj)

A Hadith of the Prophet reinforces this Quranic injunction by highlighting the value of speaking the truth:

"The most excellent Jihad is uttering the truth in the presence of an unjust ruler"

This shows the significance of striving for a noble cause by using the tongue. A similar message is conveyed by another Hadith that describes various stages of struggling against evils:

"Whoever 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"

An extension of Jihad bil lisan" is the practice of D'awah or peaceful invitation to the fold of Islam. The Quran assigns this duty to selected believers who have the capability and skills to accomplish this noble task. It says:

"Let there arise out of you a band of people inviting to all that is good, enjoining what is right, and forbidding what is wrong" (3:104, Al-e-Imran)

The Quran, however, stresses on the fact that the religious missionaries should be equipped with the tools of wisdom and knowledge. It says: "Invite all to the way to your Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious" (16:25, al-Nahl) his Quranic verse mentions the eligibility of missionaries who should be able to invite non-Muslims in a "wise and beautiful way". The Holy Prophet always dispatched his envoys who possessed such qualities. For example, Jafar bin Abu Talib in the court of Najashi. The Quran terms Muslims as the best people because of their ability to conduct Jihad with the tongue: "you are the best of peoples evolved for mankind, enjoining what is right, forbidding what is wrong and believing in God" (3:110) whole life of the Prophet and his assistance was spent in this type of Jihad. Muslim missionaries in modern times, may utilize telecommunication devices and print media to conduct this kind of Jihad. It should, however, be remembered that the volunteers engaged in preaching Islam should have good command on Islamic teachings and should possess qualities of noble conduct, tolerance and ability to answer challenging questions.

iii) Jihad by the hand (Jihad bil Yad):

This type of Jihad involves practical efforts against injustice and for upholding the truth. In this, physical struggle is needed but it does not include armed combat (Qital). Also, it may require spending financial resources and in that case, it is called "Jihad with finance" (Jihad bil maal). A Hadith of the Prophet mentions two types of Jihad: It was said: O Messenger of God! Who is the most excellent of men? The Messenger said, "The believer who strives hard in the way of God with his person and his property"

This shows the excellence of utilizing physical resources in the way of God.

Such use of physical force may require consistent effort and may lead to testing situations but the true believers never abandon hope of divine help. For this reason, the Holy Prophet instructed his followers to act against evil and corruption according to the available resources. He said: "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"

The Quran also commands the believers to strive for a noble cause in accordance with the ability and resources: "And strive in His cause as you ought to strive (with sincerity and discipline)" (22:78, al-Hajj) This verse also guides Muslims about the limits to be observed while conducting Jihad by the hand discipline & sincerity

As can be seen, the Quran and Ahadith usually refer to "Jihad bil Yad" (person/physical energies) and "Jihad bil maal (money/finance) together. This is due to the fact that humans are always careful about conserving their physical and financial assets and find it difficult to spend them without any direct benefit. The Quran therefore, links true belief and acts of worship with the spending in the way of God: "Who believe in the unseen, are steadfast in prayer, and spend out of what We have provided for them." (2:3, al-Baqarah). The core purpose of such struggle is to establish a society based on the principles of justice, peace and prosperity.

iv) **Jihad by the Sword (Jihad bil Saif or Qital fi Sabilillah):**
This is indeed the most misinterpreted and misunderstood version of "Struggle in the way of God." Majority of people (both Muslims and non-Muslims) use the term Jihad as a synonym to Qital or Jihad by the Sword. As a matter of fact, Qital means armed struggle in the way of God, and it may result in blood-shed (Qital). It is the last option for a Muslim state or Muslim community to defend Muslims against a visible enemy. Thus, it is primarily a defensive struggle. The Holy Prophet didn't receive any revelation throughout the Makkan phase of his prophetic mission (610-622 AD). The Muslims were subjected to brutal torture and inhuman persecutions: the Prophet himself was mocked and insulted by the Quraish and the people of Taif; many were allowed to migrate to a Christian state, Abyssinia, but the Prophet never commanded his followers to fight against Makkans. It was only in Madina that he began to receive such revelations as: "To those against whom war is made, permission is given to fight, because they are wronged ___ and verily, God is Most Powerful for their aid" (22:39, al-Hajj)

According to various commentators of the Quran this verse is thought to be the first regarding permission of Qital or armed struggle against the unbelievers. Keeping this context in mind, we come to know about the code of conduct of war in Islam. Muslims have been told that they should not take the initiative unless war has been imposed on them. The Prophet was the executive head of the republic of Madina and only he permitted Muslims to fight. This means, individuals can't conduct Qital without the permission of the head of the state. Islam further guides Muslims that peace and reconciliation should be preferred over war. The Quran commands:

"If your enemy inclines towards peace, then you should seek peace, and trust in God; verily, He is the All Hearer, All Knower (8:61, al-Anfal) The Prophet best demonstrated this injunction when he agreed to the terms of the treaty of Hudaibiya, though many companions were not happy with this. The Prophet, however, remained firm, and soon he would receive the glad tiding on his way back to Madina:

"Verily, We granted you a manifest victory" (48; 1, al-Fat'h)

The same spirit was shown by him when he declared general pardon for his enemies on the eve of the conquest of Makka. This he did in the light of the Quranic Command:

"If God would have willed, He would have given the unbelievers power over you. Therefore, if they withdrew from you and refuse to fight you, and instead, send you guarantees of peace, know that God has not given you a license (to fight you, and instead, send you guarantees of peace, know that God has not given you a license (to fight them) (4:90, al-Nisa)

The Four successors of the Prophet also continued his policy and did not cause unnecessary bloodshed. Khalid bin Waleed's conquest of Hira in Iraq (during Abu Bakr's caliphate) and Umar's peaceful entry into Jerusalem are good examples in this regard.

The Quran also strongly forbids any kind unjustified attack or killing by saying "Fight in the cause of God those who fight you, but do not transgress limits; for God does not love transgressors". The Prophet, therefore, abolished the pre-Islamic practice of mutilation of the dead enemy. He further elaborated the Islamic concept of Qital by treating the captives in a kind way. Thus, the core principle is "the cause of God" and preferring peace over fight, and not taking personal revenge. Hazrat Ali, in one of the battles, had overcome an enemy and was about to kill him when the enemy spat in Ali's face. Ali quickly withdrew, believing that his spirit of Jihad might be affected due to addition of revenge for insult. (2:190, al-Baqara)

Wisdom of all these teachings is that the individual Muslims shouldn't misinterpret Islamic teachings in modern times. All Muslim scholars condemn all forms of suicide killings in the name of Islam.

Once, however, it is established that a Muslim state is seriously under threat then Muslims are allowed to fight even during the four sacred months, as is instructed by the Quran:

"Fighting is prescribed on you though you may dislike it fighting therein (prohibited Months) is a grave offence but it is graver in the sight of God to prevent access to the path of God, to deny him, to prevent access to the sacred Mosque" (2:216, 217, al-Baqarah)

The verses were revealed to tell Muslims that if their enemy broke any rule, they should be ready to defend themselves regardless of the rule (e.g. prohibition of fight in 1st, 7th, 11th & 12th months of the Hijra calendar).

To conclude, Islam stands for peace and Muslims should go for Qital only as the last option in unavoidable circumstances.

Question 5

- (a) Write an account of:
- The Prophet's teachings about armed warfare (*jihad*).
 - Under what circumstances is *jihad* thought to be compulsory? [10]
- (b) 'The Prophet's teachings about armed warfare (*jihad*) are not relevant today.' Do you agree? [4]
Give reasons for your answer.

Suggested Answer:

- (a) (i) The type of Jihad that involves armed struggle is called Qitaal (as it may involve "Qatl" or killing). Throughout his Makkan life the Holy Prophet ﷺ did not receive any revelation about this type of Jihad. It was in Madina when, with the emergence of the first Muslim state, he received Divine permission to fight the enemies of Islam. Accordingly, he laid down a detailed set of rules concerning the code of conduct of war in Islam. This he issued before the start of the battle of Badr. According to these rules Muslims are not to take initiative in fighting. According to Sahih Bukhari, the Holy Prophet ﷺ said,
- "Do not wish to meet the enemy, and in case you face the enemy, then be patient".*

He repeatedly instructed his followers to remember the objective of Jihad and that means it should always be in the way of God as is mentioned in this Hadith,

"Jihad in God's cause is the fight of that person who does so in favour of God's religion (Islam)".

He further commanded his followers not to attack and kill women, children, old people and those who surrender before the Muslim army. According to a tradition reported by Hazrat Abdullah bin Umar رضي الله عنه, a woman was found killed in one of the battles and the Prophet ﷺ got angry and he strictly forbade the killing of women in the battle. According to his teachings the Muslim fighters are not allowed to burn or destroy the trees, crops and livestock in the enemies' territory.

The Prophet ﷺ being the "mercy for all", totally abolished the pre-Islamic inhuman custom of mutilation of the dead (Muthla). So Muslim soldiers are required to treat the dead bodies of the enemy army with respect and not to target them for expression of revenge. Similarly, the captives of war are to be treated in a kind way as was done with the captives of Badr who were given soft conditions to buy their freedom. Those who could pay the ransom were freed quickly; those who did not have ransom money were asked to teach ten Muslim children each; those who could do neither were freed with respect. For example a prisoner named Thumama bin Uthal was released without any ransom and he was so impressed that he immediately embraced Islam and then said,

"O Muhammad! ﷺ There was no face on surface of the earth more disliked by me than yours, but now your face has become the most beloved face to me".

Finally, the Prophet ﷺ guided his followers to make peace if the enemy surrendered and abide by the peace treaty in the light of this Quranic command:

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

(ii) Armed Jihad (Qitaal) is the last option to save / defend a Muslim community or state who is visibly threatened by the enemies of Islam. The Holy Quran gave this permission to the Muslims for the first time in Madina in the following verse:
"Permission to fight is granted to those who have been wronged; and indeed God is competent to give them victory" (22:39, al-Hajj).

Accordingly there are strict pre conditions to conduct armed Jihad. Since the entire Muslim republic of Madina had been threatened by the Quraish of Makkah, Muslims were given permission to fight the enemy. These Muslims had already left their belongings in Makkah and that had been captured by the Quraish. Now, the Quraish were once again bent upon destroying the Muslims as a community as well as their assets in Madina. This means that Jihad will only be permissible when it is confirmed that the enemy is fully ready to invade the Muslim community. In such circumstances, it becomes the duty of the head of the Muslim state to take up arms to defend his people. According to the teachings of Quran and Hadith, the sole objective of Jihad is to defend the religion of Islam and its followers. That is why the Quran repeatedly commands,
"Fight in the way of God and do not transgress limits". (2:190, al-Baqarah)

(b) It is true that the Islamic code of conduct of war seems to be difficult to follow in modern times because of a number of reasons. Prophet's ﷺ teachings strictly forbid attacking women, children, civilians and the old people. However, due to the invention and use of modern destructive weapons these teachings cannot be fully followed. WMD's (Weapons of Mass Destruction) like the nuclear and hydrogen bombs do not discriminate between the fighting and the non-fighting people. Similarly, they cause such large scale destruction that orchards, farms and similar assets, that benefit mankind, are also not spared. This means in such cases there will be killings of innocent people and collateral damage and both are against the teachings of Islam. Similarly in case of using Drone aircrafts, even if the enemy is ready to surrender, the killing will be inevitable as these planes are un-manned. Moreover, in many cases individual Muslims / organizations have started conducting wars in the name of Jihad by interpreting Islamic teachings in their own way. They argue that since the heads of Muslim states are themselves not true Muslims, their permission is no more required. This has created further confusions for both Muslims and non-Muslims and this is the result of failing to fully understand and follow the teachings of the Prophet ﷺ regarding Jihad. Also, it has become almost impossible to avoid the practice of Muthla (mutilation of the dead) because the modern weapons may continue to cause damage even after the war is over: as is the case with nuclear radiation. Such radiation is proven to damage the generations to come. So with the changing times Muslims find it difficult to follow the teachings of the Prophet ﷺ about Jihad.

Question 5

- (a) Describe the meaning of the term *jihad* and say how Muslims can practise *jihad* in their everyday lives. [10]
- (b) Why do you think *jihad* of the self (*jihad bil-nafs*) is greater than armed *jihad* (*jihad bis-saif*)? [4]

Suggested Answer:

- (a) The word Jihad is derived from the root word "Jahadah" that means to struggle. In Islamic Sharia'h it means struggle in the way of God. Therefore, any struggle for a noble cause will be Jihad. That is why scholars have divided Jihad into many types.

Jihad bil Nafs means Jihad against a believer's own basal self so that all evil thoughts and temptations are eradicated and the believer lives a righteous life. This Jihad continues the whole life as all humans are born with a vulnerability before Satan whose sole mission is to misguide humans as is endorsed in the Quran:

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

Quran and Hadith repeatedly warn Believers about Satan and teach them to seek God's refuge against him. Surah 113 (al-Falaq) and 114 (al-Nas) for example, instruct Believers to do so:

"Say I seek refuge with the Lord of day-break. From the evil of the created things" (Surah 113), and *"Say I seek refuge with the Lord of humankind.... From evil of whisperer (Satan) who whispers and withdraws"* (Surah 114).

Quran and Sunnah not only mention the role of Satan they also prescribe the means to fight Satan and protect against his attacks. Quran, for example, guarantees that regular prayer is an effective antidote against evil:

"Verily regular prayer keeps from shameful and unjust deeds" (29:45, al-Ankabut)

The Prophet ﷺ similarly commanded his followers to fast regularly as it keeps them from all sins. A Hadith says,

"Fast is a shield (against sins)".

Muslims are required to conduct Jihad bil Lisan (Jihad with the tongue) too, though only select group of individuals can carry out this. This type of Jihad involves speaking the truth and spreading the Message of Truth (Islam) in a peaceful and convincing way. The Quran urges the Believers to speak against what is wrong and advises others to do the right things:

"Let there arise a hand among you inviting to all that is good, enjoining what is right and forbidding what is wrong." (3:104, Al-e-Imran).

This mission, however, may only be permissible to those who have sufficient knowledge about Islam as well as the contemporary world affairs. They should enjoy the repute of a pious scholar and should be good-tempered as had been

demonstrated by the Prophet ﷺ and his Companions. This type of Jihad also involves speaking fearlessly against any injustice as this Hadith declares:

"The most excellent Jihad is uttering the truth in the presence of an unjust ruler."

Another Hadith, similarly, commands, "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." In Islamic Sharia'h this is called "Da'wa" (inviting others to Islam). This Da'wa is an ever continued process throughout the world by peaceful Muslim missionaries through oral preaching, writing and using the electronic media.

Jihad bil Yad (Jihad with the hand) refers to an active struggle against any tyranny, indecency and injustice in the society. It's a kind of physical Jihad but does not involve use of weapons or killing. For example, the Holy Prophet

ﷺ equated this Jihad with an act of charity by saying,

"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; and removing a harmful thing from the road is a charity."

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This shows how the energy of hand may be used for any noble action. Another Hadith says,

"Whoever of you sees an evil action let him change it with his hand:"

So, if a Muslim sees any indecency or unjust act raising its head, he should try to change it with something good. However, when it becomes unavoidable then Islam permits use of force but within the limits prescribed by Islam.

Finally, Jihad bis Saif (Jihad with the sword) or Qitaal fi Sabeel Lillah is the type of struggle that is aimed at saving a Muslim state/community against a visible enemy. There are, however, strict preconditions for it that include a visible threat to a Muslim state, availability of that much resources with which at least a defensive war can be fought, permission by the head of the Muslim state, and observing the code of conduct of war of Islam. The Prophet ﷺ, therefore, had received Divine permission for this Jihad in the early years of his life in Madina in these words:

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

for this reason, the Prophet ﷺ said,

"Do not wish to meet the enemy, and in case you face the enemy, then be patient."

For Qitaal, Quran and Hadith emphatically instruct Muslims to conduct it in the way of God. Quran repeatedly commands,

"And fight in the cause/way of God".

Several Hadiths also say,

"If anybody fights so that God's Religion dominates then he fights in God's way."

Hazrat Ali رضي الله عنه is reported to have spared an enemy he was about to kill when the enemy spat in Hazrat Ali's رضي الله عنه face. Hazrat Ali رضي الله عنه withdrew thinking that his desire for personal revenge would dilute the spirit of Jihad. Qitaal also involves observing the limits defined by Islam. They include not insulting the dead or the captives and accepting peace if the enemy surrenders:

"But if the enemy inclines towards peace you too incline towards peace."
(8:61, al-Anfal)

This verse sums up the message of peace in Qitaal.

(b) Jihad bil Nafs is greater than Qitaal/Jihad bis Saif because in this usually the enemy (Satan) is hidden and a Believer has to strive against him in an unusual way of fighting. Self-restraint is a hard process as it involves curbing all evil thoughts and temptations to which all humans are vulnerable by birth. Aim of this Jihad is to constantly make efforts to fight against this invisible enemy whose sole mission is to distract the Believers from the Right

Path. The Holy Prophet ﷺ, after the victory in Khaybar, had warned his followers by saying,

"We have come out of a lesser Jihad (Qitaal) and now be ready for a greater Jihad (Jihad bil Nafs)."

Under the Treaty of Khaybar, the Jews had agreed to pay half of their agricultural produce to Madina. The Prophet ﷺ knew this would bring prosperity, and with that, Muslims could fall victim to evil temptations and acts. Therefore, he declared Jihad bin Nafs as Jihad-e-Akbar (great Jihad). This Jihad requires very strong will and consistent determination to ensure success that is guaranteed in the Quran in these words:

"Successful is he who purified his Nafs and lost is he who succumbed to his basal self/ untamed Nafs" (91:9, al-Shams)

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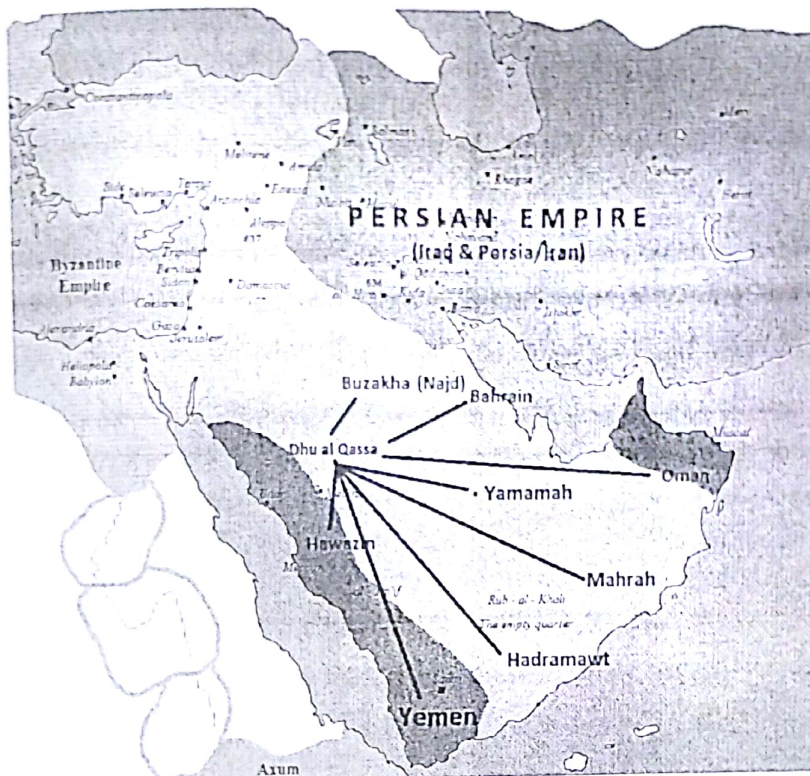
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IS PHOTOCOPIED

Caliph Abu Bakr

- Q.(a) Describe Abu Bakr's activities against the false prophets and apostate tribes. (10)
- (b) Why is Abu Bakr called the Saviour of Islam? (4)

Ans. (a)



When the news of the death of the Holy Prophet reached different parts of Arabia, several tribes in Arabia began to rise in revolt and relapsed into the practices of the Jahilyah/age of Ignorance. Most of these tribes had not completely submitted to Islam. People of Oman rebelled after the death of their Muslim ruler and the Muslim governor 'Amr bin al-'As had to return to Madinah. People of Bahrain were instigated to renounce Islam after the death of the Prophet and their Muslim ruler Al-Mundhir. Aswad-al 'Ansi had rebelled in Yemen during the last days of the Prophet's life. Similarly, the Prince of Hadramawt, Al-Ashath bin Qays of the ruling Kindah tribe had first embraced Islam but apostatized after the Prophet's death. This way, only the Hijaz area comprising Makkah, Madinah and Taif had been fully Islamized by the Prophet.

The rebel or apostate forces had two dimensions. Many tribes refused to pay Zakat to Madinah on the excuse that they were obliged to pay it to the Prophet. They, however, would observe other pillars of Islam as before. Seeing all this, the Caliph declared, "By God I will wage Qital against anyone who stopped giving a lamb as charity/Zakat that was given to the Prophet in his life". However, the most dangerous revolt was the rise of false prophets/imposters in various parts of Arabia.

Q:(a) Describe the main events of the Callphate of Hazrat

Abu Bakr.

(10)

(b) Explain the importance of Hazrat Abu Bakr as the
first Callph.

(4)

Ans. (a)

Hazrat Abu Bakr was elected as the successor/Caliph of the Prophet at a critical time when the Muhajireen and the Ansar were about to get divided on the question of the Prophet's successorship. Being a staunch follower of the Prophet he quickly dispatched the Muslim army under Hazrat Usama bin Zayd that had returned to Madinah on hearing the news of the Prophet's death. Most of the senior companions advised the Caliph to keep that army in Madinah but Hazrat Abu Bakr sent this army towards Syria. The expedition was successful as many of the rebel tribes on the Arab-Syria border were defeated.

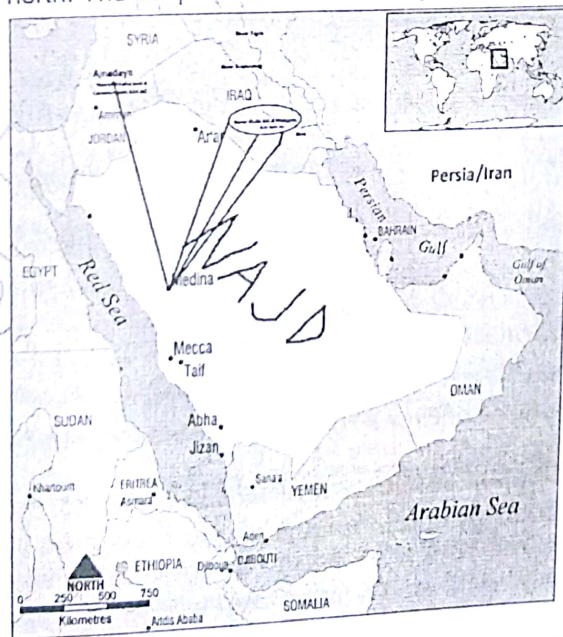
Hazrat Abu Bakr successfully dealt with an uprising by the Bedouin tribes that had attacked Madinah shortly after his assuming the Caliphate. He appointed Hazrat Ali, Hazrat Talha, Hazrat Zubayr on the exits of Madinah. Finally, the Bedouins were defeated in the battle of Dhu al-Qassa.

One of his greatest achievements was his elimination of the apostate tribes and the false prophets whom he defeated in the Wars of Riddah/apostasy or heresy. Rebel tribes in Bahrain near the Euphrates, Buzakha in the north of Madinah, Yamama in Central Arabia, Oman in the south eastern Arabia, and Mahrah, Hadramawt and Yemen had renounced Islam after the death of the Prophet. Most of these refused to pay Zakat by saying that this payment was subject to the life of the Prophet. Moreover, there were four false prophets in various parts of Arabia. Hazrat Abu Bakr divided his army into eleven battalions and sent them against the rebel tribes and the false prophets. Hazrat Khalid bin Walid defeated the false prophet Tulayha in the Battle of Buzakha. Then his army defeated and killed Musailma the Liar in the Battle of Yamama. Muhajir bin Abu Umayya defeated the followers of the false prophet Aswad 'Ansi who himself had been killed during the last days of the Holy Prophet. Sajjah, the Christian imposter, fled to her native land Mesopotamia without fighting and perhaps embraced Islam. Thus within two years all the rebels had been brought back to the fold of Islam.

The greatest service of Hazrat Abu Bakr was the compilation of the Quran. Hundreds of Huffaz/memorizers of the Quran had been killed in the Battle of Yamama. Hazrat Umar feared the danger of loss of Quranic parts resulting from such killings and persuaded the Caliph to compile the Quran. Though initially reluctant, the Caliph finally agreed. He appointed Hazrat Zayd bin Thabit at the head of several scribes to compile the Quran. This team, assisted by Hazrat Umar, collected each verse and Surah and put all the Surahs at one place in the form of loose sheets. This was called the Mus'haf.

Hazrat Abu Bakr began to expand the Muslim empire by fighting against the Persians and the Romans. Hostility with the Persians had started in 7 AH when the Persian emperor had torn apart the letter of the Prophet. Later, Persians supported the rebel tribes against Madinah. The Caliph sent Hazrat Khalid to Iraq where he was supported by a Persian convert, al Muthanna. Persians were defeated in the battle of the Chains under the Persian commander Hormuz. Then, al-Muthanna defeated Persians led by Qaran in Ubullah. Hazrat Khalid and al-Muthanna defeated them at Mazar. Then at Walaja, led by Bahman, the Persians were again defeated at Walaja by Muslims. A combined army of Persians and Christians of Bakr tribe under Jaban was defeated by the two Muslim commanders at Ullays in May 633 AD. The kingdom of Hira on the bank of the Euphrates, was besieged and the people of Hira surrendered peacefully. The Treaty of Hira was signed between Muslims and Persians under which they acknowledged the Muslim rule by paying Jiziya. Later, Hazrat Khalid conquered other Iraqi towns in the battles of Firaz, Ayn al Tamr and al-Anbar. Thus, a large area of Chaldea or lower Iraq fell under the Muslim rule.

The Caliph then sent him towards Syria where four Muslim battalions awaited him. The Arab-Roman rivalry also began in 7 AH when a Muslim envoy was killed unjustly on the order of the Roman prince. Romans also encouraged the border tribes against Madinah. This led to the battle of Mu'ta, the Tabuk and the Usama's expeditions. The Caliph had dispatched Yezid bin Abu Sufyan, 'Amr bin al-'As, Shurahbil bin Hasana and Abu Ubaidah bin al Jarrah towards Syria. Yezid bin Abu Sufyan and 'Amr bin al-'As, gained some initial successes by capturing Gaza. Soon Hazrat Khalid joined the four commanders. Thus in May 634 AD, the Muslim army of 40,000 proceeded towards Damascus. The Romans had gathered an army of 100,000 (according to some sources 240,000) under Theodore the brother of the Emperor Heraclius. The Muslim army defeated the Romans in the historic battle of Ajnadayn in July 634 AD. Muslims lost only 3,000 troops while Romans lost several thousand troops. Theodore fled to the north. The Caliph received the victory news on his deathbed.



Wars against Persians & Romans, 632-634 AD.



Ans. (b)

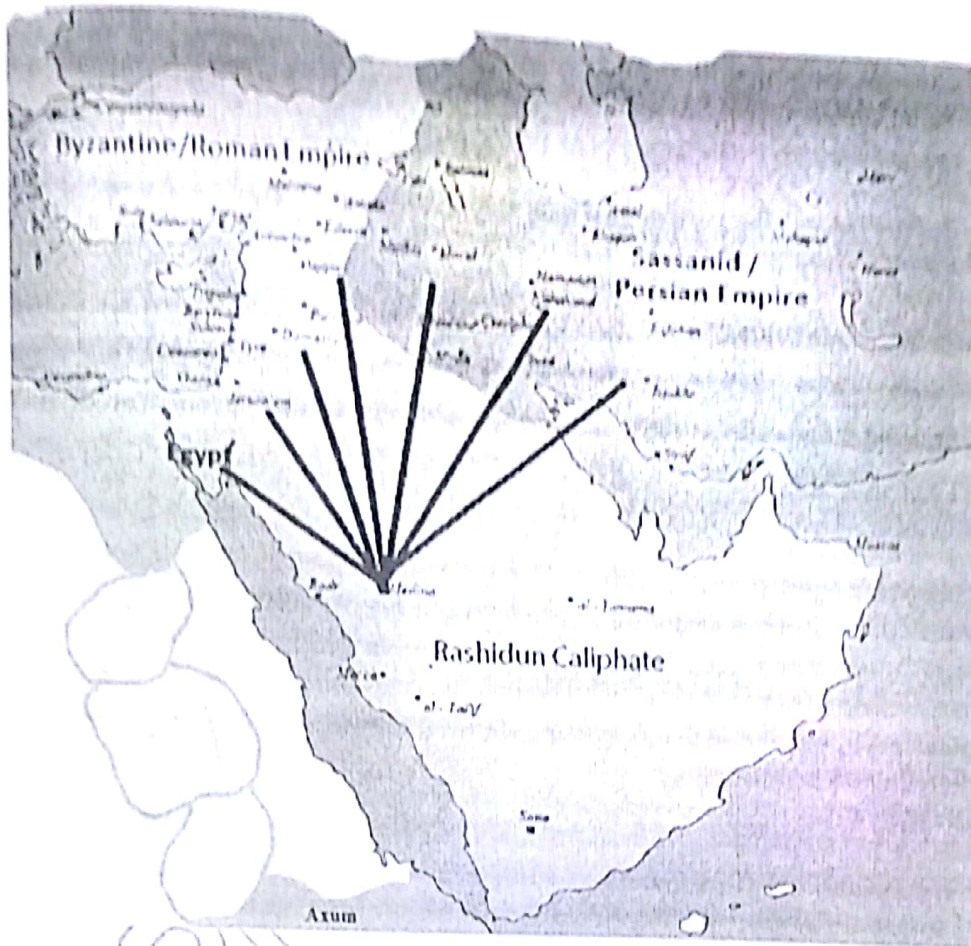
Hazrat Abu Bakr rendered enviable services to Islam as the first Caliph. By compiling the Quran he unified Muslims on one platform in accordance with this Quranic verse, "And hold fast all together the Rope of God and do not be divided" (3:103, Al-e-Imran). Now the whole Muslim world accepts this Quran being absolutely original. He eradicated the false prophets and the apostate tribes and thus guarded the fundamentals of Islam and ensured that Muslims observed all pillars of Islam with equal sincerity. His mission of expanding the Muslim empire towards Persian and Roman territories led to large scale conversions, interaction with non-Muslims and huge spoils of war that were spent on public welfare schemes.

MS PHOTOCOPIERS

Caliph Umar

- Q (a) Describe the main events of Hazrat Umar's caliphate. (10)
- (b) How does Hazrat 'Umar's conduct at the surrender of Jerusalem set an example for Muslims? (4)

Ans. (a)



Expansion of the Muslim Empire under Hazrat Umar.

Hazrat Umar was nominated by Hazrat Abu Bakr as the second caliph. He continued to expand the Muslim empire towards the Persian and Roman (Byzantine) empires and established a wonderful administrative set up. Under his caliphate the whole of Iraq (under Persian Empire) and most of Persia (modern Iran) were conquered by the Muslim armies led by competent commanders. Persians were defeated from 634 to 642 AD. Muslim commanders al Muthanna Shaybani, and Abu Ubayd bin Ziyad, defeated the Persians who were led by Jaban, in the battle of Namarraq in 634 AD. Shortly later, Persians under Nusra, were defeated in the Battle of Kaksar. Muslims then suffered a defeat in the battle of the Bridge/Jasr (Marwa) due to the mistake of their commander Abu Ubayd bin Ziyad. He crossed the Euphrates and most of the 10,000 Muslim troops were killed by the Persian army under Bahman. In November 634, al-Muthanna defeated Persians who were led by Mehran Hamdani in the Battle of Buwayb.

Muslims defeated Persians in the Battle of al-Qadisiya 636 AD. Hazrat Sa'ad bin Abi Waqqas led a Muslim army of only 30,000 against the Persian army of 60,000 under Rustam. After a fierce fight, Muslims got victory and conquered the Persian capital Mada'in. Persians were then defeated in the Battle of Jalula by Muslims led by Hashim bin Utba and al-Qaqa.

After winning the battles of Tikrit and Ubulu in 635 AD, several parts of Persia (Iran) were conquered between 637 and 642 AD. Finally, Muslims defeated a huge Persian army in the Battle of Nihawand in 642, in South Persia. Persians were led by Firuzan, while Muslim army was led by an-N'uman and Tulayha. The next year many Persian provinces were conquered, including Isfahan, Faris, Khurasan and Rayy and even neighbouring territories of Sindh.

In the Roman Empire, Hazrat Khalid bin Walid, Hazrat Abu Ubaidah and other commanders conquered Jordan, Palestine and Syria in the battles of Fihl and Yamuk in 636 AD. Jerusalem was conquered peacefully. Finally, Hazrat 'Amr bin al-'As conquered many parts of Egypt by 641-642 AD. With this, the military campaigns came to an end.

Hazrat Umar also developed a successful administrative system. He divided the whole empire into several provinces. Important provinces were, Makkah, Madinah, Iraq, Syria including Palestine, Egypt, Khurasan, Persia and Azerbaijan. Each province was placed under the governor or Wali. Provinces were subdivided into districts that were also controlled by the district governors. The Caliph was very strict towards all these administrators. He would not hesitate in punishing those found guilty of negligence of duty. He would hear complaints against them after the Hajj when all assembled at Makkah. He also introduced the concept of military districts by founding Kufa, Musil and Basra in Iraq, and Fustat in Egypt. He appointed efficient and honest administrators.

Hazrat Umar reorganized the Bait-al-Maal (State Treasury) quite efficiently. It was filled with public funds as a result of honest collection and distribution of public funds. Being an innovative administrator, he introduced new institutes such as the Diwan (register of pensions for Muslim troops). It included the incomes of the state from Zakat, Jiziya and Kharaj from the Dhimmis, and the revenue from the al-Fay or the Crown land of the state. After meeting all expenditures of the state, the surplus money was disbursed among the Muslims. The recipients were classified on the basis of their services to Islam. Incharge of the Bait-al-Maal was called the 'Amil. Hazrat Umar established important consultative bodies, too. The Majlis-i-Shoora, comprising selected representatives of the Muhajirin and the Ansar, was responsible for the discussion of general matters. It was summoned in the Prophet's Mosque where the Caliph would put forward the matter before them. Finally a decision of the majority was accepted. The Majlis-i-'Aam, comprising important personalities of all communities, was summoned to discuss very important matters. A third advisory council, the Majlis-i-Khas included only the Muhajirin. Due to a growing number of pilgrims, he expanded the compounds of the Ka'ba and the Prophet's Mosque. He made arrangements for the teaching of the Quran. The Tarawih prayer was introduced as a religious institute to promote unity among Muslims. The Hijra calendar was introduced with the purpose of recording important events of the history.

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In order to ensure transparent dispensation of justice, he separated the judiciary from the influence of the executive (Caliph and his governors etc.). The Qadi was the chief of judiciary with a team of several judges. All were paid handsome salaries so that they could not be bribed. The departments of police, jail and public censor were also established for the sake of providing security, upholding moral values and maintaining discipline in the state.

He was very particular about the rights of the non-Muslims or the Dhimmis. They were also given stipends from the Bait-al-Maal and guarantee of justice and security by the Muslim state. In case, a Dhimmi offered his services to the Muslim army/government his Jiziya was waived off.

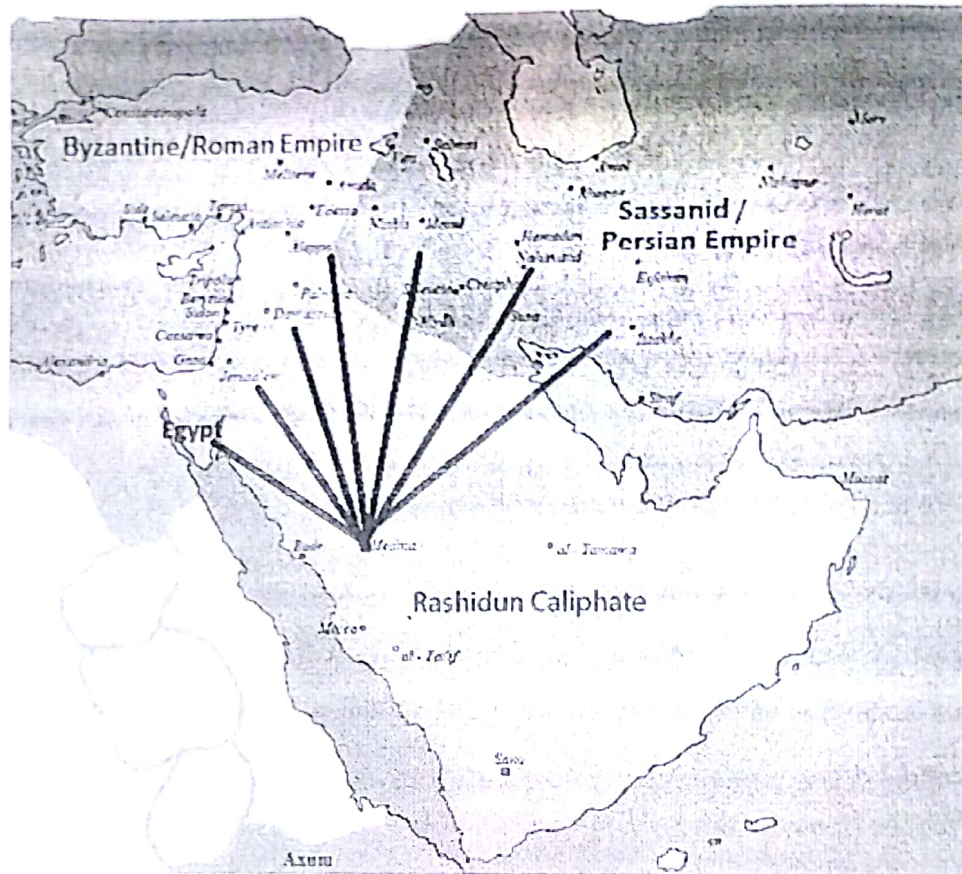
Ans. (b)

Hazrat Umar's conquest of Jerusalem is a very important event of the early history of Islam. His conduct on this occasion left an indelible mark in the annals of history. His entry into Jerusalem is one of the rare examples of bloodless victories that Muslims should always try to imitate. He was clad in very simple dress and it was the turn of his slave to take the ride of the camel while the Caliph was holding the tether. The Patriarch Sophronius could not identify the Muslim ruler and was greatly impressed. Hazrat Umar's eagerness to draft a peace treaty with the people of Jerusalem proves that he believed in having cordial relations with the non-Muslims and did not want hostility or enmity to continue he acted upon this divine command, "But if the enemy inclines towards peace, you too incline towards peace, and trust in God" (8:61, al-Anfal). Hazrat Umar declined the offer of Sophronius to say prayer inside the church. This guides Muslims about being tolerant and showing respect to other faiths instead of being revengeful. The Quran, in this regard, instructs them, "O you who believe!...let not the hatred of others (enemies etc.) to you make your swerve to wrong and depart from injustice; be just, that is next to piety" (5:8, al-Maidah). They should demonstrate generosity of heart, and shun arrogance and pride whenever they make an achievement. Their goal should be to earn the pleasure of God, not personal enmity in case of getting a victory.

Q.(a) Trace the expansion of the Islamic empire under the rule of the caliph 'Umar. (10)

(b) What does the way he died tell us about his character? (4)

Ans.



Hazrat Umar continued to expand the Muslim empire by defeating the Persians and Romans (Byzantines). In Persia, whole of Iraq (under Persian empire) and most of Persia (modern Iran) was conquered. From June 634 to 642 AD, Muslims defeated the Persians in many battles. Persians, under their commander Jaban, were first defeated in the battle of Namarraq in October 634 AD. Muslim army was under the command of al-Muthanna and Abu Ubayd bin Ziyad. Persians, led by Nusra, were then defeated by the Muslim army under the two commanders in the battle of Kaksar in October 634. The Persian supreme command then sent a huge army under Bahman against Muslims. On Bahman's challenge, Muslims crossed the Euphrates but found themselves trapped in a narrow area with a huge Persian army in front and the Euphrates behind them. Though Muslims fought boldly, they suffered a defeat in the battle known as the Battle of the Bridge/Jasr (Marwa). Out of 10,000, only 3,000 Muslim troops survived. Abu Ubayd was killed while al-Muthanna was fatally wounded. In November 634, al-Muthanna, the injured Muslim commander defeated a Persian army under their commander Mahran, near Hira.

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Al-Muthanna, before his death, wrote a letter to Hazrat S'ad bin Abi Waqas instructing him to fight the Persians from the Arab/western bank of the Euphrates. Hazrat Umar had already decided to defeat Persians decisively. He sent an army under Hazrat S'ad bin Abi Waqas who camped his army of 30,000 at Qadisiya, a fortress on the western bank of the Euphrates. Muslims defeated the Persian army of 60,000 under their famous commander Rustam, in November 636 AD. Rustam was killed by a Muslim soldier. Muslims captured the Persian capital al-Mada'in two months later. Hazrat S'ad founded the two military districts Kufa and Basra on the instruction of the Caliph. Hazrat S'ad dispatched Hashim bin Utba and al-Qaqa against the Persians who were planning to attack at Jalula. Muslims were again victorious. Iraq was fully conquered by the combined army of Muslim and Christian Arabs after the Battle of Tikrit, after which Muslims captured Ubulula, at the head of the Persian Gulf.

Several parts of Persia (Iran) were conquered between 639 and 642. The decisive combat was the battle of Nihawand. Muslims defeated a huge Persian army in 642 AD under the command of an-Numan and Tulayha. The next year many Persian provinces were conquered. They included, Isfahan, Khurasan, Rayy, Faris and even neighbouring territories of Makran and Sindh.

In Syria, Muslim forces were advancing rapidly when Hazrat Umar became the Caliph. The Roman Emperor Heraclius had fled from Emessa to Antioch. Hazrat Khalid bin Walid dispatched his forces in three directions. Hazrat Shurahbil bin Hasana to Jordan, Hazrat 'Amr bin al-'As to Palestine while he himself advanced towards Damascus with Hazrat Abu Ubaydah and Yazid. Hazrat Khalid laid siege to Damascus till September 635 and finally entered the city. Heraclius, however, had fled from the city and collected a huge army and put it under his brother, Theodorus at Antioch. This force, too, was defeated in August 636/15AH in the Battle of Yarmuk. It was a fiercely fought battle on the bank of river Yarmuk. During the battle, on the order of the Caliph, Hazrat Abu Ubaydah replaced Hazrat Khalid as the Chief Commander of the Muslim army. Hazrat Abu Ubaydah recaptured Damascus in September 636. Many other important towns in Syria on the coast of the Mediterranean Sea were also captured leaving only Jerusalem and its surrounding towns. Finally Jerusalem was besieged from all directions by the four columns of Muslim armies. The Patriarch of Jerusalem, Sophronius requested that the King of the Muslims himself should come and receive the keys of the city. Hazrat Umar accepted it and went to Jerusalem. Sophronius presented the keys of the Jerusalem and signed a peace treaty.

Finally, Egypt was conquered in 640-41/19-20AH by Hazrat Amr bin al-'As who drew the attention of the Caliph towards a possible naval attack on Arabia by the defeated Roman forces from Egypt. On Caliph's permission, he invaded Egypt with a 4,000 strong army. Muslim army entered Egypt by the route of Wadi al-Arish and conquered various Egyptian towns including Fustat (many believe that it was founded by the Muslims). Alexandria fell to Muslims in May 641 AD. Hazrat Umar appointed able and efficient governors in all these conquered territories.



Ans. (b)

Hazrat Umar was martyred by Feroz Abu Lu Lu, a Persian slave in November 644. Feroz was a Magian slave of Mugheerah who was unhappy with one of Hazrat Umar's verdicts regarding the amount of taxation. He requested the Caliph for a concession in the tax he was required to pay to buy his freedom. The Caliph refused to help him and this shows his strictness about the financial laws. On this, Feroz openly threatened to kill him but Hazrat Umar did not take any action against him merely on the ground of a verbal threat. Hazrat Umar had no personal bodyguards, nor a protocol entourage and this was exploited by Feroz. One day, while he was leading the prayer, Feroz stabbed him with a poisoned dagger. Hazrat Umar's fearless attitude portrays his strong belief in God's supreme will and predestination. This incident also reflects his simple way of living despite being the ruler of a huge empire. On Hazrat Ayesha's permission, he was buried beside the Prophet's grave. This shows his importance in the first Muslim community

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Q. (a) Write a detailed account of the administrative measures put in place by Hazrat Umar during his caliphate. (10)

(b) 'Hazrat Umar's caliphate is regarded as the golden period of early Islamic history.' Discuss. (4)

Ans. (a) Hazrat Umar developed a successful administrative system. For the sake of ruling a huge empire effectively, he divided the whole empire into several provinces. Important provinces were, Makkah, Madinah, Iraq, Syria including Palestine, Egypt, Khurasan, Persia and Azerbaijan. Each province was placed under the governor or Wali. Provinces were subdivided into districts that were also controlled by the district governors. The Caliph was very strict towards all these administrators. He would not hesitate in punishing those found guilty of negligence of duty. He would hear complaints against them after the Hajj when all assembled at Makkah. He also introduced the concept of military districts by founding Kufa, Musil and Basra in Iraq, and Fustat in Egypt. He appointed efficient and honest administrators to rule these areas. These administrators were required to submit details of their assets at the time of their appointment and retirement so that any possibility of misuse of public funds was ruled out.

Hazrat Umar reorganized the Bait-al-Maal (State Treasury) quite efficiently. As a result of his honesty and transparent policies, it was filled with public funds. It included the incomes of the state from Zakat, Jiziya (tax paid by non-Muslims/Dhimmis), Kharaj (spoils of war) and Fay (income from crown land). Incharge of the Bait-al-Maal was called the 'Amil. Being an innovative administrator, he introduced new institutes such as the Diwan (register of pensions for Muslim troops). After meeting all expenditures of the state, the surplus money was disbursed among the Muslims. The recipients were classified on the basis of their relationship with the Prophet and services to Islam. He introduced a new tax, 'Ushr, levied on the agricultural produce. One tenth of the production of unirrigated, and one twentieth of the output of irrigated landholdings was to be paid to the state. A higher percentage of tax was fixed for the owners of the unirrigated holdings so that they would be encouraged to develop means of irrigation and thus increase their produce. He expanded the land under cultivation and developed a canal irrigation system. Public funds were spent generously for the construction of roads, highways and outposts on the roads.



Hazrat Umar established important consultative bodies, too. The Majlis-i-Shoora, comprising selected representatives of the Muhajirin and the Ansar, was responsible for the discussion of general matters. It was summoned in the Prophet's Mosque where the Caliph would put forward the matter before them. Finally a decision of the majority was accepted. The Majlis-i-'Aam, comprising important personalities of all communities, was summoned to discuss very important matters. A third advisory council, the Majlis-i-Khas included only the Muhajirin. Due to a growing number of pilgrims, he expanded the compounds of the Ka'ba and the Prophet's Mosque. He made arrangements for the teaching of the Quran. The Tarawih prayer was introduced as a regular activity of Ramadan in order to promote unity among Muslims. The Hijra calendar was introduced with the purpose of recording important events of the history according to the lunar months. On the advice of Hazrat Uthman, Muharram was taken as the first month of the Hijra year.

In order to ensure transparent dispensation of justice, he separated the judiciary from the influence of the executive (Caliph and his governors etc.). The Qadi was the chief of judiciary with a team of several judges. All were paid handsome salaries so that they could not be bribed. Once when he appeared before the court, the Qadi stood up to show respect to the Caliph, but Hazrat Umar did not like it. He reminded the Qadi to be impartial towards all those summoned by the court. The departments of police, jail and public censor were also established for the sake of providing security, upholding moral values and maintaining discipline in the state.

Hazrat Umar was very particular about the rights of the non-Muslims or the Dhimmis. They were also given stipends from the Bait-al-Maal and guarantee of justice and security by the Muslim state. In case, a Dhimmi offered his services to the Muslim army/government his Jiziya was waived off. Muslim troops were not allowed to occupy agricultural area or other lands from the natives in the conquered territories as they were ordered to live in cantonments.

Ans. (b) Hazrat Umar's caliphate is rightly called the golden period of early Islamic history. He ruled a huge empire and saw it prosper and develop continuously. He developed a strong and successful administrative set up to ensure peace, security and justice for all. Introduction of such new institutes as police and the Diwan contributed towards maintaining law and order and a feeling of security among his people. His policy of expanding the empire did not create any administrative difficulties due to his unusual skills of ruling a vast empire. Hazrat Umar's decision to temporarily suspend the punishment of theft during the outbreak of plague was aimed at making his government responsible for the basic needs of the people. He declared, "If a person commits theft due to hunger, Umar will be held as culprit." He set several examples of dispensation of justice without any discrimination. Even his critics admire his skills, commitment and devotion for the welfare of his people. Due to his policies, Islam reached many remote territories beyond Arabia.

Battle of Nihawand 642 AD/21 AH

Main Points:

(a) Events:

- Last and decisive battle against the Persians by Hazrat Umar
- 30,000 Muslims against 100,000 to 150,000 Persians
- Muslim Commanders: Hazrat S'ad bin Abi Waqas, al-Nauman bin Muqarrin & Tulayha
- Persian commanders: Piruz Khusrow & Mardan Shah
- Battlefield: Nihawand/Nahawand, near Hamdan, at the foot of the Elbarz mountains in modern day Iran.
- Persians behind a deep trench and a fence of thorns & sticks
- Two days without fight
- Muslims feigned a retreat
- Persians followed them till they got encircled by Muslims
- Sudden attack by al-Nauman
- Fierce fight, heavy losses on both sides.
- Al-Nauman was fatally wounded but received the news of victory before his death
- Peruz/Firuzan was also killed
- King Yazdgard III made desperate attempts to save his empire, but in vain.

(b) Importance:

- Decisive blow to the Persian pride & strength
- Dissolution of the Sassanid Empire
- Treatment of the Persian emperor by his own governors in Merv
- Muslim Arab empire stretched now to the Persia proper (Iran).
- Rightly called, "the victory of victories" for Muslims.

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Details:

- (a) After the battle of Jalula, Caliph Umar had put a ban on any further advance into the Persian territories but the Persian emperor Yazdgard III had resolved to recapture the lost Iraqi territories from Muslims. Seated in Khurasan (Persia) he would incite the conquered Persians against Arabs. After the Arab advance upon Isfahan, he summoned all governors and raised an army of 100,000-150,000 troops for a massive launch on Arabs.

The Caliph at first wanted to lead his army but gave command to al-Nauman bin Muqran/Muqarrin as the head of an army of 30,000. The Muslim army also included Hazrat S'ad bin Abi Waqas and Tulayha (who had claimed prophethood during the caliphate of Hazrat Abu Bakr but soon submitted to Islam). Muslim army reached Nihawand (Nahawand), near Hamdan to camp against a 5-6 times larger Persian army. Persians were led by Piruz Khusrow/Firuzan and Mardan Shah and had camped beyond a deep trench and a fence of thorns and sticks. The 2 armies awaited patiently for 2 days. Muslims then deceived Persians by a ruse. They pretended to withdraw and began to retreat till the Persians came out of their post and pursued Muslims, who cleverly encircled Persians and then suddenly wheeled around to attack the enemy from front and rear. A fierce encounter followed with heavy losses of both the armies. So many killings took place that the battlefield became slippery. Nauman's horse slipped and he was fatally wounded. Tulayha, too, was killed. Nauman breathed his last after receiving the victory news.

(b) Importance:-

According to all major historians, battle of Nihawand marked the end of Persian unity under one emperor. The emperor Yazdgard appealed to the neighbouring states of Tukharistan and Sogdia but failed to get support. He sent his son Piruz III to the Tang court but was not successful. Finally he fled towards the east but was ill treated by his semi-autonomous governors of Persia. Power of the Sassanid empire was thus broken for ever as the battle of Nihawand led to the warlordism among the Persians.

Muslims, on the other hand, were able to secure their borders with Persia. They had made major inroads into Persia proper (Iran) and this would facilitate their expansion into Central and South Asia. They got rid of the Persian threat once and for all. This victory also reflects the spirit of fight and war tactics among the Muslim armies of that time.

Battle of Qadisiya

The Sassanid royal court was shaken by the Persian defeat in the battle of Buwayb. Emperor Yazdigerd-III decided to avenge the defeat. A huge army of more than 60,000 was raised under the command of Rustam Farrukhzad, the famous Persian commander and wrestler. Caliph Umar gave charge to Hazrat S'ad bin Abi Waqas who led an army of 30,000, though he himself was on his bed of sickness. Muslim army camped at Qadisiya, a small town on the west (Arab) bank of the river Ateeq, a branch of the river Euphrates, about 30 miles east of Hira.

July-September, 636 negotiations were held. Hazrat sent a delegation under al-Nauman bin Muqarrin to the emperor for peaceful conversion to Islam or payment of Jiziya by acknowledging Muslim rule peacefully or be ready for the war. The emperor rejected the first two options. A number of skirmishes took place in which Muslims were victorious. The Persians suffered setbacks as many of their troops began to desert their army.

The battle began in Nov. 636 by personal duels in which again Muslims dominated. Now Rustam mobilized his left wing against the right wing of Muslims, then his war elephants advanced accompanied by the cavalry. Persian attack was fierce but Muslims were fully ready. Thus was spent the first of the three days of the battle. There was no decision on the first day & so, it was called "Yaum al Armath" (Day of Confusion).

Second day was also marked by severe fighting but Muslims received Syrian reinforcements under al-Qaqa, and the day was named as "Yaum al-Aghwarth" (Day of Succour). Behman and many other Persian commanders were killed but still the battle remained inconclusive.

Third day of the battle is called "Yaum al Imas" (Day of Distress) as it began with burying the dead of both sides. Persian elephants were pushed back and they caused huge losses for them. Both armies fought the whole night that became known as "Laila al Harir" (Nights of Clangour). Battle was decided in favour of Muslims as they had killed about two thirds of Persian army, though Muslims also lost one fifth troops. Rustam was killed while trying to swim across the river. Hazrat S'ad chased the fleeing army till Babal where Persian got refuge.

Victory at Qadisiya opened the Persian capital al-Madain to Muslims which they captured after two months. Hazrat S'ad founded two military districts, Kufa and Basra in Iraq. This victory decided the fate of Iraq in favour of Muslims.

Battle of Yarmuk

It was fought against the Romans in August 636 AD on the bank of river Yarmuk, 66 km southeast of the Golan Heights on the border between Syria and Jordan. Roman emperor Heraclius was furious over the defeats in Fihl and Hims/Emessa, and the fall of Damascus. He quickly raised a huge army of about 260,000 and sent it against Muslims. Muslims were only around 30,000. Roman commander was Theodorus and Muslims were led by Hazrat Khalid bin al-Walid. Both armies were divided into four sections; the left wing, the left centre, the right centre and the right wing. Romans sent Gregory to negotiate peace with Muslims and he tried to bribe Muslims but was unsuccessful. Hazrat Khalid then met the Romans and offered the usual options: peaceful conversion to Islam, payment of Jizya to accept Muslim rule or be ready to fight. All negotiations failed and the battle started.

Caliph Umar, in the meantime, sent an additional force of 6000 troops from Yemen. They reached in groups to convey an impression to Romans that Muslims were receiving several reinforcements. Hazrat Khalid launched a three pronged attack on Romans and was assisted by gifted commanders such as Hazrat Abu Ubaida, Hazrat Amr bin al-As and Yazid bin Abu Sufyan. The battle was fought for six days and Muslims gradually outsmarted Romans mainly due to Hazrat Khalid's tactics. He would often pretend to withdraw and thus bring the enemy within the fold of his army. On the 6th day, the Roman cavalry was routed and began to flee. Two thirds of the Roman army was killed or taken captive whereas Muslims lost only 3000 soldiers. Several Muslims were injured, too.

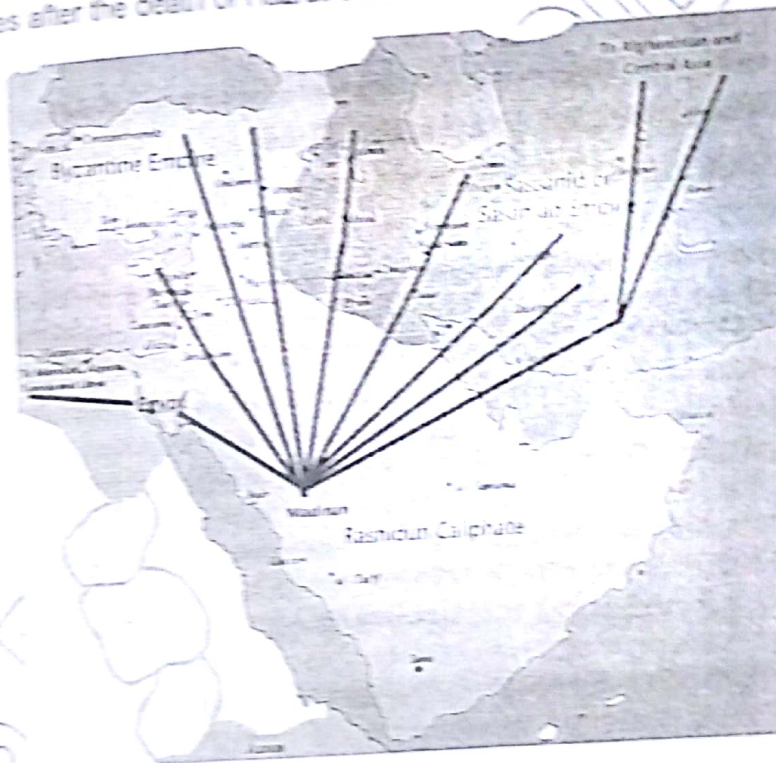
Victory in Yarmuk was decisive for Muslims as they had broken the power of Romans who shifted capital to Constantinople (Turkey). This victory paved the way for peaceful capture by Muslims of Jerusalem. As several reinforcements reached Jerusalem, Romans surrendered peacefully.

Hazrat Uthman's Caliphate

(a) What major events took place during the caliphate of Hazrat Uthman? (10)

(b) Explain why Hazrat Uthman encountered difficulties in the later years of his caliphate and was assassinated. (4)

(c) Hazrat Uthman's caliphate was marked by both achievements and problems. He continued the policy of expanding the Muslim empire in the Roman and Persian territories. Firstly, he crushed the rebel forces in the Persian and Roman provinces. He sent Salman bin Rabi'ya from Kufa with 6,000 troops to help Mu'awiya in Syria. Then he sent Hazrat 'Amr bin al-'As to crush a big rebellion in Alexandria in 645 AD. He also sent troops towards Armenia and Azerbaijan where people had stopped paying taxes after the death of Hazrat Umar.



Hazrat Uthman's expansion of the Empire.

Now the Caliph turned towards expansion of the Empire. The Muslim armies continued to move in all directions. In the east, from 650-651, they conquered several parts of Afghanistan and the Central Asian states that included Ghazni/Ghazna, Hrat, Kabul, Balkh, Samarkand, Khurasan, Merv, Tus, Sarakhs, Turkmenistan, Sijistan and then Khawarzm. In 647-48, they conquered the North African states of Tripoli, Morocco, some parts of Algeria, Libya and Tunisia under the command of Abdullah bin Sa'd bin Abi Sarah. An expedition was also sent to Spain.



The Muslim naval force, for the first time, inflicted defeats on the Romans in the Mediterranean Sea. Mua'wiya gave the command of a naval fleet to Abu Qays who captured the islands of Cyprus, Rhodes and Antakya in 649 AD. In 655 AD, Abdullah bin Sa'd bin Abi Sarah led a small Muslim naval force and defeated the Roman fleet of 500 vessels in the battle of Alexandria. Muslims defeated the Romans after a terrible fight in the battle of Alexandria.

Hazrat Uthman also compiled and standardized the Quran. Hazrat Hudhaifa bin Yaman reported him that newly converted Muslims in some remote non-Arab areas were disputing over the dialect of reciting the Quran. Some had placed vowel marks on the verses to follow their particular dialect. Therefore, in 651 AD, Hazrat Uthman ordered a team of scribes under Hazrat Zayd bin Thabit to make the copies of the Mus'haf-e-Hafsa. Recitation on the model of this copy only was allowed and the rest of the copies were burned. These copies were dispatched to all the provincial capitals along with the reciters of the Quran. Two of these copies exist even today.

Hazrat Uthman continued to improve on the administrative network laid down by the first two Caliphs, and also completed several public welfare projects. He expanded the compounds of the Sacred Mosque in Makkah, and the Prophet's Mosque in Madinah in order to accommodate a growing number of pilgrims. He built a dam to divert the flood coming from Khaybar to Madinah.

The Caliph faced many difficulties during the last years of his caliphate. Many conspirators and rebels rose against him and some of the prominent companions also began to criticize his policies. Most of these rebels and conspirators were influenced by Abdullah bin Saba, a Jewish Yemenite hypocrite. His propaganda against the Caliph and his governors was so strong that many prominent Muslims became his followers including Hazrat Ammar bin Yasir and Hazrat Muhammad bin Abu Bakr among others. Caliph's policies were portrayed in such a way as to malign his conduct. The Caliph, in view of the growing size of the empire, had allowed his governors to amass funds. This had not been done by the first two caliphs, and therefore, it made Hazrat Uthman unpopular who had already been accused of favouritism by appointing his relatives on key posts like governorship of provinces. Mua'wiya, a nephew of the Caliph, had been appointed governor of Syria by Hazrat Umar but was given a larger territory of Syria to govern. Abdullah bin Sa'd bin Abi Sarah, another close relative of the Caliph, was appointed the governor of Egypt. He had been a controversial figure since the conquest of Makkah. Walid bin 'Uqba, another kinsman of the Caliph was appointed Governor of Kufa. Losing popularity, he was replaced by another relative of the Caliph, Sa'id bin al-'As. The governor of Basra, Abdullah bin 'Amir was also a cousin of Hazrat Uthman. They all were capable administrators but their relationship with the Caliph created troubles for him. When he ordered the burning of the variants of the Quran, people accused him of showing disrespect to the Quran. This way the rebels made a huge pile of complaints specially against his governors. They came mainly from Kufa Basra and Egypt and gathered in Madinah. They asked the Caliph to take quick action against his governors or resign. The Caliph's failure to manage the serious crisis eventually led to his murder.

Ans. (b)

Hazrat Uthman faced serious difficulties and challenges during the last 4-5 years of his caliphate. His policy of appointing his relatives on key posts was sharply criticized and his lenient temperament also made him unpopular. Though he defended his governors as being competent and skilled, opposition in general, grew against him. He became unpopular by allowing his governors to amass the spoils of war as well as buy and sell lands in the conquered areas. This step was against the previous policies of dividing the wealth among the fighting men. Burning of the disputed copies of the Holy Quran also caused unrest as people considered this as an insult of God's word, though the caliph did not have any such intention. His failure to punish the rebels also worsened the matters. Complaints against his governors were not entertained. Eventually, the caliph was pressurized by the rebels from Kufa, Basra and Egypt to either punish the Egyptian governor or resign. On his reassurance they left but soon the Egyptians returned with a letter that bore the seal of the office of the caliphate and contained order for the Egyptian governor to kill the rebels. The Caliph could give no explanation for this and the rebels besieged his house. He declined all offers of security. Finally, 8-10 of the rebels broke into his house and killed him while he was reciting the Quran.

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- Q.(a) Outline the charges leveled against Hazrat Uthman by his opponents, and describe the main events of the revolt against him. (10)
- (b) What do you think was the most harmful outcome of Hazrat Uthman's assassination? (4)

Ans. (a) Hazrat Uthman expanded the Muslim empire towards very remote territories but faced many serious problems that escalated to his martyrdom. He had appointed his relatives on key posts and the governors of the four provinces were also his close relatives. Mu'awiya bin Abu Sufyan was his nephew, and though he had been appointed governor of Syria by Hazrat Umar, Caliph Uthman gave him a larger area to govern. Mu'awiya was an efficient governor but his close relation with Hazrat Uthman created an anti-Umayyad environment in Arabia.

In Kufa, Hazrat Umar had appointed Mugheerah bin Shu'ba as governor but Hazrat Uthman replaced him with Hazrat S'ad bin Abi Waqas. However, Hazrat S'ad bin Abi Waqas developed a dispute with his Treasury Officer, and the Caliph dismissed him within a year of his appointment. In his place another relative of the Caliph, Walid bin 'Uqba, was appointed. Walid's father had been killed on the order of the Holy Prophet because of his hostility towards Islam. So, this appointment also became controversial. Walid too was shortly replaced by another relative of the Caliph, Sa'id bin al-'As.

Hazrat Abu Musa Ash'ari was the governor of Basra but he soon became unpopular and the Caliph appointed another of his relatives, Abdullah bin 'Amir. Hazrat 'Amr bin al-'As had been a successful governor of Egypt since the early days of the caliphate of Hazrat Uthman. When he developed differences with the Treasury Officer, Abdullah bin Abi Sarah, the Caliph appointed the latter as the governor. He, too, was a relative of the Caliph and had been appointed the naval commander, too. Many people remarked on this, "The Caliph had made a man admiral when the Prophet had proscribed him to death (on the conquest of Makkah, he was spared the punishment on the intercession of Hazrat Uthman). He was also accused of using public funds for himself after the Caliph had allowed his governors to amass funds of the conquered areas instead of depositing them in the Bait-al-Maal.

This policy of repeated dismissal of governors and replacing them with his relatives increased the unpopularity of the Caliph who was also accused of being too lenient to his new governors and not taking strict action against them. Same lenience was shown towards the Jewish hypocrite Abdullah bin Saba and targeting the fundamental beliefs of Muslims.

The Caliph earned criticism when he ordered burning of the variants of the Quran. Though he only wanted to standardize the Quran to avoid any possible division among Muslims, his action was taken in a negative way by several Muslims who turned against him. Due to a growing number of pilgrims, Hazrat Uthman ordered expansion of the court around the Ka'ba for which some houses had been demolished. Though the affectees had been given compensation, opposition against the Caliph continued to grow.

651 AD onwards the crisis continued to deepen against the Caliph as conspirators got organized in Kufa, Basra and Fustat (Egypt). Governor of Kufa, Sa'id was expelled by the rebels who had been mobilized by Malik al-Ashtar. Strength of the rebels grew as prominent Companions such as Hazrat Muhammad bin Abu Bakr, Hazrat Ammar bin Yasir and Hazrat Amr bin al-'As joined them. In March 656 AD, several rebels gathered in Madinah to pressurize the Caliph to take action against the Egyptian governor or resign from the Caliph's office. However, they were sent back by the Caliph who promised to redress their grievances. Some days later, they came against and showed a letter apparently written by the Caliph as it bore the seal of Caliph's office. The letter was addressed to the Egyptian governor asking him to kill the rebels as they reached Egypt. Rebels were in a hostile mood as they accused the Caliph of the breach of trust. They besieged the house of the Caliph who had been left alone. Hazrat Ali's sons, Hazrat Hassan and Hazrat Hussayn stood guard for some days but had to leave later. Finally, after a siege of about 50 days, 8-10 of them broke into his house and martyred the aged Caliph on 18th Zil Hajj 35 AH/17th June 656 AD. His wife Hazrat Nyla lost fingers of a hand while defending him.

Ans. (b) Hazrat Uthman's murder was a serious blow to the first Islamic community within three decades of the death of the Holy Prophet. Many of his policies had already caused a revival of the Hashimite-Umayyad rivalry. This rivalry would now be deepened with the passage of time, especially during and after the martyrdom of Hazrat Ali. Martyrdom of Hazrat Uthman marked the weakening of the office of the Caliph and this would create serious problems for the fourth Caliph whose period of caliphate was spent in dealing with internal problems and civil wars. So, it may be concluded that the most serious outcome of Hazrat Uthman's martyrdom was the division among Muslims that would lead to the emergence of two major sects, the Sunni Muslims and the Shi'a Muslims.

Hazrat Ali's Caliphate

- Q. (a) Describe the main events of the caliphate of Hazrat Ali. (10)
- (b) Explain why Talha and Zubayr opposed Hazrat Ali. (4)

Ans. (a) Hazrat Ali was forced to become the Caliph at a very critical time in the history of Islam. Madinah and other provinces were in the grip of terror with chaos and anarchy everywhere. The Muslim empire had remained without a ruler for some days and all this situation had been created by a large team of insurgents. People wanted a quick action against the killers of Hazrat Uthman. Hazrat Ali, however, had different priorities. Perhaps he wanted to strike at the root of the conspiracy. In this regard, he issued orders for the dismissal of all provincial governors. However, his two appointees, Amarah for Kufa, and Suhail bin Hanif for Syria failed to assume the office.

Dissatisfied with the pace of events regarding the action against Hazrat Uthman's assassins, Hazrat Ayesha, Hazrat Talha and Hazrat Zubayr raised an army of about 3,000-5,000 in August 656 AD. This army entered Basra, killed hundreds of rebels and exiled its newly appointed governor, Uthman bin Hanif.

In the meantime, Hazrat Ali had raised an army against the Syrian governor Mu'awiya who had refused to take oath of allegiance (Bai'at). So, the Caliph, with his 10,000 troops, decided to go to Basra first. Both armies camped against each other though reluctant to fight. Both sides agreed on peace in December 656. The rebels did not want this development. So, Hazrat Ayesha's army was attacked during the night, provoking them to retaliate against Hazrat Ali's army. In the fighting that ensued, Hazrat Zubair and Hazrat Talha were killed. Hazrat Ayesha's camel was finally overpowered and its legs were cut, thus giving the name Battle of Camel (Jamal) to this event. Hazrat Ayesha withdrew to Madinah, retiring from any further politics.

Mu'awiya had been appointed by Hazrat Umar bin Khattab as the governor of Syria and he ruled his province quite successfully. He wanted the Caliph to punish the killers of Hazrat Uthman. Public display of Hazrat Uthman's blood stained shirt by Mu'awiya aroused public anger. The Caliph's delay in punishing Hazrat Uthman's killers and his attempted dismissal of Mu'awiya led to the Battle of Siffin.

In May 657, Hazrat Ali's army of about 90,000 faced Mu'awiya's army of about 65,000 at Siffin in Syria. After the failed negotiations, fierce fighting erupted. Hazrat Ali's army began to dominate and Mu'awiya's began to retreat. Mu'awiya soldiers played a clever tactic by tying pages of the Quran to their spearheads. Despite Hazrat Ali's orders his troops stopped fighting. Finally, the two agreed to set up a court of arbitration, which was scheduled to meet in February 658. Hazrat Ali appointed Abu Musa Ash'ari and Mu'awiya nominated Amr bin al-'As as their arbitrators. At this point several thousand soldiers of Hazrat Ali's army broke away and formed a rebel army. They rejected the court of arbitration by saying, "Let there be no arbitration except that of God" and became known as the Kharijites. The negotiations failed as Hazrat Amr bin al-'As outsmarted Hazrat Abu Musa Ash'ari who opposed both Mu'awiya and Hazrat Ali.

After the failure of the court arbitration, Hazrat Ali turned towards the Kharijites/Khawarij. They had deserted the Caliph's army at Harura, near Kufa and were organised under Abdullah bin Wahb al-Rasibi. They established themselves at Nahrwan on the bank of the Tigris. In March 659, the Caliph attacked and defeated 1,800-2,800 Kharijites in the Battle of Nahrwan. Most of them were killed but a handful of survivors continued to plot against the Caliph.

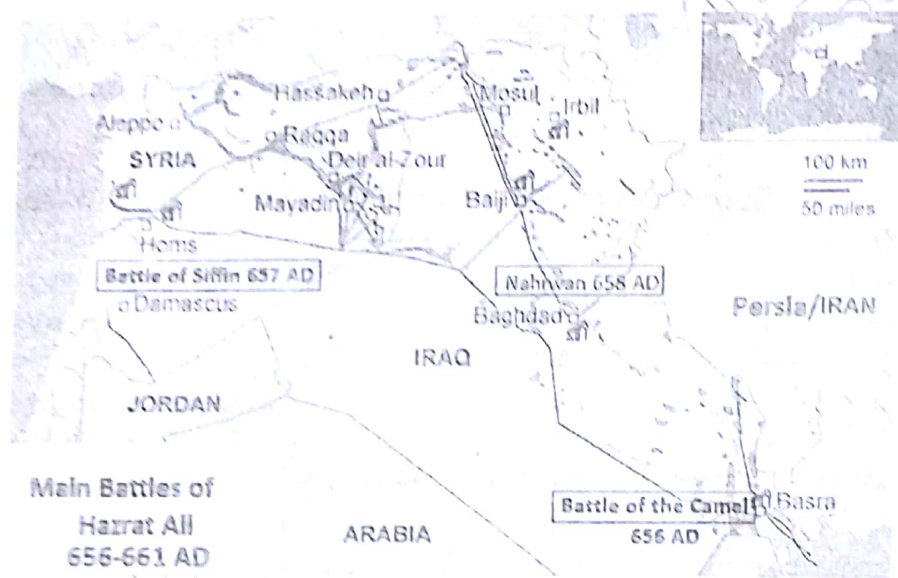
Gradually, trouble arose in many provinces as they revolted against the Caliph. Mu'awiya sent Hazrat Amr bin al-'As against Muhammad bin Abu Bakr, the governor of Egypt. Muhammad bin Abu Bakr was killed in July 658 and Egypt was lost to Mu'awiya. There were revolts in Basra, Bahrain and South Persia. Mu'awiya sent expeditions to Ain al-Tamr, al-Anbar, Tayma and Qutqutana to harass the Caliph. A few months before the death of the Caliph, Busr bin Artat raided Hijaz and Yemen. The Caliph finally signed a truce with Mu'awiya accepting his governorship of Syria but a little later Mu'awiya declared himself as caliph. Hazrat Ali raised an army against him but before his departure, he was killed by a Kharijite Abd Rahman ibn Muljam on 17th Ramadan 40 AH/ January 661 AD.

Ans.(b)

Hazrat Talha and Hazrat Zubayr opposed Hazrat Ali for a number of reasons. They had initially taken oath at Hazrat Ali's hand and hoped Hazrat Ali would take quick action against the killers of Hazrat Uthman. Hazrat Ali, however, had to secure his position first, and so he acted differently. He began to dismiss the governors appointed by Hazrat Uthman since he considered them to be the root cause of all troubles. While doing so, the action against Hazrat Uthman's killers got delayed and this delay drove a wedge between Hazrat Ali and the two close Companions. They began to oppose Hazrat Ali's policies as they compounded by the conspirators who had been busy in their nefarious designs since the last years of Hazrat Uthman's caliphate. Their hope of being appointed as governors by the Caliph was also shattered as Hazrat Ali did not give them any such post. Eventually, Hazrat Talha and Hazrat Zubayr joined Hazrat Ayesha against the Caliph.

- Q.3 (a) Which important battles were fought during the caliphate of Hazrat 'Ali? Write a descriptive account of each. (10)
- (b) "Hazrat 'Ali was the right ruler for the time." Briefly discuss this statement. (4)

Ans. (a) Hazrat Ali assumed power at perhaps the most difficult time in the early history of Islam. There was a strong demand from all quarters, especially in Syria under Mu'awiya, to punish the killers of Hazrat Uthman. Hazrat Ali, on the other hand, acted differently. He began to dismiss the governors of Hazrat Uthman as he thought they were the root cause of all the disturbance. He sent Suhayl bin Hanif to Syria to replace Mu'awiya but he was not allowed to enter Damascus by the troops of Mu'awiya. The Caliph decided to punish Mu'awiya and raised an army. Before he could leave for Syria, he was told about the combined army of Hazrat Ayesha, Hazrat Talha and Hazrat Zubair in Basra.



Hazrat Ayesha and the two companions were dissatisfied with Hazrat Ali's delay in punishing the killers of Hazrat Uthman. They, therefore, raised an army of 3,000 and occupied Basra in August 656 AD. Hazrat Ayesha herself led the army. This army dismissed Hazrat Ali's governors Uthman bin Hanif and killed many of the conspirators. Hazrat Ali reached Basra with a 10,000 strong army. Both sides tried to negotiate as the Caliph sent al-Qaqa to hold talks with Hazrat Ayesha and Hazrat Zubayr. Negotiations were almost successful but the trouble makers foiled all efforts of peace and the battle began in December 656 against the wishes of the Caliph. In the fight that ensued, Hazrat Zubair and Hazrat Talha were killed. Hazrat Ayesha's camel was the fighting force of her army thus the fight got the name "Battle of the Camel (Harb al Jamal)". Its legs were finally cut and battle ended in Hazrat Ali's favour. She was escorted respectfully back to Madinah with her brother. She now withdrew from politics.

Muawiya bin Abu Sufyan, the governor of Syria had been appointed by Hazrat Umar and ruled his province quite successfully. He had not accepted Hazrat Ali as Caliph and disobeyed his order of vacating the office of governorship of Syria as he too wanted a quick action against the killers of his uncle, Hazrat Uthman. Public display of Hazrat Uthman's blood stained shirt and the attempted dismissal of Muawiya by Ali led to the Battle of Siffin.

In May 657 AD/Muharram 37 AH, the two armies camped against each other in the plain of Siffin. Hazrat Ali had around 80,000 troops while Muawiya's troops numbered about 65,000. In July, the negotiations failed and fierce fighting erupted. War continued for many days and then, Hazrat Ali's army began to dominate. Seeing this, Muawiya's soldiers, on the advice of Hazrat 'Amr bin al-'As, tied the pages of the Quran at the heads of their lances. The battle stopped despite Hazrat Ali's command to his army. Now the two armies agreed to set up a court of arbitration, which was scheduled to meet in February 658 AD. Hazrat Ali appointed Hazrat Abu Musa Ash'ari and Muawiya nominated Hazrat Amr bin al-'As as their arbitrators. At this point several thousands of Hazrat Ali's army deserted him and formed a rebel army, which became known as the "Kharijites". The arbitrators met after six months but failed to resolve the conflict.

The Kharijites had gained strength and they committed many excesses. They had butchered the governor of Nahrwan, Abdullah bin Khubbab bin al-Aratt and his maid. They also had killed three women of Banu Tayyi. Hazrat Ali raised a huge army and marched to Nahrwan, a town on the bank of the Tigris, near Kufa (Iraq) in 659 AD/ 37 AH. He was assisted by his son Hazrat Hasan and al-Ashath bin Qais al-Kindi. The army crossed the river Tigris and reached Nahrwan. Hazrat Ali first sent a message to them to hand over the killers of innocent Muslims but they refused to obey the Caliph. Then he sent Hazrat Abu Ayyub Ansari with a message of peace. Fortunately, many groups of the Kharijites left their camp and joined Hazrat Ali leaving behind only 2,800. Hazrat Ali's army attacked with full force and killed most of the Kharijites. Only some of them escaped. Many of the Kharijites defected to Hazrat Ali's camp, and the remaining 1800-2000 were killed in the battle of Nahrwan.

(b) Hazrat Ali undoubtedly was the right ruler of the time because he is one of the four "Rightly Guided Caliphs" (Khulafa al Rashidun). He faced problems that he had mainly inherited from the caliphate of Hazrat Uthman. He already had established a strong reputation as a fearless soldier (Lion of God) and as a scholarly man (gateway to the city of knowledge). He, however, was unable to deal with the challenges and crises that marked the period of his Caliphate. The problematic circumstances he faced were indeed deep rooted that had been created and nurtured by a group of very clever conspirators. Since he could not overcome these problems, many historians think that Hazrat Ali was not an astute politician. They base their opinion on a presumption that perhaps it would have been good for the caliph to have used diplomatic means while dealing with his opponents. Hazrat Ali's unusual closeness to the Holy Prophet had resulted in the emergence of a small group of his supporters and their number grew during his caliphate but this also led to a dichotomy among the Muslims. As a result, Hazrat Ali's Caliphate witnessed two main civil wars (Fitnas) to which the Holy Prophet had already indicated in some of his Hadiths. Thus many Muslims simply take these issues as part of the Divine decree.



Q (a) Briefly describe the main events of the caliphate of any two of the right guided caliphs given below: (10)

- i. Abu Bakr
- ii. Umar
- iii. Uthman

(b) In your opinion what was the most important task that faced Abu Bakr or becoming caliph? Briefly discuss. (4)

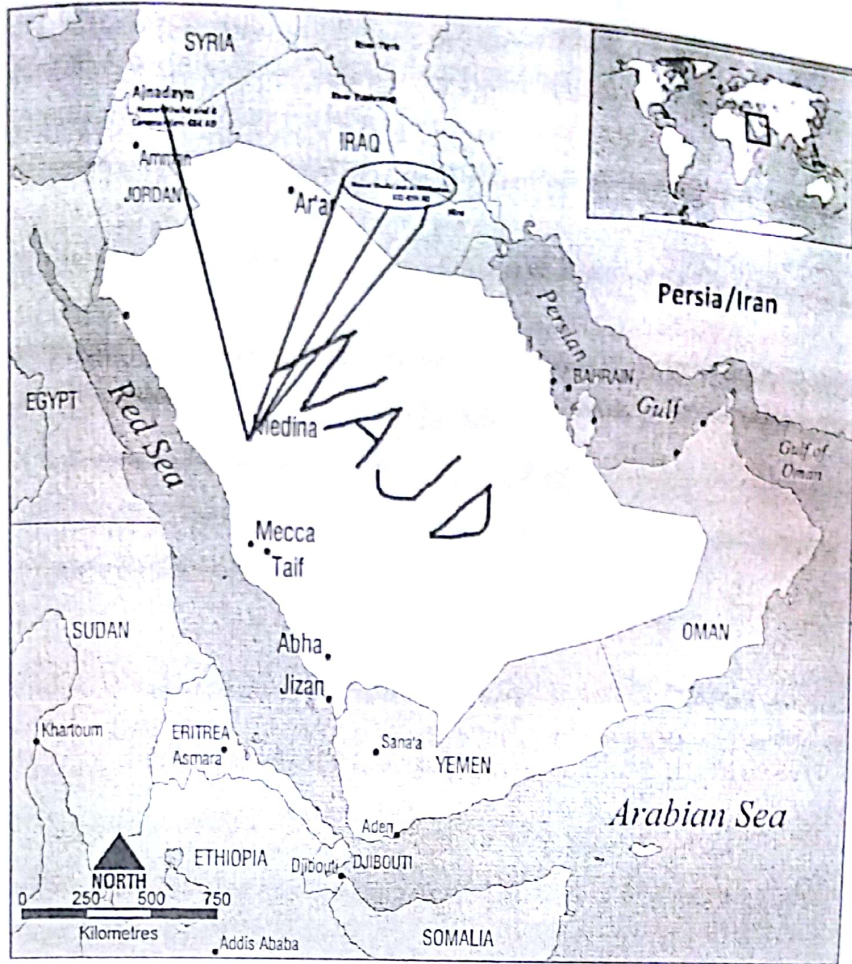
Ans.(a)

Hazrat Abu Bakr

Hazrat Abu Bakr ruled as the first caliph 632-634 AD. He dealt with the false prophets and the apostate tribes successfully and laid down the foundation of the expansion of the Muslim empire towards Persian and Roman Kingdoms. Immediately after the death of the Prophet, several tribes stopped paying Zakat and relapsed into the practices of pre-Islamic Arabia. In order to bring them back to the fold of Islam, the Caliph took immediate action. He assembled his army at Dhu al Qassa, divided it into eleven battalions and sent each under a capable commander towards the revolting tribes. Accordingly, Hazrat Khalid bin Walid, Ikrima bin Abu Jahl, Muhajir bin Abi Umayya, Shurahbil bin Hasana and others defeated the revolting tribes in Oman, Bahrain, Mahrah, Hadramawt and Yemen. Similarly the three false prophets were also defeated. Hazrat Khalid defeated Tulayha bin Khuwalid in the Battle of Buzakha, and then defeated and killed Musailma bin Habib in the Battle of Yamama in Central Arabia. The third false prophet Sajjah fled to Mesopotamia without any fight. Aswad 'Ansi of Yemen had been killed by a Persian Muslim Feroz al-Dulaimi during the last days of the Prophet. Muhajir bin Abi Umayya defeated his followers in Yemen. This way the wars of Riddah/the apostasy movement came to an end.

About 700 memorizers of the Quran were killed in the battle of Yamama. Hazrat Umar, with great difficulty, persuaded the Caliph to compile the Holy Quran who appointed a team of scribes under Hazrat Zayd bin Thabit to accomplish the holy mission. Hazrat Zayd used a fool-proof methodology to collect and verify each and every verse of every single Surah and finally the Quran was compiled in the form of a Mus'haf. In this, all Surahs were written on separate sheets and put together without the order of recitation.

Finally, Hazrat Abu Bakr also began to expand the Muslim empire. The Persian emperor Pervez Khusrau had torn apart the letter of invitation to Islam sent by the Prophet in 7 AH. Persians also supported the rebel tribes against Madinah. Hazrat Abu Bakr sent Hazrat Khalid to Chaldaea or lower Iraq to Punish the Persians. Hazrat Khalid and a local Persian convert al-Muthanna, defeated Persians in the battles of the Chains, Ubulla, Mazar, Walaja and Ullais. They countered the kingdom of Hira was conquered peacefully. Later, Hazrat Khalid captured Firaz, al-Anbar, Ain al Tamr and Dumat-ul-Jandal. Hazrat Khalid was sent to Syria where with the help of other four commanders he gained first major victory against Romans in the Battle of Ajnadayn in 634 AD.



Hazrat Abu Bakr's expansion of the Empire.

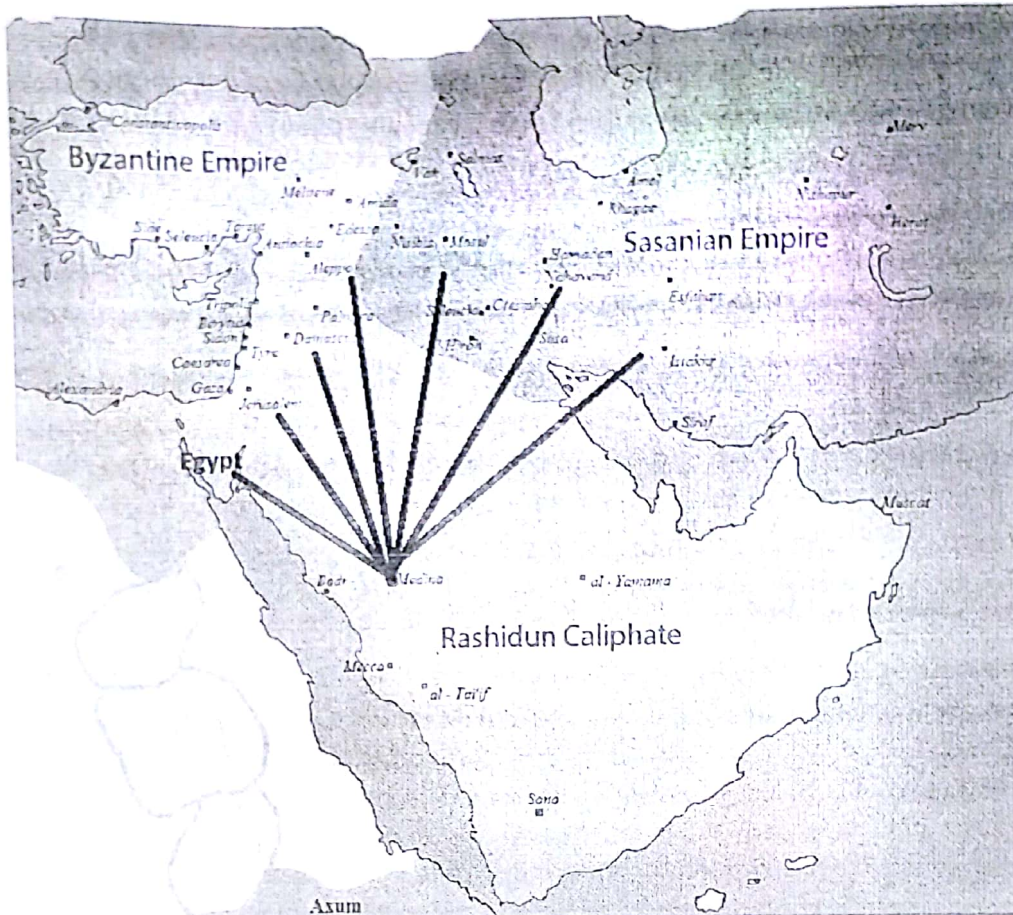
Hazrat Umar:

Hazrat Umar was nominated by Hazrat Abu Bakr as the second caliph. He continued to expand the Muslim empire towards the Persian and Roman (Byzantine) empires and established a wonderful administrative set up. Under his caliphate the whole of Iraq (under Persian Empire) and most of Persia (modern Iran) were conquered by the Muslim armies led by competent commanders. Persians were defeated from 634 to 642 AD. Muslim commander al Muthanna Shaybani, defeated the Persians who were led by Jaban, in the battle of Namarraq. Shortly later, Persians under Nusra, were defeated in the Battle of Kaksar. Muslims then suffered a defeat in the battle of the Bridge/Jasr (Marwa) due to the mistake of their commander Abu Ubayd Thaqifi. He crossed the Euphrates river and most of the 10,000 Muslim troops were killed by the Persian army under Bahman. In 633, al-Muthanna defeated Persians who were led by Mehran Hamdani in the Battle of Buwayb.

Muslims defeated the Persians in the Battle of al-Qadissiya 636 AD. Hazrat S'ad bin Abi Waqas, though on his bed of sickness, led a Muslim army of only 30,000 against the Persian army of 60,000 under Rustam. After a fierce fight spread over three days, Muslims defeated the enemy. After this they conquered the Persian capital Mada'in. Persians were then defeated in the Battle of Jalula.

Several parts of Persia (Iran) were conquered between 637 and 642 AD including Khuzestan. Finally, Muslims defeated a huge Persian army in the Battle of Nihawand in 642 AD. The next year many Persian provinces were conquered-Isfahan, Fars, Khurasan and Ray and even neighbouring territories of Sindh.

Muslim commanders like Hazrat Khalid bin Walid and Hazrat Abu Ubaidah defeated the Romans in the battles of Fihl and Yarmuk in 636 AD to conquer Jordan, Palestine and Syria. Jerusalem was conquered peacefully. Finally, 'Amr bin al-'As conquered many parts of Egypt. With this, the military campaigns came to an end.



Expansion of the Muslim Empire under Hazrat Umar.

Hazrat Umar also developed a successful administrative system. He divided the whole empire into provinces, and provinces into districts. He appointed efficient and honest administrators. He also introduced new institutes such as the Diwan (register of pensions for Muslim troops), the Majlis-i-Shoora for general matters, the Majlis-i-'Aam for special matters, police, jails, the Hijra calendar and the Tarawih prayer of Ramadan. He also expanded the compounds of the Ka'ba and the Prophet's Mosque. He reorganized the Bait-alMaal (State Treasury) and made arrangements for the teaching of the Quran. Hazrat Umar also ensured justice for all, including the non-Muslims (the Dhimmis), by appointing honest and heavily paid judges.

Hazrat Uthman:

Hazrat Uthman's caliphate lasted from 644 to 656 AD. This period was marked by both achievements and problems. He continued to expand the Muslim empire in the Roman and Persian territories. Soon after becoming the caliph, he faced revolts in the Persian and Roman provinces. He, however, crushed the rebel forces quite skillfully. He sent Salman bin Rabi'ya from Kufa with 6,000 troops to help Mu'awiya in Syria. He sent 'Amr bin al-'As to crush a big rebellion in Alexandria in 645 AD. He also sent troops towards Armenia and Azerbaijan where people had stopped paying taxes after the death of Hazrat Umar.

Now the Caliph turned towards expanding the Empire. In the east of Arabia, Muslim armies conquered huge territories in Afghanistan and the Central Asia (Turkmenistan, Tashkent and beyond) upto the western border of China. The Caliph's young cousin Abdullah bin 'Amir suppressed the revolts in Persia. Shortly afterwards, Yazdgard III, the last Sassanid ruler died and Muslims became rules of the Persian Empire fully. In the north-west, the Mediterranean islands of Rhodes, Cyprus and Antakya were also captured as a result of the growth of the naval force of the Muslims. The earliest Muslim naval commanders, Mu'awiya bin Abu Sufyan and Abu Qays inflicted defeats on the Roman navy. The most important naval victory was the battle of Alexandria, 655 AD. The Caliph sent Abdullah bin Sarah against the Roman fleet of 500 vessels. The two fleets met off the coast of Alexandria and, after a terrible fight, the Romans were defeated.

Towards west, the North African states of Morocco, some parts of Algeria, Libya, and Tunisia were conquered by Abdullah bin Sarah and Abdullah bin Zubayr.

Another achievement of Uthman was the compilation and standardization of the Quran with the Surahs arranged in the order of their recitation. He had received reports from remote non-Arab areas about Muslims disputing with each other over the way of reciting the Quran, and many had either incomplete copies of the Quran or put vowel marks on the verses. The caliph ordered preparing the copies of the 'Mus'af-i-Hafsa' (the original copy of the Quran prepared during the caliphate of Hazrat Abu Bakr) and burning of the variants.

Hazrat Uthman's caliphate witnessed serious problems. He was criticized for his favouritism as he appointed his relatives as governors and advisors. He allowed his governors to amass funds that the first two caliphs had not allowed. He ordered the burning of the disputed copies of the Quran and this earned him unpopularity. His old age and mild temper resulted in more troubles. Exploiting all this, the Jewish hypocrite Abdullah bin Saba scandalized the caliph and his governors for misuse of the public funds. The Caliph did not take any action against him. Several complaints were brought before him against his governors, specially bin Sarah of Egypt. Finally, rebels from Kufa, Basra and Egypt reached Madinah and pressurized him to resign or punish his governors. On his reassurance, they left but returned after some days with a letter containing orders of their killing. Feeling betrayed, they laid siege around his house and, after some days, murdered the caliph in Zil Hajj 35 AH/June 656 AD.



Ans. (b) Hazrat Abu Bakr faced a number of serious challenges from within and outside Arabia. Newly established republic of Madinah was threatened by the neighbouring Persian and Byzantine empires. Internally, there were reports of revolts from several parts of Arabia. The most important challenge faced by the Caliph was the issue of the false prophets and the rebel tribes who had refused to pay Zakat. Both collectively threatened the very foundation of Islam as belief in finality of Hazrat Muhammad's prophethood and Zakat are two pillars of Islam. The apostatizing tribes continued to observe other pillars of Islam as before. Hazrat Abu Bakr, therefore, vowed to eliminate all rebels by saying, "By God! I will wage Qital (armed Jihad) against whoever made a distinction between prayer and Zakat". By suppressing these apostatizing tribes Hazrat Abu Bakr rightly earned the title of "Saviour of Islam" because they might have shattered the unity of the Muslim community by creating doubts about the fundamentals of Islam.

MS PHOTOCOPIERS

Q (a) Write about how the four Rightly Guided Caliphs are role models for leaders today. (12)

(b) How does Hazrat 'Umar's conduct at the surrender of Jerusalem set an example for Muslims? (4)

Ans. (a) The four successors of the Holy Prophet are justifiably called "the Rightly Guided Caliphs" because they had been guided by the greatest reformer Hazrat Muhammad, and they acted as role models for the Muslim rulers of all coming generations. They always followed this command of the Prophet, "Be gentle and do not be hard, and cause rejoicing and do not alienate." They ensured peace, prosperity, welfare and upholding of justice during their rule by initiating several public welfare schemes.

In order to provide justice, they ensured an incorruptible judiciary, independent of any political influence. Caliph Umar and Ali had appeared before the court as ordinary citizens on the complaint of their people. When Hazrat Umar appeared before the court, the judge stood up to show respect to the Caliph. Hazrat Umar reminded him that his impartiality had been affected by showing respect to the Caliph. Similarly, Hazrat Ali was asked to produce a witness regarding his complaint in a case of theft. He presented Hazrat Hassan but the Qadi did not accept the witness of a son in support of his father. Caliph Ali, highlighted the importance of justice by saying, "The state may survive with paganism (Kufr) but will surely not survive with injustice (Zulm)."

Honesty and a strong sense of accountability were also remarkable features of the Rightly Guided Caliphs. One night, Hazrat Umar, during his routine patrol, heard the voice of a crying baby. The Caliph knocked at the door and asked the mother as to why her baby was crying. She said, "Go and ask Umar who has ordained that a child will not get a stipend until it was weaned." Hazrat Umar said, "Feed your baby with your milk, and rest assured you will get the stipend for your baby even though it is not weaned." The following morning he ordered that stipends would be allowed for children from their date of birth. This was achieved by structuring a corruption-free administrative system. Modern Muslim rulers need to follow these measures so that affairs are governed smoothly.

Another admirable aspect of these Caliphs was their simple way of living. Though they were custodians of fabulous wealth in the form of public funds, they themselves lived a life of austerity. They never cared for their own comfort and were always eager to help those in need. Caliph Umar often delivered the groceries to his subjects himself. Caliph Ali similarly was least concerned about any personal comfort, and worked so generously for the people of Iraq that they gave him the title "Naushirwan-e-Arab" (Naushirwan was an extremely generous Persian ruler).

They continued the tradition of Shoora (consulting others), introduced by the Prophet. They sought opinion of this advisory council on all important matters. Hazrat Abu Bakr, after becoming the Caliph addressed his people by saying, "If I do well, help me; but if I do wrong, set me right." This shows humbleness of the Caliph as well as the true democratic spirit of the first Muslim community. Muslim rulers today need to seek inspiration from these glaring precedents in order to be in direct contact with their people.

The Caliphs treated their non-Muslim subjects (Dhimmi) in a kind and just way. By receiving Jiziya from them, the Muslim state provided them full protection. If a Dhimmi offered his services to the Muslim State, his Jiziya was waived off. They were never forced to embrace Islam in the light of the Quranic command, "Let there be no compulsion in religion" (2:256, al-Baqarah). Once, Hazrat Umar noticed an elderly non-Muslim beggar and he asked him the reason of begging. The non-Muslim replied that Jiziya had been imposed on him despite his poor status. Hazrat Umar took him along and gave him money from his own pocket. Then he instructed the incharge of the Bait ul-Maal to fix stipends for the Dhimmi poor people too. Muslim rulers today should follow the footsteps of the four great caliphs in their treatment of non-Muslims.

Ans. (b) Hazrat Umar's conquest of Jerusalem is a very important event of the early history of Islam. His conduct on this occasion left an indelible mark in the annals of history. His entry to Jerusalem is one of the rare examples of austerity of a true Muslim ruler. His eagerness to draft a peace treaty with the people of Jerusalem proves that he believed in having cordial relations with the non-Muslims and did not want hostility or enmity to continue. He acted upon the Quranic command, "But if the enemy inclines towards peace, you too incline towards peace, and trust in God" (8:61, al-Anfal). Hazrat Umar's refusal to offer prayer inside the church despite the permission granted by Sophronius, the Patriarch, also guides Muslims in the art of winning and ruling the hearts of enemies without using force. Muslims should learn and follow the lessons of tolerance and respect for the places of worship of non-Muslims. They should demonstrate generosity of heart, and shun arrogance and pride whenever they make an achievement. Their goal should be the pleasure of God, not personal enmity in case of getting a victory.

P2 Q 3/4/5

Muslim States In Relation With Other States During the Period of the Rightly Guided Caliphs (632-661 AD)

Instruction

Part (a)

- Usually some (2-3) examples are asked
- Choose examples from the period of the first two caliphs (though examples may be found from the remaining era also).
- For each example, write all the relevant details in a descriptive way, and highlight the underlying lessons to be learned
- Fully elaborate each example in a planned way.

Part (b)

- Link each (or as instructed by the examiner) example with the contemporary Muslim World.
- Show a concrete relationship between the chosen example and any Muslim estate in modern times; do not write in a generalized way.

Details Part (a)

The republic of Madina began to expand towards the Persian and Roman territories. However, during this process of expansion, the Muslim commanders and victors set glorious and noble traditions that contain lessons for all the ages of the history of humankind.

During the caliphate of Abu Bakr, Muslim army, led by Khalid bin Walid, made inroads into the Iraqi part of the Persian empire.

Khalid captured important towns of the lower Iraq (also called Chaldaeaa) to reach the important town Hira in 633 AD, on the bank of the Euphrates. Hira was under a mix of Persian and Arab Christians who acted on the Quranic command:

"And fight in the cause of God who fight you, but do not transgress limits; for God does not love transgressors." (2:190, al-Baqara)

He drafted a peace treaty with the people of Hira. Under this treaty, the citizens of Hira became Dhimmis (the protected non-Muslims under a Muslim ruler). Their churches and temples along with their lives and property were to be protected on the payment of the Jiziya tax. Non-Muslim population of Hira was greatly impressed by such behavior of the Muslim army and didn't consider them ordinary invaders.

Another good example in this regard was set up by the famous commander Khalid bin Walid during the early years of caliphate of Umar. Muslims had captured north Syrian town of Hims/Emessa in 635 AD. The Romans made a plan to attack Syria from the north and the south. Khalid quickly withdrew from Hims to help his fellows in southern Syria. He, however, returned the Jiziya money to the people of Hims while vacating the area because he was more able to protect them, the basic purpose for which Jiziya was levied on non-Muslims. This shows the sense of responsibility of the Muslim Commanders. The purpose of charging Jiziya was not to rob non-Muslims but to provide them protection as citizens.

During the caliphate of Umar (634-644 AD), the caliph set a wonderful example of kindness towards the conquered nation. In 636 AD, Muslim armies had besieged Jerusalem. Sophronius, the Patriarch of the Church of Resurrection, who had been the control of the city by the Roman commander, gave up any idea of resistance. He told Muslim commanders that their Caliph should come in person to collect the keys of Jerusalem. Umar accepted this and proceeded to Jerusalem. His simple attire surprised everyone. A peace treaty was signed between Muslims and the people of Jerusalem. Under the treaty, all citizens could live in Jerusalem if they accepted the Muslim rule. They were to be protected as Dhimmis by the Muslims on payment of Jiziya. It was prayer time and Sophronius asked Umar to offer prayer inside the Church but Umar refused by saying that he didn't want to set a precedent of converting churches and temples into mosques. He offered prayer at the place where Prophet Dawud used to offer prayer. This noble spirit of tolerance and respect for the churches greatly impressed the Christian patriarch. Moreover, the bloodless take over of Jerusalem also left indelible imprints on the pages of history. Muslim rulers and their commanders didn't cause unnecessary blood-shed.

Part (b)

These examples have many lessons for the Muslim States and their rulers in the modern world. Caliph Umar's behavior on the conquest of Jerusalem teaches modern Muslim rulers to be protectors and patrons of their non-Muslim citizens. The founder of Pakistan, Mr. Muhammad Ali Jinnah demonstrated this spirit of Islam by declaring himself to be the "Protector General of minorities" in 1947, shortly after the creation of Pakistan.

In Dec 1992, extremist Hindus in India had demolished the historic Babri mosque. The government of Pakistan, sensing a violent public reaction took urgent steps to protect Hindu temples in major towns of Pakistan, just as Caliph Umar had guaranteed protection of temples and churches.

Similarly, government of Pakistan facilitates visits of Hindu and Sikh pilgrims who regularly visit their holy places in Pakistan. This is done in line with the quiding principles of Islam.