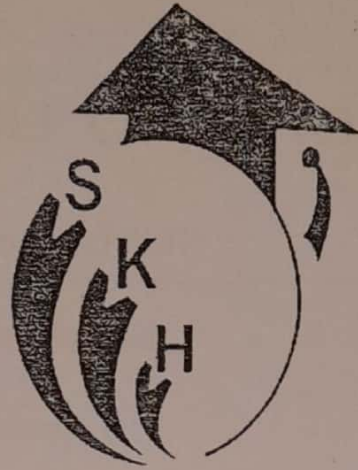


BOOK #3(b)

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The

Biography of

Mohammad^(PBUH)

(Life in Madinah)

(His Relation with Others)



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EVENTS FOLLOWED BY MIGRATION (1 A.H – 2 A.H.)

- Q (a) Outline the events in Madina that immediately followed the hijra, mentioning especially the Emigrants (Muhajrin) and helpers (The Ansars). [10]

PARAGRAPH # 1 (INTRODUCTION)

- When the Quraish made a plan to assassinate Prophet (PBUH) at Dar ul Nadwa he was informed about the sinister plan through the revelation. Prophet (PBUH) was also ordered to migrate therefore accompanied by Hazrat Abu Bakr (RZ) he left Makkah and after halting at Cave Thaur, Quba and Bani Salim quarters, he reached Madina where he was warmly welcomed by Yathribites.

PARAGRAPH # 2 (IMMEDIATE MEASURE IN MADINAH)

- By the arrival of Prophet (PBUH) the name of the city was changed from Yathrib into Madina tun Nabi which means 'The City of Prophet' or Al Madina Al Munawwara 'The Illuminated City'. This was later shortened into Madinah.
- The city was situated on an eleven days journey to the north of Makkah. At that time, there were two tribes residing in Madina named Aus and Khazraj.
- They had a rivalry with each other so much that murder and bloodshed took place between them.
- To finish their hostility both of them were about to choose Abdullah Ibn Ubai as their leader but the Prophet (PBUH)'s arrival changed the whole situation and on becoming the leader of Madinah Prophet (PBUH) finished the enmity between them. Their old divisions were soon wiped out and 'Ansars' the helpers of Prophet (PBUH) became their common designation. Those who emigrated with Prophet (PBUH) from Makkah received the title of 'Muhajrin', The Emigrants.
- The first step Prophet (PBUH) took after his settlement at Madina was to build a mosque. The land of this mosque was decided when she-camel of Allah's apostle knelt before the land which belonged to two orphans named Suhail and Sahl.
- The Prophet (PBUH) himself participated in building this simple mosque and carried bricks.
- The mosque was not only the centre of worship but also the centre of education as Suffa Bench was established in its premises later on. It was also utilized as the headquarter of Muslim state where matters of the state of Madinah were discussed.
- During the building of the mosque, Prophet (PBUH) stayed at the place of Hazrat Ayub Ansari (RZ) where his camel knelt later.
- After the construction of mosque, the system of Adhan was introduced by to call upon believers for congregational prayers.
- The Prophet Mohammad (PBUH) gathered companions and asked for their suggestions.
- Hazrat Abdullah bin Zaid (RZ) shared a dream. In that he saw a man who taught him the words of Adhan. Prophet (PBUH) asked Hazrat Abdullah bin Zaid (RZ) to teach the words to Hazrat Bilal (RZ). There then Hazrat Bilal (RZ) proclaimed Adhan and became the first Muezzin (caller to prayer) of Islam. Later, Hazrat Umar (RZ) shared the similar dream with Prophet (PBUH) in which he was taught the the words of Adhan by an angel.

PARAGRAPH # 3 (BROTHERHOOD)

- One of the most important events followed by the migration was the creation of brotherhood between those who came from Makkah called the Emigrants (Muhajirin) and those who were residents of Madinah and accepted Islam called the Helpers (Ansar).
- These Muhajirin migrated before or with Holy Prophet (PBUH), leaving their homelands and also their properties behind.
- This was a huge sacrifice of Muslims for the sake of survival of Islam.

- They were now penniless and without shelter after reaching Madinah.
- Therefore Holy Prophet (PBUH) asked Ansar for sharing their properties and business with them providing the example of being the best host in the history of Islam.
- The sacrifice of Muhajirin and aid of Ansars are highlighted in chapter 8 verse # 72 of Holy Quran in the following words:
- "Those who believed and adopted exile, and fought for the faith, with their property and their persons, in the cause of Allah, as well as those who gave (them) asylum and aid, these are all friends and protectors, one of another" (8:72) Al-Anfal.
- These emigrants (Muhajirin) and Helpers (Ansar) also helped Prophet (PBUH) in battling against Quraish and defending the newly established Islamic state.
- This tie wasn't only for sharing, Prophet (PBUH) announced them brothers of each other.
- Hence with the help of Ansar and sacrifice of Muhajirin the separate Islamic state of Madina was established.

PARAGRAPH # 4 (OTHER DEVELOPMENTS IN 1ST AND 2ND A.H)

- Among the dwellers there were also Jewish and Non Muslims tribes living in Madinah.
- Prophet (PBUH) focusing the necessity of Peace in society involved all these Jewish and non-Muslim tribes in a treaty providing them certain privileges and responsibilities for their full rights and benefits. This charter was also called Charter of Madinah. It provided religious and economic freedom to them. They were given social rights as well.
- It also involved responsibilities of loyalty to the state of Madinah by establishing peace in the region and helping each other in state matters especially at the time of external attacks.
- According to this agreement, Muslims were also given certain religious and political responsibilities of concerns of their brothers' welfare and loyalty to the state.
- In 1st and 2nd A.H Prophet (PBUH) received revelations regarding social and economical laws and more obligatory duties for believers. These included orders of impermissibility of wine, prohibition of Riba (interest), laws of inheritance and marriage and rights of married women were revealed.
- Also, Fasting for the whole month of Ramadan and Zakat (poor-tax) which is to be paid once in a year were made obligatory. Moreover, in this phase, orders of fighting came down to fight against those who transgress and became threat for Muslims and their state.
- After the laws of Riba (interest), Jews who already hated Holy Prophet (PBUH), despite his kindness and generous treatment to them, started taunting and mocking the Muslims.
- One of those taunts was about the direction of Muslims during prayers. The Jews said Muslims even don't have their own Qiblah direction and they face the Qiblah direction of Jews i.e Masjid ul Aqsa at Jerusalem.
- To silence these taunts, there and then, verse 144 of Surah Baqarah was revealed ordering Muslims to direct their face towards Ka'bah in Makkah for prayers. It says:
"We see the turning of your face (for guidance to the Heavens: now shall We turn you to a Qibla that shall please you. Turn then your face in the direction of the sacred Mosque....."(2:144).
- The Prophet (PBUH) received the orders in a mosque where he switched the direction to Ka'bah. The mosque where this event happened is called Masjid ul Qiblatain.

Q (b) Explain the significance of these events as an example for Muslims today? [4]

- The immediate steps taken in Madinah by the Holy Prophet (PBUH) were mainly focusing on the establishment of a peaceful society and from these events Muslims can learn much.
- First of all Prophet (PBUH) dissolved the enmity among the two major tribes of Madinah, Aus and Khazraj who had been enemies since years. Secondly the Jews and non-Muslims signed a treaty

with the Muslims and Muslims promised to provide them complete rights. This way all the people of Madinah were pleased and a peaceful society was established. This serves as an example for the Muslims as it teaches us the importance of having peace in our societies and the way to establish it. We learn that we should provide equal rights to the citizens of the state we are living even if the citizens are non-Muslims.

- The building of mosque of Nabi has great importance in believers' life that even today they visit the place after pilgrimage or short pilgrimage. By the establishment of mosque we also learn that mosques are not only for worshipping rather it should also be used for learning and discussing about each other's welfare.
- The most important measure taken by Prophet (PBUH) in Madinah was the creation of brotherhood. This provides us example of generosity and sacrifice. Ansar shared their wealth with the Muhajirin which established love amongst the helpers and the emigrants and strengthened bond. Therefore we learn that by such sacrifice and generosity we could have strong bonds with our brother and have harmonious society.

THE CHARTER OF MADINAH

Q (a) What were the main features of the Constitution/Charter [sahifah] of Madinah? [10]

PARAGRAPH # 1 (INTRODUCTION):

- The Holy Prophet (PBUH) after reaching Madinah made some earliest measures.
- One of the most significant measures was the agreement he made among the inhabitants. The inhabitants not only included Muslims but also the polytheist, Jews and Christians. In order to weld them together into an orderly federation, the Prophet (PBUH) granted a charter to the people clearly defining their rights and obligations.
- It stated thus: *"In the name of the Most Merciful and Compassionate Lord, this charter is given by Muhammad the Messenger of Allah to all believers, whether of Quraish or Madina, and all individuals of whatever origin who have made common cause with them, and who all shall constitute one nation."*
- This charter mainly describes clauses about Political, Religious, Economic and Social rights and responsibilities of the dwellers.

PARAGRAPH # 2 (POLITICAL ARTICLE):

- In the section of political clauses, peace was established between the major communities living in Madinah, the Muslims and the Non Muslims which include polytheist, Jews and Christians. All of them were made one Ummah against the whole mankind.
- It made Madinah a political entity and it effectively established the first Islamic state. Though Madinah had become the Islamic state yet it wasn't governed by Islamic laws rather it was governed by established tribal customs.
- Madinah was also established as a sacred place i.e haram. Therefore, in Madinah violence, use of weapons, killing and aggression were made prohibited.
- The Holy Prophet (PBUH) was decided as the common leader of the state.
- A judicial system was instituted for resolving disputes. All the differences and disputes were to be solved by Prophet (PBUH) and the verdict of Allah and His Messenger was made prior to any others. Moreover, in case of any mischief, only Prophet (PBUH)'s guidance would have to be sought.
- As long as warfare was concerned, only the leader, Holy Prophet (PBUH), could declare that.
- When the residents of Madinah were concluded as one Ummah therefore the duties of war and peace were also settled amongst them. In case of an attack on the city of Madinah, both

- communities had to defend the state together and while fighting together against the enemy both will bear the cost of a war.
- If in any of these wars, Muslims or Non-Muslims **make peace during the war then both would have to make peace.** But this was only for political wars, for religious wars the decision would vary.
- **Non-Muslims were bounded not to offer refuge to the life and property of Makkans.**
- Furthermore, in this section **establishment of peace was also made prior** in the region. All the citizens of Madinah were bound to make peace in the republic.
- The love, fraternity and proper social relationships were encouraged amongst the communities.

PARAGRAPH # 3 (RELIGIOUS ARTICLE):

- This section **guaranteed religious freedom and tolerance** to all.
- In religious bonding **Muslims were announced as brothers** and they were bound to defend and offer refuge to each other. It further mentioned that if a Jew became a Muslim, he was consider equal to other Muslims and would be given similar rights.
- The section concludes with the **rights of freedom of worship.** It mentioned that there was to be tolerance amongst the communities: There would be no harm on each other's worshipping sites and rituals and whosoever made a breach in this clause would be responsible for him and his family.

PARAGRAPH # 4 (ECONOMIC ARTICLE):

- This section **stated financial responsibilities of the communities.**
- In this, a tax system was established for supporting the community in time of conflict.
- This mainly highlighted the amount of Blood Money i.e. the amount given for the slaying of an individual. According to this if the inheritors of the murdered agreed on taking the amount of blood money rather than taking another life, the murderer would pay it to the victim's family.
- In case if the state of Madinah was to pay blood money then all the communities would put their share in it. As Jews were financially strong they were given this responsibility in particular.

PARAGRAPH # 5 (SOCIAL ARTICLE):

- In this section the major **responsibilities were given to the community of Muslims.**
- This section was drawn up with the specific concern of **bringing an end the bitter inter tribal fighting between the clans of the Aus and Khazraj** with in Madina so the old tribal enmities were buried.
- In case of oppression in the region, Muslims would have to rise against the evil unanimously.
- There would be **no killing between the Muslims on behalf of Non-Muslims** nor would any Muslims help non-Muslim against his brother.
- The section also concluded that the **murderer would be responsible** for himself and his own tribe.
- It also mentioned that any international **killing by any Muslim would be avenged and punished.** Not only killing even **minor injuries would be avenged.**

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

[4]

- The charter of Madinah proved highly significant **for the residents of Madinah.**
- It was the **basic document of legislation** that served as a guarantee of basic rights of residents and brought out complete transformation in political, social and religious life of Madinah.
- The Jews had been planning to form their own rule in the state of Madinah by fortifying themselves in strong holds. By this charter, **Prophet (PBUH) avoided the threat of disunity and civil war** between Muslims and Jews.
- Since the Holy Prophet (PBUH) was decided as the head of the state in this charter all the powers of decision making and ruling came under him therefore **the charter also served greatly to achieve the agenda of establishment of separate Islamic state.**

- The charter is also significant in a manner that it played a vital role in the establishment of just and peaceful society due to the equal rights in it given to all citizens of Madinah.
- It also cancelled out the old and weak system of tribal security and introduced new system of owing allegiance to state. The system of tribal security was limited to some people and in case of conflicts the tribes waged wars without any law being imposed on them. The charter bound all the residents for their loyalty to the state and the state alone had to decide the matters of warfare, conflicts and law and orders.
- Lastly the charter also strengthened Muslims' bond when in religious section, it explained about the concern of each other's welfare.

THE BATTLE OF BADR (2 A.H.)

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

PARAGRAPH # 1 (CAUSES)

- After the migration of Muslims to Madinah, the annoyed Quraish confiscated their businesses, possessions and properties. They threw their fortunes open to the market to sell.
- The leader of Hypocrites 'Abdullah Ibn Ubai, who visited Makkah, brought this news for Muslims and provoked them to fight.
- The disappointed Muslims, who wanted to avenge their loss, were not allowed to fight as Allah's orders were for peace.
- Thereafter the verse of Al Hajj revealed giving them permission to fight.
- *"To those against whom war is made, permission is given (to fight) because they are wronged and Verily Allah is most Powerful for their aid" (22:39)*
- Madinah laid right across the path of caravan traffic route between Syria and Makkah.
- Therefore the Muslims began to raid and threaten the caravans of Quraish thus attempting to damage their economy.
- In 624 A.D./2 A.H. Abu Sufyan (RZ) was leading the largest ever caravan of Quraish from Syria to Makkah. Intercepting that caravan could strike a deadly blow to Quraish
- The Holy Prophet (PBUH) had posted two men near the caravan route to keep watch. They encamped at Badr with 313 (83 Emigrants, 60 of Aus and 170 of Khazraj) men with 2 horses and 70 camels.
- However, some hypocrites told Abu Sufyan (RZ) about this. He then took an alternate route through the west near Red sea.
- Being alarmed, Abu Sufyan (RZ) sent an urgent plea for help to Makkah. The messenger who arrived in Makkah; he raised a loud cry and literally shook the whole city.
- An army of 1,000 men, under the leadership of Abu Jahal, immediately took a course to reach the caravan.
- While this army was halfway the news reached to them that the caravan reached at Makkah safely.
- The army's leaders held a meeting and debated whether they should go on towards Madina or not.
- Uta bin Rabiya opposed a war that it would spill the blood of their own relatives, while Abu Jahal hotly advocated for a march on Madina.
- Eventually, the Quraish army marched towards Badr and set camp there.

PARAGRAPH # 2 (EVENTS)

- Prophet (PBUH) seized all the water resources and blocked up all the wells. He also prayed for Divine help all night.
- The Muslims armory was very weak as compared to the armory of Quraish. Very few Muslims had swords and some even fought with camel bones.

- When both the armies stood against each other the battle started with the war of words. Quraishite poets stepped forward and insulted the Muslim warriors. The Muslims replied with shouts of 'Allah-u-Akbar!'
- After that three Quraishites came forward for single combat. These were Utba bin Rabia, his son Walid and his brother Shaiba. Three Muslims Hazrat Hamza (RZ), Hazrat Ali (RZ) and Hazrat Ubaida bin Harith (RZ) stepped forward to meet the challenge.
- Hazrat Hamza killed Utba, Hazrat Ali killed Walid, while Hazrat Ubaida was injured and his companions helped kill Shaiba.
- There then started Open fighting and the Quraish marched on the Muslims with closed ranks.
- Muslims threw stones and arrows at them.
- Muhammad (PBUH) employed superior tactics kept their faces towards the sun. When the Quraish faced the sun, the Muslim army seemed larger than it was.
- Soon, a harsh, dusty wind started blowing and further magnified the small Muslim army's strength in the eyes of the Quraish.
- This was basically the help of Allah which came in form of a thousand Angels. This is mentioned in Surah Anfal in the following words.
- *"Remember you implored the assistance of your Lord and He answered you: "I will assist you with a thousand of the angels ranks on ranks" (8:9)*
- After this Abu Jahal and other Quraishite leaders were killed, thus the Quraishite retreated.

PARAGRAPH # 3 (OUTCOMES)

- The Quraish left behind 70 of their men dead and 70 prisoners. 14 Muslims were martyred.
- Many Quraishite leaders were killed, including Abu Jahal, Utba, Walid, Shaiba, Umayya bin Khalaf, his son etc.
- Muslims captured booty of 114 camels, 15 horses and a large amount of clothes carpets etc.
- The Holy Prophet (PBUH) treated the captives leniently. Those who could afford were freed by taking ransom, those who were too poor to ransom them were set free without any payment and those who could read and write were freed after they taught a number of Muslim boys and girls for a specified time.
- Prophet strictly ordered to treat the prisoners kindly, by not roping or dragging them and sharing food equally.

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

[4]

- The battle of Badr was significant for the success of Islam. This was the first battle of believers and non-believers. Basically it was a struggle between the forces of paganism and new social and political order of Islam. **If the Quraish had won that battle they would have destroyed Islam.** As a result, Islam couldn't have flourished in Arabia and then in the whole world.
- This battle also proved important for the consolidation of Islam. By this victory Madina was ~~recognized as a powerful military entity and it brought glory and prestige to the state.~~ Moreover, it also proved apostleship of Mohammad (PBUH) in Madina as only God's hand could have held back such a strong force.
- Due to the victory at Badr many accepted Islam and also others unleashed their secret belief as Muslims were stronger now and they gained confidence from this victory. Also many tribes came under the banner of Islam.
- This battle is also one of the most important & decisive battles in the world. This was the first time when superior strategy pushed back the force of huge mass and numbers.
- The defeat of Badr, killing of their eleven leaders broke down the strength of Quraish and dropped down the prestige of Makkan state.

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

- There were different aspects which benefitted Muslims and became reasons of Muslims victory and successful defend of Islam.
- First of all from the events of Badr we see **Allah was with Muslims**. When this mere force was standing ill equipped before the huge numbered army with strong armory it was the aid of Allah which made Muslims victorious. **The Prophet (PBUH)'s prayer** was also beneficial after which Allah assured His aid for the Muslims.
- Secondly, it was Prophet Mohammad (PBUH)'s **superior military structure** which gave hope to Muslim in the combat and made their position firm. By blocking the water supply, by camping on firm ground and on a direction from where the sun came on the faces of Quraish the Muslims gave a real hard time to the overconfident Quraishites.
- Thirdly, **Muslims strong faith and confidence in Allah and His Prophet (PBUH)** brought courage and discipline needed for victory. Quraish were fighting for their wealth and hatred but Muslims were fighting for Islam and they knew they would succeed in either ways; by killing or getting martyred.
- Moreover, Muslims were also **fighting eagerly** when they found their torturers against them.

BATTLE OF UHAD (3 A.H.)

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

PARAGRAPH # 1 (CAUSES)

- In the combat of Badr, the Quraish had suffered in every way. They suffered losses in men, material and prestige.
- The people of Quraish were lamenting the loss of their leaders. Soon their sorrow and grief turned into bitter hatred and the feeling of revenge. The poems from the Jews also played a vital role in keeping their wounds fresh and turning their sorrow into revengeful feeling.
- The Quraish could not stand the fact that Muslims were prospering and they were suffering.
- Thus, the people of Quraish pushed Abu Sufyan (RZ) for taking the revenge of their previous defeat.
- Abu Sufyan (RZ)'s attempt to compensate the defeat got unsuccessful when he led a small expedition against Muslims near Madina.
- Afterwards, Muslims successfully captured a caravan of Quraish under the command of Hazrat Zaid bin Harith (RZ) along with 100 other companions.
- Therefore the **grief, revengeful feeling and the loss of caravan worth 100,000 dirham** made Quraish to raise an army of 3000 (200 horses and 3000 camels) against Muslims.
- In 625 A.D/3 A.H the Quraish advanced with easy marches and reached to the foot of Uhad hill 3 miles to the north of Madinah and camped there.
- Some Quraishite women also participated in this like Hinda bin Utba, Umm e Hakeem and Fatima.
- Hinda to avenge the loss of her father Utba bin Rabia in Badr appointed Wahshi a famous lancer and slave. She promised Wahshi great fortunes and freedom in exchange of assassinating H. Hamza (RZ).
- When the Holy Prophet (PBUH) was informed about the advancement of Quraish by his uncle, Hazrat Abbas (RZ), Mohammad (PBUH) held a council of war.
- Mohammad (PBUH), senior companions and 'Abdullah Ibn Ubai supported the idea of defending the state by staying in Madinah and using houses to serve as fortresses.
- Whereas the younger Muslims headed by Hazrat Hamza (RZ) were eager to fight in the open to prove their martial strength and to send message to the infidels that one Muslim is equal to their ten. The enthusiasm of Muslims carried the way and Mohammad (PBUH) agreed to fight outside Madinah.

PARAGRAPH # 2 (EVENTS)

- Muslims marched with their 1000 men towards Uhad. As soon as they had marched some miles, 'Abdullah Ibn Ubai deserted Muslim with 300 of his men.
- He argued that since Mohammad (PBUH) had decided to go against his wishes by fighting in open he had a right to desert them.
- This left Muslims with only 700 men without horses and camels.
- Mohammad (PBUH) then continued advancing towards Uhad and reaching their unobserved he set his army on the higher slope of Uhad.
- On the top of Uhad hill there was a pass at the rear which could be crossed by the cavalry of Quraish.
- So, Mohammad (PBUH) appointed 50 archers under the command of Abdullah bin Jubayr to defend the pass with strict orders not to abandon their positions under any circumstances.
- While Prophet (PBUH) was arranging his forces the Qurashites began to advance with their army men.
- Initially in individual contest Hazrat Ali (RZ) and Hazrat Hamza (RZ) killed Talha and Taha.
- Followed by single contest the open battle/general fighting started. The Makkān cavalries tried to attack Muslims from behind but the archers remained firm on their positions and resisted them.
- Meanwhile Muslims in the battlefield displayed great acts of courage and bravery and soon reached to the Qurashite's camps.
- The Quraish, who had already experienced terrible loss at Badr, began fleeing from the battle field.
- Seeing the Quraish fleeing and leaving riches behind, Muslims started looting the camps of Quraish. The archers on the pass didn't want to miss this opportunity. Disobeying the Prophet (PBUH) and their commander Abdullah bin Jubayr (RZ) all archers except 12 abandoned their positions and joined the looting.
- The commander of the right wing of Quraish cavalry, Hazrat Khalid bin Walid (RZ), saw this opportunity and attacked Muslims from the pass at the rear.
- Seeing this brave charge the fleeing Quraish resumed fighting and Muslims were trapped between the Makkān soldiers and cavalry.
- During this trap Wahshi fulfilled his task and martyred H. Hamza (RZ) by attacking with his javelin.
- Hazrat Khalid bin Walid (RZ)'s cavalry and Quraish soldiers took full advantage of the situation and attacked on Holy Prophet (PBUH) and started throwing arrows, javelins and stones on him.
- The shattered Muslims came up to the hill of Uhad. They surrounded and protected Holy Prophet (PBUH) and many of them laid down their lives during this.
- At this moment one of the leaders of Quraish, ibn Qami'ah, who had stayed at the pass, had a fighting contest with Hazrat Musab bin Umāyr. Ibn Qami'ah then killed Hazrat Musab bin Umāyr (RZ) mistaking him for Allah's Messenger on account of resemblance in appearance of Hazrat Musab (RZ) to Prophet (PBUH).
- Ibn Qami'ah raised a cry that Mohammad (PBUH) had been killed. This snatched confidence of Muslims and many fled away leaving few companions behind.
- ~~However, hearing this, the Quraish also stopped fighting and returned to their camps after raising the cry of victory.~~
- The news of Prophet (PBUH)'s killing was proved rumor when Prophet (PBUH) was eventually carried to the higher place of the hill by his brave companions.
- Prophet (PBUH) called out his companions and those who were retreating from the battle field hearing this came back and rallied around him.
- The Quraish who had already earned their revenge decided not to attack Madina and left Uhad with a scream that this was the return of the defeat of Badr. Their leader Abu Sufyan (RZ) also challenged Muslims for another combat.
- Marching towards Makkah the Quraish mutilated the bodies of the fallen Muslim heroes.
- Hinda mutilated Hazrat Hamza (RZ) corpse and chewed his liver.

PARAGRAPH # 3 (OUTCOMES)

- In the battle Muslims lost 70 of their men including prominent leaders like Hazrat Hamza (RZ), Hazrat Musab bin Umayr (RZ), Hazrat Abdullah bin Jubayr (RZ) etc.
- Many soldiers were seriously injured including Hazrat Ali (RZ) and Hazrat Talha (RZ). The injured soldiers' wounds were nursed by Muslim women who participated in the battle.
- Prophet (PBUH)'s wounds were nursed and bandaged by his beloved daughter Hazrat Fatima (RZ).
- In this battle, the Quraish lost only 20 of their men.
- Prophet (PBUH) forbade the mutilation of corpses and buried them in a single grave. Muslims martyred were also buried in the field of Uhad as per Mohammad (PBUH)'s instructions.

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

- There were various reasons that led people of Makkah to wage wars against the Muslims of Madina. They saw Muslims as a **threat to their power, prestige and religion**.
- Firstly, the **Makkans** who confiscated Muslims possessions **were insecure for their caravans**. They knew Muslims of Madinah could have become a great threat to their caravans as Madinah came in between their trade route. All this could bring economical disaster to them hence their power could've been harmed.
- Secondly, the growth and success of Islam was also a threat to their Prestige in Arabia. **They feared that Muslims might gain power** by establishing separate state **and overthrow their leadership** therefore they decided to fight against Muslims of Madina to uproot their gradually increasing strength.
- Lastly, religious hatred was another reason of their hostility towards the state of Madinah. **The success of monotheistic faith of Muslims of Madinah was alarming to their polytheistic religious ideologies.**
- Thus, due to all these reasons the Makkans decided to fight against Muslims and came against them.

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

- From the Battle of Uhad, there are a number of lessons that can be inferred.
- First of all that the **leader of the army should also attend to the counseling of his companions** and consult them like Holy Prophet (PBUH) did before the battle, and battled outside Madinah on their suggestion. *(Write Action)*
- During the battle of Uhad, the army made a grave mistake by **disobeying Holy Prophet (PBUH)** who was the leading commander of the army and consequently, they were overpowered. Muslims learnt that they should **obey, respect and heed their commander** under all circumstances or else their army would disintegrate and face defeat. *(Suggest an action)*
- Besides this, another message is observed i.e. **Allah supports his believers as long as they support His cause**, but when they divert themselves to worldly contentment's like the archers did, they are not backed by their God. *(Suggest an action)*
- Muslims also learn thru the suffering of loss in this battle that **temporary suffering for the sake of Islam** eventually leads to a decisive triumph. This was proved in later years by the victory of Muslims in battle of trench and by the invasion of Makkah.

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

- The combat of Uhad brought different effects for **Muslims of Madina and Quraish of Makkah**.
- Muslims faced loss in **power and prestige** both after this battle. The death of their important leaders like Hazrat Hamza (RZ), Hazrat Musab bin Umair (RZ) broke their power down. Further ahead, the Bedouine tribes of Arab after this defeat joined the cause of Makkans and many tribes cancelled their

alliance with Muslims. The Bedouine tribes also became hostile to Muslims when Quraish announced rewards to those who would kill Muslims tribes.

Like Badr provided confidence to Muslims-the battle of Uhad sobered their faith and gave them psychological strength. This taught them the great lesson that the Holy Prophet (PBUH)'s orders were far more important to them than the worldly fortunes.

The struggle and sufferings of Mohammad (PBUH) by his enemies during this war taught Muslims the fact of mortality of Mohammad (PBUH).

By this battle the revengeful feelings and hatred of Quraish for Muslims were spent and in result of this they could never come against Muslims with the same fury and passion. Though they had taken the revenge of their previous defeat, they still couldn't achieve their primary objective of capturing Madina and destroying Muslims from the roots.

This victory satisfied the feelings of Quraish but it didn't assure them security of their caravans which could still be threatened by Madinites.

BATTLE OF AHZAB / TRENCH (5 A.H.)

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

PARAGRAPH # 1(CAUSES)

The Holy Prophet (PBUH) in response to Abu Sufyan (RZ)'s challenge at Uhad led a force of 1500 men with merchandise to the caravan market at Badr in 4 A.H. Muslims stayed there for 8 days but the Makkans did not show up.

Later the Holy Prophet (PBUH) sent some expeditions against few desert tribes due to their malicious attempts against Muslims. This resulted in their hostility for Muslims.

In 4 A.H. the Jews of the tribe Banu Nadhir planned the assassination of Mohammad (PBUH). For their betraying conduct, Mohammad (PBUH) exiled the members of Banu Nadhir from the state of Madinah.

After getting exiled these Jews settled at Khyber and turned the place into a center against Muslims. The chiefs of Banu Nadhir then visited the leaders of Quraish at Makkah and instigated Quraish to finish their unfinished task of Uhad pertaining to invading Madinah and crushing Muslims.

The Quraish on the boldness of Muslims and being instigated by the Jews eventually decided to make a dash on Madinah with a huge force.

The Jews of Khyber (Banu Nadhir) and the other Bedouine tribes who had already become hostile to Muslims of Madinah allied themselves with the Quraish.

The Bedouine tribes who allied with Quraish included Ashja and Murra, Bani Fezara, Bani Asad, Bani Sulaym and Bani Ghatafan. Due to the alliance of many tribes with Quraish the battle is also called **Al-Ahzab the Battle of Allies or Tribes**.

Thus, the Quraish by the support of allied tribes gained the total strength of more than 10,000 men raised an army led by Abu Sufyan (RZ).

When the news of the war preparations of Quraish reached to Prophet (PBUH) in Madinah by the friendly tribe Banu Khuza, he consulted with his companions.

In this council of war Hazrat Salman Farsi, a Persian companion, made a suggestion to Holy Prophet (PBUH): *"O Messenger of Allah (PBUH), when we were attacked in the land of Faris and we feared the approach of horses, and when we were surrounded, we would build trenches around us (i.e. to prevent the horsemen from being able to attack)."*

This suggestion was accepted by Holy Prophet (PBUH) and Muslims dug a trench along the northern part of Madinah which was open to enemies.

The laborious task of digging the trench was completed by 3000 companions in 9-10 days. Hazrat Mohammad (PBUH) also participated in digging of trench.

- Other than digging the trench, Muslims also cut fodder from the other side of trench. This was the war tactic by Muslims to create deficiency for animals of their opponents.
- The 3000 Muslims army was prepared which was an outnumbered strength against the 10,000 force.

PARAGRAPH # 2 (EVENTS)

- In 627 A.D/5 A.H. an allied force reached to the border of Madinah with beating drums and chanting their war songs.
- The soldiers of enemy got puzzled and surprised when they found themselves separated by the deep and wide trench. They exclaimed that it was a cowardly way of fighting.
- In result of this taunt, they received hail of stones and arrows by Muslims. Thus they began a siege of Madinah which lasted for around 30 days.
- The Allied force began to check around the trench trying hard to find a weak spot through which they could get into Madinah.
- Whenever they attempted to cross the trench, Muslims' archers and fighters remained engaged in clashes by hurling stones and arrows and deterred the enemy from the passing of trench.
- However, a group of polytheist's fighters led by Amr bin Abd, Ikrima bin Abu Jahal and Dirar bin Al- Khattab managed to cross the trench and their horsemen captured a narrow area between the trench and Mount of Sila.
- Amr challenged the Muslims to a single combat and Hazrat Ali (RZ) was sent by Prophet (PBUH) to meet with the challenge. After a short but fierce engagement, Hazrat Ali (RZ) killed Amr and made others to evacuate in state of panic.
- After this, all the desperate attempts of polytheists were silenced by the steadfastness and heroic confrontation of the Muslims.
- A long and boring wait made them tired and weak. The Bedouine tribes who expected an early victory were disturbed by this delay.
- Abu Sufyan (RZ) was then provided with a hope by the Jewish tribe Banu Quraiza who thought of joining hands with Quraish and stabbing the Muslims in their backs. The tribe of Banu Quraiza was persuaded by another Jewish tribe Banu Nadhir to form alliance with Quraish.
- Alarmed with this situation Hazrat Saad bin Muadh (RZ), Hazrat Saad bin Ubadah (RZ) and others were sent by Prophet (PBUH) to remind Banu Quraiza about their loyalty to the state and Charter of Madinah. The members of Banu Quraiza declined to acknowledge any Prophet (PBUH) or Charter.
- The Jews of Banu Quraiza began sneaking in the fortresses of Muslims threatening Muslims families. Noticing this, Mohammad (PBUH) posted a small detachment to keep watch on the Jewish movements and to prevent their attack on Muslims fortresses.
- Still the fortress of the treacherous Banu Quraiza was a huge threat to the Muslims army.
- During this vulnerable situation, Mohammad (PBUH) was visited by Naim bin Masud (RZ) who belonged to Banu Ghatafan and had accepted faith. Mohammad (PBUH) asked him to do something to prevent the cunning plan of Banu Quraiza. Naim bin Masud (RZ) who worked as secret agent of Prophet (PBUH) became successful to create discontent between Banu Quraiza and the allied army. Thus, the Jews didn't succeed in their plans of attacking Muslims from behind.
- As a result, the allies began to lose hope as by now around a month had passed and they couldn't meet with any success in their encounters and plans.
- It was winter in Madinah and chilly winds starting blowing across the desert landscape.
- Not only climate, shortage of food supplies and fodder for animals also increased their difficulties.
- When about 30 days of the siege had passed, one night a violent windstorm blew into the Quraishite camp and threw the allied army into turmoil.
- This aid of Allah for Muslims, which came through harsh climate and angels, is mentioned in Surah Ahzab of Quran: *"O you who believe! Remember Allah's Favor to you when there came against you hosts, and We sent against them a wind and forces that you saw not. And Allah is ever All-Seer of what you do."* (33:9) Al-Ahzab

- The storm was so intensified that the Quraish leader Abu Sufyan (RZ) decided an immediate retreat.
- Muslims eventually became victorious.

PARAGRAPH # 3 (OUTCOMES)

- Prophet (PBUH) after this victory turned towards the quarters of Banu Quraiza to respond to their betrayal conduct. Muslims army besieged the quarters of Banu Quraiza.
- Banu Quraiza after surrendering declined Prophet (PBUH)'s proposal of leaving Madinah. Thus, by their will their fate was decided thru Hazrat Saad bin Muadh (RZ) in the light of the Old Testament.
- The final verdict for Banu Quraiza was announced to execute their men and take their women and children as captives. This verdict was then implemented by the orders of Mohammad (PBUH).

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

- The battle of ditch proved disastrous for the Quraish and brought so much for Muslims.
- In this battle power and prestige of Quraish was damaged beyond repair. This impoverished them in such a manner that they had no funds left to fight another major war. Their prestige fell sharply and their allies neglected them with disgust.
- The aggressive strength of Quraish was finally spent and after this they never became able to rise against Muslims again.
- The Prophet (PBUH) declared this attack to be the last attack ever by Quraish.
- This defeat brought a silent revolution in the leadership of the Quraish and switched the leadership from Umayyad to Makhzum.
- Madina still had the jugular of the Quraish & the Syrian routes were still in the hands of Muslims.
- During the battle the aid of Allah came once again when Muslims proved their strong faith in Allah and obedience to Mohammad (PBUH) by being disciplined and united.
- The battle also showed that Muslims learnt lessons from their previous defeat.

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

- There were several reasons of Quraishite defeat in the battle of Ahzab.
- Firstly, it was the lack of investigation and intelligence before they set out for war. Due to this the ditch acted as a puzzling and disheartening obstacle for them.
- Secondly, expecting an early victory the Quraish did not carry enough food supplies to provide for the army over a long period of time. This caused disappointment and frustration among the army.
- Thirdly, despite being overpowered they lacked in unity and discipline between the various tribes. Only the greed of rich fortunes and booty kept them united for a while.
- When Quraish were expecting from Jews, Muslim spies took advantage of their lack in trust and they became successful in creating misunderstanding and discontent between the Allies and Jews.
- Lastly, it was the lacking of Quraishite leader Abu Sufyan (RZ) who did not have enough will power to launch an offensive and massed attack to cross the ditch in force.

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

- The Battle of Trench concluded in a decisive win for Muslims as a result of several reasons.
- Firstly, the clever tactic of siege proved to be a battle of wits for which the enemy was not ready.
- Not only this, but Muslims were unshaken and unified despite the crucial weather conditions whereas their foes lacked discipline and patience.
- The support of nearby Bedouin tribes was not enough for Quraish and the temporary alliance with desert tribes was risky. They seriously depended on Banu Quraiza's treachery but the Holy Prophet (PBUH) had already taken care of that matter.
- The army of Quraish was unable to cross the ditch dug and the warriors were in extreme fury.
- Lastly, the fodder for the animals was limited which had finished and the crops were harvested just before the battle so there was no chance of an invasion.

RELATION WITH JEWS OF MADINAH (1 A.H – 11 A.H)

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

PARAGRAPH # 1 (INTRODUCTION OF JEWS)

- There were mainly three tribes of Jews in Madinah.
- These tribes included Banu Qainuqa who were goldsmiths and bankers. Their ally was tribe Khazraj whose leader was Abdullah Ibn Ubai.
- The other two tribes were Banu Nadhir and Banu Quraiza. They were agriculturists and possessed a large number of agriculture lands. Banu Quraiza was allied with tribe Aus whose leader was Hazrat Saad bin Muadh (RZ). However, Banu Nadhir had no allies.
- These Jews of Madina had close relations with the powerful settlement of Jews in Khyber.

PARAGRAPH # 2 (INITIAL REALTION & CHANGE)

- Prophet (PBUH) after reaching Madinah made an early settlement there. He granted the citizens of Madinah with the charter. This was known as the Charter of Madinah in which he made an agreement with all inhabitants of Madina including the Jews.
- This charter mentioned rights and responsibilities for the Jews. According to this both Muslims and Jews were declared as one community. Jews citizens were granted the same rights as the Muslim citizens. They were also granted religious freedom by which they could practice their religion as freely as Muslims. Moreover, they were given the responsibilities of maintaining law and order of the state, defending the state together with Muslims and co-operate in the amount of blood money.
- Despite being granted with the provisions of liberty in business, religion and social values, the Jews started distancing themselves from Muslims. They persistently mocked the revelations and doubted Mohammad (PBUH) claims of prophethood.
- They ridiculed Mohammad (PBUH), the Quran and women by their poetries. They mispronounced the Quran and Prophet (PBUH)'s name, changing their meanings and committing blasphemy.
- They also taunted Muslims that Muslims didn't have their own direction (Qiblah) and faced the direction of their Qibla i.e. Bait ul Muqaddas towards Jerusalem.
- In response to their malicious attempts different steps were taken against the Jews.
- Muslims Qibla was changed from Jerusalem to Makkah. Prophet (PBUH) received the revelation of Surah Baqarah while he was leading in prayers. *"We see the turning of your face (for guidance to the heavens: now shall We turn you to a Qibla that shall please you. Turn then your face in the direction of the sacred Mosque"* (2:144) 1-Baqarah
- Muslims then turned their faces towards Ka'bah and since then Ka'bah was made their direction till the end of this world. The mosque where this switching happened came to be known as Masjid ul Qiblatain.
- By revelations the Jews were also condemned for altering the words of their book Torah and corrupting their own religion.

PARAGRAPH # 2 (EXPULSION OF TRIBES)

- Prophet Mohammad (PBUH) expelled three tribes in different occasions in response of their treachery and dissolving the treaty they made with Muslims.
- Firstly, it was Banu Qainuqa who spoiled law and order of Madinah after the prohibition of Riba.
- Once when Muslim woman went to Qainuqite goldsmith's shop to buy some ornaments: A Jew pinned her skirt to her dress; when she stood up her back was bared and nearby Jews jeered lewdly.
- On this a Muslim man killed a laughing Jew and in result of this the rest of the Jews killed the Muslim man.
- When Prophet (PBUH) was informed about this breach by Banu Qainuqa, he laid a siege to their fortress- houses in 624 A.D. /3 A.H.

- After a siege of 15 days the Jews surrendered.
- Prophet (PBUH) expelled them from Madinah. These Jews then settled at Syria.
- Muslims received the Jews' goldsmith tools and household goods.
- Secondly, the Jewish tribe of Banu Nadhir was expelled in 625 A.D. /4 A.H.
- Kaab bin Ashraf, who had strong links with Banu Sulaym, was assassinated by Muslims as he used to compose verses against Islam and circulated them.
- When Banu Amir requested Prophet (PBUH) for Muslim preachers, Prophet sent his 42 holy men. On their way the hostile Banu Sulaym interrupted and killed 40 Muslims.
- The two survivors who ran away mistakenly killed 2 men of Banu Amir who called these holy men.
- Prophet (PBUH) decided to pay blood money to Banu Amir. Thus, he with his companions visited the strong holds of Banu Nadhir. The purpose of this visit was to ask the Jews to co-operate in the amount of blood money which was a binding upon them as per the pact they made with Muslims.
- Apparently, the Jews showed willingness to co-operate but when Holy Prophet (PBUH) was sitting beside the wall of one of their houses, seeing his vulnerability they planned to murder him by rolling a huge stone on his head.
- The Holy Prophet (PBUH) was informed about this plan through revelation. He (PBUH) instantly left the fortress and afterwards conveyed Jews a message that he knew what they were plotting.
- He gave them an ultimatum to leave Madina within 10 days with half of their agriculture produce.
- After a siege of 14 days the Jews departed with as much as they could carry on their camels.
- These Jews then settled at Khyber and later conspired against Muslims.
- In 626 A.D. /5 A.H. the Jewish tribe Banu Quraiza exhibited their open betrayal and hostility towards Muslims at the time of Battle of Trench. This was their violation of the pact they had signed with Muslims.
- In response to their treachery, Prophet Mohammad (PBUH), after the retreat of Quraish (allied army) from the borders of Madinah, besieged their fortresses for 25 days.
- They were granted the offer of leaving Madinah like the other two tribes who had been exiled. The Jews of Banu Quraiza rejected it.
- Their allies, Aus, pleaded Mohammad (PBUH) to be lenient with them. Thus, Prophet (PBUH) offered the Jews a chance to be judged by a person from their allied tribe, Aus.
- The Holy Prophet (PBUH) nominated Hazrat Saad bin Muadh (RZ) for this task.
- Hazrat Saad, according to the Torah, sentenced all the Jewish men to death, and declared that the women and children be sold as slaves.
- Accordingly, 600-700 Jewish men were executed for their treachery.
- **Later, In 7 A.H. the Jews of Khyber planned an attack on Madinah to invade Madinah and to crush the separate Islamic state.**
- Hazrat Mohammad (PBUH) defeated them with 1400 men and 200 cavalry by attacking Jews at Khyber. He (PBUH) then signed a peace pact with the inhabitants of Jews. Thus, It was the last clash of Mohammad (PBUH) with the Jews in his lifetime.

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

- There were various reasons that led to the negative change in relationship between Holy Prophet (PBUH) and the Jews.
- The first reason that disappointed him was that he gradually became aware that the Jews did not respect his position. They refused to acknowledge that he was a Prophet like the one in their scripture. Another matter of disgrace was that they openly made fun of him and his message.
- The Jews also taunted Muslims of lacking in possessing their own direction (Qiblah). Therefore in response to their taunts the change in relation was seen when Muslims Qibla was switched by the orders of Allah towards Ka'bah.

- The duplicity by Jewish tribes made the relationship of Mohammad (PBUH) with them the worst. By this they made breaches in the agreement they made with him.
- An important turning point was when they subjected a Muslim woman to public humiliation and Mohammad (PBUH) in return to their nasty attempt exiled them from Madinah.
- One year after another Jewish tribe planned to assassinate him. This was against the clause of Charter in which they accepted Prophet Mohammad (PBUH) as their leader. They were also exiled.
- After this, one more Jewish tribe broke the Covenant by not defending Madina; rather they tried helping the enemies against him. Their treachery in conspiring with Quraish threatened the security of Madina and survival of Islam.
- Thus, on the basis of the unfaithfulness by Jews and change in their attitude and conduct with Muslims changed Mohammad (PBUH) relation with the Jewish major tribes.

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

- Besides the rights granted to the Jews in the charter of Madinah, different provisions were also made to strengthen the bond between Muslims and Jews. These provisions were mainly the similarities in worshipping rituals and equalities in social relationship.
- Jerusalem was the sacred city for the Jews due to their Qiblah there i.e. Bait ul Mukaddas. It was the Qiblah of the Muslims either, thus they were connected by the similar direction.
- Like the Jews Muslims also kept fast on the day of Ashura.
- Moreover, in worshipping rituals the Muslims also prayed at the time of Jewish mid-day worship.
- Other than these the Jews were also dealt with equality in social relationship.
- Muslims were allowed to eat food with the Jews. It was not made forbidden for them or repulsive due to their different religious ideologies.
- Also, it was made permissible for Muslims to marry Jewish women. By this Muslims mingled with them and their families hence was a route for the creation of better social relationship.
- Although Jews were granted with rights and extra provisions, they still distanced themselves from Muslims therefore in later times most of the similarities were ended. Muslims now do not face Jerusalem nor they fast only in Ashura, rather Muslims perform a fast either on 9th or 11th of Muharram to differ themselves from Jews.

RELATION WITH THE HYPOCRITES (1 A.H - 11 A.H.)

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

PARAGRAPH # 1 (INTRODUCTION)

- Hypocrisy means the practice of professing beliefs but in reality it is contradictory with a person's real conduct or behavior.
- So, the Hypocrite is the one who pretends to be the believer but deep down in his heart he possesses sheer disbelief.
- When Prophet Mohammad (PBUH) went to Madinah and was accepted by the inhabitants as their sole leader, he ruled inhabitants of different categories.
- Other than Muslims, Jews, Christians and polytheists there dwelled another group called Hypocrites. These people pretended to be the believers but they were purely the enemies of Islam and Mohammad (PBUH) thus Prophet (PBUH) also had to face the enemy in disguise.
- The Quran calls them 'Munafiqeen' & states about these hypocrites in the following words: "When the Hypocrites come unto you, they say, "We bear witness that you are indeed God's Apostle!" But God knows that you are truly His Apostle; and He bears witness that the hypocrites are indeed false [in declaration of their faith] (63:1 Al-Munafiqoon)

PARAGRAPH # 2 (THEIR GRUDGE & CONDUCT)

- Before the Holy Prophet (PBUH)'s arrival 'Abdullah Ibn Ubai strongly wished to become chief of Madinite politics with Banu Qainuqa's support.
- Moreover, the tribes of Aus and Khazraj who were hostile to each other wanted to end up this hostility by electing a similar leader. Their tendency for a leader was towards 'Abdullah Ibn Ubai.
- But the arrival of Prophet Mohammad (PBUH) changed the entire picture of Madinah. When Mohammad (PBUH) came to Madinah the inhabitants accepted him as their leader and 'Abdullah Ibn Ubai couldn't do anything against that.
- In order to maintain his reputation Abdullah Ibn Ubai falsely proclaimed Islam though deep down from the core of his heart, he hated Prophet (PBUH) and Islam the most.
- He was supported by the party of those Ansars converts who kept an ill-concealed fondness of idolatry. He was also supported by the people of Banu Qainuqa.
- He became the leader of the band of hypocrites & started plotting against Allah's apostle and Islam.
- The hypocrites in first five years were engaged in weakening the Prophet (PBUH)'s position by verbal arguments (PBUH) and criticizing revelations.
- They used to make fun of Mohammad (PBUH) by pronouncing his name in a slightly changed manner that it became abuse.
- Moreover, they also argued with Prophet (PBUH) and raised their voices as to drown the voice of their leader in conversation or in a war council.
- Verse #2 of Surah Hujurat was revealed to alarm such ill-mannered followers. It states: "*O you who believe! Raise not your voices above the voice of the Prophet nor speak aloud to him in talk as you may speak aloud to one another.....*" (49:2) Al-Hujurat
- Once before the Friday prayers 'Abdullah Ibn Ubai stood up to make a speech before the Prophet (PBUH)'s sermon. He was not allowed by people there to speak up and this was the first time he was disgraced in public. There then he left the mosque by jumping over the heads of Muslims. When people ask him to request Mohammad to pray for his forgiveness he retorted that he didn't want Mohammad (PBUH) to pray for his forgiveness.
- They built a mosque where they plotted against Muslims.
- Near the mosque of Quba they built their mosque where they pretended to worship but actually they used it as the center against Islam.
- Prophet (PBUH) was told about this mosque & the hypocrisy happening inside through the revelations 9:106-107. Mohammad (PBUH) then dispatched his few companions to destroy this mosque which was not actually the house of Allah.
- They betrayed Muslims at the times of warfare when they were expected to provide assistance in defending the state of Madinah.
- At the time of Badr they showed their reluctance to participate and sacrifice their life and possessions for the sake of Allah. The Holy Quran alarmed them by calling their hearts diseased.
- One year after when Muslims were marching with an army of 1000 men towards the hills of Uhad, the leader of hypocrites, 'Abdullah Ibn Ubai, deserted with 300 of his men making false excuses. He said that since his advice was not accepted he had a right of deserting his army men.
- In 5 A.H. when Muslims were dealing with Quraish on the borders of Madinah before the hollowed trench, the hypocrites were waiting for an opportunity within the walls of city to play their part. They also wanted to stab in the backs of Muslims with Banu Quraiza.
- They also tried to help the Jewish tribes who betrayed Muslims.
- When Mohammad (PBUH) decided to execute the members of Banu Qainuqa for their treachery 'Abdullah Ibn Ubai supported the Jews and asked Mohammad (PBUH) to be lenient towards them.
- When Prophet (PBUH) gave an ultimatum to Banu Nadhir to leave Madinah the hypocrites assured the Jews their aid. This help however could never come.
- They also assured their support to the Jews of Khyber in 7 A.H. who were planning to attack and invade Madinah.

- 'Abdullah Ibn Ubai made an evil effort by scandalizing Prophet (PBUH)'s wife Hazrat Ai'sha (RZ) until her innocence was declared in Quran.
- Discuss the event very briefly.
- Prophet (PBUH) didn't lead the funeral of hypocrites after the funeral of their leader.
- When the leader of hypocrites 'Abdullah Ibn Ubai died, Mohammad (PBUH) led his funeral prayers. Followed by this Prophet (PBUH) received Divine orders of not leading the funeral prayer of hypocrites promoting the fact that Allah had begun revealing the names of hypocrites to his Apostles.
- Thus, with the death of 'Abdullah Ibn Ubai, his party which was known as the party of the "Munafiqeen" (the Hypocrites) disappeared.

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

The Holy Prophet (PBUH)'s attitude towards the hypocrite was mainly of greatest patience and forbearance. This was due to his hopes of winning over their hearts in the end and having them as sincere and true Muslims.

- At least a third of the population of Madinah consisted of Abdullah bin Ubai's companions, as became manifest on the occasion of the Battle of Uhud. Under such conditions it was not sensible to wage a war with these internal enemies when he was also dealing with external enemies, the Quraish. On this very account, in spite of being fully aware of their hypocrisy, the Prophet for a long time continued to deal with them according to their apparent profession of faith.
- One of the major reasons of his leniency was that his repute might have been damaged for turning against his people. So he let them die their own death.
- Moreover, Prophet (PBUH) was not ordered to take severe actions against them by Allah. He was timely informed about their hypocrisy and sinister plans yet not to punish them.
- It was also not possible to differ between a sincere and insincere believer. The internal feelings and intentions can be seen by Allah alone therefore the Prophet (PBUH) decided not to punish them to avoid unjust punishment/killing.

TRUCE OF HUDAIBYA (6 A.H.)

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

PARAGRAPH # 1 (PREPARATIONS)

- Around a year after the Battle of Trench, the Prophet (PBUH) dreamt he was entering the Sacred mosque i.e. Ka'bah. The Quran mentions about this dream in the following words in Surah Al Fatah:
"Truly did Allah fulfill the vision of His Messenger; you shall enter the Sacred Mosque, if Allah will, in full security....." (48:27) Al Fatah
- He shared this dream with his companions and asked them to get prepared for the performance of short pilgrimage (Umra).
- The dream and news of visiting the Holy Ka'bah filled Muslims with sheer excitement and joy as they had not seen the House of Allah for the past 6 years.
- The Muslims wore the traditional pilgrim garb i.e. Ihram and took only shielded swords and small daggers with them for the purpose of self-defense.
- The Prophet (PBUH) had his clothes washed, mounted his camel named Al-Qaswa and marched out towards Makkah on Monday at the beginning of Dhil Qad (one of the sacred months). Thus, in 6 A.H. /628 A.D. 1400-1500 followers accompanied Mohammad (PBUH) in a journey towards Makkah including some desert Bedouins.
- They also took around 70 camels with them to slaughter them in the name of Allah after the performance of the rituals of Umra. Prophet (PBUH) took his wife Umme Salmah with him.

PARAGRAPH # 2 (EVENTS)

- As they approached Dhul-Hulaifa, Mohammad (PBUH) ordered that the sacrificial animals be garlanded and all believers must enter into the state of *Ihram*.
- The Quraish knew the purpose of Muslims but how could they let Muslims in when they hadn't been able to enter Madinah so they refused to allow Muslims entry into Makkah.
- The top generals Khalid bin Walid and Ikrimah were sent leading 200 horsemen to take the Muslims by surprise during Zuhr (the Noon).
- At this time, the rules Fear prayer were revealed meanwhile and thus Khalid bin Walid (RZ) and his men missed the chance.
- The Muslims avoided clash, rather than marching on the route of polytheists' cavalry they decided to follow a rocky route.
- Khalid bin Walid (RZ) ran back to Quraish and brief them on the latest situation.
- At Hudaibia, a place 3 miles from Makkah and just inside the sacred perimeters around the holy city, the Holy Prophet (PBUH)'s camel stopped of own account. Taking this as a sign from Allah, the Muslims made camp at this place.
- Quraish on their part gathered information about the strength and armory of Muslims and realized Muslims had only intended to visit Ka'bah. Therefore, negotiations started between the Muslims and Makkans and for this purpose envoys were sent by Quraish.
- The envoys of Quraish tried to threaten Muslims; attempted to create disbelief of followers on Prophet (PBUH) and to create discontent among Muslims but all in vain. However, Muslims expressed their intentions clearly of visiting the city for the performance of Umra.
- Prophet (PBUH) sent Hazrat Uthman (RZ) as his ambassador to go into th city of Makkah, gain immunity from his tribe and negotiate with Quraish.
- The Quraish in negotiation with Hazrat Uthman (RZ) offered him to perform Umra which he declined without the permission of access for his leader Mohammad (PBUH) and others.
- When Hazrat Uthman (RZ) didn't return for long, a rumor broke out that he was killed.
- At this critical moment Mohammad (PBUH) realized that the Quraish rather than peace turned on spilling Muslims blood.
- As the Muslims were unarmed, except for their swords, Muhammad (PBUH) took from them the pledge to fight to the death for Islam in case a battle broke out.
- This is called the pledge of the Tree (Baiyat-ul-Rizwan) as Mohammad (PBUH) was standing under the tree, while administrating oath.
- Fortunately, soon after this Hazrat Uthman (RZ) returned when the plēdge had been taken. Hazrat Uthman (RZ) also pledged.
- The Quraish in order to stop the developments made by Muslims, in reaction of the rumor, dispatched Sohail bin Amr to hold negotiations.
- Eventually, negotiation began between the two parties and after a prolonged debate the Treaty of Hudaibya was agreed.

- In this pact the following points were agreed upon.
- *Muslims would return this year without performing Umra and come back after a year for 3 days unarmed to perform Umra.*
- *Both the parties will remain in peace for ten years.*
- *NO attack on trade caravans.*
- *Both parties were free to ally themselves with whomsoever they wished.*
- *There would be one sided extradition- Makkah refuge in Madinah would be handed over to Quraish but Muslims taking refuge in Makkah wouldn't be handed back.*
- The agreement was very unfavorable for Muslims. Muslims protested over even Hazrat Umar (RZ) expressed loudly his protest but he was silenced by Hazrat Abu Bakr (RZ).

- The Prophet (PBUH) showed his eagerness to sign this pact and had verbally agreed on its terms.
- Some dispute arose when finalizing the treaty. When the agreement was committed to writing, Hazrat Ali (RZ) who acted as a scribe began it with the words of Tasmiya: *Bismillah ir-Rahman-ir-Rahim* i.e. "In the name of Allah, the Most Gracious, the Most Merciful". The Makkan Sohai bin Amr declared that he knew nothing about Ar-Rahman and insisted upon the customary formula *Bismika Allahumma*, i.e. "In Your Name, O Allah!", the Muslims showed uneasiness but Prophet (PBUH) agreed.
- Mohammad (PBUH) then went on to dictate: "This is what Mohammad, the Messenger of Allah, has agreed to with Sohai bin Amr". Upon this Sohai again protested: "If we had acknowledged you as Allah's Messenger, we would have never prevented you from Ka'bah, or fight against you. Write your own name and the name of your father." Prophet (PBUH) being calm and patient for the larger interest of Islam erased the words himself and dictated instead "Mohammad, the son of Abdullah".

PARAGRAPH # 3 (ABU JANDAL'S RETURN & RITUALS OF UMRA)

- An example of Prophet (PBUH)'s principled stand was demonstrated moments before the treaty was actually signed, a Muslim escapee named Hazrat Abu Jandal (RZ) from Makkah reached Hudaibya.
- His father, Sohai bin Amr, demanded his immediate return in the light of the new treaty.
- Despite the treaty was not signed yet, Mohammad (PBUH) preferred to keep his word and to honor the pact by returning Abu Jandal (RZ) to his father.
- He (PBUH) consoled Abu Jandal (RZ) and told Abu Jandal (RZ) to put his trust in Allah.
- After the signing of pact, Mohammad (PBUH) instructed his followers to offer rites of Umra there and to slaughter animals but the companions didn't follow.
- When the peace treaty had been concluded, Mohammad (PBUH) ordered his Companions to slaughter their sacrificial animals, but they were too depressed to do that.
- Mohammad (PBUH) gave instructions in this regard thrice but with negative response.
- He (PBUH) then followed the advice of his wife Umme Salmah to take the initiative, slaughter his animal and have his head shaved.
- Seeing that, the grieved Muslims started to slaughter their animals and shave their heads.

Q (b) Write effects/importance of Truce of Hudaibya

[4]

- The pact of Hudaibya proved highly beneficial for the success in Prophet (PBUH)'s mission and formation of Islam.
- The Muslims who were disheartened on not being allowed to perform Umra received the revelation which filled them with joy. This news was of their victory in form of conquest of Makkah. So this pact brought home the victory of victories for Muslims i.e. the invasion of Makkah.
- The disadvantageous clause of the pact for Muslims which caused much disappointment among them was later excluded on demand of Makkans. This was due to Prophet (PBUH)'s fulfillment of promise to return the Makkan escapees back who did not really go back to Makkah instead settled at Iyes. These escapees then threatened the Makkan's trade caravans therefore the Quraish leaders asked the state of Madinah to accept the escapees.
- The pact also gave rise to the prestige of Madinah. As by this pact, the Quraish formally accepted the sovereign status of Madina, the two states of Makkah and Madina became equal in the eyes of Bedouine tribes. In result of this, many tribes became the allies of Madina.
- The settlement with Makkans brought the invasion of Khyber to Muslims. Since the Quraish had become neutral in the struggle between the Jews and Muslims, Muslims attacked the Jewish settlement of Khyber which had become the hub of conspiracies against them & invaded it with ease.
- Since there was no longer a state of war between Makkah and Madina, many Makkans came to Madina and mingled with the masses. Most converted to Islam. Thus, Islam won many important people like Hazrat Khalid bin Walid and Hazrat Amr bin al-A'as.

As now there was peace between the two states and the threat of Khyber had also perished therefore Prophet (PBUH) could now put across his message to the rulers of Abyssinia, Bahrain, Roman and Persian Empires, Oman, Damascus and Yamamah. Thus, Islam spread internationally in result of the pact of Hudaibya.

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

- There are numerous lessons we learn from Prophet (PBUH)'s & his followers' conduct in this truce.
- The return of Abu Jandal by Prophet (PBUH) even when he hadn't signed the treaty and just agreed on it verbally teaches us the lesson of **fulfillment of promises and honoring the Covenants**. A true believer always adheres to his words no matter what the conditions he faces. Therefore, Muslims whenever they make promise or sign a pact with individuals or groups should keep it and even in dire circumstances should not break it.
- Even though the clauses of treaty were so against Muslims interests they accepted them to avoid aggression. This also showed their firm belief that Allah would help them to win over. (**Patience, preferring peace and having faith on Allah**)
- The event of Bayt-e-Rizwan at Hudaibya demonstrates the **Unity of Muslims**.
- Besides the odd Muslims remain determined to fulfill their dream of visiting Umra which they did the following year. (**Steadfastness & determination**)

Q (b) Suggest reasons of Muslims disappointment on this pact. [4]

- Different events and outcomes of this pact disappointed Muslims.
- Firstly, the pact which was agreed by both sides was **overall disfavoring the Muslims sides** especially the extradition clause. This was totally unjust and one sided in their sight which favored only the Quraish.
- Secondly, Muslims who were very thrilled and excited for the performance of Umra in the House of Allah got disheartened when **they weren't permitted to perform Umra** that year. They would have to return to Madinah even though their beloved city was in plain sight.
- Thirdly, they were really upset by the **refusal of Quraish to recognize Mohammad (PBUH) as the Prophet of Allah** on the actual document.
- Lastly, the Quraish **refusal of writing Muslims Tasmiya** (In the name of Allah, most gracious most merciful) on the pact document also caused displeasure in them. Instead, the Quraish wrote "In Thy name, O God"

EVENTS FOLLOWED BY HUDAIBYA (6 A.H - 8 A.H.)

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

PARAGRAPH #1 (PACT OF HUDAIBYA)

- In 628 A.D./6 A.H. the Holy Prophet (PBUH) signed a pact with Makkans called the treaty of Hudaibya. By this treaty it was agreed upon between the states of Makkah and Madinah that they would have peaceful relation with each other for the next whole decade and wouldn't interfere in each other's affairs.
- Though the clauses of pact initially seemed purely damaging for Muslims, in the longer run it provided many benefits to Islam.
- Therefore by the help of Allah the treaty that seemed destructive brought victories for Muslims. The victories began from Khyber and ended at Invasion of Makkah. In between them Muslims **increased in number** and the message of Islam also reached other Empires.

PARAGRAPH # 2 (LETTERS TO THE EMPERORS)

- In result of the pact of Hudaibya many northern tribes related to Najd surrendered to Madinah and accepted Islam.
- In 629 A.D. / 6 A.H. Prophet (PBUH) taking advantage of the peaceful environment in the region widened his message and dispatched letters to the rulers all around Arabia. He wrote them to tell them about Islam and to invite them towards the monotheistic faith.
- In response to Mohammad (PBUH)'s invitations the rulers, few accepted the faith, few rejected the message rudely and few refused politely.
- Those who accepted the faith included Negus, the King of Abyssinia, who readily embraced Islam.
- The King of Bahrain, Munzir bin Sawi and the Rulers of Oman, Jafer and Abd also embraced Islam.
- When he (PBUH) wrote to the Persian King Chosroes, Chosroes tore Prophet (PBUH)'s letter, insulted Mohammad (PBUH)'s envoy and rudely rejected the invitation. When this news reached to the Prophet (PBUH) he said "*May Allah tear apart his Kingdom*". Soon after this when two men of Chosroes came to Mohammad (PBUH) to take him to their King, Mohammad told them "*My Lord has killed your lord this night*". Two men reaching back to Persia came to know Chosroes had been killed by his own son by the time when Mohammad (PBUH) declared the news at Madinah.
- Prophet (PBUH)'s letter to Heraclius, the Caesar of the Byzantine Empire was responded well though Heraclius didn't become Muslim.
- Mugawqis, the ruler of Egypt, responded heartily. He didn't accept Islam rather he sent two girls of high status and gifts to Prophet (PBUH). The Prophet (PBUH) married Hazrat Marya Qibtiya who became the mother of his son Ibrahim. While the other girl, Shireen, was married to Hazrat Hasan bin Sabit (RZ).
- However, the rulers of Syria, Manzir bin Haris and King of Yamamah, Hawza bin Ali did not convert to Islam.

PARAGRAPH # 3 (CONQUEST OF KHYBER)

- One of the significant events after the pact of Hudaibya is the conquest of Khyber.
- Khyber means fortified. It was the place Khyber 70 miles to the north of Madinah. It was a cluster of some 20 fortresses around which lay farms and palm orchards. The renowned indestructible fortress of Al-Qamus was situated in the heart of Khyber.
- It was populated mainly by the Jews mostly those who were exiled by the Prophet (PBUH) from Madinah. After the exile, the Jews made Khyber a center against Islam. Thus, due to their conspiracies they were a constant threat to the peace and security of the state of Madinah.
- The Jews of Khyber were planning to make a secret and offensive dash on the state of Madinah.
- They contacted the people of the Ghatafan tribe, who were known to be band of soldiers for hire. They announced a reward for fighting against Muslims and offered a percentage of their yearly produce of fruits and dates.
- They collected support from other tribes also like Fadak and Taima. Other than this, they wrote letters to the state of Makkah and other tribes to support them in their full-fledged attack on Madinah.
- They also had secret negotiations with Abdullah Ibn Uba'i against Muslims.
- Prophet (PBUH) when informed about their secret plan, in 629 A.D. / 7 A.H. collected his 1400 men & 200 cavalry and travelled to Khyber. In the month of Moharram he (PBUH) besieged all their fortresses.
- Out of a number of forts which were spread over Khyber in clusters, Na'im was the first fortress to be over taken by Muslims. Al-Qamus, which was the greatest and most formidable of Khyber's fortresses, was conquered under the command of Hazrat Ali who killed the famous Jewish warrior, Marhab, in the single contest.
- As for other fortresses such as Al-Watih and As-Sulalim, they surrendered peacefully.

- During this entire period, no one came to the help of the Jews of Khyber.
- After the capture of all of their fortresses the Jews came in the pact with Muslims.
- According to the pact which was agreed upon, Khyber was allowed to remain in the hands of the local inhabitants, on the condition that half of the annual harvest of all planting and date trees would be paid as Jizya to the state of Madinah.
- All other Jewish settlements and cities around Khyber also agreed to the same terms. Consequently, Khyber was the last encounter of Muslims with the Jews in the lifetime of Mohammad (PBUH).
- One of the captives of this expedition was Hazrat Safiyah (RZ) who was the daughter of the chief of Banu Nadhir. The companions advised that she being the daughter of the chief should be married to the Prophet (PBUH). Mohammad (PBUH) agreed to their opinion, invited her to Islam, freed and took her as a wife on her embracing Islam.
- After the conquest of Khyber, a Jewish woman named Zainab bint Al Harith offered Prophet (PBUH) a roasted sheep she had poisoned. Mohammad (PBUH) took a mouthful, but it was not to his liking so he spat it out. After investigation, the woman confessed that she had stuffed the food with poison, providing an excuse that if the eater were a Prophet he would have learned about it through a revelation from God.

PARAGRAPH # 4 (PERFORMANCE OF UMRA)

- When the month of Dhil Qad approached towards the close of 7 A.H, the Prophet (PBUH) ordered his people, and the men who witnessed the pact of Hudaibya in particular, to make preparations for the performance of Lesser Pilgrimage (Umra).
- He (PBUH) mounted on his she-camel, Al-Qaswa, headed 2000 of his companions with 60 camels for sacrifice to the city of Makkah.
- The Muslims went with arms fearing betrayal from Quraish but left them with 200 men at a place eight miles from Makkah.
- The Quraish vacated the city and allowed the Muslims to perform the rituals.
- During the circumambulations, the polytheists taunted Muslims that the Muslims had become weak because the fever of Yathrib had drained their strength. In response, Mohammad (PBUH) ordered his companions to walk briskly in first three rounds and then walk in last four. This brisk walking is called **Ramal** which was established as a regular practice since then for first three rounds around Ka'bah.
- When the main body had performed the basic rites of Umrah, Mohammad (PBUH) relieved them for those two hundred who were entrusted the charge of weapons. Thereafter, the other 200 performed the rites with same devotions as others did.
- On the morning of fourth day, the Quraish asked Hazrat Ali (RZ) to tell the Prophet (PBUH) to leave Makkah along with his companions. Thus, Prophet (PBUH) as per the terms of the pact decided to leave and ordered his men to depart.

PARAGRAPH # 5 (THE BATTLE OF MUTAH & INVASION OF MAKKAH)

- During the process of sending letters to the Kings and leaders around Arabia, an envoy of Prophet (PBUH), Hazrat Haris bin Umair, was killed when he stopped at Mutah by Shurahbil bin Amr Ghassani, the Roman governor.
- In response to this aggression in 630 A.D. / 8 A.H. Prophet Mohammad (PBUH) dispatched an army of 3000 under Hazrat Zaid bin Harith to teach Shrubail a lesson and to tell all such rulers that Muslims were now a force to be reckoned which could not be dealt in an insulting manner.
- Mohammad (PBUH) knew that Muslims had to confront Romans not any weak tribe, so he explained if Hazrat Zaid bin Harith (RZ) were to die, then the command be taken over by Hazrat Jaffer (RZ), and in case he too dies, then Hazrat Abdullah bin Rawahah (RZ) should lead the troops.
- As Muslims army mismatched the Romans 200,000 army, all the three commanders of Muslims died one after another. So, ultimately the leadership was switched to Hazrat Khalid bin Walid (RZ).

- Hazrat Khalid (RZ) was able to make a tactical withdrawal without suffering any more losses.
- In the same year i.e. 8 A.H. Muslims invaded Makkah when the Makkans' allied tribe killed men of Muslims' allied tribe.
- Banu Bakr who were allies of Makkah killed men of Banu Khuza who were allies of Muslims. Prophet (PBUH) in reaction to this gave three options to the Makkans out of which the Makkans opted to dissolve the treaty with Muslims.
- Prophet (PBUH) then raised an army of 10,000 and marched to invade Makkah.
- The invasion due to the general announcement of pardon by Mohammad (PBUH) and surrender of Makkah leader Abu Sufyan (RZ) was done peacefully.
- After this Prophet (PBUH) broke 360 idols placed inside Ka'bah and forgave even his blood-thirsty enemies who thoroughly opposed Prophet (PBUH) in every possible way. Only few stubborn ones were executed.

FALL & INVASION OF MAKKAH (8 A.H.)

Q (a) Write an account on Muslims' triumphant entry in Makkah in 8 A.H. [10]

PARAGRAPH # 1 (CAUSES)

- The treaty of Hudaibya remained only for two years.
- Quraish were allied with Banu Bakr where as Madina was allied with Banu Khuza. Banu Bakr and Banu Khuza were old and bitter enemies therefore after battle of Mutah, Banu Bakr attacked Banu Khuza.
- This was the clear breach of the terms of the Treaty of Hudaibya. The tribesmen of Banu Bakr even violated the holy place of Ka'bah and killed men of Banu Khuza there who ran into Ka'bah to seek protection.
- In return of this aggression the chief of Banu Khuza came to Holy Prophet (PBUH) in Madina and requested Prophet (PBUH) for help.
- It was a bound duty for Muslims to take action so Prophet (PBUH) send a message to Quraish in which he gave them the three options. These were a) Pay blood money to the victims' families b) Abandon their alliance with Banu Bakr thus allowing Madina to punish them c) Declare the treaty of Hudaibya dissolved.
- As the first two options meant a great loss of prestige, the Quraish could not decide what to do.
- Since Quraish did not show eagerness for the first two options and their tribe Banu Makhzum showed eagerness to fight Madina, Muslims got their answer that the Quraish opted the third option.
- As the Quraish had already broken the treaty of Hudaibya, Mohammad (PBUH) had the right to take an offensive action against Makkah. Mohammad (PBUH) called on all his allied tribes for help in the assault on Makkah.
- Quraish knew Muslims' power had multiplied manifold as compared to their power in battles they fought earlier therefore they were not ready for such a big clash.
- To convince Prophet (PBUH) for the continuation of the treaty, Abu Sufyan (RZ) visited Madinah where he was not given the due regard by Muslims since he didn't honor the pact he signed.
- He (RZ) approached Ramlah bint Abu Sufyan, the Prophet (PBUH) then the senior companions but in vain. They all declined to negotiate or help.
- Finally Prophet (PBUH) declared a march towards Makkah in 630 A.D/ 8 A.H.

PARAGRAPH # 2 (EVENTS)

- Muslims blocked roads to Makkah and under the leadership of Prophet Mohammad (PBUH) they went out with 10,000 men towards Makkah.
- The army of Muhajirin and Ansar was also added by the men from several allied tribes.

- This allied army set camp some distance from Makkah at Marr az Zahran. Each soldier was told to lit a fire, which greatly exaggerated the size of already large Muslim army.
- A night before the invasion of Makkah Abu Sufyan (RZ) visited the Prophet (PBUH) at his camp and surrendered. He also accepted Islam and went back to Makkah to tell the residents. Mohammad (PBUH) announced that a) anyone who took refuge at Abu Sufyan (RZ)'s house would be safe b) anyone who stayed quietly in his or her house would be safe c) anyone who stayed in the Ka'bah would be safe. Abu Sufyan (RZ) added in his message that it would be sheer madness to fight such a huge army. In response to this most of the Makkans agreed not to put up resistance.
- The Muslims were divided into four columns, each to take a separate section of Makkah and each commanded by Hazrat Mohammad (PBUH), Hazrat Abu Ubai'dah bin Jarrah (RZ), Hazrat Saad bin Ubadah (RZ), Hazrat Khalid bin Walid (RZ).
- The strategy was that if a Muslims column came under attack, another column could strike at the enemy from the back.
- The commanders were also given orders that they would use arms only if necessary.
- It was heard that Hazrat Saad bin Ubadah (RZ) was planning to slaughter the Makkans therefore he was relieved of command and the charge was given to his son.
- During the entry to Makkah Hazrat Khalid bin Walid (RZ) was to take the area of Banu Makhzum who earlier had shown their eagerness to fight against Madina. He encountered resistance; therefore the enemy had to be swept there. In this encounter 26 Makkans killed and 2 Muslims were martyred.
- Eventually Prophet (PBUH) triumphantly entered Makkah.

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

- After the complete conquest of Makkah Mohammad (PBUH) bowed his head before Allah and offered him thanks.
- He immediately performed Tawaf of the Ka'bah then he prayed inside the holy building. Next, he purified Ka'bah and broke all 360 idols placed inside. After breaking each idol he recited: "Say, the Truth has come and Falsehood has vanished. Surely, Falsehood is bound to vanish" (17:81)
- Then he gave the keys of the Ka'bah to Usman bin Talha and gave him and his descendants the post of caretaker of Ka'bah.
- Thereafter Mohammad (PBUH) gave a sermon at Sufa where he asked the Quraish whether they knew what punishment he was about to give to them. They replied "You are a noble brother and the son of a noble brother" In reply to this Mohammad (PBUH) granted all of them amnesty by saying "No blame on you be this day. Go, you be free". The Quraish got stuck by his generosity and humbleness. In result of this, almost all of the Quraish accepted Islam including Hinda, Ikrimah bin Abu Jahal and Sghail bin Amr.
- Only four of the Quraish were put to death for ridiculing Prophet (PBUH) and tortured the Muslims.
- Mohammad (PBUH) stayed in Makkah for 20 days and during this idol temples around Makkah were destroyed.

Q (b) Write importance of the conquest of Makkah?

[4]

- The conquest of Makkah was one of the most significant events in the history of Islam.
- It was not just the conquest of a city militarily but also the conquest of hearts of Makkan leaders and citizens who were deeply impressed by the greatness and magnanimity of the Prophet (PBUH). His worst enemies would now serve as his most trusted allies for the interest and expansion of Islam.
- Since Mohammad (PBUH) had become successful in converting his own people of Quraish to Islam, most Arabs admitted now that he was a true Prophet.
- Secondly, this victory was one of the great steps towards the goal of unifying the whole of Arabia and outward expansion. After this the possibility could have been imagined that Arabia can

be led by one Muslim leader. The conversion of Quraish led to the end of polytheism in the Arabian Peninsula as in the following year i.e. 9 A.H., delegates came from all over to announce their conversion to Islam.

- Other than this by the victory purified the House of Allah and the city of Makkah. Ka'bah then became purified from idols and the city of Makkah from idol worshippers' sites.
- The victory also opened the gates of center of Islam (Makkah) to the Muslims for all times to come and they could then visit the House of Allah any time of year without any interruption or resistance.

Q (b) What lessons can Muslims today learn from the Prophet (PBUH)'s conduct in it? [4]

- The extraordinarily exemplary conduct of Prophet (PBUH) in invasion of Makkah leaves many lessons for Muslim Ummah.
- Firstly, Mohammad (PBUH) was persistent in his intention to make Makkah a Muslim center which he eventually achieved by establishing and upholding a monotheistic faith there. This brings out the lesson of **steadfastness and determination** for us in the way of Allah. Muslims today should remain unflinching and fearless while struggling for the cause of Allah and Islam. They have to have strong faith and hope that no matter what Allah will provide them success. **The people of Palestine who have been struggling for long should do the same and with their steady attitude remain firm in their mission of throwing their enemies out of their country.**
- Secondly, before entering the city he provided his enemies with every possibility to save their life and possessions. Prophet (PBUH) planned the conquest in such a way that no harm or bloodshed took place in the holy city. (**Reverence to the Holy City**)
- After entering and purifying Makkah, the Prophet (PBUH) announced a general pardon forgiving all those enemies who had disbelieved in him for almost 13 years and acted like blood thirsty enemies. Such act of kindness has not been recorded in the history of mankind at the time of any invasion. (**Mercy and Forgiveness**)

EXERCISE

Q (a) Briefly describe the events of

- (i) Battle of Badr [5]
- (ii) Battle of Uhad [5]
- (iii) Battle of Ditch [5]
- (ii) Khyber Expedition [5]
- (iii) Conquest of Makkah [5]

RELATION WITH MAKKANS (1 A.H - 11 A.H.)

Q (a) Trace the main outlines of the relationship between the Muslims of Madina and the Quraish of Makkah in the years between 622 A.D to 632 A.D? [10]

Pattern:

P1: Introductory Paragraph about the attitude of Quraish after Migration which led to the first confrontation in form of battle.

P2: Battles of Badr, Uhud and Trench

P3: Treaty of Hudaibya and its violation after 2 years which links to conquest in next paragraph

P4: Conquest of Makkah

PARAGRAPH # 1 (INTRODUCTION)

- The Quraysh of Makkah failed in their attempt to murder Prophet (PBUH) when Prophet (PBUH) by Allah's command and help successfully migrated from Makkah to Madina.

- On reaching Madinah, Prophet (PBUH) became the common leader of the different groups residing there hence Madinah became the Islamic state under the leadership of Mohammad (PBUH).
- The Muslims who were dependant on the Quraish a year back had become a political entity.
- All this vexed the Quraish and in reaction of this they looted and confiscated the possessions of emigrants (Muhajrin) who migrated for the cause of Islam leaving their families and properties at Makkah. All this showed the hostile attitude of Quraish with Muslims.

PARAGRAPH # 2 (BATTLES)

- Muslims who had been giving examples of Patience and Perseverance were extremely annoyed on hearing the news of their looted properties by Abdullah bin Uba'i.
- They wanted to take revenge of this injustice yet were not allowed by Prophet (PBUH).
- Soon a revelation came which gave them permission to fight with those who fought against them. Thus, Muslims started raiding the caravans of Quraish.
- After a couple of failures Muslims camped at Badr to raid Abu Sufyan (RZ)'s huge caravan in 2 A.H. heading from Syria towards Makkah.
- Muslims intentions were not to fight with Quraish they just wanted to take their possessions back but the response of Quraish became the reason of first ever clash between the young Muslims state of Madina and the Quraish of Makkah.
- **Mention events of Badr briefly.**
- After the defeat due to instigation of Jewish poets thru their writings the Quraish came back in 3 A.H. for another combat, Battle of Uhud, to take revenge of their prestigious, physical and economical losses in previous year.
- **Mention events of Uhud briefly.**
- In 5 A.H the overconfident Quraish with their allied forces of Jewish and neighboring tribes came back to give a deadly blow to the state of Madinah.
- **Mention events of Trench briefly.**

PARAGRAPH # 3 (PACT OF HUDAIBYA)

- The next confrontation of the two parties was in 6 A.H when Prophet dreamt to visit a sacred mosque and to fulfill his dream he camped at Hudaibya along with his 1400 followers.
- **Events of Hudaibya briefly.**
- This treaty could only last for two years due to attack of allied tribe of Quraysh on allied tribe of Madinah.
- This treachery of Quraish in violation of treaty of Hudaibya led to the final confrontation of both parties.

PARAGRAPH # 3 (CONQUEST OF MAKKAH)

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

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

- There were different reasons due to which Prophet (PBUH) fought with Quraish. Beginning from the orders of Allah & fighting for their rights they went on to defend the state of Madinah and Islam for their survival.
- Soon after migration Prophet (PBUH) never intended to fight with Quraish and harm them though Madinah laid right in between the trade route of Makkah with Syria. But the confiscation of Muslims properties by Makkans made him change his strategy. Thus, to survive against

the aggressors and suppress their oppression he allowed his companions to raid the caravans of Quraish.

- He did this following the orders of Allah in which permission was given to the believers to fight for their rights against those who threatened their social, economical and religious life.
- Moreover, when the Quraish reacted to this and advanced for warfare **he fought to defend the state of Madinah** as being the head of state Madinah was his responsibility. Not only this had the Quraish also threatened the religion he had been promoting for the past 13-15 years. Therefore another reason of his war like attitude with the Quraish **was in defense of Islam.**
- Like he preferred to remain peaceful with Makkans, **he kept this policy throughout not to initiate fighting**, even after losing in Uhad at the hands of Quraish he didn't advance his forces first to avenge the defeat.
- To sum up the whole idea Prophet (PBUH) being a peaceful person never wanted bloodshed, he always stuck to his goal to spread the God's message and following His orders in every occasion meanwhile he never bowed down before aggression of any kind.

EVENTS FOLLOWED BY THE FALL OF MAKKAH (8 A.H - 11 A.H.)

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

OR

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

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

- In 8 A.H Right after conquest of Makkah pagans were looking for an opportunity to undo Prophet (PBUH)'s efforts
- They prepared an army of 20,000 against Muslims to suppress their growing power.
- They brought their women, children and live stocks along with their possessions to fight more courageously.
- Their best archers and two tribes Hawazain and Thaqeef camped in valley of Hunain to fight.
- Prophet (PBUH) marched with 12,000 which included 10,000 men accompanied him from Madina and 2000 newly converts.
- Men of Hawazain were highly skilled in archery so they appointed their archers on both sides of narrow pass.
- Just as Muslims reached there they were attacked by these archers who created a chaos among Muslims and they started retreating in columns.
- The Holy Prophet (PBUH) was surrounded by his most senior companions who despite the threatening conditions shielded Prophet (PBUH) and didn't leave him.
- The Prophet (PBUH) who firmly stuck to his place shouted and asked Muslims to come back.
- Muslims soon came back, rallied around him and fighting began in which Muslims emerged as victorious.
- The enemy including their leader Malik bin'Auf fled and took shelter in fortresses of Ta'if.
- Soon, Ta'if was besieged by Muslims and both the armies exchanged fire.
- Ta'if was well fortified area with adequate water supplies. Muslims who were deficient in weapons whenever they tried to enter the city, were pushed back by showers of arrows.
- Therefore siege was lifted after 40 days on consultation of companions of Holy Prophet (PBUH).
- After return from Ta'if Prophet (PBUH) distributed the riches captured from Banu Hawazain.

- Soon a deputation came from Ta'if and begged for the return of their women and children. Prophet (PBUH) at once freed those in his share and also suggested believers to do the same. The believers also freed their women and children.
- This generous treatment touched Hawazain so deeply that they accepted Islam.

PARAGRAPH # 2: (THE YEAR OF ALLEGIANCE)

- In the same year the Prophet (PBUH) came back to Madina after appointing a Governor at Makkah.
- During this year many deputations of various tribes from all over Arabia came to offer allegiance to the Prophet (PBUH) and accepted Islam.
- During this year many tribes who didn't accept Islam also came in agreement with Muslims to have friendly relations with Madina.
- Different privileges and responsibilities were given to the tribes who came in agreement with Muslims also Muslim missionaries were sent to tribes who accepted Islam to teach them the basic principles of Islam.

PARAGRAPH # 3 (TABUK EXPEDITION)

- In 630 A.D. / 9 A.H the Romans regrouped on Tabuk to invade Arabia.
- The Christians who had hostile relation with Muslim since the time of Battle of Muta couldn't withstand the growth of Arabia and spread of Islam.
- Their Emperor Heraclius collected a huge army and gathered at Tabuk.
- The Prophet (PBUH) called another expedition of volunteer to march.
- This was a difficult time for Madinah to wage a war because there was a famine in Hijaz, harvests were ready to pick and summer was exceptionally hot.
- Moreover, the Bedouine tribes were reluctant to face Romans after Muslims defeat in the battle of Muta. The hypocrites of Madinah made it more difficult by spreading seeds of fear in Madinah.
- Despite the odds Muslims volunteered themselves for this fight. As Muslims did not have enough supplies and arms, the Prophet (PBUH) asked Muslims to contribute for expedition. The companions sacrificed greatly at this time.
- Hazrat Uthman (RZ) donated equipment and gold which worth 50,000 dirham, Hazrat Umar (RZ) donated half of his wealth, Hazrat Abu Bakr (RZ) donated full of his wealth, Muslims women also contributed generously and they donated their ornaments.
- Finally 30,000 men marched towards Tabuk under the leadership of Mohammad (PBUH) to face Romans rallied and camped at Tabuk for a month.
- The Roman army was so stricken with awe that they didn't show up for the combat.
- The Prophet (PBUH) sent small expeditions to various neighboring tribes of Jews and Christians. This resulted in alliance of many Christian tribes who agreed to come under the protection of Muslims and pay Jizya.
- Soon the Romans had withdrawn from the border towns and decided not to encroach on Muslims land.
- When Prophet (PBUH) saw no reason to pursue them into their town he returned to Madina.

PARAGRAPH # 4 (OBLIGATION OF MAJOR PILGRIMAGE)

- In 630 A.D. / 9 A.H the whole Arabia had been unified under the banner of Islam.
- In this year the pilgrimage of the sacred house of Allah, Ka'bah, became obligatory on Muslims. The Quran ordered it in these words: "Pilgrimage thereto is a duty men owe to Allah those who can afford the Journey ..." (3:97) Al- Ale- Imran
- The Prophet (PBUH) sent Hazrat Abu Bakr (RZ) to conduct the ceremonies of Hajj at Makkah.
- He was also given orders to announce that Non-believers and Mushrikin were not allowed anymore to enter the sacred house of God anymore.

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

- In 631 A.D/ 10 A.H Prophet (PBUH) declared his intention to perform pilgrimage of the house of Allah as this was the last pillar of Islam not accomplished by him yet. He went with all his family members and thousands of believers accompanied Prophet (PBUH) in this journey towards Makkah.
- Prophet left Makkah in 25th Dhi Qad and reached Makkah in 4th of Dhil Hajj.
- He led Muslims through all rituals the Arabs already knew for the performance of pilgrimage but Prophet (PBUH) told them the new significance and explained everything what to do and how to do it.
- He stayed 4 days in Makkah and stayed one day at Mina in 8th of Dhil Hajj. In 9th Dhil Hajj Prophet (PBUH) went to the plain of Arafat and there on the mount of Mercy (Jabl e Rahma) he delivered his final Sermon heard by 144,000 believers.
- The sermon is the ultimate charter of human rights and final message to Ummah.
- In his sermon Prophet (PBUH) spoke about the rights of orphans, women, poor, needy and slaves and ordered his followers to be just and kind towards them.
- Prophet (PBUH) also mentioned about the superiority of the word of God, fear of God and Muslims judgment before All-hearing Allah.
- He also mentioned the signs of his departure from this world leaving behind the binding on Muslims to convey the message they had received.
- At the end he asked thrice to those gathered 'O people have I faithfully delivered my message to you?' and the masses replied 'Yes!' Prophet (PBUH) then raised his forefinger to the heaven saying 'O Allah, bear witness'
- Few hours later to this he received the last revelation which was verse # 3 of Surah Maida, it says: "This day I have perfected this religion for you completed my favor upon you and have chosen for you Islam as your religion". (5:3) Al-Maida
- On his return, in Madinah in 632 A.D / 11 A.H Prophet (PBUH)'s health started failing. In the same year his son Ibrahim who was from Hazrat Mariya (RZ) also died.
- He was conscious that he was approaching the end of his life he revised Quran twice during Ramadan and recited it to Angel Jibrael.
- His health deteriorated and the illness became serious. He told his youngest daughter Hazrat Fatima (RZ) that he would not recover from his illness on which she got grieved. He then told her that she would be the first one to follow him after his death.
- In his illness he was unable to lead in Salah so he asked Hazrat Abu Bakr (RZ) to lead.
- During the last days he had terrible headaches and very bad fever.
- The disease eventually took life of the most illustrious personality in the history of mankind in 12th Rabi-ul-Awwal 632 A.D / 11 A.H.

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

- The farewell address of Holy Prophet (PBUH) given during his pilgrimage is very significant for every believer. This mentions the basics of religion, equality of Muslims, value of human life and property and importance of human rights.
- Firstly, the address of Prophet (PBUH) was the basics of the Muslim way of life mentioning the main responsibilities and duties of believers which was totally against the customs and traditions of the time of Jahilliyah.
- Secondly, it teaches believers about the equality of entire human race and negates the ideas of racial, geographical, color, gender and social superiority. He mentioned believers as the son of Hazrat Adam (A.S) making them similar and one. The address also regarded that the distinguishing factor is based upon the level of piety of individuals.

- Thirdly, the address declared a man's life and possessions as valuable and precious. Instead of looting, bloodshed, oppression and exploitation he expressed to consider them sacred and important.
- Fourthly, it reminded Muslims of their unity due to their common faith. He strongly suggested believers to keep their ties strong and hold firmly the rope of Quran and Sunnah in all ages.
- Finally, the farewell address mentioned the importance of family life, rights of women, mutual rights and duties in marriages, stressed to treat women and orphans with kindness and compassion.

MODEL OF EXCELLENCE

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

Look out for Prophet's qualities that can be a model for Muslims. No marks for qualities unique to Prophet (PBUH) e.g. that he is a blessing for humankind.

Pattern:

- Identification of Quality
- Examples of how it was shown in the Prophet (PBUH)'s life
- Possible supporting quotations from the Hadith, Quran and remarks of his Companions.
- Another Example

PARAGRAPH # 1 (INTRODUCTION):

- The Holy Prophet (PBUH) is a unique model for all humans to follow especially Muslims. His sayings and actions reflect many of his attributes which are significant for the whole mankind.
- It has been narrated that once Hazrat Aisha (RZ) was asked about Prophet (PBUH)'s conduct. She replied 'haven't you read the Quran?' It is exactly how Prophet (PBUH)'s conduct was.
- This tells us that Mohammad (PBUH)'s life and nature was the mirror of the Quran which is how our Lord wants us to live thus making Mohammad (PBUH) a model of excellence for all mankind.

PARAGRAPH # 2 (HONESTY & TRUTHFULNESS)

- Honesty and truthfulness are the key attributes of a true believer. The Holy Prophet (PBUH) possessed these attributes to the level of excellence. Even in the most dire consequences prophet (PBUH) never gave up his honesty and truthfulness which made him the most trustworthy and honest man in the history of mankind. He practiced these qualities of his all through his life, which was acknowledged by all even the Prophet (PBUH)'s blood thirsty enemies.
- The Makkans appreciated his honesty and truthfulness and on the basis of these qualities he was gifted and recognized with the titles 'Al-Sadiq' meaning The Truthful and 'Al-Amin' meaning The trustworthy.
- Hazrat Khadija (RZ), who was looking for a man to hire for her business, came to know about his honesty, hired him. When she was told about his truthfulness and honest dealings she got so impressed that she sent a marriage proposal for him and married him.
- The Holy Prophet (PBUH) by his sayings encouraged the same what he practiced. He said "Truth leads to piety and piety leads to Jannah (Paradise)..." (Al-Bukhari & Muslim)
- The event of Mount Sufa is also evident of his truthfulness when upon his query all the Makkans unanimously accepted the fact that he was never found lying to them.
- Even after his public declaration of Islam when the whole of Makkah treated him like an enemy recognized his honest and truthfulness. Abu Sufyan (RZ)'s response to Heraclius and Abu Jahal's comments affirmed that Mohammad (PBUH) was an honest and reliable person.

PARAGRAPH # 3 (HUMILITY & MODESTY)

- Possessing humility and being a perfectly modest person Muhammad (PBUH) has set numerous examples for Muslims to follow. These are also guidelines on how to achieve such great level of humility and modesty which is loved by our Almighty Lord.
 - Despite being on the exalted status of Imam ul Ambiya, he extended his cooperation to women in household affairs. Prophet Muhammad (PBUH) never regarded this as an insult or indignity. This shows how humble and modest he was.
 - When Hazrat Ayesha (RZ) was asked what did Allah's Messenger (PBUH) used to do inside his house, she said: "He used to keep himself busy helping members of his family and when it was time for prayer (Salah), he would get up for prayer" (Al Bukhari)
 - Other than this, he lived a very simple life. He also taught his followers to be humble, kind and courteous to all. He said "Allah has revealed to me that you should humble yourself to one another. One should neither hold himself above nor transgress against other".
- The example of maintaining oneself equal to all others was given by him first. Whenever he entered a room his companions used to stand for him in order to welcome him, he disliked it so much that he often scolded his companions mentioning that he never wish to be treated like a ruler and forbade this act of theirs.
- Even at the time of conquest of Makkah when he truly became the master of two huge states of Makkah and Madinah he exhibited the same qualities of humility and gentleness.

PARAGRAPH # 4 (FULFILLMENT OF PROMISES & HONORING COVENANTS)

- Unlike hypocrite, the sign of a true believer is that whatever he speaks he sticks to that and never does against what he promises. The great models of keeping promises and honoring the formal covenants were shown by Mohammad (PBUH).
 - He practiced this to the extent that people used to keep their belongings and valuables with him for safe keeping. He was so careful in it that when he secretly migrated to Madina to prevent the murder plan of the Quraish, he left Hazrat Ali (RZ) behind so that the valuables could be returned to their owners.
 - When it came to the covenants he was very particular in that. He mentioned the disliking and punishment of breaking the covenant in the following words "For everyone who breaks his covenant, there will be a flag on the Day of Judgment, and it will be said: 'This is (proof of) betrayal by so and so.'" (Muslim).
- He himself honored the treaties and fulfilled his promises no matter how much problems or sufferings this fulfillment caused him.
- One of the greatest examples of honoring covenants by him was visualized when in order to obey the clause of the treaty of Hudaibya he returned Abu Jandal, a Muslims escapee from Makkah, to Makkans. He said to him "O Abu Jandal! Be patient, we cannot break the treaty. Allah will soon find a way for you."

PARAGRAPH # 5 (MERCY & FORGIVENESS)

- One of the greatest qualities he displayed in his life span was his magnanimity, mercy and forgiveness. His conduct with all was so merciful and forgiving that neither he cursed anyone nor did he wish to seek revenge even in return of receiving brutalities.
- Write examples Battle of Uhad or Wehshi.

- Write example of conquest of Makkah

(b) Choosing two of these qualities, give one example in each case to show how Muslims can put them into practice in their own lives. [4]

- Learning the lessons from the honesty of Prophet (PBUH) Muslim today should be honest in affairs, dealings and every walk of their lives believing the fact that the success of business and everything comes with honesty. The fairness in business dealings by Prophet (PBUH) leaves a lesson for Muslim merchants that not to swear of God for selling their commodities or telling lies instead they should sell things with true honesty after which they really don't need to swear.
- The modesty and humility of the Holy Prophet (PBUH) also builds a big model for Muslims. Learning from this Muslims today should cooperate and assist their women in household works. Moreover, Muslims shouldn't try to dominate women rather they should keep supportive, equal and affectionate behavior with them like Prophet (PBUH) did so.
- Since pride is hated by Allah the most and was never practiced by Prophet (PBUH) himself therefore, Muslims should strictly avoid possessing this attribute. They should consider themselves like a servant of Allah and live a simple and modest life. Like Prophet (PBUH) they should not wish to be praised all the time and shouldn't expect or demand distinctive treatment from others. For instance if one is the head of some organization he shouldn't get rowdy and arrogant to those working under him or if one becomes school's head boy/girl, he/she shouldn't become self-important and conceited just because he/she possesses some power rather he/she should become kinder to everyone and mingle with them like before considering him/herself equal to others.

PROPHET (PBUH)'S UNIQUE QUALITIES

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

PARAGRAPH # 1 (INTRODUCTION)

- Like other messengers of Allah, the Prophet Mohammad (PBUH) was also granted with Prophetic signs. These signs were given to him to make it obvious to the people that he was Allah's Messenger.
- These signs ranged from miracles to some outstanding qualities. His few actions and qualities which were unique and very particular are:

PARAGRAPH # 2 (SPLITTING MOON)

- One the miracles of Hazrat Mohammad (PBUH) is splitting the moon into two pieces.
- Abu Jahal and a Jew challenged Hazrat Mohammad (PBUH) to break the moon in two pieces if he truly was the Messenger of Allah.
- Accepting the challenge, Prophet (PBUH) first prayed to Allah seeking His aid. Then he (PBUH) pointed his forefinger towards the moon, whereupon, the moon was broken into two pieces.
- This event is highlighted in verse # 1 of Surah Al-Qamar in Quran. It states: "... when the moon is cleft asunder". (54:1)
- Ibn-e-Abbas and Ibn-e-Masud narrated that they sighted the mount of Hira in between the two pieces of the moon.
- Seeing the miracle, the Jew immediately converted where as Abu Jahal rejected the miracle by calling it a Magic.

PARAGRAPH # 3 (SEAL OF PROPHETHOOD)

- The Prophet (PBUH) had a seal of prophethood on his back right in the midst of his two shoulder bones. This was viewed by many in his lifetime who affirmed that he was the true messenger of Allah.
- A famous evidence of this was seen during Prophet (PBUH)'s journey towards Syria. Where a priest Bahira noticed some signs of prophethood in Mohammad (PBUH) including the seal. According to the Hadith transmitted by Imam Tirmidhi Bahira came to Mohammad (PBUH) and holding his hand he said to the chiefs of Quraish that this boy is the messenger of Allah. On inquiry of Makkani chiefs he replied that *"When you came over the hill not a tree or a stone failed to bow in prostration, and they prostrate themselves only before a prophet. I recognize him by the seal of prophecy, like an apple, below the end of his shoulder-blade."*
- Not only in boyhood, after the grant of apostleship, many believers who went in his company noticed the sign of prophethood nearby his shoulders.
- As Saib narrated: *"My aunt took me to Allah's apostle and said, 'O Allah's Apostle! My nephew is ill'. The Prophet touched my head with his hand and invoked Allah to bless me. He then performed ablution and I drank of the remaining water of his ablution and then stood behind his back and saw 'Khatam an Nubuwwa' (The Seal of Prophethood) between his shoulders like a button of a tent. (Bukhari)*
- This means the mark he had clearly reflected his apostleship to the people living with him.

PARAGRAPH # 4 (MAIRAJ)

- In 620 A.D. the Prophet (PBUH) underwent the miraculous experience of Mairaj. The angel Jibrael came to him along with a horse-like creature named Burraq upon which the Prophet rode in the skies towards Jerusalem. The incident is described by Allah in verse # 1 of Surah Isra: *"Glory to (Allah) Who did take His servant for a Journey by night from the Sacred Mosque to the farthest Mosque, whose precincts We did bless,- in order that We might show him some of Our Signs: for He is the One Who heareth and seeth (all things)."* (17:1) Al-Isra
- In a flick of a second the Prophet (PBUH) and angel reached Masjid-e-Aqsa where the Prophet was greeted by the past messengers of Allah & the Prophet led them in prayer.
- The Prophet then ascended the heavens & finally reached Sidrat-ul-Muntaha where he was shown Allah's greatest signs.
- On sharing his miraculous experience he was doubted and jeered by Makkans. He then silenced the doubts and mocking by providing accurate details of Masjid-ul-Aqsa and the caravan he saw on his way back to Makkah.
- Thus, when he proved to the people that he literally had the journey of Mairaj which was out of human's reach and mind, this ascertained the people that he was the messenger of Allah.

PARAGRAPH # 5 (REVELATIONS)

- Since revelations are the mean of communication between Allah and His Messengers, the Prophet (PBUH) was also bestowed with the ability to communicate with Allah through Divine revelations.
- At many places it is signified as a blessing and unique sign given to Prophet (PBUH) by Allah. In Surah Yousuf verse # 3 it is mentioned that *".....We reveal to you this Qur'an: before this, you too was among those who knew it not"* (12:3) Surah Yousuf
- The verse clearly proves that the revelation discriminate him from others.
- The receiving of these divine revelations was the proof of the prophethood bestowed on Prophet Muhammad (PBUH). As Prophet could not read or write and was called as Ummi, thus the telling and preaching of such divine words by an Ummi was a quality no normal human would possess.
- When the eloquent Arab poets challenged revelations calling them as poetry produced by Mohammad (PBUH), they remained unsuccessful thoroughly to prove this. None of the Arab poets

could've brought poetry like Surah Kauthar and delivered its answer. In result of this all of them took their poetries off the walls of Ka'bah leaving the revelations of Al-Kauthar as prevailing. Therefore, the authentication of Divine words proved the apostleship of Mohammad (PBUH). Moreover, the revelations he received were also a source of information for him about the secrets, unseen & conspiracies against him. Mentioning of the parchment of boycott eaten by termite, the plan to kill him at Dar-un-Nadwa and the plan of Banu Nadhir to roll down heavy stone on his head are the examples of such information. Since this knowledge could only come from Allah therefore this helped him out greatly to prove himself as the messenger of Allah.

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

Kindly refer to pg # 8 of Book # 8 "the Articles of Faith".

RELATION WITH NON-MUSLIMS

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

Pattern for examples:

- Identify the relevant incident
- Give full account of the incident
- The incident may show the attitude of Prophet (PBUH)

PARAGRAPH # 1 (INTRODUCTION)

- The Islamic teachings about social and communal life aimed for peace, love and fraternity.
- The Holy Prophet (PBUH) who is the practical example of application of Shari'ah laws illustrated manifestly the treatment Muslims should carry with Non-Muslims.
- A study of his life, as shown in the Hadith and Sunnah in particular, gives us a clear outline of his conduct with non-Muslims.
- Following are few examples of his relation with Non-Muslims.

PARAGRAPH # 2 (PATIENCE AND MERCIFULNESS)

- The first thirteen years of Prophet Mohammad (PBUH)'s mission which were in Makkah, are a great model to find out his relation with non-Muslims.
- Since Prophet (PBUH) declared his mission to the residents of Makkah they became his enemies and treated him worse than ever. These were the same people who not only liked him in fact entitled him with high degree of truthfulness and trustworthiness.
- The sudden change in Makkans attitude didn't turn him away from his mission and he continued to preach the word of Allah.
- This continuation brought many cruelties in his life by Makkans who stubbornly and arrogantly mistreated him. For more than a decade he received tortures ranging from mental, moral, and social to even physical tortures.
- One example of such torture is the behavior of non-Muslim woman.
- Each day Mohammad (PBUH) walked down a certain pathway past the house of a woman who greatly despised his teachings. One tradition, at least, says that the woman was Jewish.
- The woman openly ridiculed Mohammad (PBUH) and pelted him with garbage. Mohammad (PBUH) never retaliated. Instead, he took the persecution in a humble manner and walked on.
- This highlighted Mohammad (PBUH)'s behavior of patience, tolerance and perseverance towards the non- Muslims.

- One day, the Prophet Mohammad (PBUH) walked down the same road, but the woman was not there. He wondered what had happened to her and began to inquire. Learning that she had become ill, Mohammad (PBUH) went to visit her at her bedside.
- The visit of Prophet (PBUH) to the old woman despite her rude behavior is proving Mohammad (PBUH)'s mercifulness and graciousness towards the Non-Muslims.
- It seems that whenever Mohammad (PBUH) encountered any rude or ill behavior from non-Muslims, he kept in view the following commandment of Allah: *"So overlook (O Mohammad) their faults with gracious forgiveness"* (15:85) Al-Hijr
- The woman was both stunned and humbled to see him. She inquired as to why he would have such compassion upon one who had so unjustly persecuted him.
- The Prophet (PBUH) replied, *"If throwing garbage at me brings you happiness, then you are welcome to do so every day."*
- This incident and the dialogue of Prophet (PBUH) with the old woman is proving Mohammad (PBUH)'s mercifulness and graciousness towards the Non-Muslims.
- The woman was so overcome by this that she repented and became a follower of the true God.

PARAGRAPH # 3 (EQUALITY AND JUSTICE)

- The last ten years of his life which Prophet Mohammad (PBUH) spent in Madina, are also a model to observe his relation with Non-Muslims.
- On reaching Madinah and becoming the head of state, different inhabitants came under his administration. The inhabitants were not only Muslims but also non-Muslim idolaters and Jews.
- **He treated all the residents equally and granted them complete rights.** For this he gave them the 'Charter of Madinah' which was the official document describing rights of every individual.
- Instead of treating the non-Muslims as slaves and compelling them to accept Islam, he provided them **full liberty to choose their religion.** This means that those who were idol-worshippers or Jews were not forced to become Muslims and they by their will either became Muslims or remained firm to the religion they followed.
- This is all on the basis of Quranic doctrine mentioned in verse 256 of Surah Al Baqarah, it says: *"Let there be no compulsion in religion."* (2:256) Al-Baqarah
- Other than religious rights Mohammad (PBUH) also took care of their social interests. He didn't let them feel inferior to the other citizens specially Muslims. Not only that his treatment with them was so just, he also taught his followers to treat the non-Muslims rightly.
- Prophet Mohammad (PBUH) knew that the peace of the state of Madinah was not possible without the mixing of Jewish community with Muslims. The Jews could have established their own leadership in their fortresses and this could have been highly threatening for the interest of the young state of Madinah.
- Therefore Mohammad (PBUH) in order to have Jews mingled and to **maintain the unity and peace of society directed his followers to socialize with Jews, eat and drink with them and marry their women.**
- Not only this, the Jews were also **given rights to conduct their businesses freely** even if they were against the doctrines of Islam. This means that Mohammad (PBUH) offered Jews complete freedom in their economical rights also.
- All this he did for the cause of establishing peace in the region and to have a healthy, loving and brotherly environment. Thus, in return of all these rights he directed the responsibilities to the Jews of maintaining peace of region and assisting in matters of state.
- Later, when these Jews did not do accordingly as he directed and betrayed him by spoiling the peace of the state and declining to recognize their responsibilities like paying blood money and defending the state from external forces **Mohammad (PBUH) punished them.** This resulted in expulsion of

two major tribes Banu Qainuqa and Banu Nadhir from Madinah in 3 A.H. and 4 A.H. and the execution of Banu Quraiza in 5 A.H.

- To sum up his attitude with non-Muslims (Jews) of Madinah, Prophet Mohammad (PBUH) preferred peace over fighting meanwhile he never bowed down to aggression and took immediate and strict measures to remove any sort of corruption from the society.

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

Q (b) How can these examples help Muslims today in their relationships with non-Muslims. [4]

- The Prophet (PBUH)'s conduct with non-Muslims acts beneficially to provide model for Muslims in their relationships with non-Muslims today.
- The attitude and behavior he maintained with Makkans throughout during his mission of preaching can help Muslims today to hold their offensive in dealings with non-Muslims especially while inviting them towards Islam.
- Since rejection and rude response are expected in return of preaching yet Muslims should follow the steps of Holy Prophet (PBUH) under such situations. **Muslims should be considerate if non-Muslims become harsh and abusive** in response to their invitation of Islam. **Muslims should maintain humbleness and patience** so that if non-Muslims don't like Islam by verbal message they will certainly love it and get attracted to Islam by observing Muslims' conduct to them.
- Also, his relation with the Jews of Madinah teaches Muslims the lessons of providing equal rights to the non-Muslims. **The societies where Muslims dwell with non-Muslims should treat them equally in social manner and should never consider non-Muslims inferior.**
- Moreover, if Muslims do have non-Muslim colleague at work or classmate in school, **they shouldn't degrade him and discriminate him by pointing out his religion.** Instead they should socialize with him exactly as they mingle with their Muslim fellow beings.

RELATION WITH OTHER-STATES

Q (a) Describe the TWO events from the life of the Prophet that illustrate his relations with other states. [10]

Pattern for examples:

- Identify the relevant incident
- Give full account of the incident
- The incident may show the attitude of Prophet (PBUH)

PARAGRAPH # 1 (INTRODUCTION)

- The guiding principles of relation of Muslims states with others were laid down by the Holy Quran. The application of these principles was given by Holy Prophet (PBUH) between the years 622-632 A.D while heading the free state of Madinah where he had encounters with different states like the state of Makkah and the Byzantine Empire. The few examples of his conduct with other states are:

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

- The Prophet (PBUH) had established the first Islamic state after emigration from Makkah in 622 A.D
- As Islam is a religion of peace, love and kindness to all mankind, the Holy Prophet (PBUH), right from beginning, did his level best to ensure peaceful co-existence with neighboring States and Tribes. Thus, state of Madinah strictly followed the policy of non-interference in others' affairs and never initiated hostilities or aggression against other.

- The evidence of this was his peaceful conduct with Makkans that he did not threaten the trade caravans of Quraish though as per the location of city of Madinah it was not so difficult to rob their caravans.
- Whatever happened later between the Muslims and the Quraish was purely the result of the hostile and unbending attitude exhibited by the Chiefs of Makkah who were bent upon eliminating Muslims from the face of this earth one way or the other.
- The Makkans confiscated and sold out the properties of those Muslims who left their properties in Makkah.
- After the initiation of Makkans in hostility, there then he started raiding their caravans with the permission of Allah. The permission is mentioned in Surah Hajj: *"To those against whom war is made, permission is given (to fight) because they are wronged and Verily Allah is most Powerful for their aid"* (22:39) Al-Hajj
- The hostility between Makkan and Madinite state led both the parties to have bigger clashes.
- The warfare was not in his policy to deal with Makkans but since the Makkans attacked the state of Madinah and religion Islam, **Mohammad (PBUH) fought a defensive battle of survival.**
- The city of Madinah was besieged thrice by Makkans in Battles of Badr 2 A.H/ 624 A.D, Uhud 3 A.H/ 625 A.D and Trench 5 A.H / 627 A.D.
- The Prophet (PBUH) had to fight to defend the city and oppose the aggression of Makkans who wanted to wipe out the Islamic state.
- In all these clashes Mohammad (PBUH) did not initiate any of the fighting between the two states. Even after facing losses in battle of Uhad he did not advance to seek revenge.
- His attitude over all remained either of co-existence and non-aggression or defensive for the survival his religion and state.

PARAGRAPH # 3 (HONORING COVENANTS)

- Another example of Prophet Mohammad (PBUH)'s relation with other states is from his confrontation with Makkans 6 A. H when he dreamt to visit a sacred mosque and to fulfill his dream he camped at Hudaibya along with his 1400 followers.
- He did not wish to fight with Makkans though they were his enemies, all he wanted was to perform the rituals of Umra peacefully without harming the enemy's state and creating aggression.
- So, the Prophet (PBUH) first in order to seek a grant from the Makkan leaders sent envoys telling them his intention of worshipping not of fighting.
- But when his envoy, Hazrat Uthman (RZ), did not come back and the rumor of his death spread all over, he considering this as an insult to his peaceful message intended to fight with Makkans. He also wanted to prove to the Makkans that in any circumstances he wouldn't bow to aggression.
- The pledge was taken under the tree of Rizwan where all believers swore to him to fight till their death against the aggression of Makkan state.
- Soon after it was clarified that the news of Hazrat Uthman (RZ)'s murder was just a mere rumor and he (RZ) came back. Also, the invitation of Makkans came to sign a pact with them.
- At this point Mohammad (PBUH), instead of showing anger and agony over the previous cruel response and filled with enthusiasm, accepted the Makkans invitation of signing a pact. By this he showed yet again that he always made peace prior over fighting.
- **This also reflects the Prophet (PBUH)'s attitude of accepting friendship with any of the enemies and dissolving all the previous grudges in order to restore peace.**
- As per the clauses of the pact Muslims were not allowed to perform rituals of Umra the same year rather they could perform Umra in the following year which was disappointing for Muslims.
- Secondly, any Muslim, if he wished so, would allow staying back in Makkah with their clan but any Makkan Muslim could not go along their clan to Madina. This was totally one sided.

- Prophet Mohammad (PBUH) regardless of the disadvantages and disappointments of the treaty for Muslims accepted it just for the cause of loving peace.
- Not only he accepted and signed it, he also remained loyal to the pact and honored it. This was proved immediately after the pact was signed when Abu Jandal somehow managed to escape from Makkah and came to Prophet (PBUH) so that he could live in Madina with his clan. Prophet (PBUH), giving him hope of Allah's help, sent him back to Makkah as in terms of the pact.
- This also reflects his obedience to the laws and words of Allah as in Quran Allah says "*And fulfill the covenant, for the Covenant shall be questioned about*" (17:34) Al-Isra

OR WRITE THIS EXAMPLE (HONORING AMBASSADORS & DELEGATIONS)

- **The State of Madina always treated foreign ambassadors with full honor.** The Holy Prophet (PBUH) normally used to accommodate foreign visitors in the Masjid-e-Nabvi and would personally ensure that they and their mounts were well looked after.
- There is not a single example where any such VIP was maltreated or given less protocol and respect.
- Even when the bitterest enemy of Islam, Abu Sufyan, visited Madina after his side had violated the Treaty of Hudaibiya, he was neither insulted nor humiliated by anyone; the only thing which the Muslims did was not to recommend him to the Holy Prophet (PBUH) or, in any other manner, show sympathy for his cause.
- **On the other hand when others went to the extent of killing his ambassadors he did much against them.**
- Like Hazrat Haris bin Umair, The Prophet (PBUH)'s envoy who was killed when he stopped at Mutah by Shurahbil bin Amr Ghassani, the Roman governor.
- In result of this aggression Prophet (PBUH) dispatched an army of 3000 men under Hazrat Zaid bin Haris, so that he could teach Shurahbil a lesson and all such other governors that Muslims were now a recognized force and were not to be dealt in that insulting manner.
- The Romans were a large army of 100,000 and Prophet knew that this was not an easy battle to fight so he explained if Hazrat Zaid (RZ) were to die, then the command be taken over by Hazrat Jafar bin Abi Talib, and in case he too dies, then Hazrat Abdullah bin Rawahah should lead the troops.
- **Despite the odds, he sent an army due to the fact that Mohammad (PBUH) was not willing to bow before aggression.**
- All the previous leaders were martyred and under the leadership of Hazrat Khalid bin Walid (RZ) Muslims were able to make a tactical withdrawal.
- **This event even though made Muslims suffer but showed all the other rulers that Muslims would not stay quiet for any of their insult and they too were now a force to be reckoned.**

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

[4]

- ~~Prophet (PBUH) always tried to maintain peaceful relations with other states like he initially maintained with the Romans. But whenever any other state insulted his state he sent them a message to silence them so that they or any other state wouldn't dare to insult Muslims state again.~~
- In the same way the **people of Pakistan should never bow before the aggression of Indians like shown by them in the IPL selection with Pakistani cricketers.** We should send them a message so that they would think a thousand times before doing any such thing again. For this we should **boycott all of their channels, movies, music and sports here.** If we keep leniency they would continue disrespecting our state therefore just for once an extreme yet strong response is required to oppose their violent behavior.
- In his relation to Makkans the Prophet (PBUH) decided **that peaceful relations between the two states were important** even though Makkans were not Muslims and hostile. So, to maintain peace and harmony **he signed a pact of Hudaibya with them.**

- Similarly, peaceful relations between Pakistan and India are very important for the well being of both countries and their citizens. Thus, a treaty of cooperation between the two countries would be for the good of all and the residents of both the countries could travel and meet their relatives from the other sides of the borders.

MOHAMMAD (PBUH) AS THE LEADER

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

Pattern:

- Highlight the event
- Briefly describe the event
- The event may illustrate Prophet (PBUH)'s behavior/attitude/strategies etc

P1: (BATTLE OF BADR)

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

P2: (BATTLE OF TRENCH)

- He counseled before war and also accepted the suggestion of his companion about defensive technique. (Digging trench)
- He himself participated in digging trench and later also participated in war.
- He reminded believers not to repeat their past errors rather overcoming their weakness and emerge as stronger in faith and discipline.
- He remained alarmed from enemies from all sides and used tactics to deal with them.
- Bore hardships more than followers and became a model for soldiers. He inspired the soldiers about being determined and patient.
- Prayed to Allah for help and never lost hope nor allowed his companions to loose hope.
- Punished the enemies yet honor their religious desire and decided their judgment as per the enemies' religious book.

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

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

POSITION OF WOMEN

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

PARAGRAPH # 1 (INTRODUCTION)

- Before the advent of Islam Women were a shame to their family and tribe. Those Women who bore girls were disrespected and were looked on as a cancer. They were kept illiterate and treated as property. They could be bought and sold, wives could be exchanged and mothers could be inherited by sons.
- Islam gave women their identity, status and rights. The life of Holy Prophet is full with the examples that show his compassionate, respectful, just and kind behavior towards women.

PARAGRAPH # 2 (POSITION OF WIVES)

- The relation of Prophet (PBUH) with his wives had been outstandingly kind, supportive and just.
- **Islam teaches us that wives are equal to their husbands.** It says that in rights and responsibilities they are not inferior to their husbands. Verse # 187 of Surah Baqarah says in this connection: "*They (your wives) are your garments and you are their garments*". (2:87) Al Baqarah
- **The Prophet (PBUH) showed this equality by his conduct and never considered his wives inferior to him.** Mohammad (PBUH) interacted with them nicely so that they all could feel at ease to seek guidance from him. Due to this without any hesitation, his wives clarified anything regarding worldly and religious matters. Even he himself used to consult them on everything and took their advice for his decisions.
- **Islam also teaches us that wives are partners with their husbands in family life. Wives are primarily made responsible for the home and husbands for bread.** In this family life they both share different responsibilities and also help each other in their responsibilities.
- **The Prophet (PBUH) himself was very supportive to his wives.** He never regarded helping his wife as an insult or indignity for himself. His beloved wife Hazrat Aisha (RZ) herself mentioned about his conduct inside his house. She said that he either kept himself busy in helping members of his family or pray.
- **Islam also teaches us that wives have their financial independence.** If they possess any ornament, cash, property etc, they have full liberty to use them as per their accord without the pressure of husband.
- **Islam also encourages Muslims to be kind and courteous to them.** The Prophet Mohammad (PBUH) made this evident by his conduct. He had many marriages and none of his wives is reported to have made any complaints against him. This was due to his kindness with them. He encouraged his followers to do the same, once he said "*The most perfect believer is the best in conduct and the best of you are those who are best to their wives.*"
- **Islam also teaches to treat them justly.** Despite having many wives Prophet (PBUH) never dealt any of them with injustice. He demonstrated a perfect husband's conduct by giving all of them equal time and attention.
- **They are also given the rights of divorce and re-marry.** There are different legal opinions and ways are settled for them to seek divorce if they are unhappy with the marriage.

PARAGRAPH # 3 (POSITION OF MOTHERS)

- In the society where mothers were inherited to their sons after the death of their husbands Islam gave them reverence, responsibilities and distinction in their position.
- **They are made responsible for bringing up the kids.** By this they are not only bounded to take care of the bread and other necessities of the kids but also they are trusted to inculcate ethical, religious and cultural conduct in them.

- So Islam made them the first teachers of faith and proper conduct.
- Islamic teachings also clearly state that they deserve high honor and respect from their children in return of their services and sacrifice to them. There are many Ahadith of Holy Prophet (PBUH) which praise mothers and mention their high status. The best known is "Paradise lies at the feet of mothers".
- Prophet (PBUH) himself honored his foster mother Halima Sadia the most and talked about her in highly humble and kind way.
- Other than honoring them Quran and Ahadith also instruct believers to give them best care as they deserve it the most. Once a person asked Mohammad (PBUH) who deserved the best care? The Prophet replied: 'Your mother, then your father and then your nearest relatives.'

PARAGRAPH # 4 (POSITION OF DAUGHTERS)

Before the arrival of Islam people used to consider daughters a burden, an extra mouth to be fed and shame to have. Many of those buried their daughters when they couldn't stand the insult which was their own created.

- This practice was forbidden in Qur'an which shows that with the coming of Islam there was a radical change in their position and the way they were treated. The Qur'an in this regard states in Surah Hashr that Allah created living creatures in pairs, both male and female.
- The Holy Prophet (PBUH) also strictly ordered not to bury the daughters after their birth. He called them the blessings of Allah. He told believers that they were not a burden but were their key to success and to enter paradise.
- Islam also teaches that daughters should be cared as carefully as sons.
- The Prophet (PBUH) made parents responsible to take care for their physiological, spiritual and emotional needs. He also explained virtues of this: He said "Whosoever looks after two daughters till they marry, he and I will enter Paradise together like these (two) fingers" (Muslim)
- In his own relation with his daughters he displayed notable conduct. He loved and cared for his daughters. History is evident to the fact of his love and affection towards Hazrat Fatima (RZ), his youngest daughter. Whenever he had to leave his hometown it was she he visited the last and upon his arrival he visited her firstly.
- Islam instructs to allow them freedom in choice. In this regard Islam instructs clearly about their rights to decide especially on whom to marry.
- They are also given right to inherit from their parents. After the parents as per laws of inheritance in Islam, they are also given a share from their properties they left behind.

Q (b) How far do you think Islam teaches equality between men and women. [4]

- To the max Islam teaches about equality between men and women. Like men Islam gives women them the rights to inherit and freedom of choice to marry like men.
 - They are also provided with the authority to seek divorce even in some cases the power of giving divorce can also be given to women. It is not necessary the power of giving divorce remains with men. This clearly shows the equality in the principles of Islam for both.
 - Moreover, neither of the men or women has been given the exception from the duties and obligations regarding Islam. They both are made accountable for their deeds; to obey Allah, to keep them pure, to preserve their modesty etc and as per their deeds they both will be rewarded.
 - Similarly, both have been granted with the rights of gaining education as much as they wish to.
 - But in few cases men have been given more privileges over women. For instance in case of judgment the witness of one man is considered as two women witnesses. Also, in case of polygamy (multi-marriages) men are allowed to have four wives at a time but to deal all of them with justice.
- Conclude with your judgment about equality or inequality.

Q (b) What do these teachings tell us about the relationship between men and women. [4]

- These teachings tell us about various aspects of relationship between men and women.
- From Islamic teachings we learn that men and women should respect each other even if they are not related. In different grounds for educational, business and other social purposes they face each other. Here they should not only see each other with respect but also be the protectors of each other's modesty, life and honor.
- An example of this can be taken from Prophet (PBUH)'s life when a Muslim man on noticing disrespectful and disgraceful treatment to a Muslim lady by Jewish goldsmith reacted immediately to guard her modesty and honor.
- We learn from these teachings that men and women are equal in the eyes of Allah but with different roles in society. Though they both keep different responsibilities in social and family lives but at times women also be doctors, lawyers and teachers like men. Therefore, in these roles men and women both should be assisting to each other and shouldn't be harmful to the other gender or consider it inferior.
- We also learn from these teachings that they both are equal participants in the development of social and family lives. Any society cannot be developed without men and women and its establishment, peace and success depend on the nature of ties they create.

BEHAVIOR TOWARDS OTHERS

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

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

Pattern:

- Highlight his attitude towards other
- Example from his life showing the highlighted attitude
- Reference from Quran/Hadith
- Another example from his life showing the highlighted attitude.

(i) COMPANIONS

- Prophet (PBUH) always maintained a very kind, humble and considerate attitude with his companions.
- He trusted his companions the most. This was shown when he migrated with Hazrat Abu Bakr (RZ) to Yathrib and took shelter in cave of Thaur. There both of them could have been caught and Hazrat Abu Bakr (RZ) in fear could have done something, still Mohammad (PBUH) trusted him that he would remain loyal and wouldn't go against his will even if his life was threatened.
- The companions of Prophet (PBUH) could directly consult him and were given individual attention in terms of advice, consolation or guidance.
- For instance at the time of Hazrat Umar (RZ)'s problem regarding his widowed daughter Hazrat Hafsa (RZ), he approached Prophet to share his sadness of the refusal of his friend and trusted pal Hazrat Abu Bakr (RZ) to marry his daughter, Prophet (PBUH) not only consoled him but also gave him the confirmation of Hazrat Hafsa (RZ)'s marriage to a better groom and later he himself married Hazrat Hafsa (RZ).

- Prophet attended them individually because he did not only consider them as his companions but also the respected members of the Muslim community whose welfare was to be taken care of.
- **Prophet considered them as his spiritual brothers so he gave every one of them equal regard and respect as well as treated them according to the requirement of their nature** like Hazrat Uthman (RZ) being an extremely modest person was attended with the same modesty by Prophet (PBUH), whenever he entered the room Prophet (PBUH) propped his clothes and sat formally so that Hazrat Uthman (RZ) could feel comfortable.
- Prophet never refused on any service ought to be provided by him for his companions. A companion is reported to have said that: *"When Allah's Messenger was asked for anything he never said 'No to anyone.'" (Agreed).*
- **The love and affection that Prophet (PBUH) rendered upon his companions made them so devoted that they offered their lives when ever found him in need.**
- There is hardly any other example in history where the devotees would go to the extent of sacrificing their lives for their leader as was in his case. One of many examples of such devotees is of Hazrat Ali (RZ) who agreed on becoming a decoy in place of Prophet (PBUH) at the time of the migration so that he could return the valuables entrusted to Prophet.
- Thus Prophet gave us perfect examples by equal and accurate treatment off all his companions.

(ii) ENEMIES

- Prophet was always kind, humble, patient and forgiving towards everyone even his enemies.
- **He never planned to harm and took revenge from any of his enemies.**
- He displayed a great model of it and proved that only a man of his exceptional personality could have forgiven Wehshi, who killed his beloved uncle Hazrat Hamza (RZ) in the Battle of Uhad and the wife of Hazrat Abu Sufyan (RZ), who had torn out and chewed his liver.
- He not only forgave them but also maintained ties with kindness when in later years they accepted Islam. Even before their acceptance of Islam he did not wish to treat them in the same way they treated Hazrat Hamza (RZ) and his martyred body.
- **He has never been reported to have disrespected any of his enemies.**
- The Jews who had never missed any chance to exhibit their hostility and hatred were also respected by him. Once when a funeral of Jew was passing by the Prophet (PBUH) stood up in its reverence.
- **Prophet always invoked for his enemies that Allah brings them to the righteous path.** At the time of his visit to Ta'if, he was maltreated and stoned so much that he was badly bleeding yet he demonstrated his good will for his enemies. Angels came and after greeting asked him just to order them to crush that town in between the huge mountains but he being a model of excellence and a symbol of mercy replied that: *"I rather hope that Allah will raise from among their descendants people as will worship Allah, the One, and will not ascribe partners to Him (in worship)."* (Agreed)
- There could be no better example in the history of mankind where such extent of mercy and forgiveness could be seen towards enemies. Another such example of mercifulness was put on view by him after the invasion of Makkah when he forgave all his bitterest enemies who had tortured and persecuted him, his clan and companions for almost 13 years.

(iii) WIVES

Refer to Page number 65

(iv) DAUGHTERS

(v) ORPHANS, POOR & NEEDY

- The Holy Prophet (PBUH) was exceptionally kind and friendly to the orphans, the poor and the destitute, and commanded his Companions to show utmost regard and kindness to them.
- **He always showed extreme care and love for them.** His affection is showed by his adoption of Hazrat Zaid bin Harith (RZ) who was a poor, needy and a lonely boy. He brought him up with love and care so much that Hazrat Zaid (RZ) refused to go back to his house with his own father and showed his desire to stay with Prophet (PBUH).
- **He always emphasized the rights of poor and needy and others' responsibilities towards them.**
- He instructed his wives not to send any needy empty handed from his door. This shows his concern for the destitute. Moreover, he laid great stress to provide them social and moral support as well. Believers were enjoined by him to remember them in their good times and get socialized with them.
- In connection to the rights of poor he once said *"The worst food is the food served at a walimah dinner to which rich persons are invited and from which poor persons are excluded."* (Bukhari)
- Prophet (PBUH) himself being an orphan knew very well what orphanage meant and to what torture and grill one is subjected if the father and the mother are not alive in one's early life so he took extra care of them.
- He also outlined the bounties for the helpers of the orphans or needy. Prophet (PBUH) is reported to have said: *"I and the man, who takes care of an orphan, will enter Paradise together like this" (and he raised his forefinger and middle finger together, leaving no space between them).*
- Whenever the Holy Prophet (PBUH) saw any needy person in distress, he would gather the Muslims to help their brethren.
- He even made Hazrat Abu Bakr (RZ) apologize his poor companions, Hazrat Bilal (RZ) and Hazrat Salman (RZ), for his harsh treatment to them.

(vi) CHILDREN

- The Holy Prophet (PBUH)'s love towards children was exceptional. He truly liked and loved children. The well-known events of the death of his sons and his grievance on that loss highlight his love for them.
- **Prophet (PBUH) loved his own children very much and forbade discrimination between male and female children.** He himself had four daughters always showed special love and consideration for them. Two of his daughters married Hazrat Uthman (RZ) and he gave him the title of 'the possessor of two lights'. Prophet (PBUH) also would rise for his daughter, Hazrat Fatima (RZ). This shows his high regards for his daughters.
- **He was so considerable with children** that if he heard any baby crying, he would shorten the prayer-for-fear-that-the-mother-might-be-distressed.
- **He never scolded or harshly treated any children.** His grandchildren, Hazrat Hasan (RZ) and Hazrat Hussain (RZ), who often climbed onto his shoulder while he was in prayer, causing Prophet (PBUH) to prolong his prayer but rather than scolding them he used to understand that they were too young to realize their actions at that time.
- **He never differentiated between the children of believers and non believers.**
- It is reported that once some children of the non-believers were killed by mistake in a war. The Holy Prophet (PBUH) was extremely grieved to hear this. Someone said to him that they were the children of un-believers, on this note he replied: *"The children of un-believers are better than you. Never kill children, for every child is born, by nature, as a Muslim."*
- For such kind and perfect treatment, Holy Prophet (PBUH) was known as a great friend of children.

- He also vitalized the need of the character building of the children. The Holy Prophet (PBUH) always emphasized on the proper protection and care of children while they were young.
- He also taught others the need of proper education, discipline, mental culture and moral training when the children step foot to the age of maturity.

(vii) SLAVES

- Whatever the Holy Quran taught on slavery, The Holy Prophet (PBUH) translated it into action and the net result was complete integration of the slaves as part of the Islamic Society, enjoying all the rights and benefits which were available to free men.
- He treated them with the utmost love and kindness and always spoke to them in a friendly manner.
- He instructed his companions to be polite and humble with them. He mentioned the alerts for the cruel treatment with them. One he said: *"One who treats his slaves badly and unkindly will not enter Paradise."*
- He never liked the harsh and disrespectful conduct towards the slaves even by his close friends. Once Holy Prophet (PBUH) came to know that Hazrat Abu Bakr (RZ) treated Hazrat Bilal (RZ) harshly. As he was poor and had been a slave before, Prophet (PBUH) felt annoyed. On knowing the displeasure of Prophet (PBUH), Hazrat Abu Bakr (RZ) went to him and asked for his forgiveness.
- By him the slaves were given the same respected status as the other members of the society and were equally treated. About the worth of slaves he is reported to have said: *"Listen and obey, even if Abyssinian slave with a head like a raisin is made governor over you."* (Bukhari)
- The appointment of Hazrat Bilal (RZ), a Negro slave, as the Muazzin at Masjid ul Nabavi is the famous example of his equal treatment to the slaves. Hazrat Bilal (RZ) was also made custodian of the revenues that were received from different sources by the Islamic state of Madina.
- Moreover, he explained many virtues to set the slaves free. He mentioned that one of the best acts for the final day is to free slaves. He practically demonstrated this in his life span and freed over all 63 slaves. His companions then added to this number and till the end of the period of the Rightly Guided caliphs almost all of the slaves had been freed.

(viii) ANIMALS

- The Holy Prophet (PBUH) was sent as a mercy for mankind. His mercy wasn't confined to man only but for all the creatures of Allah including animals.
- The Holy Prophet (PBUH) was very kind and gentle to animals and took great care to see that they were fed properly, supplied with water at regular intervals and not put to work for long hours.
- He is reported to have mentioned about a woman whose cruel treatment towards a cat led her to the hell fire. This was because of the reason that she didn't look after the cat carefully, neither provided food to the cat when she confined it nor set the cat free so that it might eat vermin of the earth to survive.
- He was very particular about the treatment of animals including birds and even insects. He ordered his companions not to disturb the habitants of any sort of animals.
- He set personal example to show to his Companions how animals ought to be kept in a state of ease.
- Prophet (PBUH) also prohibited the killing and hunting of animals and on regard of this he is reported to have said that: *"Do not use any living creatures as a target."* (Muslim)

Even during wars he prohibited the unnecessary killing of animals especially Halal ones. He said that wrongfully killing of animals would be questioned on the last day. On enquiry of his companions regarding the right way of buying them as food He told them to cut the animal's throat and eat it not to cut its head and throw it away. He himself demonstrated the method of slaughtering of the animals and ordered others to keep the knife sharpened so that the animal feels the least of the pain. The infamous demonstration of slaughtering 63 camels by him after the performance of Hajj in was viewed by many of his followers.

INTEREST (RIBA)

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

The Holy Quran speaks about the teachings related to financial dealings in various places. One of the central rules is related with interest (riba), the taking of interest for making a loan to someone.

The Quran forbids this entirely for believers.

This is mainly because of taking advantage of others in their need. When the poor is facing problems and need some loan, lending money by adding the sum of percentage which a person has to pay back in addition to the amount borrowed is actually indebting him more.

Thus, Muslims regard all financial dealings as forbidden (haram) in which loans are provided on the basis of interest.

All this doesn't mean that Muslims cannot make profit in business or invest and expect a profit from their investments.

Quran only disallows interest but it allows trade.

The Quran makes clear about the permissibility of trade in the following words: "They say, trade is like interest and Allah has allowed trade and forbidden interest" (2:275)

The investments in which risks of profit/loss are involved and no set percentages are settled on it, they fall under the rule of trade not interest therefore they are made permissible for believers.

EXERCISE

Q (a) Describe the main teachings of Quran/Islam about taking interest in financial dealings, relations between Muslims and non Muslims, the position of women as wives. [10]

FINANCIAL RULES

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

PARAGRAPH # 1 (INTRODUCTION)

- The Quran which is a religious book and primary source of guidance which not only offers guidance for worshipping rituals along with them it also offers a great deal of financial rules for Muslims.
- It stresses much on the conduct must be followed for business and loan dealings.
- Other than Quran Hadith/Sunnah also illustrates these teachings.
- Following are the few economical principles set down by Islam.

PARAGRAPH # 2 (FINANCIAL RULES BY QURAN)

- Write answer of Interest (riba) here.
- Financial rules other than Riba in Quran show that the needs of the community are more important than the needs of individuals.