

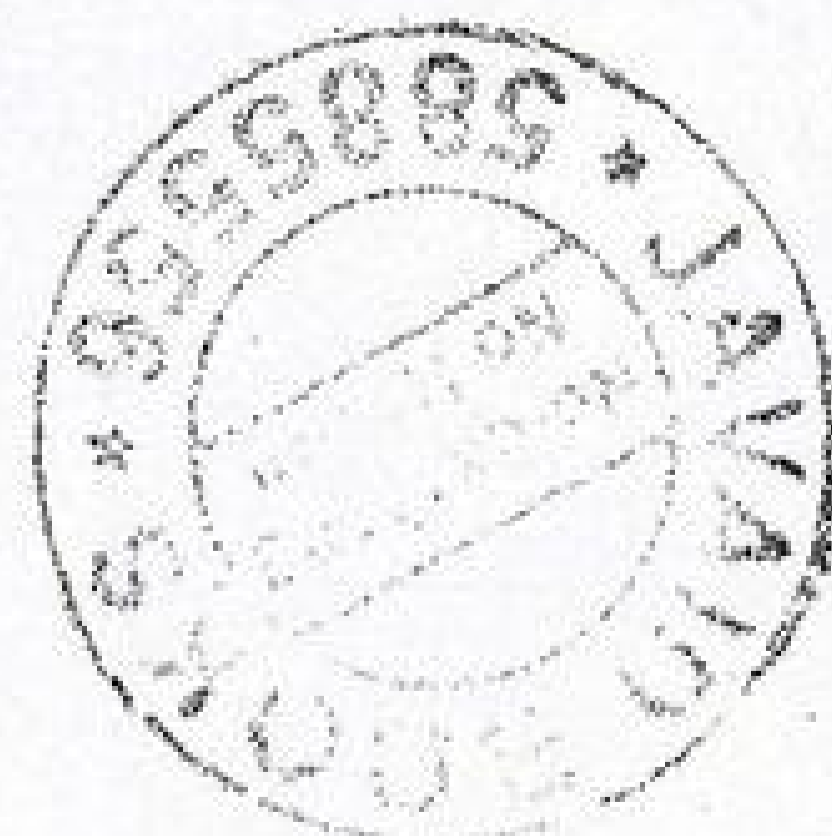
**O' Level**  
**ISLAMMIYAT**  
for Cambridge Examinations

by

Dr. Iftikhar ul Haq & Maulvi Jahangir Mahmud



Bookland



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Dedicated to  
Rasul Allah ﷺ,  
the Greatest Teacher of all times.

## Acknowledgements

All praise and thanks are for Allah, the Sustainer of the worlds.

Rasul Allah ﷺ said,

“He who does not thank his benefactor, does not thank Allah.”

We would like to thank all those who contributed to this work; family, friends, colleagues and especially M/s Bookland, whose efforts and involvement made this book possible.

JazakAllah Khairun.

May Allah lead us to the right path and Bless our efforts.

(Aamin!)

The authors

## Preface

All praise is for Allah, Sustainer of the worlds, and peace and blessings be on the Messenger of Allah, Muhammad ﷺ, and his progeny and all his companions.

O' Level ISLAMIYAT for Cambridge Examinations for the students preparing for O Level is here. A lot of effort and hard work has gone into preparing the textbook according to the new syllabus as per 2009 and onward examinations. Many teachers will remember our book 'Comprehensive O' Level Islamiyat' and recall its merits. This new book is also a humble attempt to help teachers and students in their academic endeavors. InshaAllah, all would agree that this revolutionary format makes their study and preparatory revision far easier.

While compiling and meeting the textual requirements, every endeavor has been made to maintain all the parameters of the language as well. We would welcome and acknowledge with gratitude any constructive feedback necessary for the improvements, in future editions.

All good in this book is from Allah, and any lapses and omissions are on our part.

عَبْدُ اللَّهِ وَصَلَّى  
وَعَلَىٰ آلِهِ وَسَلَّمَ

The authors

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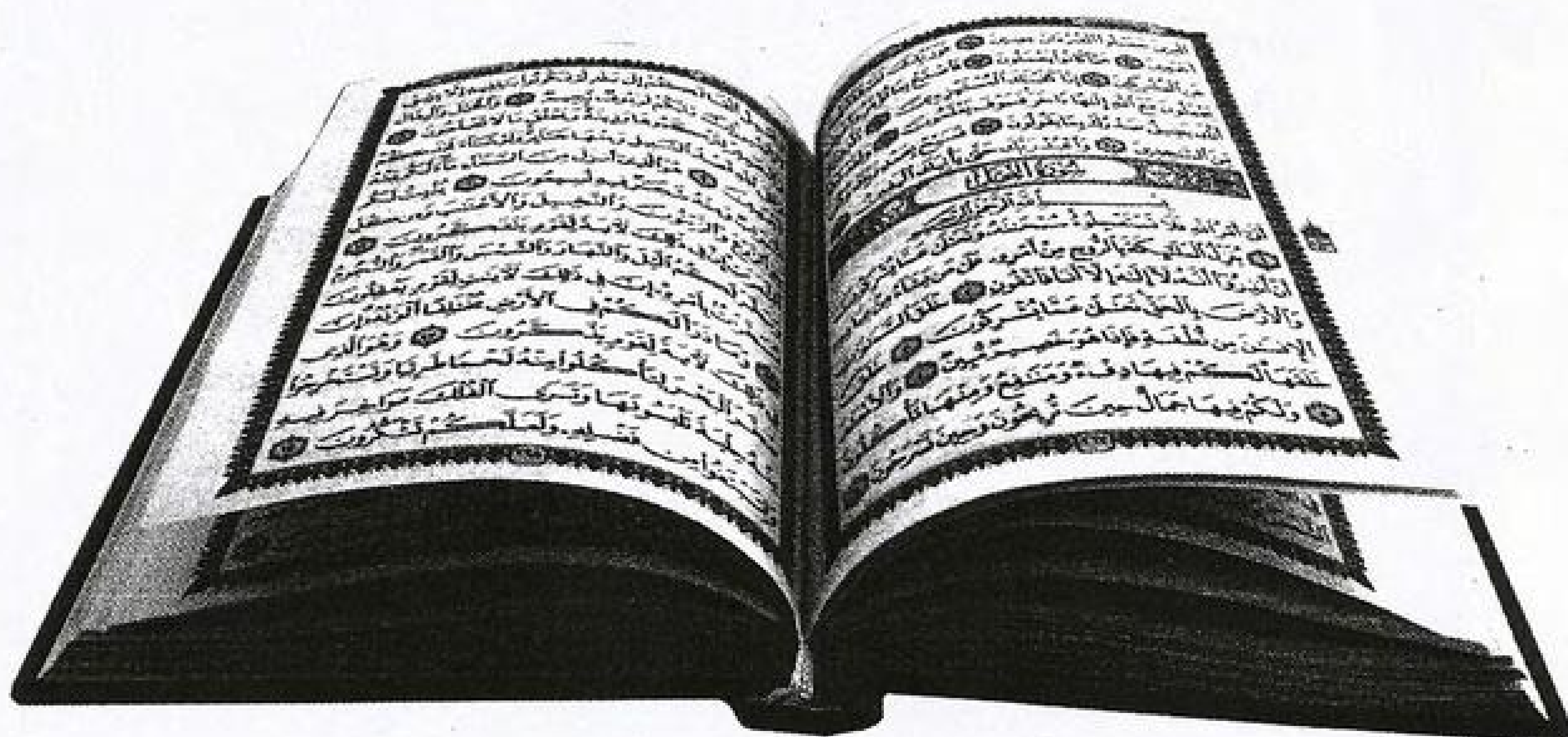
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UNIT

1

# Major Themes of the Quranic Passages



## Allah in Himself

Ayat Al Kursi

2:255

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

### The Main Theme(s)

In the name of Allah, most Gracious, Most Merciful.

Allah! There is no God but He, the Living, the Self-subsisting.

Neither slumber nor sleep can seize Him.

To Him belongs whatever is in the heavens and whatever is in the earth.

Who will intercede with Him except by His Leave?

He knows what is in front of them and what is behind them,

While they encompass nothing of His Knowledge, except what He wills.

His Throne extends over the heavens and the earth,

And He is never weary of preserving them.

And He is the Sublime, the Supreme.

This passage describes the concept of Tawhid with respect to Allah's matchless attributes. Tawhid means absolute oneness of Allah both in

entity and attributes. Since He is the Creator and Lord of the whole universe, nothing is beyond the domain of Allah and none can escape His knowledge. Thus He is perfectly unique and matchless and this makes Him immensely supreme and exalted.

### The Presentation of the Theme.

The passage focuses on Allah's attributes that no one can share. These include His being above all human needs and weaknesses. He is everliving. He does not depend on anyone for survival but is the ultimate source of survival for all. His knowledge, like His power, is unbounded and He is absolutely autonomous in all His decrees. The whole universe symbolises His authority and the Quran repeatedly acknowledges this. For example:

“Blessed be He in whose hands is dominion; and He has power over all things” (67:1)

The passage mentions Tawhid in terms of His attributes as against Surah 112 that mentions uniqueness of Allah.

### Surah Al Anaam

6: 101 to 103

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 بَدِيعُ السَّمَوَاتِ وَالْأَرْضِ أَنْىٰ يُكَونُ لَهُ وَدٌ وَلَمْ تَكُنْ لَهُ  
 صَاحِبَةٌ ۖ وَخَلَقَ كُلَّ شَيْءٍ ۖ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٠١﴾  
 ذَٰلِكُمْ اللَّهُ رَبُّكُمْ ۖ لَا إِلَٰهَ إِلَّا هُوَ خَالِقُ كُلِّ شَيْءٍ ۖ فَاعْبُدُوهُ ۗ  
 وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ ﴿١٠٢﴾ لَا تَدْرِكُهُ الْاَبْصَارُ ۗ وَهُوَ يُدْرِكُ  
 الْاَبْصَارَ ۗ وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴿١٠٣﴾

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

### The Main Theme(s)

These three verses describe the belief of Tawhid with powerful arguments by Allah. They negate any association of partners with Allah in any form. They mention His power to originate, create and decide all affairs and His ultimate power and knowledge. All these aspects support and prove His being the Great, and justify our inability to bring His person or nature, into the limited confines of our imagination or intellect.

### The Presentation of the Theme.

The doctrine of Tawhid is based on Allah's power of creating His domain out of nothing and by His single command, "Be" (36:82). Exercise of this power explains Allah's immense power and unlimited knowledge and demands us to demonstrate our belief by bowing down before Him in all submission and worship like the other creations:

"And the stars and the trees both bow in adoration" (Surah 55).



This further negates any form of shirk (associating partners with Allah), specially associating any relatives with Him. Surah 112 more emphatically and explicitly refutes the corrupted idea of assuming descendants of Allah. Such degree of uniqueness of Allah renders our imagination just helpless to comprehend His entity.

## Surah Fussilat

41. 37- 39

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ ۗ لَا تَسْجُدُوا لِلشَّمْسِ  
 وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ ﴿٣٧﴾  
 فَإِنِ اسْتَكْبَرُوا فَالَّذِينَ عِنْدَ رَبِّكَ يُسَبِّحُونَ لَهُ بِاللَّيْلِ وَالنَّهَارِ  
 وَهُمْ لَا يَسْأَمُونَ ﴿٣٨﴾ وَمِنْ آيَاتِهِ أَنَّكَ تَرَى الْأَرْضَ خَاشِعَةً فَإِذَا  
 أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ ۗ إِنَّ الَّذِي أَحْيَاهَا لَمُحْيِي الْمَوْتَى ۗ  
 إِنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٩﴾

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

38. But if people are arrogant, in the presence of your Lord are those who celebrate His praises by night and by day. And they never grow tired.

39. And among His signs is this: you see the earth barren and desolate, but when We send down rain to it, it is stirred to life and yields increase. Truly, He who gives life to the earth can surely give life to those who are dead, for He has power over all things.

## The Main Theme(s)

Various objects and phenomena in nature are reflection of Allah's power and means of identifying Him. All heavenly bodies and the earth with its potential of productivity are creations of the Almighty Who is the Creator of all. Therefore, we need to express our relationship with our Creator and Lord by first identifying the relationship between the Creator and the creation and then expressing this identity by worshipping Him alone. He Himself never runs short of those of His servants who remain busy in praising and serving Him.

## The Presentation of the Theme.

All sources of life and activity in the universe are under Allah's control and bear witness to His creative power. The Sun, the Moon and the cycle of day and night simply display the ultimate controlling power of Allah (36:39-40) as well as signify His glory (10:6). Fertility of land with its dependence on rain sent by Allah symbolises His great power to give life to the dead on the Day of Judgement. The Quran further supports this by saying:

“and again He will give you life”(30:40)

An appreciation of this makes it binding on us to worship Him alone Who Himself never runs short of the angels who remain busy in His praise all the times.

## Surah As Shura

42: 4 to 5

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴿٤﴾ تَكَادُ  
 السَّمَوَاتُ يَتَّقَطْنَ مِنْ فَوْقِهِنَّ وَالْمَلَائِكَةُ يُسَبِّحُونَ بِحَمْدِ  
 رَبِّهِمْ وَيَسْتَغْفِرُونَ لِمَنْ فِي الْأَرْضِ إِنَّ اللَّهَ هُوَ الْغَفُورُ الرَّحِيمُ ﴿٥﴾



4. To Him belongs all that is in the heavens and on earth: and He is most High, most Great.

5. The heavens are almost rent asunder from above them, and the angels celebrate the praises of their Lord, and pray for forgiveness for beings on earth: Behold! Verily Allah is He, the oft-Forgiving, the most Merciful.

### The Main Theme(s)

These verses discuss Allah's overlordship and supremacy over the entire universe. Just like His unlimited powers, there is no dearth of those who praise and glorify Him. There are countless angels, Allah's most obedient creatures, who are busy all the time in sanctifying their Lord and begging His mercy for the whole mankind. They seek His compassion because they know that Allah is the symbol of mercy and forgiveness and that this attribute of Allah excels all His other attributes.

### The Presentation of the Theme.

Allah is the sole and unassisted owner of the whole universe and this aspect of Allah makes Him absolutely supreme and dignified. Such an elevated status demands of His creatures to bow down before Him and

keep themselves busy in His praise by a variety of means. Angels in this regard surpass all other creatures of Allah since they have been divinely programmed to keep acknowledging Allah's power, goodness and great awe. However, knowing that Allah is all mercy and forgiveness they also supplicate before Him for granting pardon and favour to humans. Surah al-Qadr (97) mentions this activity of angels in the Night of Power. Similarly Surah al-Nahl (16:49-50) and Surah al-Ghafir (40:7) also narrate the same about the angels. For example 40:7 says:

“Those who sustain the Throne and those around it sing glory and praise to their Lord.”

## Surah Al-Ikhlās

112: 1-4

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 قُلْ هُوَ اللَّهُ أَحَدٌ ۝١ اللَّهُ الصَّمَدُ ۝٢ لَمْ يَلِدْهُ وَلَمْ  
 يُولَدْ ۝٣ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ۝٤

In the name of Allah, most Gracious, most Merciful.

Say: He is Allah, the One;

Allah, the Absolute (the Eternal).

He does not beget nor is He begotten,

And there is none like Him.



## The Main Theme(s)

The Surah summarises the doctrine of Tawhid or absolute oneness of Allah. Tawhid means that Allah is absolutely one in entity as well as in attributes. It further tells that Allah is not only One, He is also unique. The Surah speaks of the unique status of Allah which is beyond the scope of human imagination. This Surah serves as an antidote to every form and possibility of shirk (associating partners with Allah).



## The Presentation of the Theme.

The Surah highlights the distinctive and incomparable nature of Allah. It focuses on Allah's matchless entity and His being above the limitations of time and space, a fact that is supported by this Quranic verse: "He is the First and the Last" (57:3). This means that Allah has been in existence since eternity. It also mentions that it does not behove Allah to have any kind of family tree or progeny and thus negates all the corrupted beliefs about Him that were held by the misguided communities. All this makes Him an entity that is simply beyond human comprehension. Another verse of the Quran endorses by saying:

"No vision can grasp Him but He grasps all visions" (6:103)

## Allah's relationship with the created world

Surah Al-Fatiha 1:1-7

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

In the name of Allah, most Gracious, most Merciful.  
 Praise be to Allah, the Lord of the Worlds,

Most Gracious, most Merciful,  
 Master of the Day of Judgment.  
 You alone we worship, and Your aid we seek.  
 Show us the straight way,  
 The way of those on whom You have bestowed Your Grace,  
 those whose portion is not wrath, and who go not astray.



### The Main Theme(s)

This is the opening Surah of the Quran and its theme is Tauheed or absolute oneness of Allah, and men's relationship with Allah. It tells us that Allah alone deserves worship because He has power to ensure sustenance of all, extend mercy to all and dispense ultimate justice. We need to seek His guidance in order to earn His favour and avoid the ill fate of misguided communities. This guidance is contained in the Quran and the Prophet's Sunnah.

### The Presentation of the Theme.

The focal point of the Surah is the guidance in the light of which man can guarantee success for himself in this world and the Hereafter. This guarantee lies in treading the path of righteousness designed and shown

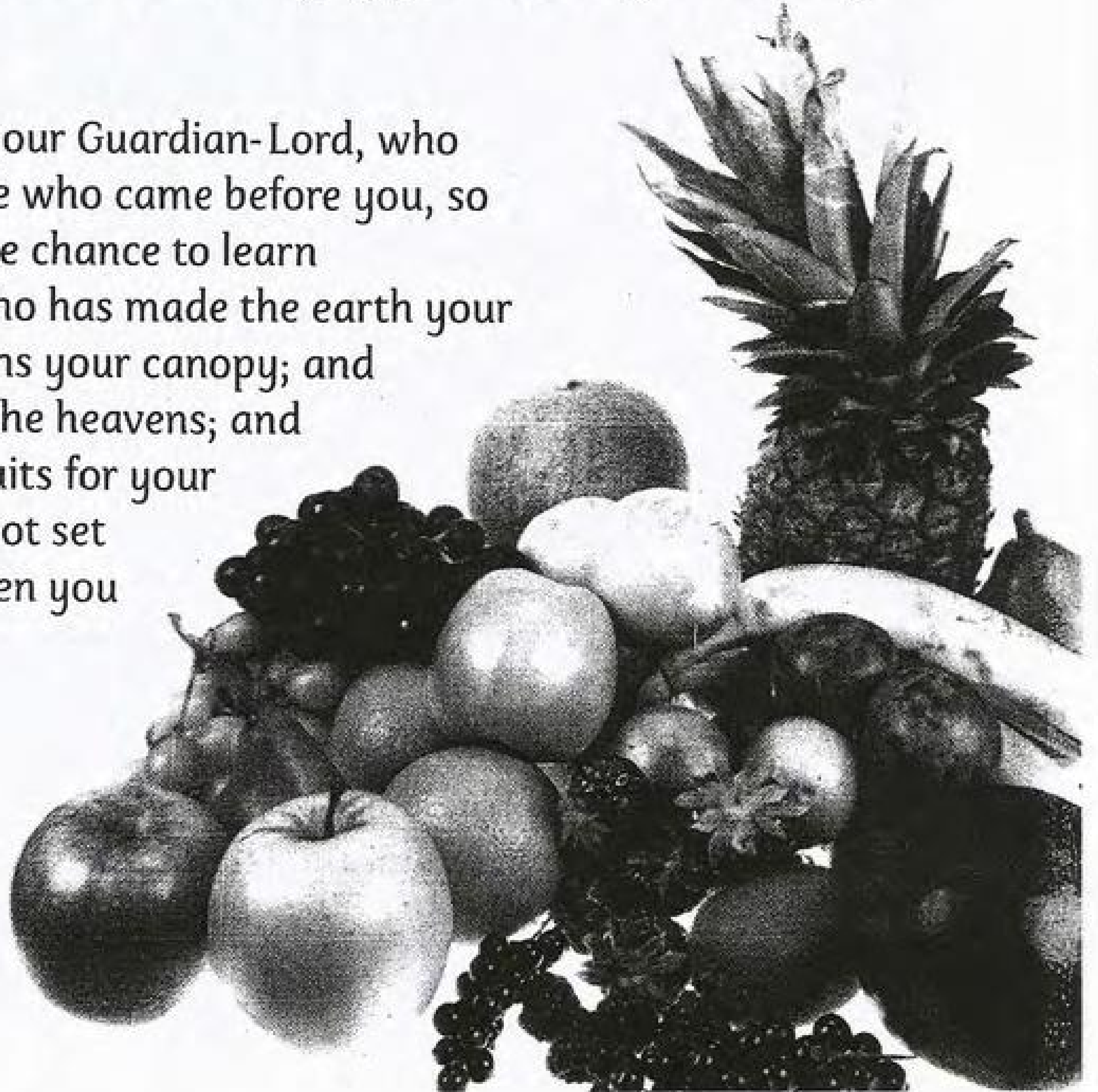
by Allah as contained in the Quran and the Sunnah of the Holy Prophet. This path has been given the name in 3:103 as “the Rope of Allah” that ensures collective survival of the believers. The Surah also stresses on seeking Allah’s help and compassion in all affairs of life because Allah alone is the source of help. He maintains all forms of life including those that are beyond our imagination. The last two Surahs of the Quran (al-Muawwazatain) provide similar guarantee by asking the believers to seek Allah’s refuge against all evils.

## Surah Baqara

2: 21-22

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ  
قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ<sup>(٢١)</sup> الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا  
وَالسَّمَاءَ بِنَاءً<sup>(٢٢)</sup> وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ  
رِزْقًا لَكُمْ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ<sup>(٢٣)</sup>

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



## The Main Theme(s)

These two verses describe some of Allah's special bounties for the whole mankind that provide certain essential means of sustenance. The verses particularly mention the productivity of the earth, the protective shield provided by the heavens and the virtue of rain to activate the process of production of variety of fruits. The main purpose of mentioning these visible favours of Allah remind the mankind to worship Allah and to lead a righteous life.

## The Presentation of the Theme.

Man needs to acknowledge bounties of Allah by way of expressing gratitude to Him and by bowing down before Him. The whole mankind, the heavens and the earth with their respective roles of serving mankind are the greatest signs of Allah's creative power and His relation with His creatures. Now it is man's duty to identify his Lord by worshipping none but Him, by praising Him through regular prayers and by obeying the rules of conduct determined by Him. This is the greatest benefit of belief in Tawhid - developing Taqwa or piety and refuting shirk. For the same reason a whole Surah of the Quran, Surah 55 (al-Rahman) repeatedly asks mankind to acknowledge the countless blessings of Allah.

## Surah Al Alaq

96; 1-5

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ① خَلَقَ الْإِنْسَانَ مِنْ  
 عَلَقٍ ② اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ③ الَّذِي عَلَّمَ بِالْقَلَمِ ④  
 عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ⑤

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

## The Main Theme(s)

This is part of the first ever revelation sent to the Last Messenger ﷺ of Allah. It mentions two of Allah's most important attributes and these are: His creating man and then bestowing knowledge upon him. Man has been asked by Allah to acknowledge His great favours that make man superior to all other creations. Allah perfected man through various stages of development and finally enabled him to read and write with the help of pen.

## The Presentation of the Theme.

These verses address the Holy Prophet ﷺ and remind him of the exclusive favour of Allah by creating Adam ﷺ and then granting him the faculty of knowledge that elevated his status even above angels. This superiority of Adam was due to awarding him specially designed body and mind. Human ability of holding and making use of pen are supportive evidence in this regard. The Quran, in other verses, refers to Allah's great award to Adam and his progeny. For example:

“And He (Allah) taught Adam the names of all things” (2:31)

Finally, the mention of knowledge and pen together in the passage conveys to us the intimate link between the two and their importance for all humans.



## Surah ZilZal

99; 1-8

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ۝  
 اِذَا زُلْزِلَتِ الْاَرْضُ زِلْزَالَهَا ۝۱ وَاخْرَجَتِ الْاَرْضُ  
 اَنْقَالَهَا ۝۲ وَقَالَ الْاِنْسَانُ مَا لَهَا ۝۳ یَوْمَئِذٍ تُحَدِّثُ  
 اَخْبَارَهَا ۝۴ بِاَنَّ رَبَّكَ اَوْحٰی لَهَا ۝۵ یَوْمَئِذٍ یُّصْدِرُ النَّاسُ  
 اَشْتَاتًا ۝۶ لِّیُرَوْا اَعْمَالَهُمْ ۝۷ فَمَنْ یَّعْمَلْ مِنْتَقَالٍ ذَرَّةً  
 خَیْرًا یَّرَهُ ۝۸ وَمَنْ یَّعْمَلْ مِنْتَقَالٍ ذَرَّةً شَرًّا یَّرَهُ ۝۹



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

## The Main Theme(s)

The Surah narrates the signs of onset of the Day of Judgement and the events unfolding in its aftermath. The Day will mark the end of time and begin by an intense shaking of the earth that will lead to utter chaos. All this will be by the command of its Creator, Allah Almighty. By this command again, all humans will be brought before Him to stand accountable for all their worldly deeds. Their fate will be determined on the basis of their performance in the worldly existence. This will be done by showing them all their deeds or misdeeds.

## The Presentation of the Theme.

Belief in the Hereafter is one of the fundamentals of Islam. Allah has created this universe according to His own plan and will bring it to an end on one particular day. That day will begin by the blow of Trumpet by angel Israfil and that will cause extremely violent shaking of earth which will eject all the dead in it. The next phase will be marked by all humans standing answerable before their Creator Lord who will show the minutest details of each and every deed of His creatures so that none could deny the divine justice. The Quran presents many other signs of the Day of Reckoning with reference to certain other aspects. For example al-Infitar (The Cleaving Asunder), al-Inshiqaq (The Rending Asunder) and al-Takwir (The folding up of the sun).

## Surah Al-Nas 114: 1-6

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 قُلْ أَعُوذُ بِرَبِّ النَّاسِ ① مَلِكِ النَّاسِ ② إِلَهِ  
 النَّاسِ ③ مِنْ شَرِّ الْوَسْوَاسِ ④ الْخَنَّاسِ ⑤ الَّذِي  
 يُوَسْوِسُ فِي صُدُورِ النَّاسِ ⑥ مِنَ الْجِنَّةِ وَالنَّاسِ ⑦

In the name of Allah, most Gracious, most Merciful.  
 Say: I seek refuge with the Lord of Mankind,  
 the King of Mankind,  
 the Allah of Mankind,  
 from the evil of the whisperer who withdraws,  
 who whispers in the hearts of Mankind,  
 from Among Jinn and Mankind.

### The Main Theme(s)

This is the last Surah of the Quran and is partner to the preceding Surah (Al-Falaq). Both Surahs teach the believers to find Allah's protection against all evil forces. This Surah focuses on three important aspects of man's relation with Allah. Allah alone is to be acknowledged as the sole Sustainer and Supreme over all humans and, therefore, He is only to be worshipped. Developing these bonds of association with Allah will help a believer to guard against the incursion of Satan and his host of men and "Jinnaat" who are bent upon attacking the faith of believers.

### The Presentation of the Theme.

The Surah primarily addresses the Prophet ﷺ to seek protection of Allah Almighty against the evil effect of the magic spell cast on him by his enemies. Through the Prophet ﷺ, its teachings extend to all believers who are required to ward off all possible evils that are aimed at distracting



them from the Right Path. Believers are to remember that Allah alone is the Master Lord and Monarch of all humans and, therefore, has full powers to undo all evil forces crafted by Satan. They should also remember that Satan may attack their faith through his assistant jinnaat and men who, according to 6:112, accomplish their unholy mission by

“inspiring one another with adorned speech as a delusion”.

## Allah's Messengers ﷺ

### Surah Baqara

2: 30 to 37

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 وَإِذْ قَالَ رَبُّكَ لِلْمَلٰئِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا  
 أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَآءَ وَنَحْنُ نُسَبِّحُ  
 بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَتْ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ ﴿٣٠﴾ وَعَلَّمَ  
 آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلٰئِكَةِ فَقَالَ أَتُبِعُونِي  
 بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صٰدِقِينَ ﴿٣١﴾ قَالُوا سُبْحٰنَكَ لَا عِلْمَ لَنَا  
 إِلَّا بِمَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ ﴿٣٢﴾ قَالَ يَا آدَمُ أَنْبِئْهُمْ  
 بِأَسْمَاءِهِمْ فَلَمَّآ أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ  
 غَيْبَ السَّمٰوٰتِ وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ ﴿٣٣﴾  
 وَإِذْ قُلْنَا لِلْمَلٰئِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ طٰغٰوٰتِ  
 وَاسْتَكْبَرَ وَكَانَ مِنَ الْكٰفِرِينَ ﴿٣٤﴾ وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ  
 وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا

هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ ﴿٣٥﴾ فَأَزَلَّهُمَا الشَّيْطَانُ  
عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ وَقُلْنَا اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ  
عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ ﴿٣٦﴾ فَتَلَقَىٰ  
آدَمَ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ ﴿٣٧﴾

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

### The Main Theme(s)

These verses describe the divine scheme of the creation of Adam عليه السلام, prostration of angels before him, defiance of Iblis and Adam's stay in and eventual exile from Paradise. Iblis proved to be disobedient to Allah and was cursed forever. He refused to acknowledge the superiority awarded to

Adam عليه السلام by Allah who had gifted him with knowledge. He later lured Adam عليه السلام and Eve to transgress the limits defined by Allah as a result of which they had to leave for their worldly abode. Allah finally granted pardon to Adam عليه السلام after his appeal for mercy and forgiveness but warned him of the challenges and responsibilities of the worldly life.

### The Presentation of the Theme(s)

Adam عليه السلام was created as the most superior creature of Allah in order to bestow upon him the status of vicegerent and the ability to acquire knowledge. All angels, except Iblis (who was a jinn), acknowledged Adam's عليه السلام superiority (18:50). Defiance by Iblis came as a warning for the human race to beware of his evil mission that he started by luring Adam عليه السلام and Eve to violate Allah's command. This also shows the inherent weakness that is part of man's instinct (20:115). The errors and sins committed by man can be forgiven after confession and entreating forgiveness by God as was implored by Adam عليه السلام.

“Our Lord! We have wronged ourselves, and if you do not forgive us and have mercy upon us, we will surely be among losers” (7:23)



## Surah Al Anaam (6: 75-79)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 وَكَذَلِكَ نُرِي إِبْرَاهِيمَ مَلَكُوتَ السَّمَوَاتِ وَالْأَرْضِ وَلِيَكُونَ  
 مِنَ الْمُوقِنِينَ ﴿٧٥﴾ فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَى كَوْكَبًا قَالَ هَذَا رَبِّي  
 فَلَمَّا أَفَلَ قَالَ لَا أُحِبُّ الْإِفْدِينَ ﴿٧٦﴾ فَلَمَّا رَأَى الْقَمَرَ بَازِعًا قَالَ  
 هَذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لَئِن لَّمْ يَهْدِنِي رَبِّي لَأَكُونَنَّ مِنَ الْقَوْمِ  
 الضَّالِّينَ ﴿٧٧﴾ فَلَمَّا رَأَى الشَّمْسَ بَازِعَةً قَالَ هَذَا رَبِّي هَذَا أَكْبَرُ  
 فَلَمَّا أَفَلَتْ قَالَ يُقَوْمِرَانِي بِيَوْمِيٍّ مِمَّا تَشْرِكُونَ ﴿٧٨﴾ إِنِّي وَجَّهْتُ  
 وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ ﴿٧٩﴾

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

### The Main Theme(s)

These verses describe Prophet Ibraheem's عليه السلام attempt to recognise Allah by way of some of the marvels of nature. Ibraheem عليه السلام observed the rise and the setting in of stars, the moon and the sun in order to identify his Lord, the Creator of all. He was convinced that the Lord Almighty is ever-living

and is free from any decline. Finally, he reached his goal of realizing the Oneness and supremacy of Allah. He began to preach to his people about Tawhid and tried to dissuade them from Shirk or associating partners with Allah.

### The Presentation of the Theme.

Like other messengers of Allah, Ibraheem was also nurtured spiritually for the formal awarding of Prophethood. Unlike Musa who witnessed a Holy Fire (28:30) to receive Prophethood or Jesus who began to show prophetic signs while in his cradle (5:110), Ibraheem reached the ultimate goal of prophethood after closely observing the shine and fade of heavenly bodies. He firmly professed Tawhid and shunned shirk before starting his prophetic mission. Allah thus strengthened the faith of His chosen servant by showing him the contrast between the temporary shine of the creation and the eternal glow of the Creator. The Creator Lord is the source of all light and brightness.

### Surah Al Maida

5: 110

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 إِذْ قَالَ اللَّهُ لِعِيسَى ابْنَ مَرْيَمَ ادْكُرْ نِعْمَتِي عَلَيْكَ وَعَلَى  
 وَالِدَتِكَ إِذْ أَيَّدتُّكَ بِرُوحِ الْقُدُسِ تُكَلِّمُ النَّاسَ  
 فِي الْمَهْدِ وَكَهْلًا وَإِذْ عَلَّمْتُكَ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ  
 وَالْإِنْجِيلَ وَإِذْ تَخْلُقُ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ بِإِذْنِي  
 فَتَنْفَخُ فِيهَا فَتَكُونُ طَيْرًا بِإِذْنِي وَتُبْرِئُ الْأَكْمَهَ  
 وَالْأَبْرَصَ بِإِذْنِي وَإِذْ أَخْرَجُ الْمُوتَى بِإِذْنِي وَإِذْ كَفَفْتُ  
 بَنِي إِسْرَائِيلَ عَنْكَ إِذْ جَعَلْتَهُمُ الْبَيْتَ فَقَالَ الَّذِينَ  
 كَفَرُوا مِنْهُمْ إِنْ هَذَا إِلَّا سِحْرٌ مُّبِينٌ ۝

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



Modern day Bethlehem, the birth place of Esa ﷺ

## The Main Theme(s)

This verse describes Allah's address to Jesus Christ ﷺ, one of His messengers ﷺ. Like other prophetic messengers, Jesus was also granted certain prophetic signs that distinguished him from ordinary mortals. Allah reminds him of his miraculous birth, his ability to speak in infancy, treat the leper and the blind and give life to the non-living. He also received divine wisdom in the form of Torah and Gospel. The objective of granting such unusual powers to Allah's chosen people is to strengthen them internally and prepare them to face opposition by their people.

## The Presentation of the Theme.

Allah will remind Jesus Christ عليه السلام of His special favour on him in the presence of his community, the Children of Israel, when the Final Court of Judgement will be set up. These people had refused to believe in Jesus as messenger of Allah. This means that the rejectors of faith are bound to deny divinity even when shown the clear signs. Jesus عليه السلام was gifted with several miraculous powers including his miraculous birth (19:20), unusual powers and the holy script (3:48) but his people continued to deny all. Thus, Jesus was both a responsible minister of divine mission and a man with limitations. The unbelievers forgot their final accountability before Allah.

### Surah Al-Duha 93: 1- 11

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 وَالصُّحْحَىٰ ۝١ وَاللَّيْلِ إِذَا سَجَىٰ ۝٢ مَا وَدَّعَكَ رَبُّكَ وَمَا  
 قَلَىٰ ۝٣ وَالْآخِرَةُ خَيْرٌ لَّكَ مِنَ الْأُولَىٰ ۝٤ وَلَسَوْفَ يُعْطِيكَ  
 رَبُّكَ فَتَرْضَىٰ ۝٥ أَلَمْ يَجِدْكَ يَتِيمًا فَآوَىٰ ۝٦ وَوَجَدَكَ  
 ضَالًّا فَهَدَىٰ ۝٧ وَوَجَدَكَ عَائِلًا فَأَغْنَىٰ ۝٨ فَأَمَّا  
 الْيَتِيمَ فَلَا تَقْهَرْ ۝٩ وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ ۝١٠  
 وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ ۝١١

In the name of Allah, most Gracious, most Merciful.

By the Glorious Morning Light,

And by the Night when it is still

Your Lord has not forsaken you, nor is He displeased.

And indeed, the Hereafter will be better for you,

than the present and soon your Lord will give to you, and you will

be well pleased.

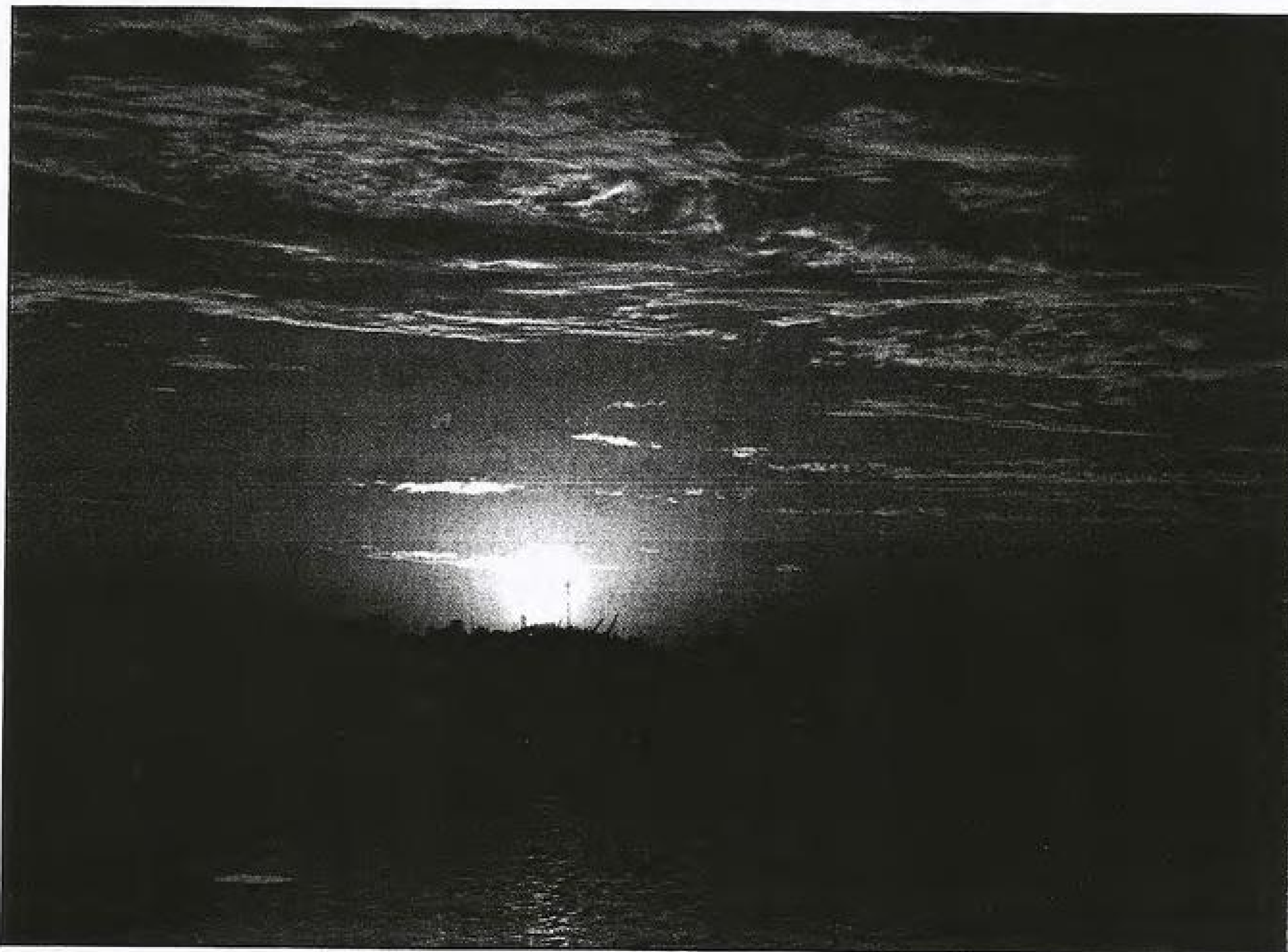
Did He not find you an orphan and gave you shelter?  
And He found you wandering, and He gave you guidance.  
And He found you in need, and made you Independent,  
Therefore do not treat the orphan with harshness,  
nor repulse the petitioner (unheard);  
but proclaim the bounty of your Lord.

### The Main Theme(s)

Theme of this Surah is Allah's special care and concern for His chosen people specially in times of crisis and difficulty. Allah's support is as much part of prophetic mission as the trials and tests designed by Him. As a matter of fact, He puts His prophetic messengers ﷺ into a variety of tests only to bring them closer to Him and thus strengthen their faith.

### The Presentation of the Theme.

The Surah mentions Allah's reassurance for the Holy Prophet ﷺ who was being mocked by his insultors over an unusual delay in receiving

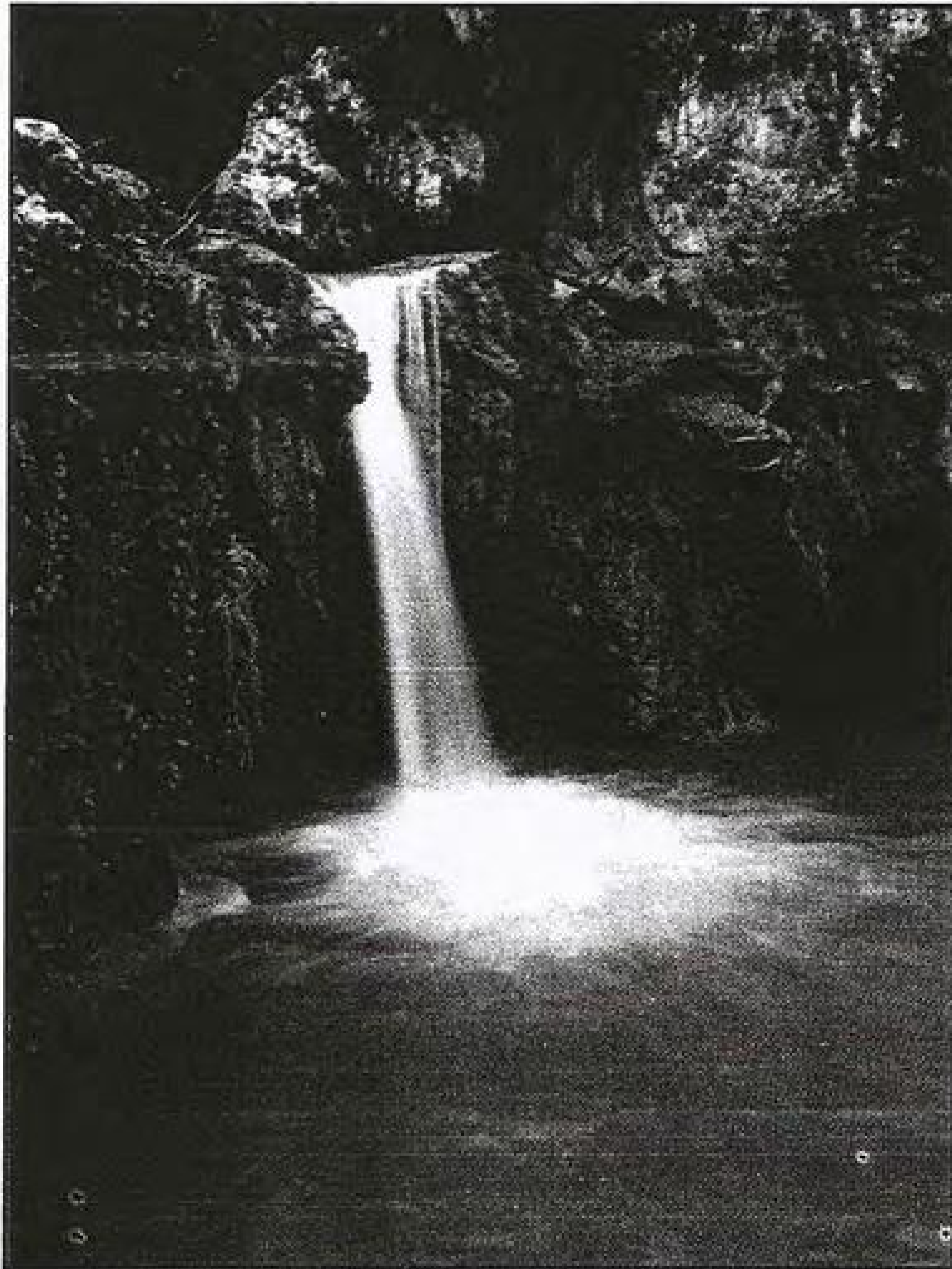




revelation. Allah consoled him by reminding him some of His past favours to the Prophet ﷺ. These included Prophet's upbringing in special and difficult circumstances, easing his financial strain and, above all, awarding of Prophethood. Allah commanded him to show kindness to the deserving people in order to earn His blessings. Allah had revealed Surah al-Kauthar to console the Prophet ﷺ when insulting words were being shouted and hurled at him on the death of his second son. This explains Allah's special association with the Holy Prophet ﷺ.

### Surah Al-Kauthar 108: 1-3

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ ۝ فَصَلِّ لِرَبِّكَ وَأَنْحَرُ ۝  
 إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ ۝



In the name of Allah, most Gracious, most Merciful.

We have given you the Abundance;

Therefore pray to your Lord, and sacrifice.

For the one who hates you, he will be cut off (from future hope).

### The Main Theme(s)

Theme of this short Surah is Allah's promise and reassurance for His chosen people (prophetic messengers ﷺ) in times of hardship and opposition by their people. Allah has

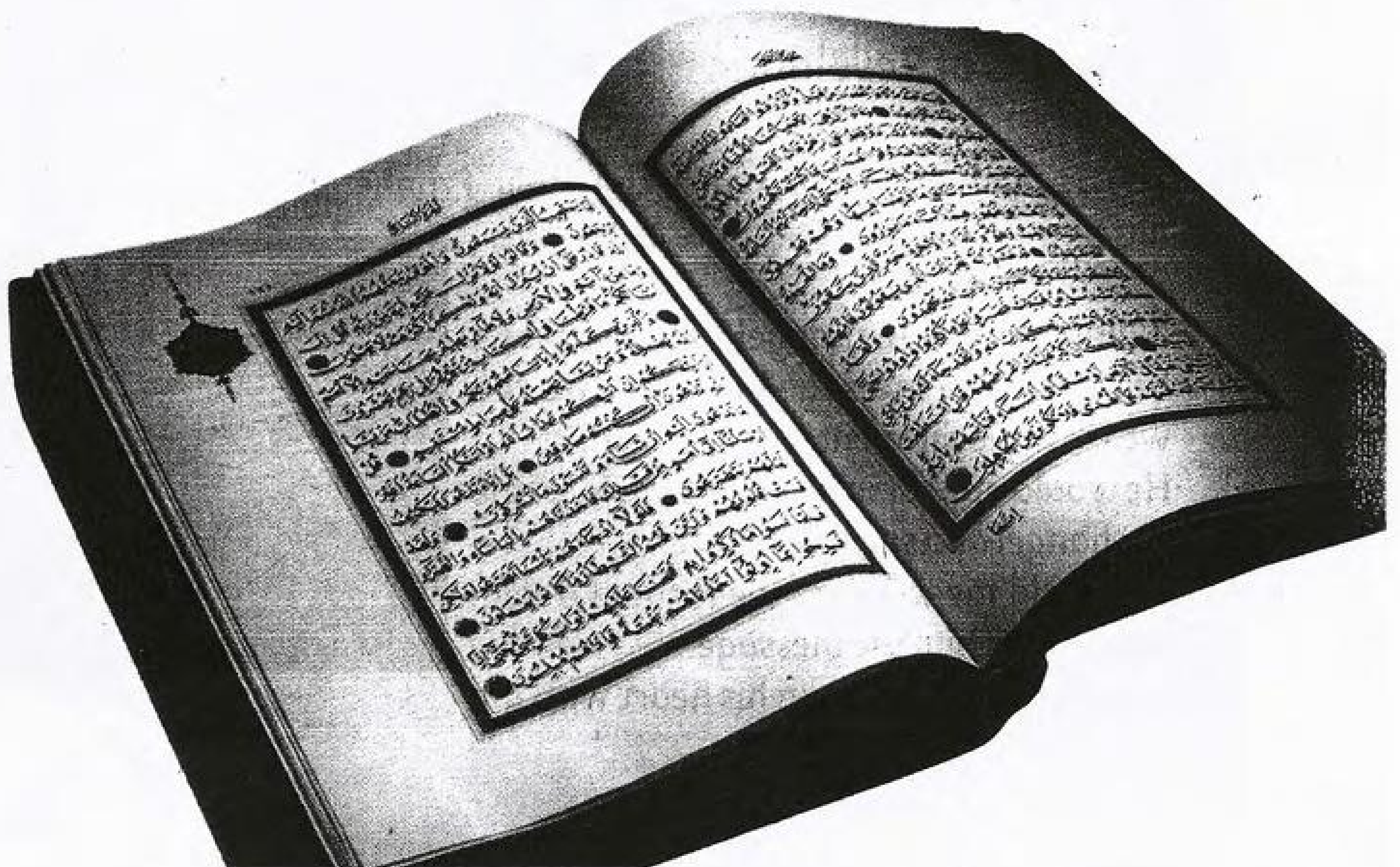
promised special favours and rewards for those offering regular prayers and warned of his wrath and worst end for those engaged in insulting and ridiculing special servants of Allah.

### The Presentation of the Theme.

The Surah mentions consolation extended by Allah to the Holy Prophet ﷺ who felt dejected in the face of mockery by the Mekkans over the death of his second son. Allah promised him abundance of spiritual children in the form of millions of his followers. Allah asked the Prophet to remember Him by regular prayer in order to deserve His special favour. He further, promised destruction of Prophet's ﷺ enemies in the long run. This shows Allah's special care for the Prophet in times of hardship. The Prophet ﷺ had received Surah al-Duha in somewhat similar conditions when his enemies insulted him over an unusual delay in receiving revelation.

# UNIT 2

## History and Importance of the Holy Quran



## An Introduction

The Quran is the last of the revealed books of Allah. It was sent down to His Last messenger Muhammad ﷺ between the years 610 A.D. to 632 A.D.

All the heavenly books that Allah revealed were brought along with His other messages to His Prophets ﷺ by the Archangel Angel Jibreel عليه السلام. Hence when Allah willed that the Quran be revealed to the Holy Prophet ﷺ, it was Jibreel عليه السلام who brought the first revelation to him in the Cave of Hira.

## The Revelation of the Holy Quran

The Quran was not revealed to the Holy Prophet ﷺ in one incident. It began to be revealed to the Holy Prophet ﷺ in the cave of Hira in one of the last ten nights of Ramadan in 610 A.D. From time to time, Allah would send down different parts of it as and when He deemed proper.

In the next 23 years, the Quran was sent down to the Holy Prophet ﷺ bit by bit. Sometimes Allah would reveal several verses, a complete Surah, or sometimes Suwar (pl of Surah). Whenever the Holy Prophet ﷺ would receive a revelation, he would also be divinely guided arrange the same in the specified sequence of Surahs of the Holy Quran. The order of revelation and the sequence of the Surahs in the Book were not the same, However, both were according to the will of Allah. However, it must be remembered that both of them are from Allah Himself.

## Methods of Revelation

The revelation would reach the Holy Prophet ﷺ in different ways on different occasions. These are as follows.

1. Jibreel: The Archangel would usually bring him the message of Allah. This too was in three different ways:-

He would appear in his real form, ie, of the Archangel and speak to him.

He would meet him in the form of a man and deliver him the message.

He would inspire him in his heart with the



words of the revelation.

2. Dreams: The Prophet's ﷺ dreams are 'Ruya as Sadiqah' or true dreams, meaning whatever Allah showed him in his dreams was Divine Truth and a message from Allah.

3. Divine Sounds: Sometimes the Holy Prophet ﷺ would hear the sound of bells ringing or bees buzzing, at the end of which the words of the revelation would be inscribed in his heart.

4. Direct conversation with Allah: The Holy Prophet ﷺ was granted the honour of speaking to Allah directly more than once.

## Divisions in the Types of Verses

The Quranic verses are divided into two main categories, Makki (Makkan) and Madani (Madinities).

**Makki:** These are the verses revealed to the Holy Prophet ﷺ during the Makkan phase of his mission, i.e, from 610 AD to 622AD. These Ayat (verses) and Suwar (chapters) have a distinctive subject matter. They are usually recognized by the addressees which are often "O People!". The language is also majestic and flowery. These Suwar mostly consist of subjects such as, Oneness of Allah, Prophethood, affirmation of the Hereafter, the panorama of the Resurrection, words of comfort for the Holy Prophet ﷺ and events relating to the past communities.

**Madani:** These are the verses revealed to the Holy Prophet ﷺ the Hijrah, ie the years 622 to 632 AD. The style of the Madani Surahs is comparatively simple. These mostly address (besides the believers) the hypocrites and the "People of the Book". And the chapters are long and detailed. Now that an Islamic State was being established, the verses revealed were regarding family and social laws, injunctions of jihad and expositions of limits and duties.

## Themes of the Holy Quran

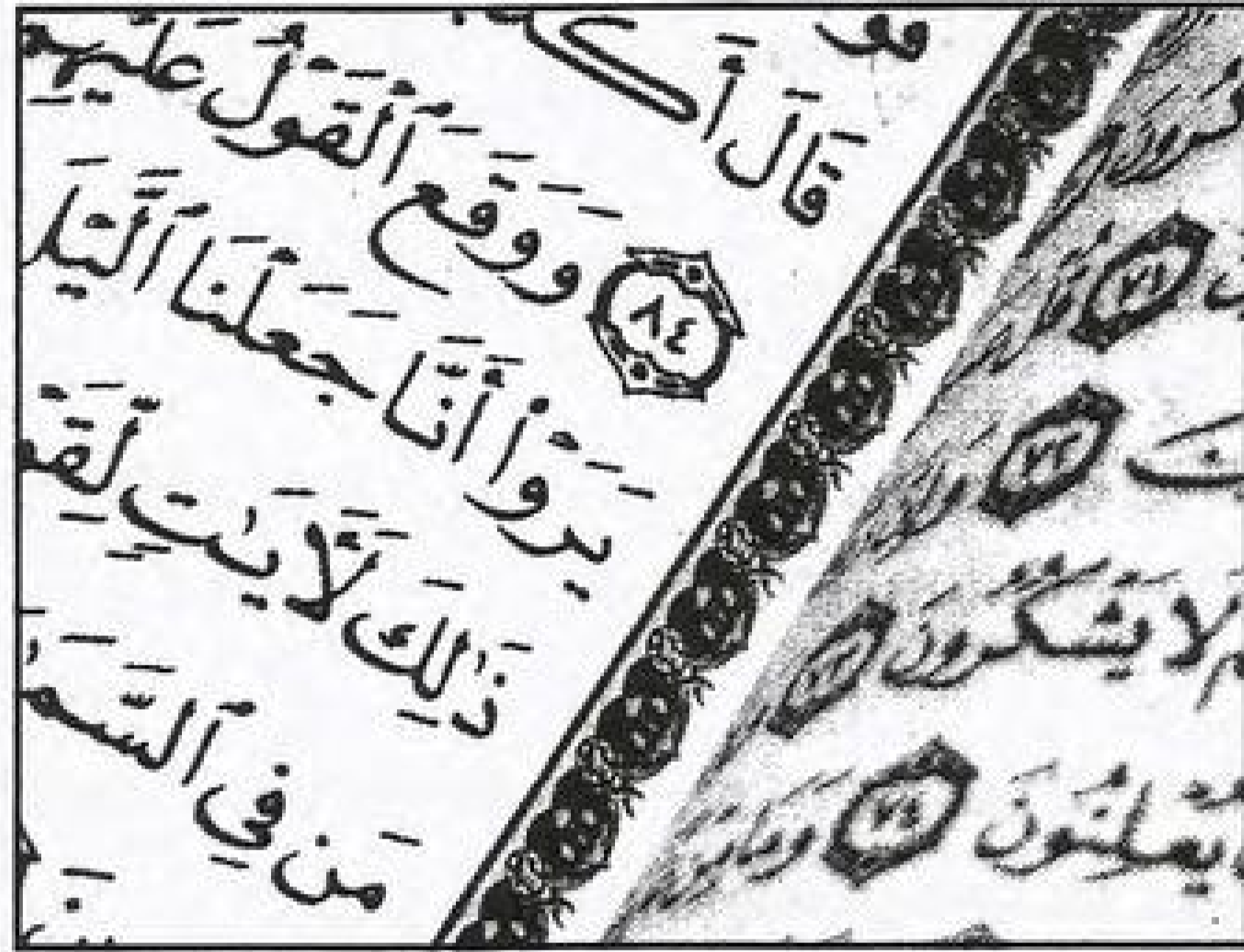
We shall study three basic themes of the Quranic verses. These are

1. Allah in Himself his status
2. Allah in His relation to His Creation
3. Allah in relation to His Messengers

## Allah in Himself

The Holy Quran describes and elaborates details about the nature and attributes of Allah. It deals with this theme in a remarkable, concise and convincing manner. Usually certain symbolic expressions and parables have been used for this purpose. For example, Surah An Nur describes Allah as a 'light',

Allah is the Light of the heavens and the earth. The parable of His Light is as if there were a Niche and within it a lamp: the Lamp enclosed in Glass: the Glass as it were a brilliant star: lit from a blessed Tree, an Olive, neither of the East nor of the West, whose Oil is well-nigh luminous, though fire scarce touched it: Light upon Light! Allah doth set forth Parables for men: and Allah doth know all things. (Nur : 35)



Moreover the Quran mentions a vast range of attributes of Allah that can not be possessed by His creation. Sura Hashr (59) as ,  
 'Allah is He, than whom there is no other god the sovereign, the Holy One, the Source of Peace (and Perfection). the Guardian of Faith, the Preserver of Safety, the Exalted in Might, the Irresistible, the Supreme: Glory to Allah! (High is He) above the partners they attribute to Him. (23) He is Allah the Creator, the Evolver, the Bestower of Forms (or Colours). To Him belong the Most Beautiful Names: whatever is in the heavens and on earth, declare His Praises and Glory: and He is the exalted in Might, the Wise. (24)

Another oft repeated theme is that of Allah's Unmatchable power,

"Verily, when He intends a thing, His command is "Be" and it is!  
 (36:82)

## Allah in His relation to His Creation

The Holy Quran is replete with descriptions of Allah's relationship with His creation. First of all, it teaches about the status of Allah, that there is none to be worshipped except Him. It declares,

“Allah! There is no god but He!” (Verse of the Throne; 2: 255)

It also teaches that only to Him is all praise due. He Alone is the Sustainer and to Him all creation will be brought back on the Day of judgement. Many passages and verses endorse the dependence of mankind on the Lord of the Worlds (Surah An-Nas). Man is helpless and utterly lost without his submission to the King of Mankind.

It is He who has provided for all the things that mankind needs to survive in this world.

Also an important theme is the significance of learning and knowledge as seen in the very first revelation to the Holy Prophet ﷺ (Sura Alaq 1 to 5) This is supported by another verse of Sura Qalam,

“By the Pen and that which they write.....”

The Quran also stresses on the need of developing and strengthening our relationship with Allah by identifying Him and then worshipping none except Him. This is the most important theme of the Quran because it is intimately linked with the individual and collective salvation of man. Allah's worship wards off any form of possibility of shirk (associating partners with Him) and shirk has been declared as the only unpardonable sin. It says:

Being true in faith to Allah and never assigning partners to Him: if anyone assigns partners to Allah he is as if he had fallen from heaven and been snatched up by birds or the wind had swooped (like a bird on its prey) and thrown him into a far-distant place (Sura Hajj: 31)

Also it states:

O you who believe! fear Allah as He should be feared, and die not except in a state of Islam. (Ale Imran:102)

Finally, the Quran categorically warns about bringing an end to world by

the Almighty Allah. Section 30 of the Quran has devoted several full surahs to this important theme. For example, al-Inshiqaq, al-Takwir, al-Infitar and Al-Qariah all give detailed description of Qiyamah

## Allah in relation to His Messengers ﷺ

As far as Allah's Messengers (Rusul) are concerned, the Quran has also dealt with this important theme as well. A number of surahs give narrations of His selected Messengers ﷺ while many have been named after different Prophetic Messengers. They include Nuh (71), Ibrahim (14), Hud (11), Yusuf (12), Yunus (10) and Muhammad (47). Surah Nuh mentions Nuh as Allah's Messenger and his duties as well:

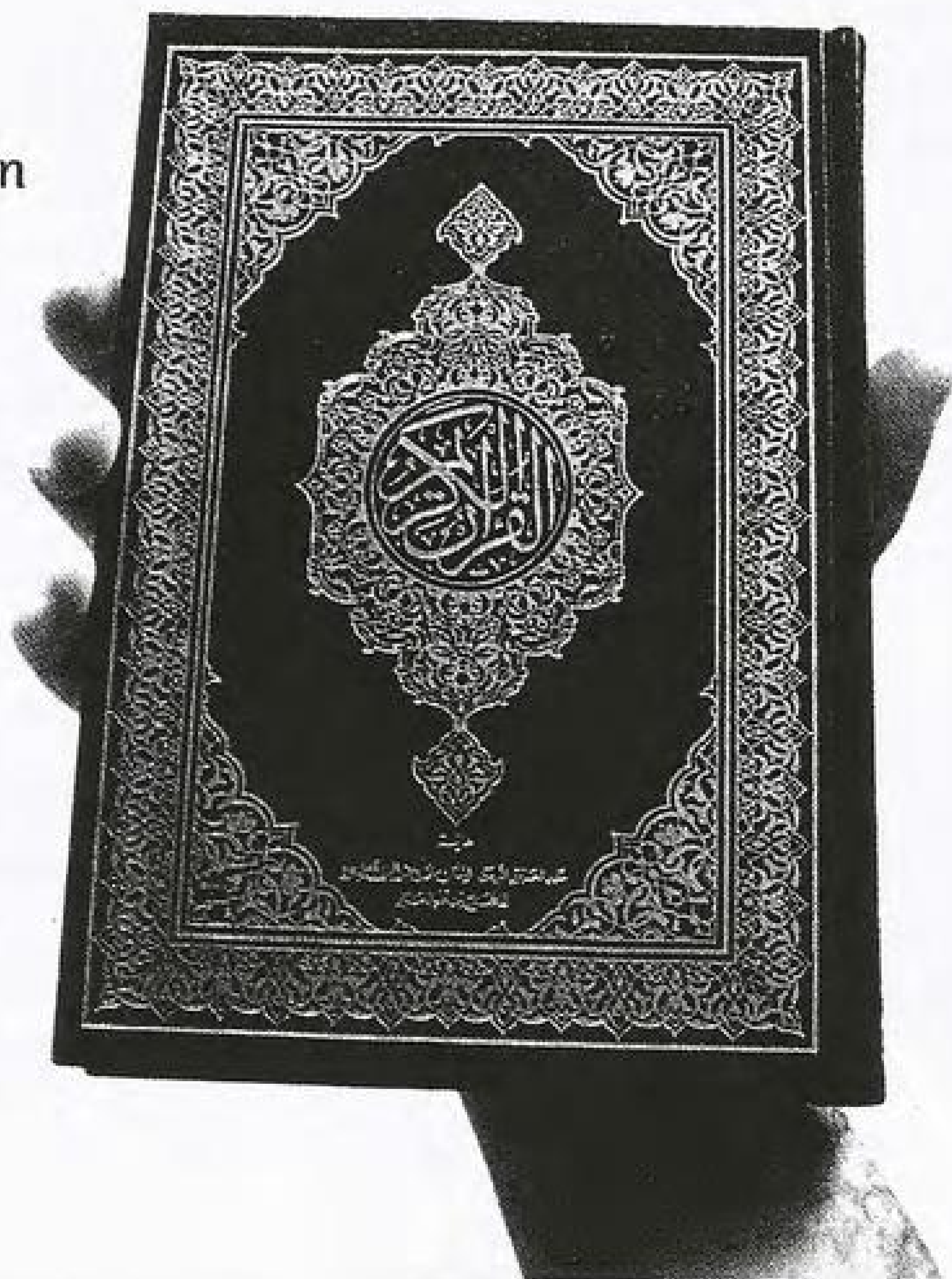
“We sent Noah to his People (with the Command): Do warn your people before there comes to them a grievous Penalty.” (Nuh:1)

There is also a description of special prophetic signs granted to Prophet Musa ﷺ, 'Isa ﷺ and others ﷺ. For example about Musa ﷺ:

“Move your hand into your bosom, and it will come forth white without stain. (Surah al-Qasas)

About Jesus ﷺ the Quran says:

“Then will Allah say: 'Jesus son of Mary! Recount my favour to you and to your mother. Behold! I strengthened you with the holy spirit, so that you spoke to the people in childhood and in maturity. Behold! I taught you the Book and Wisdom, the Law and the Gospel. And behold! You make out of clay, as it were, the figure of a bird, by my leave, and you breathe into it and it becomes a bird





by my leave, and you heal those born blind, and the lepers, by my leave”.

Also it outlines the mission of a messenger

“It is He Who has sent His Messenger with Guidance and the Religion of Truth, that he may proclaim it over all religions.....  
(Surah AsSaff:9)

Most importantly, the Quran declares the finality of the Holy Prophet ﷺ by terming him as the

“seal of Prophets” in this verse: ‘Muhammad is not the father of any of your men, but (he is) the Messenger of Allah, and the Seal of the Prophets: and Allah has full knowledge of all things’. (Ahzab: 40)

## The Compilation of the Holy Quran

Since the Holy Quran was not revealed all at once and its different verses were revealed as and when appropriate, so it was neither possible nor practicable from the very beginning to write and preserve it in a book form. Before one can begin to understand the manner in which it was preserved, the amazing memories of the Arab nation must be kept in mind. And of course, the fact that Allah has said:

“Verily, it is We Who have sent down this Message and it is We Who shall guard it.” (Surah Hijr; 15:9)

## How the Quran was preserved in the time of the Holy Prophet ﷺ.

The Quran was revealed to the Holy Prophet ﷺ through Jibreel عليه السلام, who would make sure that he had learnt its verses by heart. Once the Holy Prophet ﷺ had memorized the verses, Jibreel عليه السلام would tell him that these verses should be placed in so and so Surah in so and so order. Thus the order of revelation and the order of the Quran were both as per Allah’s instructions and Will. Also, every Ramadan, Jibreel عليه السلام would hear the recital of the Quran by the Holy Prophet ﷺ (This practice is termed Ardah)

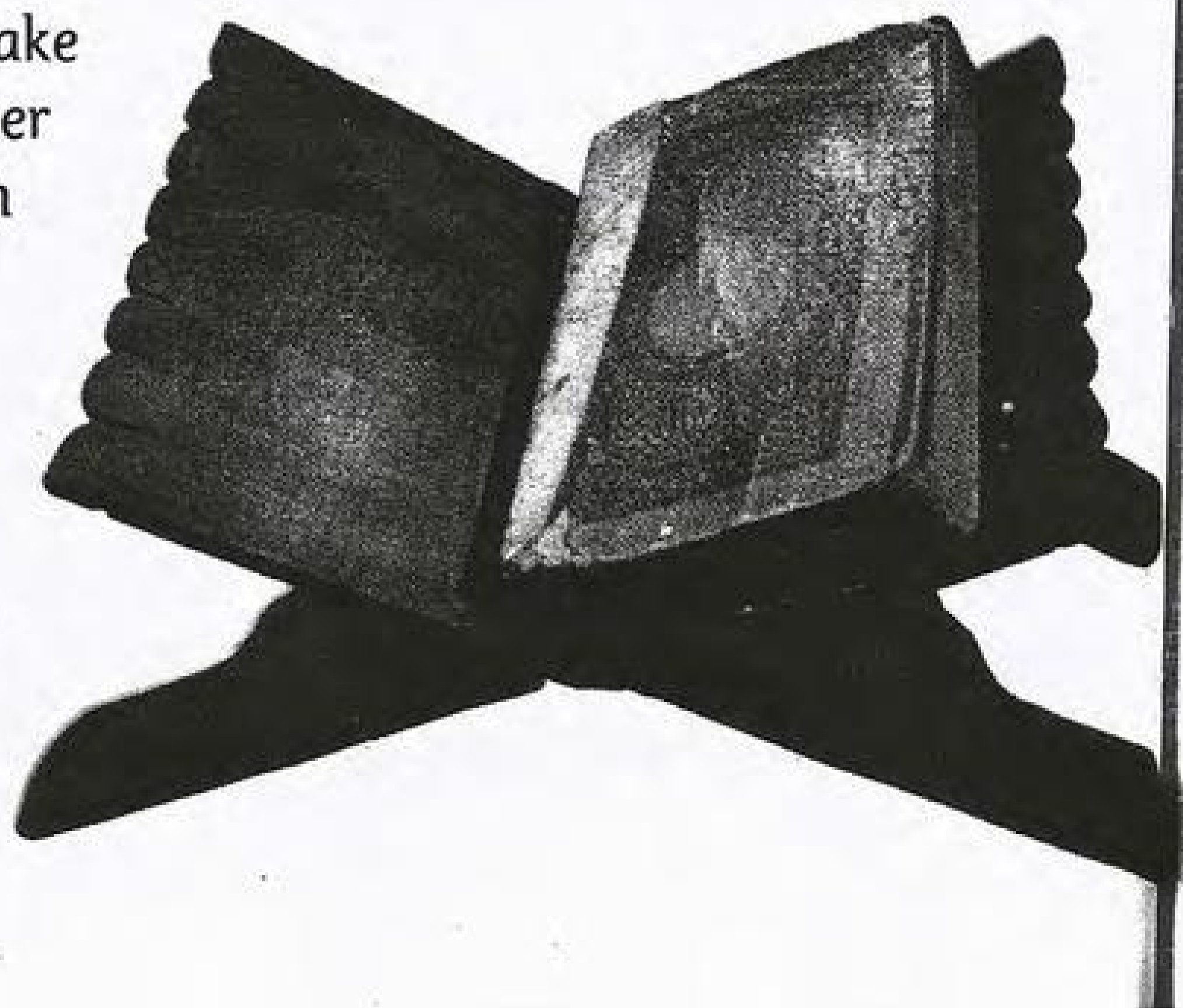
and in the last Ramadan of his life, he performed this act twice. Not only the Holy Prophet ﷺ, but all his companions were also well aware of this arrangement and thus when they compiled the Quran later in one volume, they were able to accurately follow the arrangement and sequence of such according to the recitation by the Holy Prophet ﷺ.

When the Holy Prophet ﷺ had learnt the verses, he would then teach them to his companions رضي الله عنهم, who would also learn them by heart. These Huffaz رضي الله عنهم numbered in thousands. They are the main body that preserved the Quran through their amazingly photographic memories that seemed to be commonplace in those times amongst the Arabs. Another group of companions رضي الله عنهم, known as the scribes of the Holy Prophet ﷺ, would write the verses, under his instructions on paper, stone tablets, bones, palm leaves, wooden boards or animal skins. These companions رضي الله عنهم were about thirty-four in number and included the four rightly guided caliphs, Abdullah bin Mas'ud, Ubayy bin Ka'ab and Zaid bin Thabit رضي الله عنهم. Thus when the Holy Prophet ﷺ passed on to the next world, the Holy Quran was preserved in partial volumes in writing, but primarily in the hearts of tens of thousands of his companions رضي الله عنهم.

### Preservation and Compilation during the caliphates of Abu Bakr رضي الله عنه and Umar رضي الله عنه

The Quran was preserved in partial volumes in writing, but primarily was in the hearts of thousands of the companions رضي الله عنهم. But when a large number of Huffaz (those who had committed the entire Quran to their memory) were killed in the battle of Yamamah, Umar bin Khattab رضي الله عنه, realizing the imminent danger of a similar future tragedy, persuaded Abu Bakr رضي الله عنه to take urgent steps to put the Quran together in the form of a single book. So, soon after the battle, Abu Bakr رضي الله عنه instructed Zaid bin Thabit رضي الله عنه to collect the Quran.

Abu Bakr رضي الله عنه appointed a team of seventy-five selected companions to assist Zaid bin Thabit رضي الله عنه in this



noble task but Umar رضي الله عنه contributed the greatest degree of assistance. Zayd رضي الله عنه used extremely cautious and meticulous techniques in compiling the Quran. He used all the methods available and did not include any verse in his master copy of the Quran unless he had received written and verbal testimonies proving its uninterrupted succession. In addition, the verses that the Prophet صلى الله عليه وسلم had arranged to be written under his own supervision were still preserved by the companions and Zayd رضي الله عنه collected them together to make the master copy. For this a public proclamation was made to the effect that anyone possessing any number of written verses should bring them to Zayd رضي الله عنه.

### How Zayd bin Thabit رضي الله عنه authenticated the verses

When a written verse was brought to him, he would verify its authenticity by putting it through four rigorous tests:

1. He tested its reliability against his own memory and that of other high ranking huffaz.
2. No written verse was accepted until two trustworthy witnesses (companions رضي الله عنهم) had testified to the fact that the particular verse had been written in the presence of the Prophet صلى الله عليه وسلم.
3. The written verses were matched with the collection that different companions رضي الله عنهم had prepared for themselves.

Each Surah was written in separate folios and so the copy comprised of many folios. In the terminology of the Quran studies the fair copy prepared by Zayd رضي الله عنه is called the 'Umm' (literally, 'the mother' meaning 'the original'). The 'Umm' had the following features:  
In this the verses were arranged in accordance with the order identified by the Prophet صلى الله عليه وسلم, but the Surahs were not so arranged since these were written separately and the purpose of preparing this copy was to prepare an authenticated document with the collective approval of the whole Ummah (an exercise of 'Ijma'). The 'Umm' remained with Abu Bakr رضي الله عنه and after his death with Umar رضي الله عنه. After Umar's martyrdom it went in the custody of Hafsa رضي الله عنها (a mother of the faithful and the daughter of Umar)

and thus became known as Mus'haf-i-Hafsah.

## Preservation and Compilation in the period of Uthman bin 'Affan رضي الله عنه

By the time of Uthman's caliphate Islam had grown well beyond Arabia into the far flung areas of Byzantine and Persia. The new converts of these areas would learn the Quran from the Mujahidin or from the traders and thus the Quran had been learnt by different companions رضي الله عنهم of the Prophet صلى الله عليه وسلم with different accents as the Quran was revealed incorporating seven different dialects. So every companion later taught the Quran to his students in accordance with his own accent.

### A potential danger

Now disputes arose among the new converts of the remote non-Arab territories. Some people insisted on their style of recitation as correct and that of the others as incorrect. On this a noted companion Hudhayfa bin Yaman رضي الله عنه who was busy in Jihad on the Armenia-Azerbaijan front noticed that such differences were leading to disputes. He approached the Caliph Uthman رضي الله عنه and told him about the possible danger of the division of the Ummah. He told him that the people of Syria followed the reading of Ubayy bin Ka'ab رضي الله عنه which was not familiar to the people of Iraq and similarly others followed the reading of Abdullah bin Mas'ud رضي الله عنه which would not be familiar to the people of Syria.

### The Caliph Takes Action

Uthman رضي الله عنه took immediate action and after taking the learned companions رضي الله عنهم into confidence he declared that the Believers should unite on a uniform way of recitation. He got the Mus'haf-i-Hafsah رضي الله عنه, the original copy prepared by Zayd رضي الله عنه and lying in the custody of Hafsah رضي الله عنها, and gave it to a team of four companions رضي الله عنهم that consisted of Zayd رضي الله عنه, Abdullah bin Zubayr رضي الله عنه, Sa'id bin al-A'sri رضي الله عنه and Abd al-Rahman bin Harith رضي الله عنه. This group once again painstakingly prepared several copies from the Umm and made sure that surahs, too, were arranged in order.

Later other companions رضي الله عنهم also joined the group of four. The group wrote down all Surah in their proper sequence since in the Umm these had been written separately.

Thirdly, instead of one, the group prepared several copies of the Umm. These were sent to Makkah, Syria, Yemen, Bahrain, Basrah, Kufa and one was kept in Madinah. After this Uthman رضي الله عنه got all other copies burnt to ensure perfect uniformity.

Uthman رضي الله عنه, for performing this great job, earned the title of Jami-al-Quran (the compiler of the Quran). At least two of these originals exist even today, and may be matched word for word with any copy in the world.

## Tafseer of The Holy Quran

### Meaning and Terminology

Tafseer is an Arabic word which is derived from the root 'fassara' which means to "explain" or to "expound". It is best understood as 'explanation' or 'interpretation' of the Quran.

Tafseer (pl. Tafaseer) in Islamic terminology means explanation and clarification of the Holy Quran. It means the exegesis or commentary on the Holy Quran.

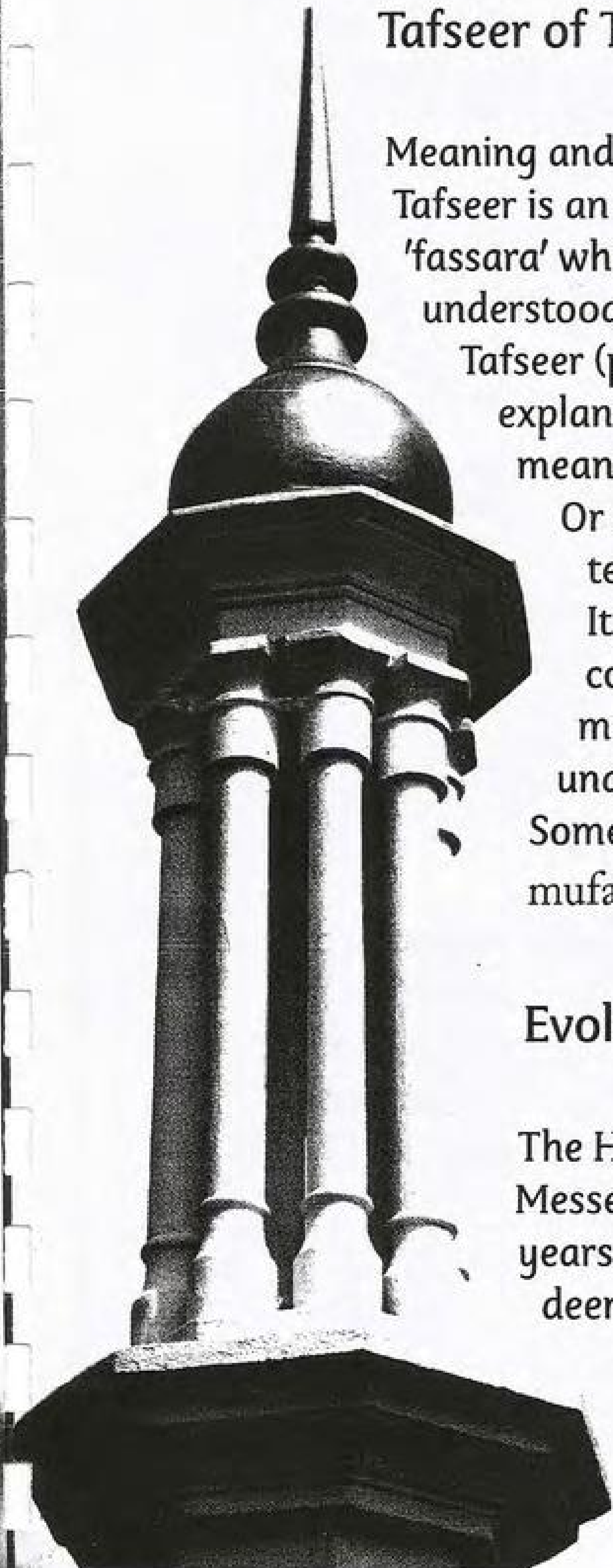
Or simply, it means a detailed explanation of the teachings contained in the Holy Quran.

It aims at knowledge and understanding concerning the book of Allah, to explain its meanings, extract its legal rulings and grasp its underlying reasons.

Someone who writes tafsir is a mufassir (pl. mufassirūn).

### Evolution of Tafseer

The Holy Quran was revealed to Allah's Final Messenger Muhammad over a period of twenty three years. Sometimes Allah would reveal a verse when He deemed fit to explain or ordain His Will. At other times, a situation would arise that required



Divine guidance and Allah would send relevant instructions to His Prophet ﷺ, who would implement them. The Holy Prophet ﷺ being the vice regent of Allah on the earth was there to explain and demonstrate the implications of each verse to the Companions and thus the entire treasure of Islamic teachings was right before their very eyes.

After the departure of the Holy Prophet ﷺ from this world, the Companions were left behind to explain the Holy Quran to the coming generations of Muslims. Allah's Messenger ﷺ had trained them well and they were qualified to transmit the Quranic teachings to their successors. Yet they also realized that they were not the teachers that their Teacher was; so some of them decided to chalk out the science of Tafseer.

Amongst the first persons to do so was the Prophet's ﷺ cousin Abdullah bin Abbas رضي الله عنه (popularly known as Ibne Abbas). He would teach the Holy Quran and also explain it, and in this course, the sources of commentary on the Quran were defined.

## What sources are used to explain the Quran?

### The Qur'an

This is regarded as the highest form of tafsir, based on the belief that the Qur'an is the word of God, in Arabic revealed by Allah, and authoritative when it explains itself. The Qur'an is free of any contradiction, and any apparent inconsistencies in its message are inevitably resolved through closer study of the Qur'anic text.

### The Hadith & Sunnah

The entire life of the Holy Prophet ﷺ was a practical demonstration of the Holy Quran. He was sent to explain and communicate the Qur'an to people. Thus his life (Seerah) and Traditions (Ahadith) contain much tafsir of the Qur'an. These are often marked as 'Meaning of Qur'anic verses' in almost all the major collections of Ahadith. An authentic hadith is regarded the second highest form of tafsir.

## Aathar or the reports of the Sahaba

The Sahaba, or companions, also interpreted and taught the Qur'an. If Qur'anic explication is absent, and there is no authentic hadith, then a consensus of the companions may be helpful in interpreting a certain verse. Scholars have an obligation to follow that consensus.

## Tabaeen's Explanations

These people grew up in an environment with the Companions and were taught by them thus had insight that is the next in line of the sources of tafsir.

## Reason

A qualified scholar's personal reasoning (deductive logic and personal evaluation of arguments) is the final method of understanding the Qur'an; it exists in conjunction with the other four.

## Methods of Tafseer

There are various approaches to interpret the Quran

### Interpretation of the Quran by the Quran:

Known as Tasfeer ul Quran bil Quran, it has the highest status. Because of the close interrelatedness of the verses of the Quran with one another, the Quranic verses explain and interpret one another. Many verses or words in the Quran are explained or further clarified in other verses of the Quran. An example is the prohibition of eating certain animals in the first verse of Surah Maida. (5:1). The Quran at this point doesn't name the particular creatures but in another verse identifies the types (5:3).

### Interpretation of the Quran by the Hadith:

Known as Tafseer bil Hadith, interpretation is done using the Ahadith and Sunnah of the Holy Prophet ﷺ. When a verse was explained by the words

of the actions of the Holy Prophet ﷺ himself, no better explanation is possible by a human being. An example of this is the injunction of Salah (prayer). The Quran repeatedly instructs the believers to enjoin the Salah but doesn't divulge details as to its procedure. The Holy Prophet declared 'Pray as you have seen me pray.' Thus he explained both by words and demonstration the Quranic verse.

### Interpretation of the Qur'an by the History:

It is considered extremely important for commentators to explain how the Qur'an was revealed -- when and under which circumstances. Much commentary, or tafsir, was dedicated to history. These circumstances are called 'Asbab e Nuzool' or conditions surrounding the revelations. These may also be in more than one instance. A classic example is Surah Kauthar, which was revealed to console the Holy Prophet when he was being taunted upon the death of his son.

### Who can comment on the Quran?

To be able to comment on the Quran, i.e. to be a Mufassir, all the scholars agree that the following qualities must be present in the person.

Must be a highly qualified scholar and his/her credentials must be recognized by the scholars.

Must be an extremely pious Muslim.

Must have absolute command over twenty three sciences. Some of them are:

1. Usool e Tafseer or science of Tafseer.
2. Hadith and its sciences
3. History and Asbab e Nuzul
4. Nasikh and Mansukh
5. Arabic Language, Lexicology, Grammar and Meanings.

### Some important classical Tafaseer

Tafaseer (plural of Tafseer) are many in number. Some of the unanimously accepted classical commentaries are

1. Tafseer Ibne Abbas, a collection and recording of the commentaries by Abdullah bin Abbas



2. Tafseer Ibne Katheer, using only authenticated Ahadith of the Holy Prophet ﷺ
3. Al- Jami' li Ahkam il- Qur'an by Imam Abu Abdullah al- Qurtubi of Cordoba

## Nasikh & Mansukh

The Holy Quran was revealed in portions and commandments and rulings were sent as and when Allah willed it proper. At times a Quranic verse allowed a certain act but later disallowed it. Such a verse that is cancelled is called 'Mansukh' and the verse that cancels it is called 'Nasikh'.

The best example is the inclusion of parents and relatives in one's will (2:180) which was later abrogated when details of inheritance were laid down in Surah Nisa verse 11 & 12.

## The Quran as a Source of Islamic Law

The Holy Quran constitutes the foundation of Islamic Law and is therefore the primary and most reliable source. All other sources must be in conformity with the Quranic injunctions. It is the Final Word of Allah revealed to the Last Messenger, Muhammad ﷺ. The Holy Prophet ﷺ then conveyed the divine message to the people for guidance to the Right Path. The Quran in this regard says:

“..Judge between them by what Allah has revealed and follow not their vain desires”(al- Mai'da; 5:49)

“..if any do fail to judge by what Allah has revealed, they are Unbelievers.”(al- Mai'da; 5:44)

The Quran assures us of its authenticity and genuineness and its being a source of ultimate guidance for those who are God-fearing and who are true Believers. It says:

“This is the Book. In it is sure guidance, without doubt, for those who fear God....”(2:2- 3)

This verse sums up the basic and major features of true believers who are sure to seek guidance from it.

The Quran's superamacy in deciding the matters of daily life including the judicial issues is an established fact because the Quran says:

“We have sent down to you the Book in truth so that you may judge between men, as guided by God.”(4:105)

The Quran courses not only the spiritual and moral aspects of life but it also deals with social, economic, judicial and even political spheres. It provides details of social behaviour and ethics. The Holy Prophet ﷺ said,

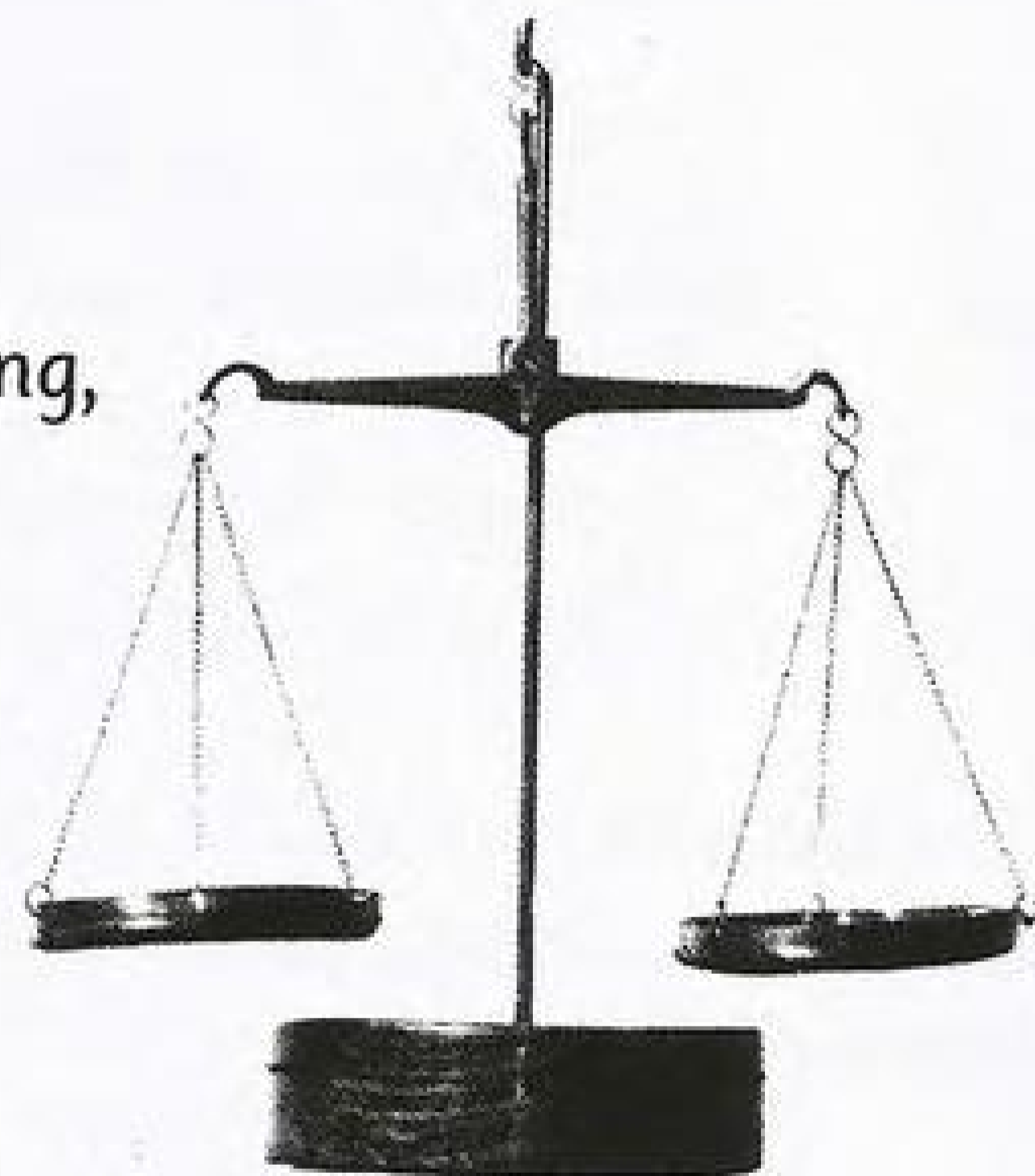
“Whomsoever desired guidance from any other (source) except the Quran, shall go astray.”

Commandments derived from the Holy Quran are called 'nas' (Pl. 'Nussus'). The compulsory acts of worship, such as Salat, Zakat, Saum, Hajj are all direct 'nussus' of the Holy Quran. Furthermore, the laws of inheritance, marriage, and divorce are all found in detail in the Holy Quran. These instructions are invariable, and must be followed by all Muslims for all times to come. Refusal to obey any 'nas' of the Quran leads to kufr, disbelief.

The Quran includes many instructions about

### Personal behavior:

“O you who believe! Intoxicants and gambling, sacrificing to stones and arrows are an abomination of Satan's handiwork: shun them so that you may prosper.”(Al-Ma 'ida 5.90)



### Financial Dealings

“Those who devour usury will not stand except as someone stands whom Satan by his touch has driven to madness. That is because they say: 'Trade is like usury'. But Allah has permitted trade and forbidden usury.”(Al-Baqara 2.275)

## Criminal Laws

“We set down in [the Torah] for them: ‘Life for life, eye for eye, nose for nose, ear for ear, tooth for tooth and wounds equal for equal’. But if anyone remits the retaliation by way of charity, it is an act of atonement for himself.”(Al- Ma’ida)

## Order of Law Making

“O you who believe! Obey Allah, and obey the Messenger, and those charged with authority among you. If you differ in anything among yourselves, refer it to Allah and His Messenger. If you believe in Allah and the last day, That is best and most suitable in the end.”(Al- Nisa’ 4.59)

## How the Quran is related with the Hadith, Ijma’ and Qiyas?

The four sources of Islamic law are inter-linked. The Quran is the fountain-head of all aspects of legal thinking and provides guidance for legislation by the Muslims. All the Quranic commandments, collectively called Nasooos (singular Nass), are absolute and final. These are not open to any challenge, criticism or professional and legal opinion and being the word of Allah Almighty are final in their application. Allah reiterates this discipline at many places in the Holy Quran. The Quran says:

“These are the limits set by Allah. Whoever obeys Allah and His Messenger, He will admit him to gardens beneath which rivers flow, where he will live forever. That is a great success. Whoever disobeys Allah and His Messenger and transgresses the limits set by Him, He shall admit him to the Fire, where he will remain forever. For him there is humiliating punishment” (4:13- 14)

However, there are many areas that need detailed interpretation or even demonstration for the sake of their full application to the life of a Muslim. In the offering of Salah we need information and guidance with regard to preparation, timing, exact number of Raka’at and format. In such matters, relevance of the Hadith (or Sunnah) becomes obligatory. As a matter of fact, it is impossible for us to fully and properly comprehend the message of the Quran without first acquainting ourselves with the Hadith which

tells us the practical application of the Quranic Injunctions. Thus, Hadith emerges as an essential requisite to our satisfactory comprehension of the Quran. The Quran, therefore, repeatedly commands the believers:

“And obey Allah and obey the Messenger.”

Both Quran and Hadith are collectively taken as the primary sources of Islamic law as together these encompass the entire foundation of legal behaviour in Islam.

Ijma' and Qiyas are the two secondary sources of legal system as both strictly and essentially depend on the primary sources. Ijma' and Qiyas are exercised by the doctors of Islamic law (Mujtahidun) who have full command over the minute details of the Quranic Text and Hadith. Hence, these sources become operative only when a Mujtahid or a team of Mujtahideen are fully convinced that they do not find any solution in the Quran or Hadith. It is to be kept in mind that Quran provides the framework of Islamic teachings, and Hadith elaborates the foundational teachings of the Quran along with practical demonstration of the issues. However, in view of the collective evolution of human intellect and society, time is sure to bring forth new situations and challenges whose details have not been covered by the primary sources. Such challenges are called Far' and in such a case an individual Mujtahid exercises his competence and knowledge by finding a striking similarity between the Nasoos of the primary sources and the Far'.

Such a material similarity is called the 'Illah, and the Far' is tackled on the basis of the 'Illah and the challenging issue is resolved. However, it is to be noted that when a team of the Mujtahidun works on a similar issue, it is not required to find an 'Illah. This is the mark of distinction between Ijma' and Qiyas.

### Ijma' (Consensus of Scholarly Opinion)

The word Ijma' literally means agreeing upon or uniting in opinion. In Islamic Shariah it is the third source of Islamic law and it refers to the consensus



reached by the Muslim Scholars on some matter about which detailed answer in the Quran and the Sunnah is unavailable as such. There are many instances in which no clear parable is available in the Quran or Sunnah. The Holy Prophet came across countless situations and through divine guidance was able to clarify many issues. It is to be noted and remembered that the companions of the Prophet exercised 'Ijma' for the first time. The very word 'ijma' appears in the letter written by Umar to a judge. Umar directed him to pronounce judgements according to what had been agreed upon by the people in case he failed to discover a ruling in the Quran and the Sunnah. Thus all hypothetical questions were converted to practical experiences.

As time passed and mankind underwent many social and technological changes, a few new questions began to be raised. A typical example is the issue of a test-tube baby or genetic engineering, which did not exist at the time of the Holy Prophet ﷺ. These posed certain questions that needed practical solutions. Having been besieged with such questions the scholars exerted serious study and efforts through "Ijma" safeguarding against any departure from basic disciplines of Islam.

Ijma' is the consensus of the scholars dealing with such issues. It derives its sanction as an 'usul' or fundamental principle of Islamic jurisprudence from a number of Quranic texts and traditions of the Prophet ﷺ. For instance, the Quran says:

"Thus have We made you an Ummah (community) justly balanced"  
(2:143)

This verse indicates that the essence of all Islamic teachings is to avoid extravagances or extremes on either side and strike a middle and balanced ground acceptable to all. Then at another place, the Quran asks us:

"And hold fast all together the Rope of God and be not divided among yourselves"(3:103)

Here the simile of 'Rope' has been used for the set of principles designed by Allah and which Surah al-Fateha terms as the Right Way. Now if all hold fast to it together, their mutual support adds to the chance of their safety. This means that the practice of Ijma' ensures the safety of the Ummah by means of universal agreement on controversial matters. This is for this reason that the Prophet ﷺ advised his followers:

“Avoid the branching path and keep to the general community.”

This tradition also supports the practice of Ijma' in order to avoid sectarianism. Another famous tradition of the Prophet ﷺ declares:

“My community will never agree in error.”

This saying reflects the Prophet's ﷺ very positive view about his followers who with consensus would agree only on goodness. The Quran and sunnah shall ever remain the fundamentals and basic sources of Islamic Law. However, where these sources do not clarify a matter then the opinion of the scholarly authority is to be sought as is clear from the following Quranic verse:

“O you who believe! Obey Allah and obey the Messenger and those charged with authority among you; if you differ in anything among yourselves, refer it to Allah and His Messenger if you do believe in Allah and the Last Day; that is the best and most suitable for final determination.” (4:59).

It further says:

“..if you do not know, ask of those who possess knowledge”  
(Surah Nahl; 16:43)

These Quranic commandments sum up the relationship between the Quran, the Sunnah and the authority (scholars etc) that is to be followed only when he (the authority) himself practised in the light of and in conformity with the Quran and the Sunnah. After some ruling or judgement is established through Ijma it shall be adhered to with noble intention and with trust in Allah.

We trace the roots of Ijma' from the Quranic commandments of “consulting each other” which was regularly practised by the Prophet ﷺ while making important decisions. A deep study and knowledge of the Quran and Sunnah is compulsory for a group of persons who are involved in Ijma'.

Following are the types of Ijma'.

## Ijma' of the Companions رضي الله عنهم

This is the consensus of opinion done by the Companions رضي الله عنهم of the Holy Prophet صلى الله عليه وسلم. The agreed upon principle is that the Ijma' of any one can be reversed or amended by one who is equal or greater than him. For example, a person who is a companion رضي الله عنه can amend the decision of another companion. None can match the companions of the Holy Prophet صلى الله عليه وسلم in their comprehension and command over Islamic injunctions. Thus the Ijma' enacted by them is valid for all times to come, and is an invariable source of Islamic law.

Examples of this Ijma' include the addition of the second Azan (call for prayer) in the Juma' prayer. Another example of the companions' Ijma' is the offering of Taraweeh prayer in twenty rakats, compilation of the Holy Quran in one manuscript, and the elections of the Caliphs.



## Ijma' of the Imams

The four Imams, Abu Hanifa, Imam Shafa'i, Imam Malik and Imam Ahmad bin Hunbal رضي الله عنهم are the elite of the scholars of the Ummah. Their grasp over theology was the best after the companions رضي الله عنهم. The Ijma' they derived is given the highest regard in the Muslim world. There is little that they left out but the scientific development is of course there. Examples of their Ijma' include the issue of the missing (lost) individual, i.e. what should be the maximum missing period for a person before he could be considered (declared) dead. This period was initially longer, but as communications have improved multifold over the last century, a seven-year wait is suggested. This brings us to the point that Ijma' of the Imams رضي الله عنهم is subject to change over time. Another example is the problem of a jailed husband. If a man is imprisoned for a long period of time, should not the wife be allowed to divorce him, or remarry? How long should that period be? These and many other issues have been attended to through the Ijma' by the renowned scholars of Islam of the present day in the light of the Ijma by the Imams رضي الله عنهم.

## Ijma' of the Scholars

There can be shortage but never disappearance of scholars in Islam. The Holy Prophet ﷺ said that a Mujaddid (renewer) would be sent by Allah every hundred years to purify the faith of the Believers.

Modern day scholars are confronted with new issues, mostly which have to do with the advancement of technology. Examples of this include the permission to contract a marriage ceremony via telephone and prayer timings for those living in the North and South Poles. This form of Ijma' is not binding on all the Muslims and it could be revised or changed according to the demand of time and circumstance.

## Ijma' of the Local Muslim Community (Mashwara)

The members of a local Muslim community may also conduct Ijma' on the issues that pertain to them as individuals. For example, the timings for Salah are specified in the Sunnah, but the exact timing of the congregational prayer may be decided by the local community of any area differently. For example, the time for Salat-ul-Eid, (Festival Prayers) may be fixed by the local community though it must be within the time range specified by the Holy Prophet ﷺ. This form of Ijma' is not binding on all the Muslims and is changeable according to local conditions.

## Qiyas or Analogical Deduction

Qiyas is the fourth source (asl) of Islamic Law. Literally, Qiyas means measuring or comparing with or judging by comparing. In Islamic Jurisprudence (Shariah), Qiyas is a process of deduction by which the law of text (nass) is applied to cases which have not been clearly covered by the other sources (Far' or new case) of Islamic Law. Thus it is extended to cases or matters not explicitly covered by the Quran and the Sunnah on the ground of a material similarity in the nature of the two cases. The material similarity is termed as 'Illa or effective cause. So by taking the 'Illa of the Quran or the Sunnah as absolute we identify the existence of the same 'Illa in the new case and then decide.

In the Quran we find a number of verses where Allah has enjoined upon us to use our brains and reasoning. For instance in 59:2 the Quran asks us to utilize our insight in order to learn lessons:



“Then take admonition O you with insight.”

The Holy Prophet ﷺ while dispatching Mu'adh bin Jabal رضي الله عنه as the Governor of Yemen, asked him as to how he would judge the cases. His reply was “From the Book of God”. The Prophet ﷺ asked him if he did not find a clear solution therein, he replied that he would look to the Sunnah. The Prophet ﷺ further asked him that if he still found no answer from the Sunnah what he would do? Upon this Mu'adh رضي الله عنه said that he would decide by exercising his own judgement. On this the Prophet ﷺ was pleased and he prayed for Mu'adh رضي الله عنه. This shows the Prophet's ﷺ approval for using Qiyas.

On another occasion a woman came to the Prophet ﷺ and stated that her mother who had solemnly declared to perform Haj, had died before doing so. She asked if it was necessary to perform Haj on her mother's behalf. The Prophet paused for a while and then said,

“Verily, what would you do if she had left debts repayable?  
Naturally you would pay.”

Here the 'Illa or effective cause in both cases is the fulfillment of obligation. Another classic example of the application of Qiyas is the method of manufacturing alcohol. At the time when the verses declaring Khumr (Date Wine) as Haram were revealed, alcohol was prepared from date palms or vine (grapes). As new methods were discovered to manufacture alcohol (e.g. Beer), all alcoholic drinks were declared Haram or forbidden because the 'Illa or common ground between all forms is that these all cause intoxication.

A third example in practical life is the appointment of a guardian over a minor. By analogy a guardian shall have to be appointed over an adult who has lost his or her senses because the effective cause between the two is the inability to take care of oneself.

By this we see that there are three identifiable components of Qiyas. Firstly, the text of the Quran or the Sunnah and the law contained therein; secondly, the branch or the particular case (Far') in question and thirdly, the 'Illa or effective cause.

There are certain conditions for a person to exercise Qiyas. The person has to be a Mujtahid or doctor of law with command over the Quranic and Sunnah matters and the Arabic language. He must have sound memory

and enjoy good repute as a pious person. He must have good knowledge of history in contemporary matters.

Then there are necessary conditions for Qiyas. The aim of Qiyas is not to alter any Quranic or Sunnah law or text (nass). Moreover, it should be understandable for the Ummah or its reasoning should be easily comprehended by human intellect.

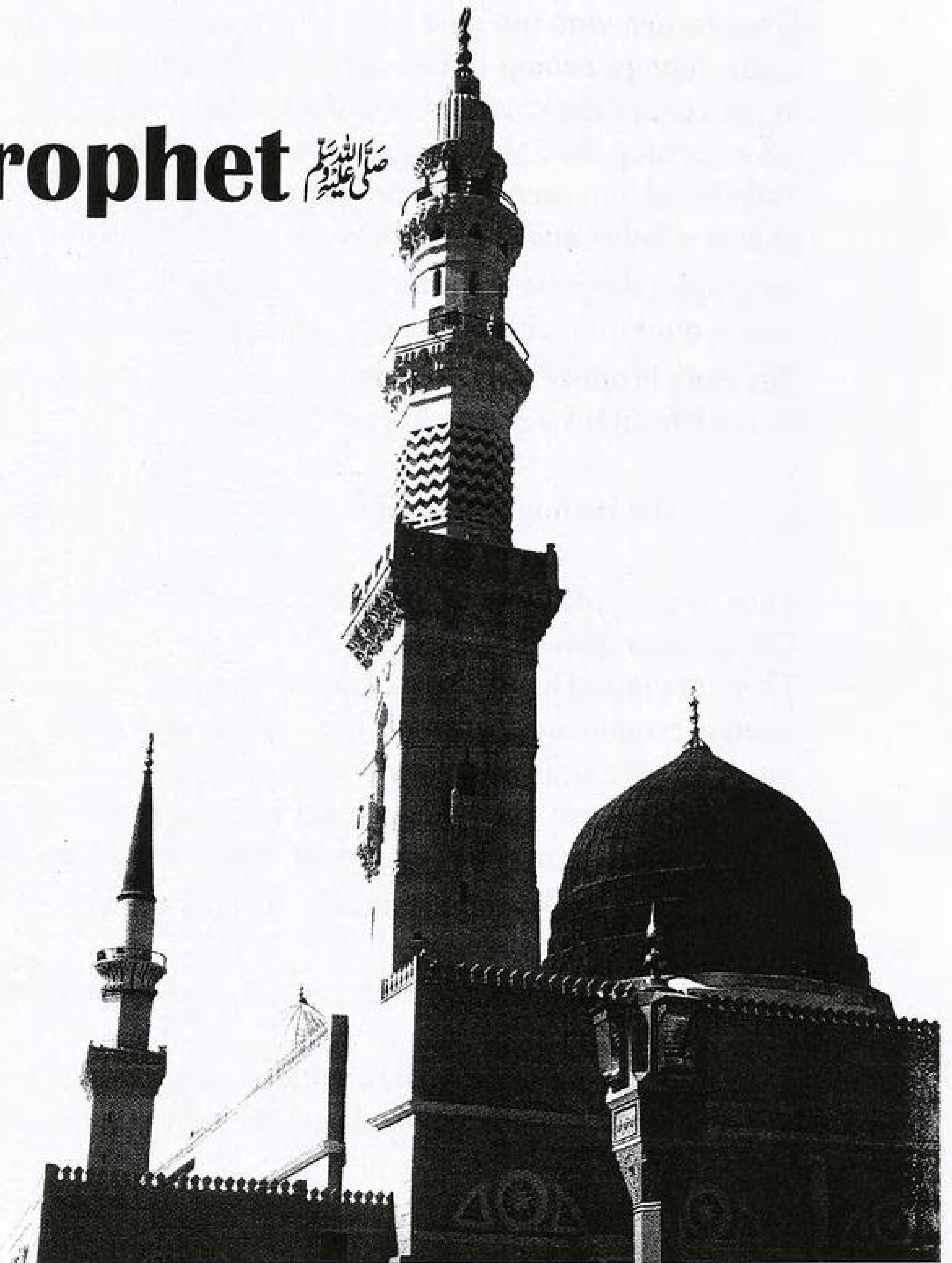
### Sample Questions

- Q.1 Discuss how the Quran was revealed to Muhammad ﷺ.
- Q.2 What were the different means through which the Holy Prophet ﷺ received revelation?
- Q.3 Identify the main divisions in the types of verses and outline their main characteristics.
- Q.4 State the major themes of the Quranic Passages you have studied, regarding
- 1) Allah in Himself
  - 2) Allah in His relation to His Creation
  - 3) Allah in relation to His Messengers ﷺ
- Q.5 Outline the details of various stages of the compilation of the Holy Quran
- Q.6 Name any four compilers of the Quran. How did they ensure the reliability of the verses they collected?
- Q.7 What is meant by 'Tafseer'? How did it evolve?
- Q.8 What are the sources used to explain the Quran? Explain them.
- Q.9 Outline the Methods of Tafseer
- Q.10 Who can comment on the Quran?
- Q.11 Can you name a few important classical Tafaseer?
- Q.12 What do you understand by Nasikh & Mansukh?
- Q.13 Describe the importance of the Quran as a source of Islamic Law.
- Q.14 Explain how is the Quran related with the Hadith, Ijma' and Qiyas?

**UNIT  
3**

**Life  
& Importance  
of the  
Holy Prophet**

صلى الله عليه وسلم



## Summary of the Early Life of the Holy Prophet ﷺ

The Holy Prophet ﷺ was born in 571 AD in Makkah, in modern day Saudi Arabia, to Amina bint Wahb, the widow of Abdullah bin Abdul Muttalib. His grandfather, Abdul Muttalib was the chief of the Banu Hashim clan of the Quraish tribe. This is the same year that Abraha attacked Makkah and which is also known as the year of the elephant. His mother named him Ahmad and his grandfather named him Muhammad. These are the very names mentioned of him in the previously revealed books of Allah, the Torah, Zabur, and the Injil.

He was brought up by his mother and initially nursed by Thuwayba, then sent off to live with Halima Dhuayb of Banu Saad until he was about six. Then his mother died and he was placed under the guardianship of his grandfather, who too died soon after putting him under the care of his uncle Zubayr. Zubayr bin Abdul Muttalib, too, passed away entrusting him in the care of the chieftain of Banu Hashim, Abu Talib. It was under his guardianship that Muhammad would spend the next four decades. Abu Talib loved him very much, preferring him even to his own sons. The "love of both a father and a mother" is how many of the narrators of his biography describe the affection of Abu Talib. Thus the Holy Prophet ﷺ was brought up with much love and care by his father's family.

The Holy Prophet ﷺ was a person protected and nurtured by Allah Himself from his very birth. The Quran says,

"Did He not find you an orphan and gave you shelter?" (Sura Duha).

Thus in spite of all odds, the Holy Prophet ﷺ was sheltered and loved by Divine arrangement.

There are many incidents to support this fact. Divine intervention was always prominent both in his life story as well as his character. Shy, modest and cultured, he never participated in any of the vulgar activities even in his youth, and rejected idol worship from his very childhood. Until he became a trader, he would tend flocks of sheep similar to the Prophets Musa عليه السلام and Dawoud عليه السلام. He later said,

"no prophet was sent by Allah who was not a shepherd"

As a trader, he soon earned the title of Al Sadiq (the truthful one) and Al Ameen (the honest one). People would trust him blindly with their

possessions. Oddly enough, this practice continued for a long time, and even during his prophethood. When the persecutions and opposition of the Quraish knew no bounds, even his worst enemies continued to trust him. It was this very attribute that won him the employment of Khadija and finally her hand.

Once during the rebuilding of the Ka'bah when a dispute arose between the Makkan chieftains regarding who would place the black stone, the Holy Prophet ﷺ showed a remarkable genius for problem solving. Instead of choosing a single person for the task, he let them all participate by placing it on a sheet onto which all lent a hand. This shows the remarkable genius of the Holy Prophet ﷺ and points towards the Divine wisdom in appointing His Messengers ﷺ.

When he was in his mid-twenties, Muhammad undertook a contract to trade on behalf of a wealthy widow of Makkah named Khadija bint Khawalid. Glowing reports about his character, honesty and integrity, as well as his handsome stature, moved Khadijah to propose marriage through Abu Talib. Fifteen years his senior, she proved to be an adoring wife and loyal companion to first Muhammad bin Abdullah, the honest trader and then to Muhammad the Messenger of Allah.

## Event of Awarding of the Prophethood

### Tahannuth

The Prophet ﷺ had been a different individual since the beginning. He would never indulge in the corrupt Makkan society around him, and would instead visit frequently a cave in the mount of Hira (near Makkah) to spend hours in meditation. He would think about his Lord and the corrupt Makkan society. This act was known as "Tahannuth".

As he approached the age of forty, he began to have certain spiritual experiences. He would hear a voice calling his name as he passed by a valley, he would see events in dreams that would come true. These things disturbed him and he began to pray even more, spending more and more time in the cave of Hira, without caring much even for food or drink. His wife was worried for his health, but in reality, this was the preparation Allah was putting him through for the Mission.

## The revelation begins

One night, popularly believed to be the 27th of Ramadan, 610 AD, as he was meditating in the cave of Hira, the Archangel Jibreel came to him in the figure of a man. Then the following dialogue took place between them.

Jibreel عليه السلام said,

“Read”. Muhammad صلى الله عليه وسلم replied, “I cannot read.” He then squeezed the Prophet's صلى الله عليه وسلم chest hard, and said again, “Read.”

The reply was the same. The Holy Prophet صلى الله عليه وسلم later said that Jibreel squeezed him so hard that he felt as if his ribcage would collapse.

When Jibreel عليه السلام again asked him to “read”, the Prophet صلى الله عليه وسلم asked him, “What shall I read?”

Now Jibreel عليه السلام recited the first five verses of Surah al-Alaq, which the Prophet صلى الله عليه وسلم repeated after him:

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

The Holy Prophet صلى الله عليه وسلم was shocked. Such was the spiritual weight (pressure) of this revelation that he felt his very soul burdened by these words. And why shouldn't it be, when the Quran itself says:

“Had We sent down this Quran on a mountain, verily, you would have seen it humble itself and cleave asunder...”  
(Surah Al-Hashr; 59:21)

This was the formal conferment of Prophethood on the Holy Prophet صلى الله عليه وسلم. This first meeting with Jibreel عليه السلام holds a special significance. Being the very first encounter with the Archangel, it marks the commencement of the revelation of the Holy Quran on the Holy Prophet. This was the last time he went for “Tahannuth”. Now Jibreel عليه السلام, in his role as a messenger to the Messengers, would come to the Holy Prophet with Allah's instructions every time.

## Muhammad Rushes Home

Now he left the cave and proceeded to his house. On the way down from the mountain, he heard Jibreel عليه السلام call out to him, "I am Jibreel, the angel of Allah, and you are Muhammad, the Messenger of Allah."

This time Jibreel عليه السلام was in his true form, with his feet on the earth, head in the sky and wingtips touching the east and the west. This added to the Holy Prophet's ﷺ state of shock and he rushed home to his wife, saying, "Cover me! Cover me!"

It is said that contact with the supernatural, is like receiving a jolt of electric shock.

Of course, the Holy Prophet ﷺ hadn't had any previous experience of this kind, so he was greatly shock and stunned.

When he felt better, he related this account to Khadija. She had always known that the man she had married was no ordinary mortal. Not only was his character and personality extraordinary, but also there was a spiritual presence about him that was noticed by all those around. She consoled him with the historic words:

"be of good cheer, dear cousin, for by Him Who has dominion over Khadija's soul, I do hope that you are the Prophet. Allah would never humiliate you. You are good to your relatives, true to your word, you aid the needy, you support the weak, and you respond to the call of the distressed"



The cave of "Hira"

## Waraqah Bin Naufal interprets the experience.

The Holy Prophet ﷺ, reassured by these words, fell asleep. Later he visited Khadija's Christian cousin, Waraqah bin Naufal, who was a scholar of the Torah and Injil. It is also believed that he translated some parts of them into Arabic. All the previously revealed books had foretold of the coming of the Last Prophet. Waraqah was of course aware of this fact. When he heard what had happened in Hira, he confirmed that it was

indeed Jibreel عليه السلام, the very angel that had brought revelations to the previous Prophets. Thus Waraqah attested to the fact that Muhammad صلى الله عليه وسلم was Allah's messenger in line with the previous messengers beginning with Adam and the most recent being 'Isa. He also foretold that the Holy Prophet صلى الله عليه وسلم would be forced to leave Makkah on account of his beliefs. The Holy Prophet صلى الله عليه وسلم was surprised because of the love and esteem the Makkans held for him. How could they turn him out? And yet, as Waraqah said, whenever a Prophet is sent, many of his own people oppose him. Waraqah prepared him thus mentally as much as he could, though the difficulties the Holy Prophet صلى الله عليه وسلم was to face would have been hard to imagine at this stage.

## Importance

In the Islamic calendar, this year is known as the first year of Nabuwwah (prophethood). The very night, popularly believed to be the 27<sup>th</sup> of Ramadan is called a blessed night (Laila tul Mubarak) in the Holy Quran, and also the night of power (Laila tul Qadr). It not only marks the beginning of the Prophetic mission, but also the end of the era of darkness for mankind. Revelation of the last book of Allah began this night. Muhammad bin Abdullah walked into the cave of Hira and Muhammad RasulAllah walked out. Even today, Muslims celebrate this night around the world by spending much of it in worship as it marked the change of faith of Arabia from polytheism to monotheism. The Holy prophet صلى الله عليه وسلم got an answer to all his queries. This is affirmed by the Quran:

“Allah He found you wandering and gave you guidance.” (al-Duha)

## Stages of Early Preaching- Dawa'h

### The 1<sup>st</sup> Stage: Privately.

When he first got the revelation from Allah, he passed it on to his wife Khadija who immediately believed in him and thus became the first Muslim woman. He didn't speak about it to many people, and this phase may be called “private preaching”, as only his family and closest friends knew about it. This continued for the next three years, until he received divine instructions regarding public preaching. About forty people became Muslims during this time and inevitably news spread of the “new” faith.



Due to the small number of his followers, the Makkans paid little attention to them and they practised their religion in peace.

## The 2<sup>nd</sup> Stage: Tribe and Immediate Family

The Holy Prophet ﷺ received instructions from Allah to publicly preach the divine message through the Quranic verses from Surah Al-Shu'raa:

“And warn your nearest kinsfolk” (26:214)

In accordance with these instructions, the Holy Prophet ﷺ invited about forty notables from Banu Hashim and Banu Muttalib, to his home and was about to address them when Abu Lahab interrupted him. He had some notion why the Holy Prophet ﷺ had invited them, and spoke so rudely to him that the meeting dispersed without the Holy Prophet ﷺ saying anything regarding Islam.

The Holy Prophet ﷺ manoeuvred another meeting in which he declared the Oneness of Allah, his prophethood, and warned them of the Hereafter. The reaction was a rude one led by Abu Lahab, but his uncle Abu Talib promised to protect and help him, although he himself refused to give up the religion of his forefathers.

## The 3<sup>rd</sup> Stage: Open Preaching

At this stage Allah directed the Holy Prophet ﷺ to “Rise and Warn” (Surah 74) and directly and openly approach the general public.

Now the Holy Prophet ﷺ addressed the public at large. Ascending Mount Safa, he addressed the clans of the Quraish and asked them,

“If I were to tell you that there were some horsemen in the valley waiting to raid you, would you believe me?”

They all replied,

“Yes, we have always witnessed the truth from you.”

He invited them to Islam and to worship Allah only to save themselves from the Fire of Hell. Here again Abu Lahab interrupted the Holy prophet

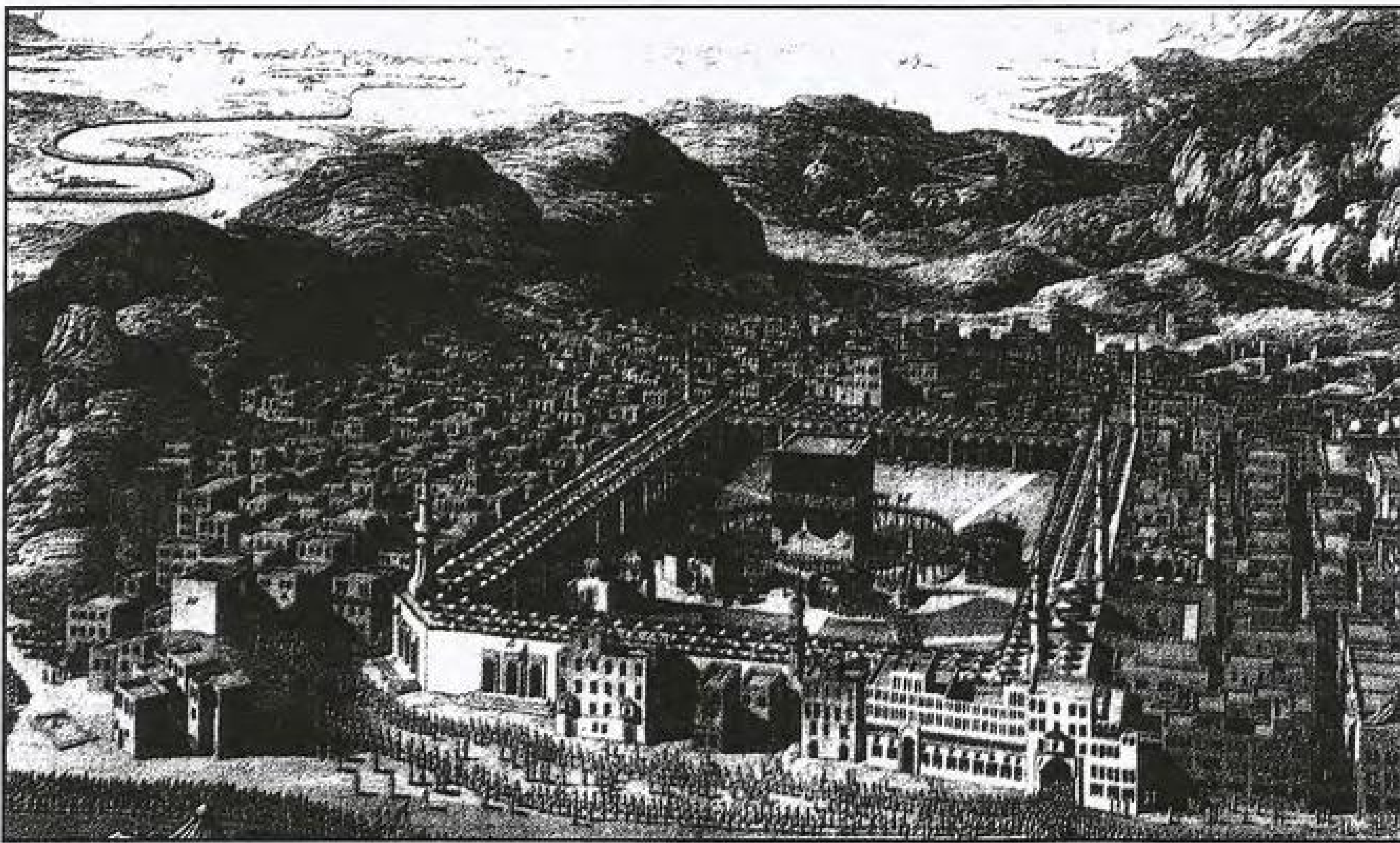
and wished the audience in a loud and rude manner. The Holy Prophet ﷺ, although disappointed, was not deterred by this reaction and turned his attention elsewhere.

He began to approach all the different clans of the Quraish one by one. He would approach individuals, and proclaim the message loudly in the courtyard of the Ka'bah. Thus he not only invited the attention of all Makkans but also of the pilgrims who visited the Ka'bah. Now each and everyone, who came into contact with him or his followers, was presented with the message of Islam. This resulted in further conversions to the "new" faith.

### The Reaction of the Makkans

The conversions, though few, and devotion of the early Muslims annoyed the Quraish. They didn't take lightly what they considered "betrayal to their religion".

Meetings were held by the Quraish in their Dar ul Nadwa, or Assembly Hall. They would call in notables for consultations and planned in an organized manner to persecute and torture the Holy Prophet ﷺ and his



Artist depiction of Historic Makkah

Followers. They also agreed that the Holy Prophet ﷺ be declared a magician so that ordinary people would avoid him and not listen to his

message.

The Holy Prophet's ﷺ elder daughter was married to Abu Lahab's son, and another was engaged to his other son. Abu Lahab ordered that both the relationships be broken off.

They also resorted to violence and began physical assaults on the Prophet and the converts. Various leaders of the Makkan tribes began torturing the converts of their respective tribes.

### Persecution of New converts

Uthman bin Affan رضي الله عنه was wrapped in a mat of palm leaves by his pagan uncle who would set fire under him.

Bilal رضي الله عنه, the Negro was inhumanly tortured by his master Umayya bin Khalaf. He was tied with a rope and dragged by the street boys on the orders of Umayya.

Another victim of the Makkan cruelty was Ammar bin Yasir رضي الله عنه. He and his parents paid a heavy price of embracing the new faith. Yasir رضي الله عنه died of repeated torture and Sumayyah رضي الله عنها, Yasir's wife, was bayoneted to death by Abu Jahl and thus she became the first woman martyr of Islam.

Khabbab bin Aratt رضي الله عنه was made to lie on a bed of burning coals.

### The Prophet is also targeted

The Prophet ﷺ himself was persecuted. Thorny bushes were spread in his way and filth and garbage was thrown on him. Abu Lahab's wife, Umm Jamil, lived in the neighbourhood of Prophet ﷺ and she would throw the remains of slaughtered goats on the Prophet while he was busy in worship. Abu Lahab, too, would throw stones on the Prophet and mock him on the death of his second son, declaring him as al-abtar (man without future hope or progeny).

Another mortal enemy, Uqbah bin Abi Mu'ait, once put the entrails of a camel on the Prophet's back as he prostrated in the Holy Ka'bah. Abu Jahl, Abu Lahab and Umayya bin Khalaf were among the worst enemies of Islam. Abu Jahl on several occasions inflicted torture on the Prophet ﷺ and all the three used every tactic to persecute the Prophet physically, mentally and emotionally.

An old woman would throw garbage upon him whenever he passed her

way. One day, when the Holy Prophet ﷺ did not come across her, inquired and came to know that she was ill. The mercy and forgiveness of the Final Messenger knew no bounds. He went to meet her and ask about her health! She was so embarrassed; how she used to behave with him and how the Mercy to the worlds retaliated! She immediately accepted Islam.

### Abu Talib is Pressurized

When all these didn't work, the Quraish tried to pressurize Abu Talib and asked him to dissuade his nephew (the Prophet ﷺ) from his mission or at least withdraw his protection and patronage so that they could themselves deal with him. Abu Talib refused both of their demands, declaring his loyalty to his nephew regardless of the fact that he himself refused to believe.

### The Quraish Attempt to Bribe the Prophet

The Quraish offered the Holy Prophet ﷺ that they would appoint him their king, marry him to any woman he wanted, or give him any treasure he wanted, only if he would give up his call. The Holy Prophet ﷺ responded,

“If they would place the Sun in my right hand and the moon in my left on the condition that I abandon this course, I would not abandon it, until Allah had made me victorious or I die therein”.

### The Socio-Economic Boycott

Finally, the Quraish imposed a general Social Boycott on Banu Hashim that lasted for about three years. The Makkans formed a confederation hostile towards against Bani Hashim and Bani Abdul Muttalib. They took an oath not to have any kind of social interaction with them. This was written and hung onto the wall of the Ka'bah. Abu Talib took the whole Bani Hashim tribe (except Abu Lahab, who disowned his own tribe) to a small valley on the eastern outskirts of Makkah, the mountain pass of Abu Talib. (Shi'b-i-Abi Talib).

They remained isolated from 7th to 10th year of Prophethood. These people lived an extremely hard and miserable life confined to the Valley (Shi'b-i-Abi Talib) without any food or provision. Only occasionally, some

compassionate Makkans would provide them some food or the members of Bani Hashim would themselves be able to buy some stocks during the four sacred months. At last, differences began to surface among the Makkans as some of the kindhearted chiefs began to feel sorry and a group of five leaders began to pressurize Abu Jahl and other die-hard Makkans to cancel the cruel and unjust Treaty. They held negotiations within the Sacred Mosque where Abu Talib was also present. He told them that Prophet ﷺ had been divinely informed that the parchment on which the treaty was written, had been eaten away except for the word 'Allah'. Abu Talib challenged that if that proved wrong he would give his nephew up to them. A man went to see the parchment and found the claim of Abu Talib absolutely true. Thus the boycott was brought to an end by the intervention of Allah Himself. The Quraish, however, remained just as unconvinced as before.

### The Year of Grief

At the end of the boycott, the Prophet ﷺ had to bear the loss of his two greatest supporters, Abu Talib and Khadija رضي الله عنها and the Prophet ﷺ declared the year 619 AD as the Year of Grief (Aam al Hazn). Both of them had served him greatly in his mission. Khadija رضي الله عنها had been his partner in life, mother of his children and had provided undying support always. Abu Talib had been a father to him before prophethood and after, and a strong pillar of support in his mission. He was also responsible for jaiwar, meaning the tribal protection because of which the Quraish could not hurt the Prophet ﷺ beyond a certain limit nor take his life. Abu Talib's death marked the end of this protection as the new chief of Banu Hashim, Abu Lahab, refused this unconditional shelter. This protection, however was now continued by Mutim bin Adi, but it was not a very strong one. Now the Prophet ﷺ adopted a new strategy of spreading Islam to non-Makkans and to restrict the meetings and worships to Dar-e-Arqam as public display made the Quraish lash out even more violently.

### The Event of Taif and Nakhla

An important incident occurred in the 10th year of the Holy Prophet's mission. He decided to take the message of Islam from Makkah to the neighbouring city of Taif, a few days journey, southeast of Makkah, home

of the Bani Thaqeef. He was accompanied by Zaid bin Haritha رضي الله عنه. The three brothers who were chiefs of Taif, insulted the Holy Prophet صلى الله عليه وسلم and set street hooligans loose upon these two. The words of the chiefs had cut deep into their hearts. The stones thrown by the vagabonds made them bleed profusely. Zaid رضي الله عنه tried to shield the Holy Prophet صلى الله عليه وسلم, but he too was badly injured. Retreating from this mob, they took refuge in an orchard to relax and refresh themselves and nurse their wounds. On the way back, the angel of Mountains offered the Holy Prophet صلى الله عليه وسلم, that the entire population of Taif be destroyed by squeezing between the two mountains, but he forgave them and prayed for their guidance instead. On the way back to Makkah, when the Holy Prophet صلى الله عليه وسلم was reciting the Holy Quran during his prayers, a company of Jinns heard him and declared belief in his Prophethood. This event is narrated in Surah Jinn in the Holy Quran was of some consolation after the painful events that had occurred in the last few days.

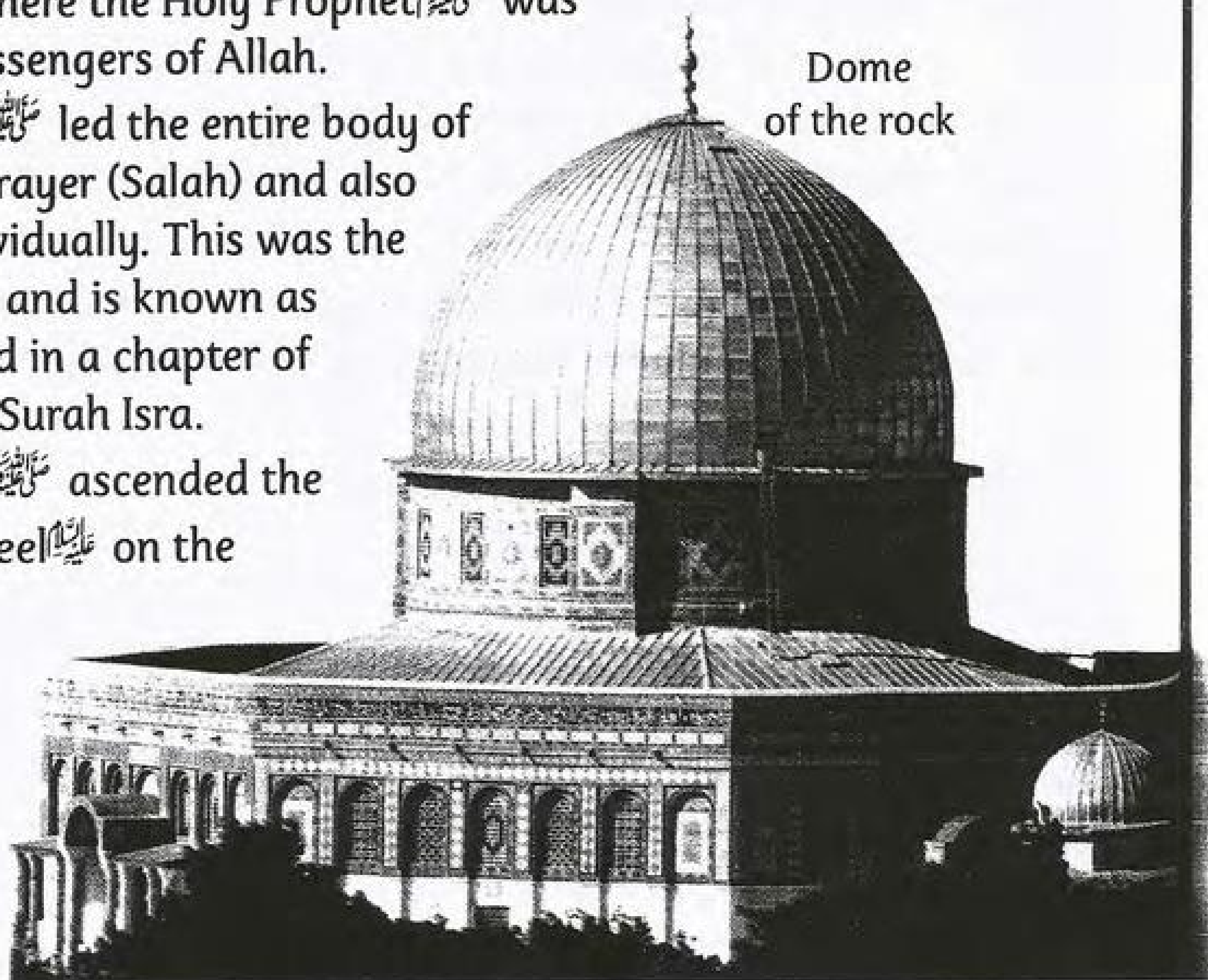
## The Isra & The Mairaj

In the 12<sup>th</sup> year of Prophethood, the Holy Prophet صلى الله عليه وسلم underwent a miraculous experience. As he was sleeping and resting inside the Hatim, Jibreel عليه السلام came to him astride a heavenly creature resembling a horse. He also had with him another such creature, named Buraq, upon which the Holy Prophet صلى الله عليه وسلم rode with him in the skies towards Jerusalem. Within the blink of an eye or even sooner, they reached the Masjid Al Aqsa (known as the farthest Mosque) where the Holy Prophet صلى الله عليه وسلم was greeted by the past Messengers of Allah.

Here the Holy Prophet صلى الله عليه وسلم led the entire body of Allah's Messengers in prayer (Salah) and also met many of them individually. This was the first part of his journey and is known as Isra. It is also mentioned in a chapter of the Holy Quran named Surah Isra.

Then the Holy Prophet صلى الله عليه وسلم ascended the heavens alongwith Jibreel عليه السلام on the second part of the journey, called Mairaj.

He met with many Prophets عليهم السلام along the



way and finally reached the Sidra tul Muntaha or the Lote Tree as mentioned in the Holy Quran in Surah Najm. Here he was shown Allah's greatest signs. This was spiritually a highly uplifting experience that further illuminated the granite faith of the Holy Prophet ﷺ.

## The Reasons for the Reaction of the Quraish

There were multiple reasons as to why the Quraish opposed the new Faith.

### Sense of Betrayal

The increasing conversions and the utter devotion of these converts alarmed the Quraish greatly. Not only the majority of them (the Quraish notables) refused to convert, but also they failed to understand why anyone should even want to abandon the faith of their forefathers. This seemed to them as a betrayal to their elders, and hence they stubbornly stuck to their idolatry.

### Trade & Immunity from Plunder

Having no local industry and hardly any agriculture, the Quraish lived on trade of two types. Firstly, the entire Arab population, and even Jews and Christians, regularly visited the House of Allah for pilgrimage (both Hajj and Umra). This practice had continued from the time of Ibraheem. Thus Makkah was not only a religious centre, but also became a central trade centre, where grand and huge trade fairs took place. This resulted in great fortunes for them. Also, they led huge trade caravans both north and south laden with goods, which were granted immunity from all the robbers of Arabia. Though an important trade route, Arabia was overflowing with robbers and looters of caravans, and no one was safe. But since the Quraish were considered "neighbours of Allah", "custodians of the House of God" and "keepers of all the gods of Arabia", none dared attack their caravans. Thus in times of turmoil and danger, the Quraish continued their business as usual fearlessly, and profitably. All these ranks and protection would end if they stopped and forbade the worship of the idols.

## Social Setup

The Quraish had built a society and culture centered on their false beliefs. They abused slaves and women, persecuted the poor, robbed the weak, even buried their infant daughters alive. All this would have to stop, as Islam taught and practised the equality of men, the rights of women and slaves, even the fair treatment of animals. This was a major reason for their reluctance to accept the new faith.

## Examples to be followed by the Muslims today

The Prophet ﷺ and his followers left an indelible mark in the annals of the history of struggle against the wrong and the unjust. These history making noble souls of early Islamic history set great examples of patience, perseverance, steadfastness, unshaken faith, commitment to their mission, love and devotion to the leader and unity among their ranks. Today's Muslims, in order to reach the zenith of progress, prosperity and advancement, should follow these golden examples set by their ancestors-in-faith.

Patience, perseverance and tolerance were, no doubt, the hallmarks of the earliest Muslims but these wonderful attributes branched out of a strong and unwavering faith in Allah and His help for the true believers. Once they had embraced Islam they never doubted in it and devoted their energies to the cause of Islam. The Quran appreciates such believers as:

“Only those are the believers who have believed in Allah and His Messenger and never since doubted, but have striven with their belongings and their persons in the cause of Allah; such are the sincere ones.”(49:15)

Today's Muslims are required to strengthen their faith first of all in the face of any opposition, calamity or hardships by following the foot-steps of the Holy Prophet ﷺ. They should develop a strong belief that true faith coupled with persistent struggle is bound to bear fruit sooner or later. A Muslim living a hard and troubled life should consider true faith as the greatest asset that can ultimately overcome all hardships and difficulties. Patience, perseverance and steadfastness are the attributes that are highly admired by Allah. He knows that true believers emerge successful from tests and trials and for them He has huge and handsome rewards. Today,



we are living in times when people tend to lose their temper on a lightest provocation. We should look to the noble example of the Prophet ﷺ who would constantly face persecution, rejection and insults but would remain undeterred. A Makkan woman would eagerly wait for the Prophet ﷺ who used to walk through the street where she lived. As the Prophet ﷺ neared her residence she would throw a load of garbage on him. One day she failed to perform this vile duty and the Prophet ﷺ was so concerned about the woman that he went upstairs to inquire about her well being. As he found her lying ill, the Prophet ﷺ attended her till the time she had thoroughly recovered. Later she was so impressed by the kind- hearted Prophet that she embraced Islam. God promises abundance of rewards of such acts of nobility and forbearance. We, as true followers of the Prophet ﷺ, are required to follow his lifestyle in order to hope for God's mercy and blessing. The Prophet ﷺ and his followers ﷺ set another example that we should follow. They remained thoroughly united and disciplined against all odds. This they did because they fully knew that they were a single brotherhood and this brotherhood was quite distinct from and superior to the one based on kinship or tribal unity. The Quran also confirms this by saying,

“The Believers are but a single Brotherhood.”(49:10)

Muslims in the modern world are in great need of promoting such unity and fraternity, and not fall victim to sectarianism and disunity that negates the very basic teachings of Islam. We should promote mutual love and harmony and follow the example of the conduct of the Prophet set for us. This is referred in the Holy Quran as:

“You have, indeed, in the Messenger of God a beautiful pattern of conduct”(33:21 Surah Ahzab)

## Emigration to Abyssinia

Persecutions and insults by the Quraish continued to intensify and worsen day by day. By the middle of the 5th year of Prophethood (615 AD) the sufferings for the poor and weak converts became intolerable and it was at this time that the Holy Prophet received the revelation that hinted at allowing the Muslims to migrate to a safer place:

“good is for those who do good in this world, and Allah’s earth is spacious; only those who are patient shall receive their rewards in full, without reckoning” (39:10 al-Zumar).

## The First Batch

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

“They are the first people to migrate in the cause of Allah after Ibrahim and Lot.”

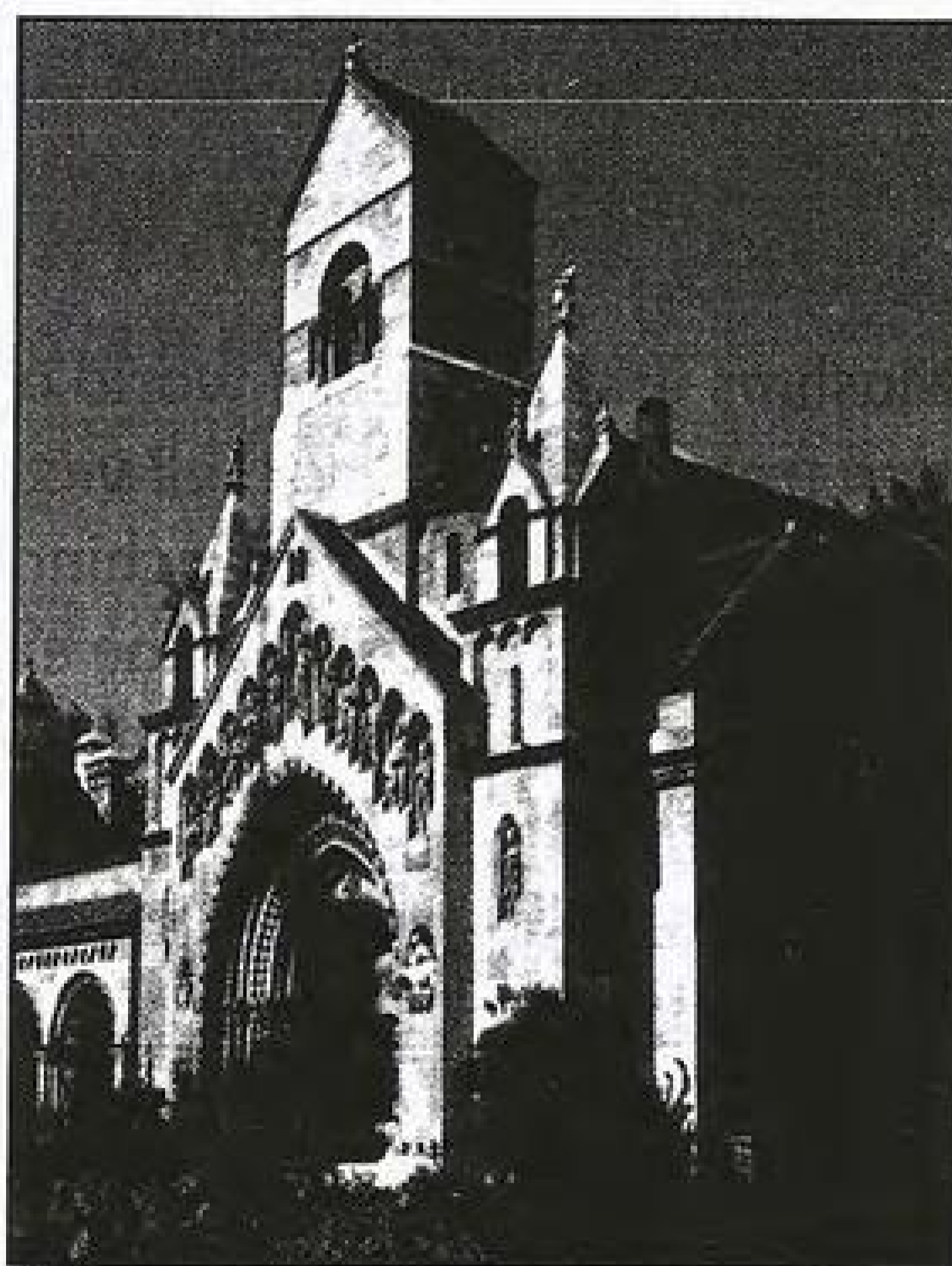
These emigrants found a safe haven in Abyssinia under the just and fair rule of King Negus.

## The Second Batch

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

## Quraish try to extradite the Emigrants

The Quraishite chiefs got worried over this new development and, apprehending the possible growth of Islam, they decided to counter the move. Two notable Makkans were dispatched to influence Negus against the Muslim emigrants and they were 'Amr bin al-'As and 'Abdullah bin Rubi'ya ربيعة. They carried rich bribes with them and complained to the military generals as well as the King Negus about the escape of their fellow



Makkans. The emigrants, they blamed, had renounced their religion not for the sake of Christianity but for a “new religion”.

## Negus interviews the Muslims

The king summoned the emigrants who included such notables as Uthman, Hamza bin Abdul Muttalib and Ja'far bin Abu Talib رضي الله عنه (all with influential background). Negus interviewed them about Islam and Ja'far رضي الله عنه gave satisfactory answers to silence all. He then recited verses of Surah 19 (al-Maryam):

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

The Negus and his generals could not resist weeping as they felt their hearts softened by the recitation. The Negus dismissed the appeal of the Makkan pagans and granted full permission to the Muslims to live happily in his country. (He later embraced Islam).

## Emigration to Yathrib (Madinah)

### The First Pledge of Aqaba

In the 11<sup>th</sup> year of Prophethood, a group of six men from Yathrib accepted Islam as the Holy Prophet صلى الله عليه وسلم was preaching to the pilgrims. They returned with another seven the next year to enact the 1st Pledge of Aqaba. The Prophet صلى الله عليه وسلم then sent Musab bin Umair رضي الله عنه to educate them on Islam. They were mainly from Khazraj tribe.

### The Second Pledge of Aqaba

The next year, another seventy-five converts came to Makkah to form the 2nd Pledge of Aqaba, and invited him to come and live with them as their leader in Yathrib. The number of conversions in that city was highly encouraging as compared to Makkah. Thus the Holy Prophet صلى الله عليه وسلم ordered

the Muslims both of Makkah and those in Abyssinia to emigrate to Yathrib. These meetings were organised by Abbas bin Abdul Muttalib.

On the Makkan front, things were getting worse day by day. Persecutions were breaking all barriers, so much so that the Quraish jointly decided to murder the Prophet. There was not much left to do apparently in Makkah. This vicious and evil plan of the Quraish left no reason for the Holy Prophet ﷺ to stay there.

Finally Allah gave him permission to leave in the month of Safar in the 13<sup>th</sup> year of Prophethood (September 622).

## The Migration of the Holy Prophet ﷺ (The Hijra)

### Assassins surround the House of the Holy Prophet ﷺ

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

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

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

### What Happened in the Cave of Thawr

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

While searching them, a band of Makkans reached almost so close to them that their discovery seemed inevitable. Abu Bakr became worried, but the Holy Prophet ﷺ assured him that Allah was the third one with them (for

their protection). His words are also mentioned in the Holy Qūran (9:40). A spider wove a web overnight at the mouth of the cave and a dove, having completed its nest, laid its eggs, making the Makkans believe that no one could be inside and they left in disappointment. This was a great blessing from Allah.

### Onwards to Yathrib

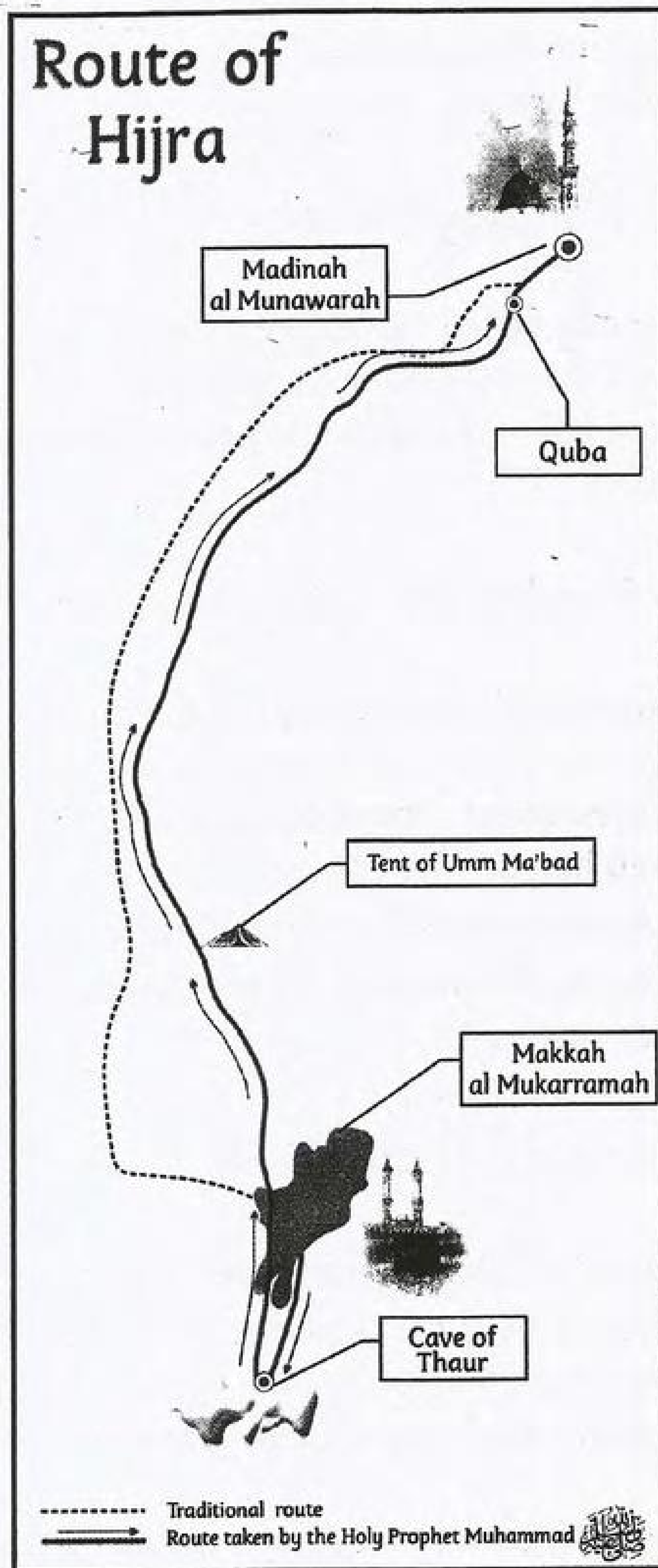
After three days both left the cave with a guide Abdullah bin Uraiqit رضي الله عنه on two camels for Yathrib via a zigzag route in order to throw off any pursuers. But a bounty hunter, Suraqah bin Malik, tracked them and began to pursue them. Suraqah, however, had to abandon pursuit, as his horse would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

The party after a few days reached two isolated tents of a woman called Umm Ma'bad al-Khuza'iyah and stayed there to refresh themselves. Then on their way to Madinah they met Buraidah bin al

Husaib رضي الله عنه al Aslami who along with 80 men of his tribe, Bani Aslam, embraced Islam.

### The 1<sup>st</sup> Mosque in Islam

On Monday, 8 Rabi al-Awal (23 September 622 AD) they arrived at Quba at a short distance from Yathrib. Here they stayed for four days and were joined by Ali bin Abi Talib رضي الله عنه. At Quba, the Holy Prophet ﷺ built a



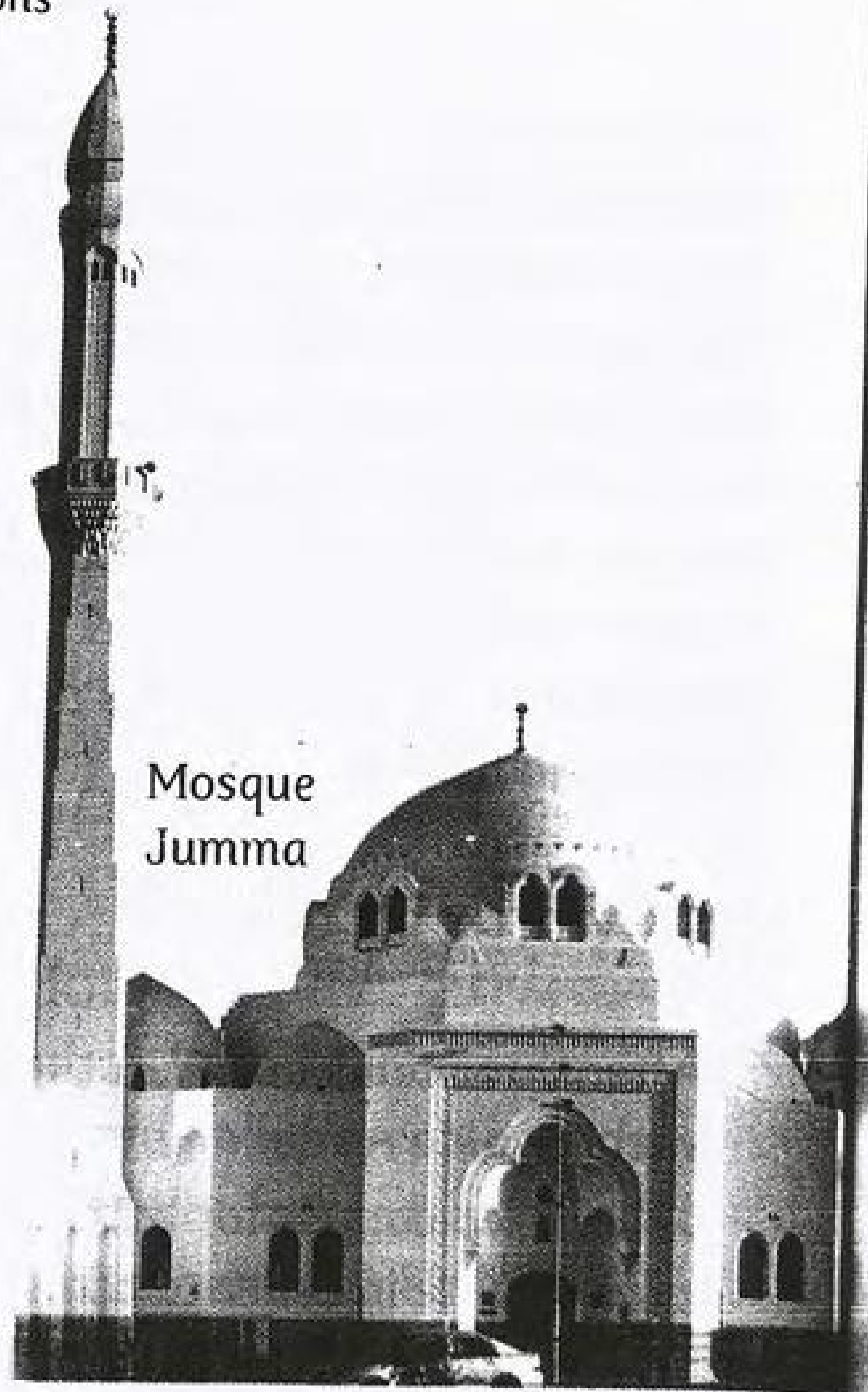
mosque and prayed in it. This was the first mosque in Islam.

### The 1<sup>st</sup> Friday Prayer.

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

### The Prophet ﷺ enters Madinah

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



### Importance of the Hijrah

The base of the Muslims moved from Makkah to Madinah. The Holy Prophet ﷺ was the leader of a small band of persecuted community in Makkah. Now he became the executive head of a small city state in which they didn't need any outside protection, rather others were to seek their help.

In Makkah, verses and surahs would be regarding the faith and practice of a believer as an individual. Now as the first Islamic community emerged, it had to be a practical manifestation of that faith. Hence the Quranic revelations after Hijrah were dominantly regarding the enforcement of the Shariah, which encompasses all communal laws of Islam.

It also marked the beginning of the Hijrah Calendar which was implemented by the second rightly guided Caliph Umar رضي الله عنه.

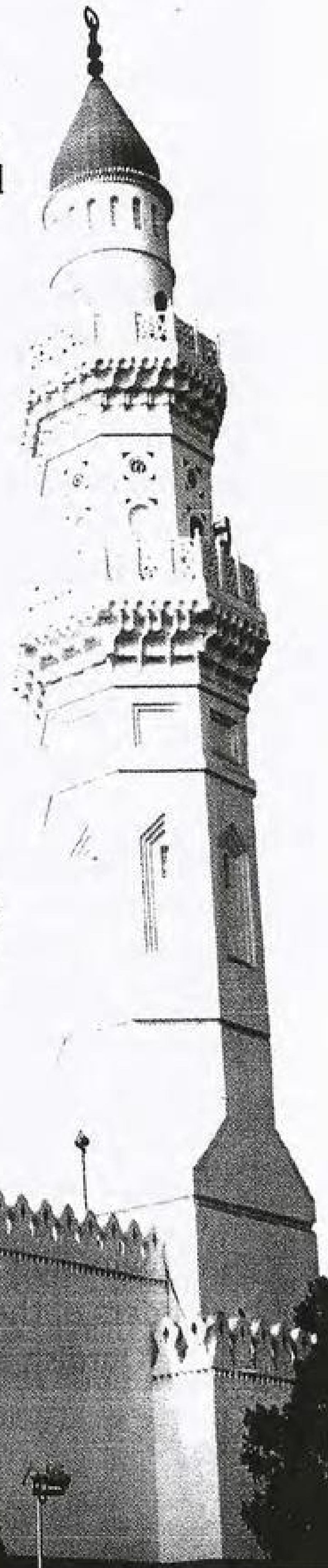
## Early Settlements at Madinah

Yathrib was now named “Madinah-tun-Nabi” or City of the Prophet ﷺ, which with the passage of time assumed the name of Madinah. This was the first Muslim community and the Holy Prophet ﷺ took certain measures to establish and strengthen the city-state of Madinah.

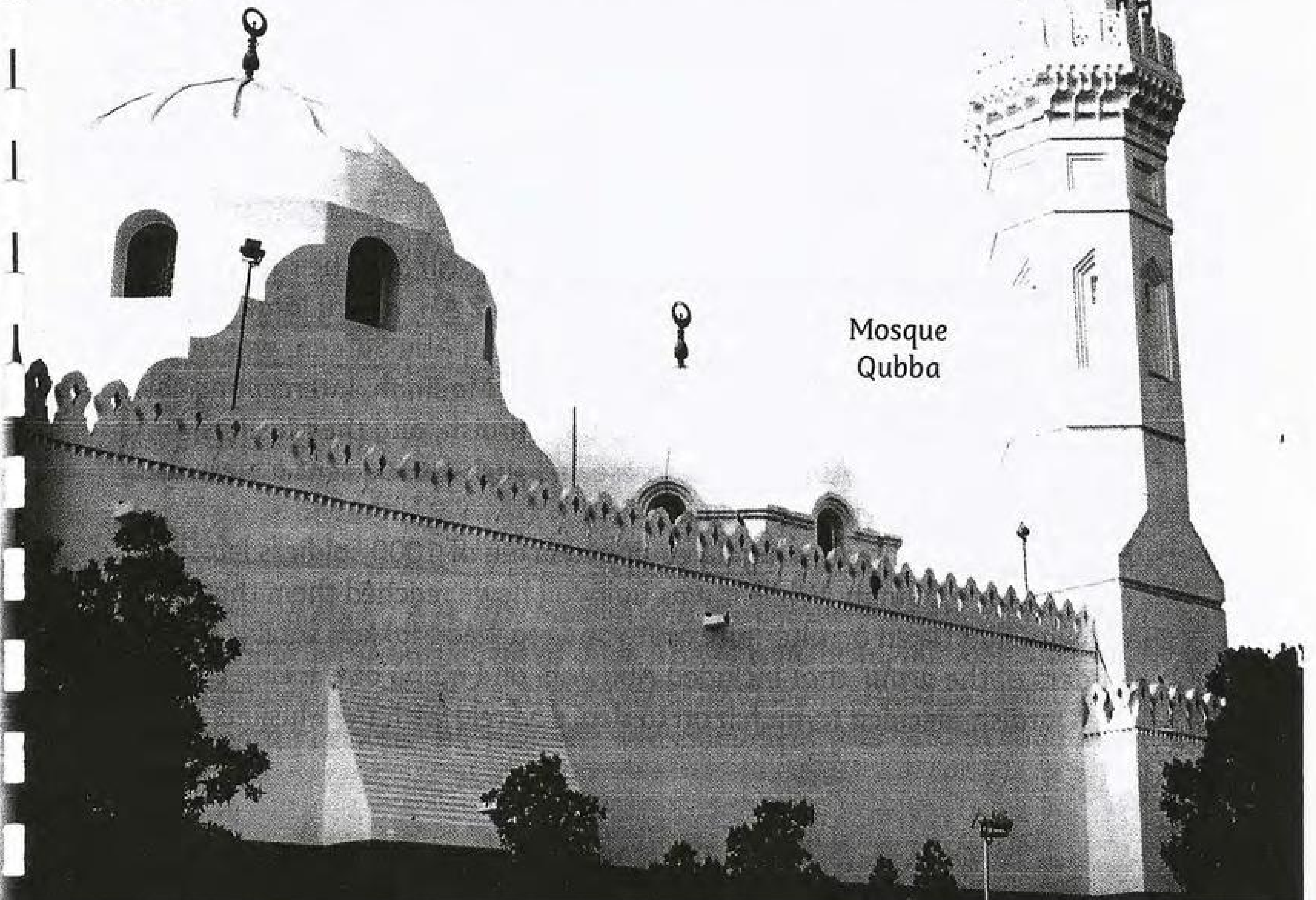
First of all, he built a mosque, which was not only the center of worship, but also the center of education, the headquarters of the Muslim State, and pivot of communal life.

Secondly, he abolished the identity of warring or opposing tribes, managing all the Muslims into two groups, the Muhajireen (the Emigrants) and the Ansar (the Helpers). Then he declared a bond of brotherhood between each Muhajir and each Ansari. The Ansar shared all their property, half and half, with their Muhajir brothers. Such an example of self-sacrifice is not found anywhere in the history.

Thirdly, he constituted “The Charter of Madinah” which is the world’s first written constitution. It had fifty-two sections, and comprised the framework for Islam’s first State.



Mosque  
Qubba



It declared the Muslims to be an independent nation, whose identity was based not on caste, creed, language, region or colour, rather on faith in Islam. It included the basis of communal laws, laws of governance, and a complete set of principles of inter-tribal dealings.

Fourthly, the Holy Prophet ﷺ made a treaty with the Jews that lived in and around the city. It was an agreement that the Muslims and Jews would live in harmony and mutual respect, and would aid each other in times of attack. Madinah was declared a haram, (sanctuary) similar to Makkah by all the signatories to the pact.

## The Battle of Badr

### Causes

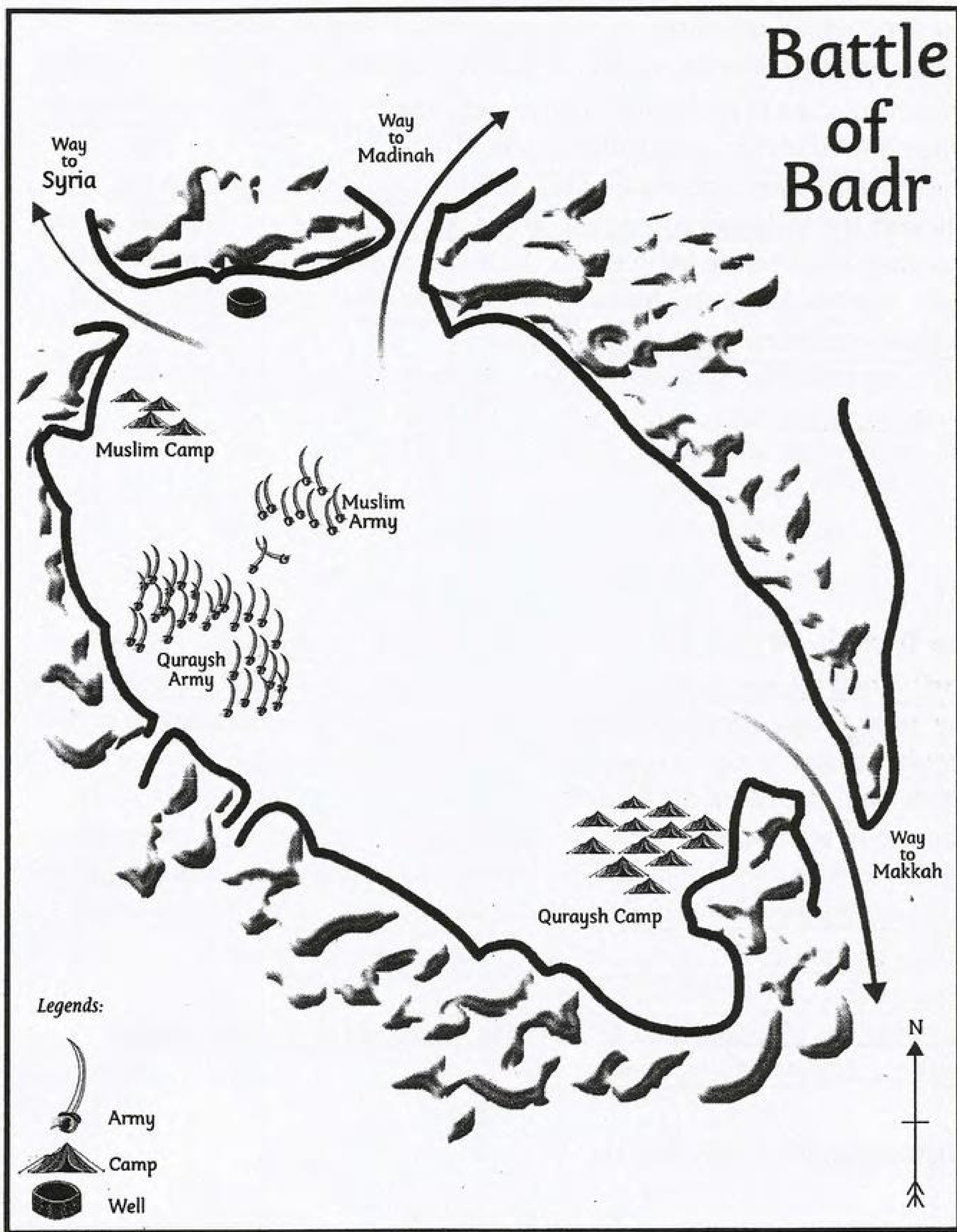
The Muslims had suffered greatly at the hands of the Quraish while in Makkah and had not been given a free hand to fight back. Despaired of betterment, they were forced to seek refuge first in Abyssinia and then in Madinah. Their property and businesses having been confiscated, most arrived in Madinah as destitutes. Once there, they got the opportunity to choke the lifeline of the Quraish, the trade route with Syria. Allah gave them permission in the verses of Surah Hajj, as:

“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)

The Muslims began to raid and threaten the Quraish and their allies; thus attempting to damage their economy. Then, in 2 AH, a very large trade caravan of the Quraish, laden with profits, led by Abu Sufyan, was on its way back to Makkah, and had to pass close to Madinah. Intercepting this caravan would strike a deadly blow to the Quraish, and the Muslims decided to attack it. Abu Sufyan, foreseeing such attack, sent a message for help to the citizens of Makkah.

Enraged by this threat, a highly equipped army of 1000 soldiers left Makkah for Madinah. While it was halfway news reached them that the caravan had taken an alternate route and reached Makkah safely. The leaders of the army that included Abu Jahl and many of the elite chiefs of the Quraish, decided to march on to deal severely with the Muslims.





## Events

On 17th Ramadan 2 A.H., the Muslim and the Quraishite armies met for the first time in the battlefield of Badr. The Muslim army numbered 313, was poorly equipped but faced resolutely 1000 men, armed to their teeth. The disparity between the numbers and equipment was hard to imagine.

The Prophet ﷺ advanced to the valley of Badr and seized the water source and then blocked up all the wells except the one nearest to Makkah. Thus he got the first strategic supremacy. The Prophet ﷺ spent the night praying to Allah for special divine help.

The Muslims were stationed on the firm ground of the slope of a hill whereas the Makkans encamped on the soil below the hill. The sun, on the morning of the battle hit in their eyes but the Muslims had the sun on their back. The Makkan army had another setback when a strong wind began to blow and threw sand in their eyes.

Most importantly, Allah sent down a thousand angels to help them, as stated in Surah Anfal.

—The battle itself was fought in three stages:

1. War of words
2. One to one combat rounds
3. General fighting.

The Quraish lost their three prominent chiefs, Utba bin Rabia, his brother Shaiba and his son Walid bin Utba by Ali, Hamza and Abu Ubaidah رضي الله عنه. In the general fighting that followed, the Muslims followed the advice of the Prophet to first shoot arrows, then hurl stones and lastly to engage in battle with swords in their hands.

They soon were able to press the enemy hard as they killed such leading figures as Abu Jahl, Umayyah bin Khalaf and many others and a total of 70 Makkans were killed and 70 were taken as prisoners. They included Abbas (Prophet's ﷺ uncle), an-Nazr, Uqba, Sohail and son of Abu Sufyan. Against this only 14 Muslims were martyred.

The Muslims also captured 115 camels, 14 horses and a rich store of clothes, carpets and equipment of war.

## Importance of this Battle

This was the first time the armies of the Believers and the disbelievers met. It is called Yaum ul Furqan, the Day of Criterion. The Holy Quran mentions this in Surah Anfal. The miraculous victory of the Muslims reinforced their faith in Allah, and cast terror in the hearts of the Quraish. It established the Muslims as a military might in Arabia. It is affirmed by the Holy Qura'n:

“It is not you who slew them; it was Allah: when you thrust (a

handful of dust) it was not your act, but Allah's: in order that He might test the believers, by a gracious trial from Himself: for Allah is, He who hears and knows (all things)". (8.17).

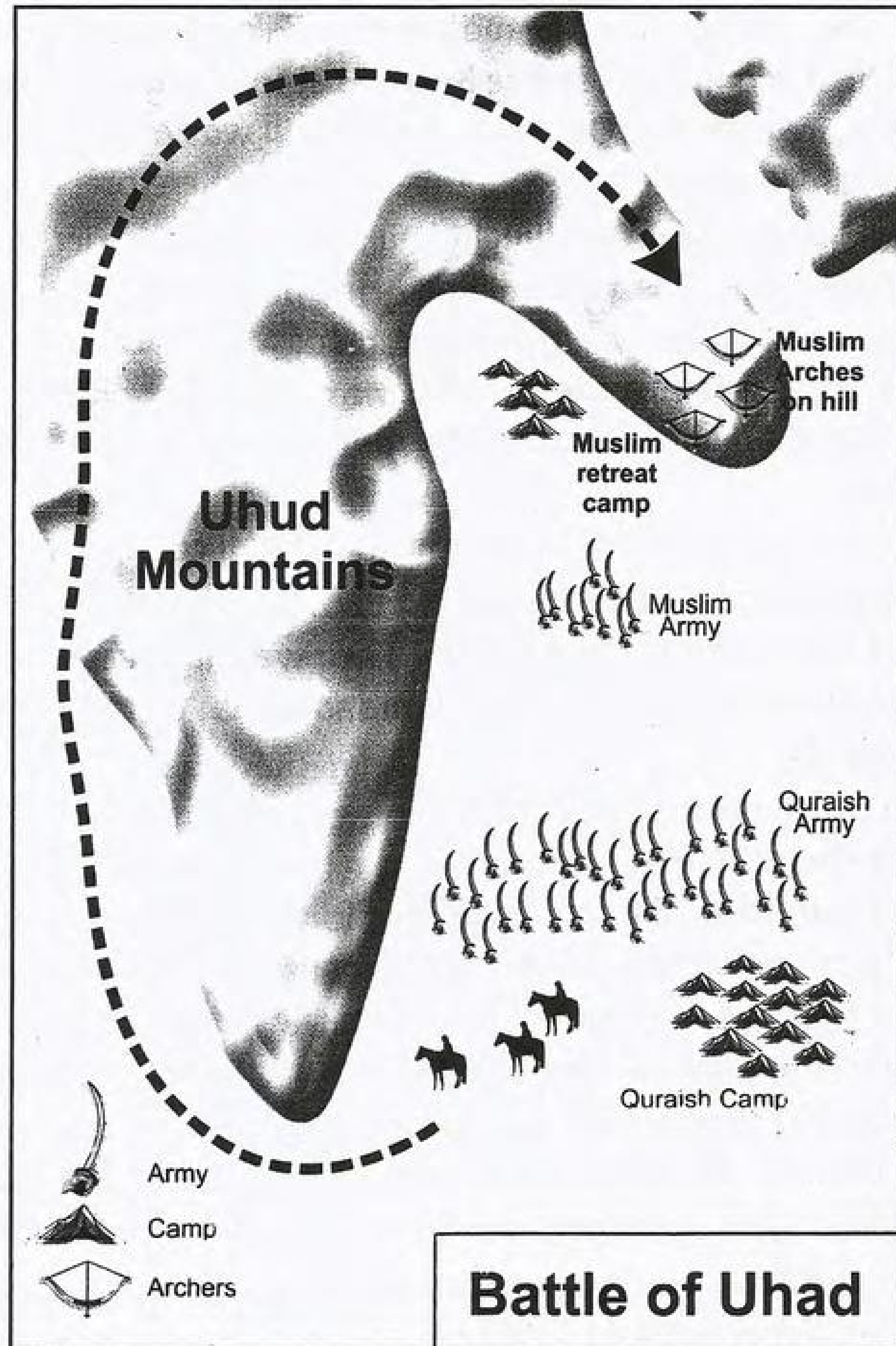
Now they were not only a political entity, but also a powerful force. It also caused the Quraish to plan a severe and bigger attack again next year to avenge their losses.

## The Battle of Uhad

In order to avenge their losses at Badr, in Ramadan 3 A.H. the Makkans raised an army of 3000 well-equipped men, of whom 700 had coats of mail and with 200 horses and 3000 camels under the command of Abu Sufyan. Women also accompanied the

army and among them was Hind, Abu Sufyan's wife and Utba's daughter. She had hired Wahshy bin Harb, the famous lancer, to take revenge from Hamza رضي الله عنه for Utba's death. The army reached near the Uhad hill through Wadi-i-Aqiq.

The Prophet held the meeting of the war council and it was finally decided to face the enemy outside Madinah. An army of 1000 men was raised including 300 horsemen of Abdullah bin Ubbay, the hypocrite. After marching a few miles he deserted the Muslim army with his 300 men,



leaving the Prophet ﷺ with only 700. Of them only 100 had coats of mail but they were all true and sincere believers. This act on the part of Abdullah bin Ubay also exposed clearly the hypocrites within the Madinah population.

Next day, early in the morning the Prophet occupied the western slope of the Uhad hill and so the Muslims stood on a rising ground in a safer and secure position. On the top of the hill was a little pass which the enemy could use to attack from the rear and, therefore, the Prophet appointed 50 archers under Abdullah bin Jubayr رضي الله عنه with strict instructions not to leave their positions. The Makkkan army advanced under the command of Abu Sufyan with Talha, the grandson of Abd-al-Uzza bearing the standard. Their 'right wing' was under the command of Khalid bin Walid and the 'left wing' under Ikrima bin Abu Jahl, both of whom had lost their fathers at Badr.

After the war of words in the individual combats, Talha and his brother Uthman were killed by Ali and Hamza رضي الله عنهما and this infuriated the Quraish who began general fighting. They were intercepted by the archers and such wonderful Muslim commanders as Ali, Hamza, Zubayr and Abu Dujana رضي الله عنهم.

Soon the Makkans began to retreat and after a while they might have fled but at that moment some of the Muslim troops fell upon the spoils of war in the Quraishite Camp. Except for 12, the remaining 38 archers also left their positions and got busy in collecting the booty. When Khalid bin Walid saw this he attacked from the rear and soon turned the tables on the Muslims. Several Muslims had to flee and others began to retreat up the hill. The Prophet ﷺ was surrounded and protected by many faithful followers. In the meantime, a rumour was spread that the Prophet had been killed which disheartened the Muslims who began to flee (leaving the Prophet ﷺ with a few companions). The cry also caused the Makkans to relax and stop fighting. They returned to their camp but when they came to know that the Prophet ﷺ was alive they held a war council. It was, however, decided that they would return to Makkah as they had taken revenge of Badr by killing about 70 Muslims. Abu Sufyan then challenged the Muslims to meet the Makkans a year later at Badr. The Prophet ﷺ and the Muslims remained at Uhad till late in the evening, busy in burying their dead, nearly 74 in number. Against this only 10 Makkans were killed.

## Lesson and Importance

Two very important lessons can be learnt from this battle. Firstly, that the Muslim army may suffer damages at times, but will eventually prevail as seen in the following years. The Holy Qura'n in this regard consoles the Ummah by saying:

“Be not cast down, neither be ye grieved. Ye shall be yet victories if ye are true Believers.”(3:133)

Secondly and most importantly, the Holy Prophet ﷺ must be obeyed under all circumstances. If his instructions are not carried out strictly, it shall result in heavy losses for not only the disobeyers, but for all the Muslim community.

### The Battle of Trench (the Siege of Madinah);

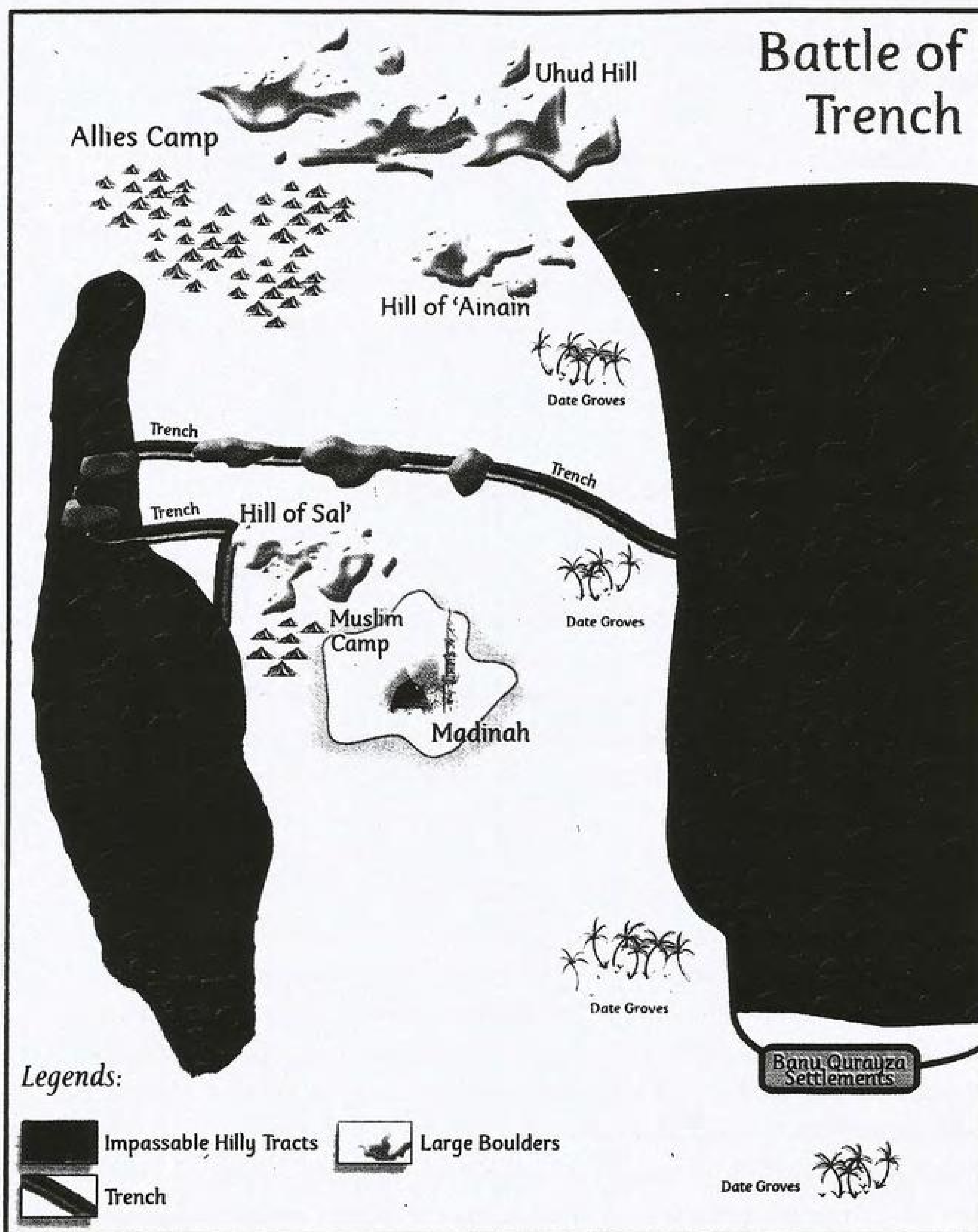
This was the supreme but failed effort of the Makkans to break the Prophet Muhammad's ﷺ power at Madinah. In response to Abu Sufyan's challenge at Uhad a year ago, the Prophet ﷺ led a force of about 1500 men with merchandise to the caravan market of Badr. The Muslim army remained there for about eight days but the Makkans did not show up and the Muslim force returned to Madinah. The Quraish, however, began preparations for inflicting a decisive defeat on Madinah. The Jewish tribe of Banu Nadir joined hands with the Quraish and instigated them to attack Madinah. Soon, an army of the Allies was raised.

The combined Allies' army consisted of the Quraish with their closer allies constituting 4000 men; Banu Ghatafan (2500 men), Banu Asad (3500 men) and Banu Sulaym (700 men). The Quraish gave 300 horses and 1500 camels. Thus the Allies' army consisted of more than 10,000 soldiers, all fully equipped and well prepared. This force reached the northern outskirts of Madinah in March 627/Zul Q'ad 5 AH.

The Prophet ﷺ was informed of this by the friendly tribe of Banu Khuza' and he could raise only 3000 men. The Jewish tribe of Banu Qurayza and some of the Hypocrites remained opposed to the Muslims and criticized the Prophet. The Quran mentions them in Surah Ahzab as:

“And behold! The Hypocrites and those in whose hearts is a

disease say: 'God and His Messenger promised us nothing but delusions' (33:12)



The Allies' army approached Madinah via Wadi al Aqiq and began to camp there. The Prophet consulted his advisors on this critical development as the Muslims were now greatly outnumbered by the Allies' army. Madinah had to be defended on its northern side. Salman Farsi gave

the idea of digging a ditch around Madinah. The Prophet welcomed the idea and the Muslims dug a ditch around Madinah in about a week. The ditch was wide and deep enough and could not be passed over by a man or a horse.

The dimensions were Length: 5.5 Km, Width: 4 ½ meters, Depth: 3 ½ meters

When the Allies' army reached Madinah they were quite upset on seeing the trench. This was undoubtedly something non-Arab and purely new for them and therefore, they had no choice but to lay siege to Madinah. Both armies watched silently each other.

Then Abu Sufyan began to develop impatience, as he knew well about the anxiety of his Bedouin allies who had expected an easier and quicker victory and return. He, therefore, began to look for some weak point in the Muslim camps. The Jewish tribe of Banu Qurayza provided him some hope as they decided to make a secret alliance with them in violation of the Treaty of Madinah. This was quite alarming.

The Prophet ﷺ, however, was not in a position to deal with the treacherous Jews and he just appointed a small party to keep an eye on them. Later he used one of his secret agents to cause sedition between the Jews and the Allies. Moreover, as Abu Sufyan had resolved to attack Madinah from the north with the support of the Jews from the south, but it being the Jewish Sabbath (Saturday) the Jews refused to join him. The Quran mentions this dual threat of the Allies and the Jews in the following words:

“Behold! They came down on you from above you and from below you...” (33:10)

Also, very soon, the Prophet ﷺ won over the major Makkan ally, Banu Ghatafan who began to consider some kind of compromise with him. The Allies in the meantime attempted to cross the trench and a small party actually crossed it that included Ikrima bin Abu Jahl, Amr and Naufil. Ali, Sa'ad bin Muadh رضي الله عنه and others immediately attacked them and Ali رضي الله عنه killed Amr and Naufil while Ikrima escaped. Now Muslims became more vigilant and they foiled every attempt of the Allies to cross the ditch. Gradually the Allies began to lose hope as by now more than 15 days had passed. Now, harsh climate came to the Muslims' help and stormy winds began to blow. The allies were running short of supplies and no fodder was

available for their animals.

Finally, one night strong stormy winds blew and so severe was the intensity that Abu Sufyan decided an immediate retreat. The next morning it was a sunny day and no enemy was to be seen anywhere.

### Results and importance:

There were a number of reasons for the Muslims' victory. Firstly, it was due to superior strategy of the Prophet ﷺ as the siege proved to be a battle of wits for which the allies were not prepared.

Secondly, the Muslims remained thoroughly united and their faith remained unshaken. The Allies, on the other hand, lacked discipline and cohesion. The desert tribes had only temporarily joined them in the hope of quick gains.

Thirdly, the Prophet's ﷺ strategy to thwart the efforts of a possible union of Banu Qurayza and the Allies was a timely step.

Fourthly, the non-availability of fodder for the animals of the allies was also another important setback, which was due to the harvesting of crops done before the arrival of the Allies.

The outcome of the siege was quite important for the Muslims and the Makkans. The pride and prestige of the Quraish was damaged beyond repair. They would never be able to rise against Madinah again. The event also heralded the onset of blowing of winds of change across the horizons of Arabia as the later events would prove. The Holy Prophet ﷺ declared that this would be the last attack ever by the Quraish.

### Treaty of Hudaibiya (6 AH)

#### The Prophet's ﷺ Dream

In early 628 AD/6 AH, the Prophet ﷺ dreamt that he was entering the Sacred Mosque (Masjid Haram). Accordingly he asked his followers to get ready for 'Umrah (minor pilgrimage). The Quran mentions this and some of the subsequent events in Surah 48 (al-Fath or Victory) (as):

“Truly did Allah fulfil the vision of His Messenger; you shall enter the Sacred Mosque, if Allah wills, in full security, with your heads shaved or your hair cut short and without fear...”(48:27)



The Prophet ﷺ set out for Makkah accompanied by about 1400 men who were unarmed except for a sheathed sword. They also took with them 70 camels for sacrifice. The Makkans, however, took this action of the Prophet ﷺ as a tactic move and decided to block his way. They were ready to violate the sanctuary of Makkah and the sanctity of the sacred months during which any fighting was forbidden (this was the month of Zu'l Qa'da 6 AH). A cavalry force was sent under Khalid bin Walid to stop the Muslims. The Muslims adopted an unfamiliar route and halted at Hudaibiya as the Prophet's camel refused to move further.

The Quraish, camped at Zu Towa, showed readiness to fight. The Quraish first sent its representatives to negotiate with the Prophet ﷺ and to dissuade him from his intention but returned unsuccessful. Now the Prophet ﷺ sent a messenger to Makkah who was ill-treated and then Uthman was sent. He found protection (Jiwar) in his clan but was detained by the Quraish.

### The Baiyat ur Ridwan

In the meantime, a rumour reached the Muslims about the murder of Uthman and on this the Prophet took Pledge of the Good Pleasure (Bai'yat-i-Rizwan) or the Pledge of the Tree as he was standing under a tree while administering the oath. The Muslims expressed their determination to sacrifice their lives for the cause of Islam. The Quran mentions this event as:

“Allah's good pleasure was on the Believers when they swore fealty to you (Muhammad) under the tree: He knew what was in their hearts and He sent down tranquility to them, and He rewarded them with a speedy victory” (48:18)

Uthman bin Affan رضي الله عنه however was safe and returned shortly after the pledge. This shows the sense of true brotherhood amongst the Muslim community and their feelings for each other.

### The Quraish propose a Treaty

The Quraish dispatched Suhail bin Amr to hold negotiations with the

Prophet ﷺ. After prolonged debate the Treaty of Hudaibiya was signed that was written down by Ali bin Abu Talib رضي الله عنه. Under the Treaty, a truce between the Muslims and the Makkans was agreed for 10 years. The Muslims were to return that year and come the next year to perform Pilgrimage for 3 days.

Any tribe was free to join either party (Muslims or Makkans) as allies.

Muslims were made bound to return any runaway coming from Makkah to Madinah but the Quraish were not bound to send back a runaway that went from Madinah to Makkah.

This treaty included the allies of both signatories as well.

All the terms of the Treaty and especially the extradition clause were quite disappointing to the Muslims as they were apparently unfavourable to them. Some even tried to protest but retained their blind faith in the Divine wisdom inspired to the Holy Prophet ﷺ.

The sacrificial camels were finally sacrificed on the command of the Prophet, heads were shaved and the Ihrams were abandoned. The Holy Prophet ﷺ demonstrated an example of true executor to the treaty when he sadly returned Abu Jandal رضي الله عنه who had reached Hudybiya after having suffered persecutions at the hands of Makkahns pagans.

## Results of the Treaty of Hudaibiya

Soon the hidden wisdom of the terms of the treaty began to reveal itself. While on his way back to Madinah the Prophet ﷺ received the glad tidings through the verse:

“Verily, We have granted you a clear victory.”(48:1)

The Prophet ﷺ recited the revelation to his companions who were filled with joy and soon all the Muslims felt relieved. The first achievement was the only conquest of Khyber that was accomplished just two months after the signing of the treaty. This conquest put an end to the Jewish conspiracies north of Madinah and also brought material prosperity for the Muslims as they began to receive half of the agricultural produce of the

rich lands in Khyber.

Then occurred another incident. Abu Baseer رضي الله عنه, a Muslim at Makkah, was able to escape and hide at a hilly tract Iyes on the coast of the Red Sea, near Madinah. Soon about 70 Muslims were able to get shelter at Iyes and they now began to raid and harass the Makkan trade caravans. This disturbed the Makkans so greatly that they finally themselves requested the Prophet ﷺ to remove the extradition clause. This gave a great boost to the morale of the Muslims.

Moreover, the Prophet ﷺ now began to preach more openly and confidently without any fear of the Makkan aggression. As a result Islam spread around Madinah with a much greater pace and, therefore, far more people embraced Islam during only two years than the preceding six years. The Prophet ﷺ was now in a position to break the old alliances and substitute these with new alliances with the people around the Republic of Madinah. The Prophet ﷺ was quite successful in his new strategy of winning over the Makkans through peaceful means instead of inflicting military defeats on them. As a result such important Makkans accepted Islam as Khalid bin Walid and Amr bin al-A's.

Similarly, almost all of the tribes of Najd embraced Islam including such tribes as Ghatafan, Th'alaba, Juham and several others. Finally, after unifying the whole of northern Arabia, the Prophet ﷺ began to invite the neighbouring kings and emperors to Islam and also planned to bring the northern Christian tribes to the fold of Islam. This brought the Muslims into conflict with the Christians for the first time (Battle of Mu'tah, 629 AD).

### The Holy Prophet ﷺ and the Jews of Madinah

The Jews were well settled in Madinah long before the advent of Islam. In spite of inter-marrying and mingling with the Arabs with whom they had many customs in common, they adhered firmly to their religion. But mutual business interest bound them close to all the Arab tribes in the vicinity. They had acquired great wealth and power, and were a formidable force.

There were three main Jewish tribes in Madinah during the days of the rise of Islam, Banu Qainuqa, Banu Nadir and Banu Qurayzah.

Of the three main tribes, Banu Qainuqa possessed no agricultural lands but had compact settlements where they conducted business and were

mainly goldsmiths. Banu Nadir and Banu Qurayzah, on the other hand were agriculturists and possessed some of the richest lands in Madinah where date-palms were grown.

The Prophet was quite aware of the importance of the Jews in Madinah and was hopeful of winning them over through peaceful invitation to Islam, which had many things in common with the Jews and the Christians (both of which were declared by the Quran as the Ahl-al-Kitab, the People with the Book). With this hope, he included them in the Charter of Madinah as an important group of the community. Both Muslims and Jews were declared as a single community or Ummah; complete religious freedom was granted to them and they were given equal rights (along with their allies) with the Muslims. Both the communities were required to maintain law and order in Madinah jointly and defend the city collectively. However, not many of the Jews accepted the Prophet ﷺ and those who did were small in number like Abdullah bin Salam رضي الله عنه of Banu Qainuqa. Then there were some other Jews who had not accepted the Prophet at all and did their best to hinder his message.

The Prophet ﷺ, in any case, tried his best to make friends with the Jews but they remained hostile towards him.

At the time of Hijra, Banu Qainuqa were in alliance with the chief of hypocrites Abdullah bin Ubay and both were friendly towards the Prophet ﷺ and his followers. They were bankers and used to lend money to the Muslims. They were the first to be attacked by the Prophet ﷺ both intellectually and physically. The Prophet ﷺ began to receive revelations about breaking relations with the Jews. He received the revelation about the change of Qiblah while he was offering his prayers at Banu Salimah, shortly before the battle of Badr (Sha'ban 2 AH):

“Turn then your face in the direction of the Sacred Mosque, wherever you are, turn your faces in that direction...”(2:144)

This revelation was to silence the Jews who used to taunt the Muslims that they (Muslims) did not know about their Qiblah. Then, verses condemning usury or Riba were revealed around the same time and as Banu Qainuqa were moneylenders their relations got strained with the Muslims.

## Banu Qainuqa (Feb, 624AD)

In the backdrop of this divinely guided change, there were a number of hostile encounters between Muslims and Jews. On his return from Badr, the Prophet ﷺ renewed his appeals towards Jews but of no avail. Then an incident occurred that became the immediate reason for the expulsion of Banu Qainuqa. Some Jews of Banu Qainuqa insulted a Muslim woman while she was shopping on a Jew's shop. A Muslim who was there, got enraged and killed the Jew but was himself also killed by a group of the fellow Jews. When the matter was brought to the Prophet ﷺ, he immediately raised an army and laid siege to Banu Qainuqa's residences. The siege lasted for 15 days and finally the Jews surrendered. The Prophet ﷺ decided to execute them but then commuted the punishment into exile on the request of Abdullah bin Ubbay. They were forced to leave Madinah taking their wives and children within three days. Leaving behind their tools, they migrated to Syria.

## Banu Nadir (Rabi- al- Awwal 4 AH; Aug, 625AD)

In 4 A.H. the Holy Prophet met with some of the companions at Banu Nadir's settlement regarding the payment of Diyyah (blood money) to Banu Amir in the accidental killings of Bir Mauna. They asked the Prophet to wait under the wall of their stronghold. The Prophet ﷺ was divinely informed of the Jewish designs to kill him (God forbid) by rolling of a big stone from above the wall. He immediately left for Madinah.

The Prophet ﷺ went to the Mosque and told his companions about this. Then he sent an ultimatum asking them to leave Madinah within 15 days with their belongings and pay half of the agricultural produce of their lands.

Upon their resistance, the Prophet ﷺ laid siege to their strongholds. The siege lasted for about 15 days and the Jews began to lose hope especially when the Muslims began to destroy their palms. Finally, they gave in but the Prophet ﷺ would now impose less favourable terms. They were to leave their weapons and to have nothing from their lands. They left for Khyber.

## Banu Qurayzah (March 5 A.H. / Zul Qadah 626 AD)

Banu Qurayzah was the third of the Jewish tribes attacked and punished by the Muslims. During the siege of Madinah (Battle of Trench) they held negotiations with the Quraish-led Allies and this greatly endangered the Muslims who were on the defensive. If the negotiations had succeeded the results might have been fatal for the Muslims. They indeed had tried to stab the Muslims in the back. The Prophet ﷺ was, therefore, compelled to take serious action against them. After the siege was over, the Prophet ﷺ marched with his army towards Banu Qurayzah's strongholds and laid siege to them. The siege lasted for about 25 days and Banu Qurayzah decided to surrender on the same conditions as did Nadir but the Prophet demanded unconditional surrender.

After the surrender, the Jews of Banu Quraiza demanded that their fate not be decided by the Prophet ﷺ, rather they requested that Sa'ad bin Mu'adh act as the judge to decide their fate. Sa'ad bin Muadh decided the fate of the Jews by the Law of Torah. This was a strict punishment which was meted out to the Jews through their own Law, their own choice, and their own judge.

As per Torah Law, all the men of Banu Qurayzah (about 700) were put to death, their women and children were enslaved and their property was confiscated.

The Quran mentions the fate of Banu Qurayzah as:

“And those of the People of the Book who aided them (Allies), Allah did take them down from their strongholds and cast terror into their hearts; some you slew and some you made prisoners.”(33:26)

## The Battle of Khyber (7 AH/627 AD)

Khyber was a fertile farming area that included many strong fortresses about 70 miles north of Madinah. The population was predominantly Jewish and included many Jews exiled by the Holy Prophet ﷺ. They were a constant threat to the peace and security of the region due to their conspiring nature and military strength.

In Muharram 7AH, the Holy Prophet led a 1400 strong army and besieged all their fortresses. The siege lasted for two weeks. Initially the Jews resisted but, after the major forts were captured, they were forced to

negotiate, seeing that the Muslim army was highly trained and disciplined, equipped with the latest weapons, including catapults.

The Holy Prophet ﷺ agreed to a peace treaty and this was the last encounter of the Jews with him.

## Reasons for the Change in the Prophet's ﷺ Attitude towards Jews

There were a number of reasons and developments that led to drastic changes in the relations between the Muslims and the Jews. The Holy Prophet ﷺ had made every sincere effort to make friends with the Jews. He tried to highlight similarities between the two communities by declaring the Jews and the Muslims as a single Ummah, by granting them religious liberty and equal status in the Charter of Madinah and by declaring them as the People of the Book. The Jews, however, did not reciprocate and never accepted the Prophethood. As a matter of fact, rise of the Prophet and Islam in and around Madinah had seriously threatened their designs of establishing their supremacy over Madinah in particular and whole of Arabia in general. During the early days after Hijrah they tried to exploit Islam for promoting their own interests but the gradual popularity of Islam and the Muslim victory at Badr frustrated them a lot. So they had religious, socio-economic and political reasons to remain hostile towards Islam. The monetary position of Banu Qainuqa was affected as the Muslims turned against them after the verses against Riba (usury) were revealed. Moreover, the alliance between Banu Qainuqa and the Hypocrites (under Abdullah bin Ubayy) was also operative in making Muslims turn against the Jews. The economic interests of Banu Nadir and Banu Qurayzah were threatened as pressure on agricultural land increased after the arrival of Muhajireen in Madinah. The two Jewish tribes possessed some of the richest and most fertile lands in Madinah. They could not take the arrival of Muslims from Makkah lightly. Similarly, the Jews used to find faults in the Holy Prophet ﷺ and teachings of Islam. They would mock the Muslims for adopting Jerusalem as their Qiblah and for sharing a number of other religious rites of Jews such as the Ashura fast. They would compose anti-Islamic verses and mispronounce the Quranic verses with the intention of changing their meanings. The Jews continued to believe that they were the people whom God had specially chosen while the Prophet ﷺ would always assert that his Prophethood was the only possible basis and means of unity. Thus the

relations between the Prophet and the Jews continued to worsen.

## The Prophet ﷺ and the Hypocrites

The opposition faced by the Prophet ﷺ at Makkah was quite fierce and intense but equally open. At Madinah, however, the situation was different as there he was faced with the enemy in disguise: the Hypocrites who had apparently accepted the faith but were enemies of Islam from the core of their hearts.

The Quran gives a description of the Hypocrites (munafiqeen) in detail mentioning them as

“those whose heart is diseased” (5:51)

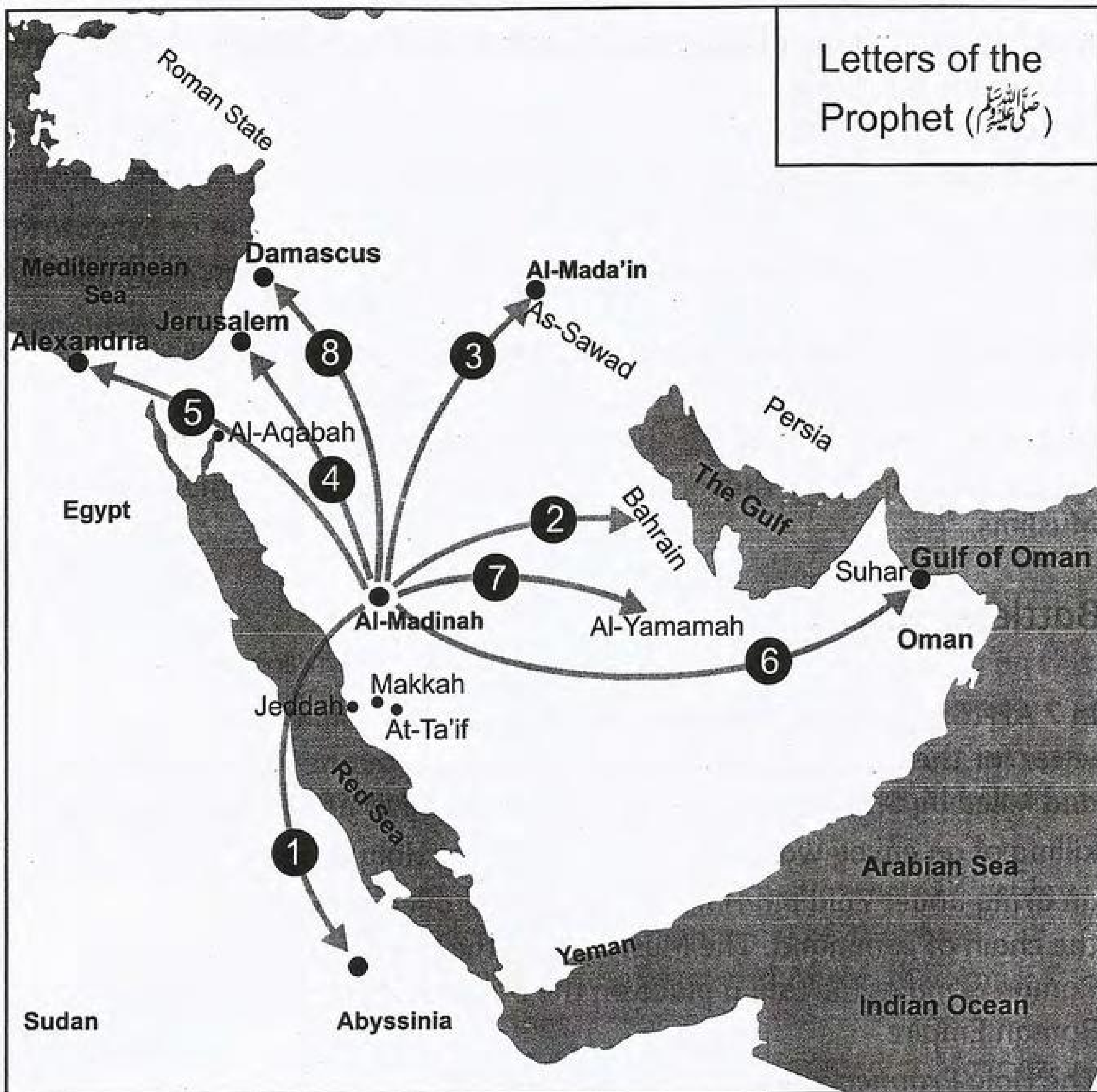
On about the arrival of the Prophet in Madinah, Abdullah bin Ubayy of Khazraj tribe had gained prominence and he strongly wished to become the chief of the Madinite politics with the help of his Jewish allies. He was therefore, greatly perturbed over the arrival and subsequent rise of the Prophet. He became the leading and the most important among the Hypocrites who, in his nefarious designs against the Holy prophet ﷺ, supported him.

These Hypocrites, mainly during the first five years of the Hijrah, were engaged in weakening the Prophet's ﷺ position by verbal arguments and by criticizing the Quran, especially some of the most recent revelations. Then, in the Battle of Uhad again the Hypocrite party tried to find excuses of not participating in the battle and their leader, Abdullah bin Ubayy deserted the Muslim army with his 300 men. The Prophet ﷺ did not take any punitive action, though his followers desired so. Taking advantage of the Prophet's ﷺ lenience, Abdullah bin Ubayy began to express his opposition towards the Prophet more openly, especially after the battle of Uhad.

Throughout his life, Abdullah bin Ubayy left no stone unturned in damaging the Muslims through conspiracies and machinations, sometimes with the Quraish and sometimes with the Jews.

Abdullah bin Ubayy even made a malignant effort by scandalizing the Prophet's ﷺ wife Ayesha until her innocence was declared by the Quranic verses. After this incident Abdullah bin Ubayy began to retreat and when he died, his funeral prayer was offered by the Prophet ﷺ.





The attitude of the Prophet towards the hypocrites was not very strict, although Allah had identified them all to the Holy Prophet ﷺ and this he had shared with his close companion Hudhaifa bin Yaman. The major reason for this lenience was that if he had taken punitive action against them his repute might have been damaged for turning against his own people. So he acted in a wise way to let hypocrites die their own death.

### Letters to Foreign Countries

The Prophet ﷺ now began to preach Islam beyond the frontiers of Arabia and wrote letters in 7AH./629AD to the neighbouring rulers inviting them to Islam.

First he wrote to the Negus, King of Abyssinia, who readily embraced Islam.

Then to Muqawqis, King of Egypt and Alexandria, who did not accept Islam but replied politely and sent gifts.

The letter sent to the Chosroes, Emperor of Persia was torn by him, and the Holy Prophet ﷺ predicted that the kingdom would tear apart likewise.

Heraculis, King of Rome, recognized him as a Prophet but did not believe in him.

Mundhir bin Sawa, Governor of Bahrain along with most of his subjects became Muslim as did Jafer, King of Oman.

Harith bin Abi Shimr, King of Damascus and Haudha bin Ali, Governor of Yamamah, responded rudely to the Prophet's ﷺ call and remained non-Muslims.

## Battle of Mu'tah

In 7 AH (629 AD) the Holy Prophet ﷺ sent Harith bin Umair رضى الله عنه with a letter for the ruler of Bosra (Modern Day Syria), but he was intercepted and killed by Shurahbil Ghassani, the Roman governor of Al Balqa. The killing of an envoy was an act of war, and the Holy Prophet ﷺ dispatched an army under Zaid bin Haritha رضى الله عنه with detailed instructions regarding the chain of command. The Muslims met the two hundred thousand strong Roman army at Mu'tah; a place on the border between Arabia and the Roman Empire.

The Holy Prophet ﷺ was shown the battle by Allah's power while he was in Madinah and he related the events as they happened hundreds of miles away. Zaid bin Haritha رضى الله عنه, then Jafar bin Abu Talib رضى الله عنه, then Abdullah bin Rawaha رضى الله عنه were martyred in succession and then Khalid bin Walid رضى الله عنه took the command. He was able to make a successful retreat and it was a miracle and blessing from Allah that the entire Muslim army was not wiped out by the huge Roman legion.

## Conquest of Makkah

(January 630 AD, Ramadan 8 AH)

The Treaty of Hudaibiya remained effective for only two years. In 8 AH/630AD Banu Bakr (Allies of the Quraish), attacked Banu Khuza (Allies of the Muslims). The Quraish had incited Banu Bakr for this and supplied

them weapons, too. This was a breach of the Treaty, and now the Muslims had to take action.

The Quraish now knew that the Muslim power had multiplied manifold during the last two years and were hesitant to fight them. Abu Sufyan proceeded to Madinah to request the Prophet ﷺ for renewing the Treaty. He approached Prophet's ﷺ wife (Ramlah رضي الله عنها bint Abu Sufyan) but she did not entertain him and he then went to the Prophet ﷺ who also did not accept his proposal. He then approached Abu Bakr, Umar, Uthman and Ali but failed to get any support. Finally, the Prophet ﷺ declared march towards Makkah in January 630 AD/ Ramadan 8 AH.

### Prophet's ﷺ Entry in Makkah

The Prophet ﷺ ensured full security and secrecy before embarking on this extremely important mission. A small party was sent towards Syria to dissuade any notions. The Prophet's ﷺ envoys secretly won over various neighbouring Bedouin tribes to join the Muslim army either at Madinah or en route.

Then the roads to Makkah were sealed and finally the Prophet ﷺ set out on 1st January 630 (10 Ramadan 8 AH) with an army of about ten thousand. Besides a large number of Muhajireen and Ansar, the army included men from several allied tribes.

Finally, the army reached close to Makkah and then camped at Marr az-Zahran. The Makkans were taken aback and their hearts sank when the Muslim army appeared with ten thousand lit torches. Abu Sufyan approached the Prophet ﷺ and surrendered before the might of the grand army. The Holy Prophet ﷺ granted special status to him, declaring his house to be a safe haven for whomsoever took refuge in it. He further declared that whomsoever did not fight and locked himself in his house would not be touched, and whoever took shelter in the Sacred Mosque would not be harmed: Finally, Umm Hani's house (Ali's sister) was also declared a sanctuary.

In the morning, the Prophet divided the army into four columns that were to enter Makkah from four directions. The first column was put under the Prophet's ﷺ own command, the second under Abu Ubaidah رضي الله عنه, the third under Sa'ad bin Ubadah رضي الله عنه and the fourth was given in the charge of Khalid bin Walid رضي الله عنه. This was a superb demonstration of his God-given

military skills and strategy.

Only Khalid's رضي الله عنه column was attacked but this resistance was soon overcome and twenty-four men of Quraish and two of Hudayl were killed; against this only two Muslims were martyred. Hence, the Prophet صلى الله عليه وسلم was fully successful in ensuring an almost bloodless takeover of the city of Makkah. It was 11 January 630 (20 Ramadan, 8 AH).

The Prophet صلى الله عليه وسلم set a unique example of mercy and pardon after his triumphant entry into his native town. He proclaimed a general amnesty for all of his enemies at Makkah except for a very small number of die-hard enemies of Islam (about four in all). The prominent leaders like Sohail bin Amr, Sufwan bin Umayyah, Abdullah bin Al Rabia'h and Harith bin al Hisham were also granted pardon after they had fled or taken shelter somewhere. Even a fatal enemy's son, Ikrimah bin Abu Jahl, was also forgiven and he embraced Islam as did most other Makkans. The Prophet صلى الله عليه وسلم entered the Ka'bah after performing Tawaf (its circumambulation) and purified it from idols while reciting:

“And say: Truth has (now) prevailed and Falsehood has perished; for Falsehood is bound to perish (by its nature).”(17:81)

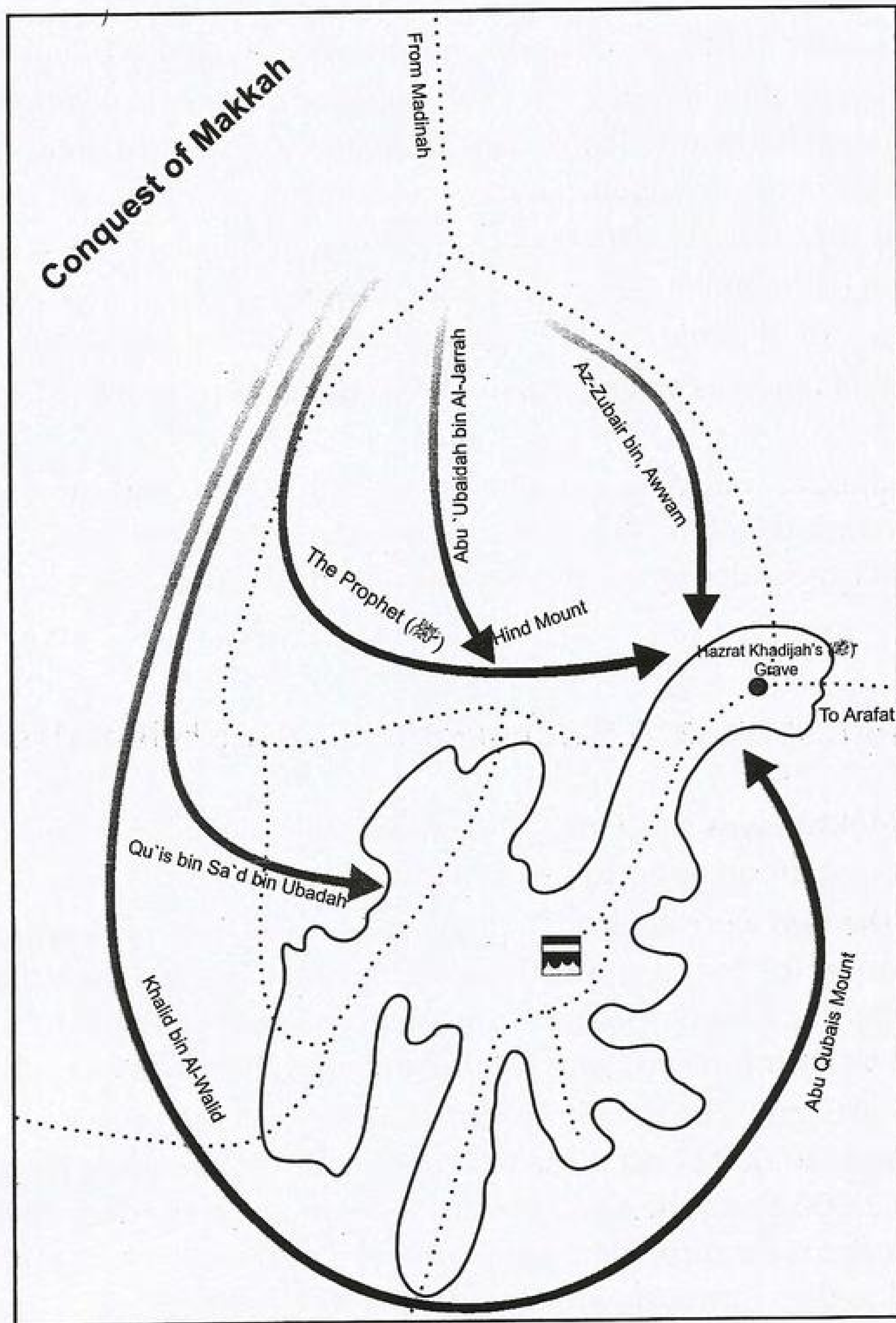
The Prophet then dispatched commanders to the neighbouring areas of Makkah to destroy idol-worship sites (idol-temples).

### Importance of the Conquest of Makkah

The Prophet صلى الله عليه وسلم stayed at Makkah for about twenty days to make some future arrangements. The conquest was quite important in many ways. It was not just the conquest of a city but also the conquest of hearts of the Makkans who were deeply impressed by the greatness and magnanimity of the Prophet صلى الله عليه وسلم. This victory was an outcome of his superb military strategy and his tactics, diplomacy and statesmanship. This achievement was one of the great steps towards the cherished goal of unifying the whole of Arabia. His worst enemies would now serve as his most trusted allies for the expansion of Islam beyond the boundaries of Arabia. It also marked an enhancement in the spiritual status of the Prophet as he purified the House of Allah and thus, once again, fulfilled Allah's commandment to Prophet Abraham,

“So, We covenanted with Ibraheem and Ismael that they should

sanctify My House..”(2:125).



So the victory opened the gates of center of Islam (Makkah) to the Muslims for all times to come.

The hearts of the entire Arabia opened to Islam. How could anyone except Allah's true messenger attack the Ka'bah and succeed? Surely, Muhammad ﷺ must be a true Prophet. The subjugation of the Quraish marked the submission of the entire Arabia before the Holy Prophet ﷺ.

## Battle of Tabuk (Sept- Oct 630 AD)

After the encounter at Mu'tah, the Roman legions regrouped at Tabuk to invade Arabia. The Holy Prophet ﷺ now called for another expedition of volunteers to march towards Tabuk. The companions displayed great sacrifices at this time once again. Firstly, it was the most important time of the year, as the harvests were ready for picking, yet they volunteered to leave and fight. Uthman bin Affan رضي الله عنه donated war equipment and gold having total worth of about 50,000 Dirhams for this battle; Umar bin Khattab رضي الله عنه, half of all his belongings, and Abu Bakr رضي الله عنه all of his belongings.

The Holy Prophet ﷺ marched out with an army of 30,000 and camped for a whole month at Tabuk. The Roman army was so stricken with awe that they didn't show up for the combat and the Muslims returned safely to Madinah.

## Battle of Hunain and the Seige of Taif (Jan-Feb 630 AD)

Conquest of Makkah was shocking for the neighbouring pagan tribes and they were looking for an opportunity to undo the efforts of the Holy Prophet ﷺ. The two warring (best archers) and brave tribes of Hawazin and Banu Thaqeef (of Taif) along with their allies encamped in the Valley of Hunain to fight the Muslims. Their army was very well equipped, accompanied by their families, with wealth and with their livestock, they were to fight till death. The Holy Prophet ﷺ met them with twelve thousand troops; 10,000 being those who accompanied him while he left Madinah and 2,000 being the new converts. At Hunain, in the deep ravine, most of his troops were surprisingly ambushed by the rival archers and almost forced to flee. However, with great effort, the fleeing Muslim troops were rallied round the Holy Prophet ﷺ and his bodyguard contingent stood firm. Therefore initially, the Muslims faced some losses but quickly managed to subdue the enemy. An enormous booty was captured and the Muslims came with an abundant wealth.

The leader of the opposing army, Malik bin 'Auf managed to escape and along with a great many soldier, sought refuge in the fortress of Taif. So the Muslim army under the Prophet's ﷺ own leadership besieged that city. This siege continued for nearly forty days, during which both armies exchanged heavy fire. Then after consultation with the companions, the

Holy Prophet ﷺ lifted the siege from Taif, and moved back, seeing that the fortress was too well stocked and protected for any immediate surrender. He left them and the people of this city later approached him in Madinah to accept Islam.

## The Farewell Sermon

The Holy Prophet ﷺ performed his final pilgrimage in the 10th year of Hijra. He delivered his Farewell Sermon at Jabal e Rahma in the plain of Arafat to over 1,00,000 believers. The sermon is the ultimate charter of human rights, and the final message to his Ummah. The main points of the sermon are as follows.

“O my men! Your blood, your possessions and your honour are sacrosanct upon one another until you meet your Lord, as hallowed as this day, this city and this month. You will be questioned there.

Keep scrupulously the sanctity of your pledges.

Beware! Do not be misled and cut each other's throats when I am not here.

O people! I hereby annihilate all foul and filthy customs, traditions and usages, that you adhered to, in the era of ignorance (Jahiliya). Abolished are all transactions of usury (Riba). Remain God-fearing in regard to your wives. You entered into wedlock as a trust from God and made their person lawful to yourself by sanctifying holy words. You have this right over them that they not let your bed defiled and behave with open unseemliness. If they do so, God allows you to put them in separate rooms and to beat them but not severely; thus causing no marks. Your women have a right over you that they are fed, clothed well and treated with kindness and love.

I am leaving a legacy which, if you hold fast to, you will not go astray.

That legacy is the Book of Allah and the practices Sunnah.

O people! There shall be no messenger after me, nor a new ummah after you.

Listen carefully! Worship your Lord; offer the five daily prayers; keep fast for a month (during Ramadan); give Zakat; perform the Hajj; and obey your elders in authority; (and as a reward for all this) be admitted to the Paradise (Jannah) of your Lord!

## The End of the Prophetic ﷺ Mission

After his Farewell sermon when the verses

“This day I have perfected your religion for you..”

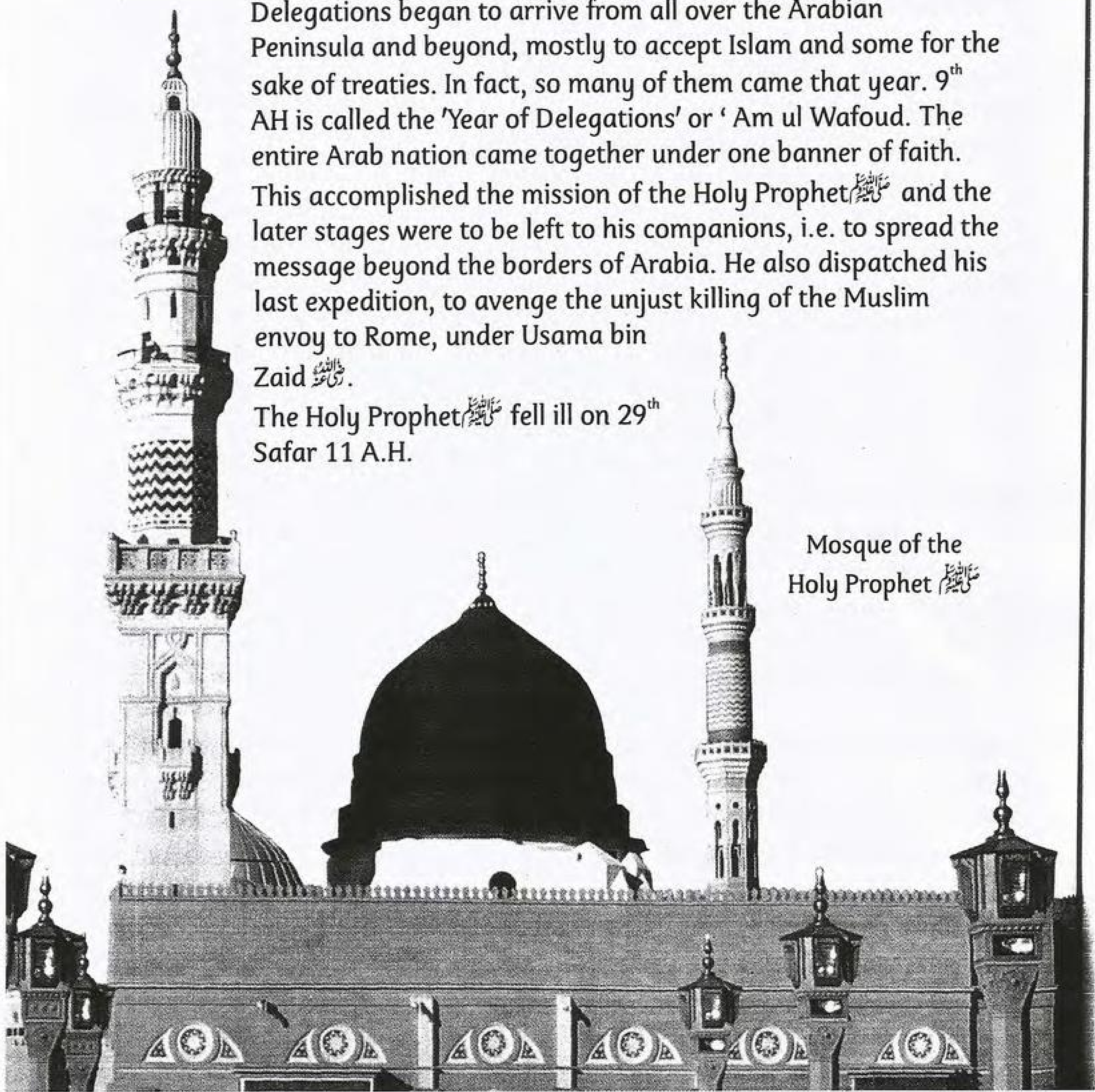
were revealed, it became obvious that the work of the Holy Prophet ﷺ was done and he would soon leave the Ummah.

Now that the majority of Arabia had accepted Islam, and submitted to the Islamic communal system, the Holy Prophet ﷺ began to consolidate his mission and position.

Delegations began to arrive from all over the Arabian Peninsula and beyond, mostly to accept Islam and some for the sake of treaties. In fact, so many of them came that year. 9<sup>th</sup> AH is called the 'Year of Delegations' or 'Am ul Wafoud. The entire Arab nation came together under one banner of faith. This accomplished the mission of the Holy Prophet ﷺ and the later stages were to be left to his companions, i.e. to spread the message beyond the borders of Arabia. He also dispatched his last expedition, to avenge the unjust killing of the Muslim envoy to Rome, under Usama bin Zaid رضي الله عنه.

The Holy Prophet ﷺ fell ill on 29<sup>th</sup> Safar 11 A.H.

Mosque of the  
Holy Prophet ﷺ





Messengers of Allah never fall ill, and when they do, it marks the end of their lives on this earth. Within days, the fever escalated and he was unable to lead the Salah (prayer). He appointed Abu Bakr رضي الله عنه as the Imam in his absence which was also a sign to be noted by the companions regarding succession of the Prophet صلى الله عليه وسلم as the head of the Islamic state. The Holy Prophet صلى الله عليه وسلم spent his last days in the abode of his wife Ayesha bint Abu Bakr رضي الله عنها, which was adjacent to his mosque. In the second week of Rabi ul Awal, 11 A.H., the Holy Prophet passed away as he was glorifying the name of Allah with his head in the lap of Ayesha رضي الله عنها. His funeral prayer was offered by the companions رضي الله عنهم in the very room and it was there that he is buried.

### The Holy Prophet صلى الله عليه وسلم as a Model of Excellence

The Holy Prophet صلى الله عليه وسلم is the greatest reformer in the entire history of the world. He is an emblem of all the best virtues and excellent qualities that we can imagine. He was blessed with the attributes of mercy, tolerance, forgiveness, love, compassion, truthfulness, piety, righteousness and steadfastness to the degree of perfection. The Prophet صلى الله عليه وسلم at the same time left indelible marks in various capacities as a leader, statesman, administrator, commander of the army, arbitrator and the supreme lawgiver. He also lived a successful life as a loving husband, a caring father and an absolutely reliable friend. The Holy Quran bears witness to these great qualities of the Prophet صلى الله عليه وسلم at many places. In Surah Al Qalam this verse very concisely and precisely admires the Prophet:

“And you (O Prophet) stand on an exalted standard of character.” (68:4)

This means that the Prophet صلى الله عليه وسلم possessed the highest degree of nobility of character. The Quran commands us to follow in the footsteps of the Prophet صلى الله عليه وسلم and relates it with a faith in and praise of God by saying:

“(O People) you have indeed in the Messenger of Allah a beautiful pattern of conduct for everyone whose hope is in Allah and the Final Day, and who engages much in the praise of God.”(33:21)

The Muslims are, therefore, required to follow his most beautiful pattern of conduct in order to attain salvation and good pleasure of God.

## Mercy and Forgiveness of the Holy Prophet ﷺ

The Holy Prophet ﷺ was a symbol of mercy and forgiveness for all his opponents and even fatal enemies. He never cursed anyone nor ever expressed any desire for revenge or retaliation. The Holy Quran endorses this fact as:

“We sent you not but as a mercy for all the creation.”(21:107 Al-Ambiya)

He set several examples of forgiveness and amnesty in his life. Throughout his Makkan life he faced utmost and worst kind of opposition and inhuman persecution but he would never curse his enemies. A Makkan woman used to throw garbage and trash on him whenever the Prophet ﷺ happened to pass through the street she lived in. One day the Prophet walked through the same street but no garbage was thrown at him. He got curious about the old woman and went upstairs especially to enquire about her well being. He came to know that she had fallen ill and the Prophet ﷺ began to look after her till she had fully recovered. This impressed her so much that she embraced Islam. Then, when he visited Taif in 619 A.D he met even more discouraging and insulting response. He tried to invite the people of Taif to Islam but they reacted angrily and began to mock him so much so that he had to leave that town. The arrogant people of Taif pelted him with stones and injured him and his companion Zaid bin Haritha رضي الله عنه to the extent that their bodies began to bleed. On his way back to Makkah the Prophet continued to seek Allah's help and then Jibreel عليه السلام appeared along with the angel of Mountains who asked his permission to bury Taif between the two mountains. The Prophet ﷺ, however, set another example of extreme mercy by replying:

“No, I hope that God will let them beget children who will worship God alone.”

Yet another demonstration of the Prophet's ﷺ mercy is to be seen on the eve of his victorious march into Makkah in 8 A.H. (630 A.D). All his worst

and mortal enemies looked at him with fear-stricken faces and with an anxiety of a retaliating and punitive response from the Prophet ﷺ. They were but stunned when the Prophet ﷺ declared general amnesty for them and thus won not only the city but also the hearts of the Makkans. Then several among the Muhajireen (Exiles) expected to regain their lost properties in Makkah that the Makkans had forcibly occupied but the Prophet ﷺ did not show any such intention. His wife, Zainab bint Jahash's brother even requested him for the recovery of his house but the Prophet ﷺ satisfied him by promising a grand house in Paradise (Jannah). Thus were all other claimants dissuaded from similar claims. Another example of the Prophet's ﷺ generous heart is to be seen after his victory at Hunain (January 630 A.D). The Hawazin Chief Malik bin 'Auf had fled from Taif and the Prophet ﷺ sent him a message of amnesty plus a reward of one hundred camels as a gesture of goodwill. This greatly impressed Malik bin Auf and he did not hesitate in embracing Islam. He was again appointed the chief of his tribe by the Holy Prophet ﷺ.

## The Prophet as a Symbol of Steadfastness and Patient Perseverance

The Makkan period of the life of the Prophet ﷺ is replete with examples of firmness of faith and patience and perseverance in the face of ever-worsening circumstances and intensifying opposition of the Quraish. The Holy Prophet ﷺ was tortured and teased both physically and mentally but he remained unshaken in his faith which indeed was strengthened despite the increasing hostility of the Makkans. He was labelled as an insane person and a crafty poet by the Makkans but the Prophet ﷺ would remain engaged (absorbed) in his mission because he had complete faith in God's support that came in with such assurances and consolations as:

“By the Star when it goes down. Your Companion (Muhammad) is neither astray nor being misled. Nor does he say of his own desire.”  
(53:1-3 Najm)

He was mocked by his own uncle Abu Lahab and other Makkan chiefs, over the death of his son and this saddened him but his faith was bound to be strengthened when God promised him the abundance of spiritual children:

“We indeed have granted you the Abundance.” (Surah Kawthar; 108:1)

Then the Quraish approached the uncle of the Prophet ﷺ, Abu Talib and asked him to pressurize his nephew to abandon his mission. The Prophet's ﷺ reply, however, was even more frustrating for them when he said:

“O my uncle! By God, if they put the Sun on my right hand and the Moon on my left on the condition that I abandon this course, I would not abandon it until God has made me victorious or I perish therein.”

Thus the Quraish would redouble their opposition and the Prophet ﷺ would remain unmoved and uninfluenced. After the conversion of Umar bin Al-Khattab رضي الله عنه and Hamzah bin Abdul Mutalib رضي الله عنه, the Quraish changed their strategy and sent Utbah bin Rabiah to negotiate with the Prophet ﷺ and offer him marvelous worldly attractions—chiefdom of Makkah, immense wealth or marriage with the most beautiful woman. Utbah, too, was disappointed when the Prophet ﷺ flatly refused all the offers.

We find the Prophet ﷺ absolutely firm and resolute during the three years of the Social Boycott imposed jointly by the Makkan Chiefs when he and the members of Banu Hashim had to live (besieged) for three years in the Shi'b (Gorge) of Abi Talib under sub-human conditions.

Similarly the Prophet ﷺ is seen as a fully determined man having complete reliance in Allah during his three-day-stay in the cave of Thaur together with Abu Bakr رضي الله عنه during the journey of emigration to Madinah. At the most critical juncture of their stay the Prophet is seen to comfort Abu Bakr رضي الله عنه by saying:

“Do not grieve, verily, God is with us.” (Tauba; 9:40)

The Prophet ﷺ continued to set examples of firmness throughout his Madinite life and during his clashes with the Makkans till he had gained the decisive victory by conquering Makkah.

## The Prophet ﷺ as a Dynamic Leader and a Superb Administrator and statesman

Another wonderful quality of the Holy Prophet ﷺ was his leadership and administration. The Prophet ﷺ possessed enviable qualities of head and heart. He remained calm yet steadfast in the hostile environs of Makkah and then he established his worth as a successful and strong leader at Madinah. He took several daring decisions in order to promote peace and tranquility in Madinah.

He ﷺ, for example, managed to unite the mutually hostile tribes of 'Aus and Khazraj on the one hand and the Muslims and the Jews on the other (during the early years). He established a new kind of brotherhood (Mawakhat) between the Muhajireen and the Ansar.

He ﷺ was the best strategist and could therefore fight any enemy even many times stronger than the Muslims. According to him, "War is nothing but deception"

His great success was to foil the attempt of the Allies to win over the Jews of Banu Qurayza during the siege of Madinah in 5 A.H. If that attempt had gained success, it might have brought destruction for Madinah.

In spite of his own genius he was in the habit of consulting his Shoora, the body of his advisors, on all important occasions. This is a habit that should be followed by all Muslim leaders of modern times.

The Prophet ﷺ, similarly, set several examples of dispensing justice without any prejudice or discrimination. In Madinah often cases were brought before him by the non-Muslims against the Muslim citizens of the same town. The Prophet, in many instances, gave strong rulings even against some of the noted companions. A companion, Abdullah bin Abi Hadrad Ansari رضي الله عنه was indebted by five Dirhams to a Jew. Abdullah رضي الله عنه was in a state of sheer poverty but the Jew was not willing to give him any concession and he appealed in the court of the Prophet ﷺ for the recovery of his debt. On Prophet's ﷺ orders Abdullah رضي الله عنه sold one of his garments for three Dirhams and borrowed two Dirhams from another companion to retire the debt of the Jew.

In Madinah, it was a custom among the issueless women that they vowed to God that if a child was born to one she would devote the child to Judaism. Now after conversion to Islam several Muslim women wanted to get their children back and make them Muslims. When the matter was

brought to the Prophet ﷺ he gave his verdict that it was up to the choice of the children themselves and they could not be forced by Muslims. The Prophet ﷺ took special care of the rights and protection of the non-Muslim citizens of the Republic of Madinah. He ﷺ declared:

“Whoever committed any excess against a non-Muslim or used force against him unjustly, I will advocate against such a Muslim on the Final Day.”

Non-Muslims were never forcibly recruited in the Muslim army and they just had to pay a nominal tax (Jizya) in return for the security provided to them by the Muslim government. Even in this regard the Prophet's statement over the death of his son Ibraheem (from the Coptic wife, Maria) is worth quoting:

“If Ibraheem had survived, I would have exempted all the Coptic (Egyptian Christian) population from the payment of Jizya.”

### Prophet's ﷺ Honesty and Reliability

The Holy Prophet ﷺ had established a strong repute in Makkah in his youth even before he was formally awarded prophethood. He was known by the titles of al-Sadiq (the truthful) and al-Amin (the trustworthy). It was due to his sheer honesty in all affairs that Khadija hired him as her trade agent and later she also married him. It was again due to his thorough truthfulness and nobility that the Quraish continued to acknowledge his virtues despite rejecting his message and invitation to Islam. His closest companion and aide, Abu Bakr, never hesitated or doubted whatever the Prophet ﷺ told or decided. Even in the court of the Negus, the pagans of Makkah acknowledged the nobility and honesty of the Prophet.

The Quran bears witness to the truth of the Messenger by declaring:

“Verily, we have sent you in truth as a bearer of glad tidings and a warner.” (Surah Baqara)

The degree and nature of the Prophet's honesty can be gauged from the fact that he asked Ali رضي الله عنه to sleep in his bed in the night of Hijra so that Ali

could return the various valuables kept by the Prophet as a trust, to their owners. Throughout his life the Prophet ﷺ continued to emphasize on the value and need of honesty and fairplay by condemning all modes of Haram (illegal) earnings such as bribery, usury (Riba) and other similar undesirable means. He ﷺ declared a person as Allah's friend who earns by sheer hard work:

“One who earns for himself (by his own hands and hard work) is a friend of Allah.”

He ﷺ warned the giver and taker of bribery (against Fire of Hell) by saying:

“One who offers a bribe and the one who accepts it will both go to hell.”

Thus Prophet's ﷺ life continues to guide us on the path of ultimate success and salvation.

**How can the Muslims apply the Prophet's ﷺ examples to their lives?**

Muslims today can put into practice the golden examples set for them by their Prophet ﷺ. Muslim traders can demonstrate their true love for the Prophet ﷺ by acting uprightly and honestly. They should remember that cheating can bring them quick and handsome profits but at the cost of their faith since the Prophet has categorically said:

“One who cheats is not among us.”

A true Muslim trader will therefore never indulge in the cursed practice of adulteration in food or medicinal items. He will, likewise, never give short measure, as he will always remember this commandment:

“So establish weight with justice and fall not short in the balance.” (55:9; Al-Rahman)

The Muslim Ummah today needs to be firm and steadfast in its mission of

inviting others to Islam. The non-Muslims can ask them a number of tricky questions about the relevance of Islamic injunctions in the modern world but they should patiently hear such questions and try to answer them politely and in a satisfying manner. They may feel being mocked or ridiculed but they should remember the example set by the Prophet ﷺ in this regard. They should continue to impress their non-Muslim fellows by acting in a sober way and by engaging themselves in intellectual debates and healthy discussions. They themselves should not mock or insult in return.

Finally, the leaders of the Muslim states have a lot to learn from the Prophet's ﷺ leadership qualities. They should treat the non-Muslim subjects with love and honour in order to win their hearts. They should make efforts to discourage any insulting attitude towards their non-Muslim subjects. The Quran says:

“Let there be no compulsion in religion.” (2:255)

The Prophet's ﷺ example may be summed up in the Quranic verse from Surah Al-e-Imran:

“Say (O Muhammad): If you truly love Allah, follow me; Allah will love you and forgive your sins; for, Allah is Oft-forgiving, most Merciful.”

Thus it is only by following the example of the Holy Prophet ﷺ that Muslims can show their love for Allah, and earn His love as well.

## Finality of the Prophethood

The verse:

“This day have I perfected your religion for you; completed My Favour upon you and have chosen for you Islam as your religion”,

from Surah Al-Maida (5:3) has a special bearing on the tradition:

“There will be no prophet after me and no Umma after you”.

Its interpretation, made immediately after the death of the Prophet by his



successors and in particular by Ali Murtaza رضي الله عنه, the intellectual giant of Islam while bathing the body of the Prophet ﷺ was as: "Your death has meant the termination of the prophethood, prophecy and revelation of God's Word."

This interpretation has remained an integral part of the faith of all the scholars of the world of Islam to this day. The tradition,

"There would be no prophet after me",

is a reflection of the Quranic verse:

"Muhammad, is the Messenger of Allah, and the Seal of prophets."  
(33:40)

Since the prophethood was sealed by Allah Almighty, there can be no prophet appearing thereafter except pretenders as also predicted by the Holy Prophet's ﷺ himself. Two of such (imposters), Musailima, the Liar and Aswad Ansi claimed prophethood in his lifetime.

A tradition says,

"Umar bin Khattaab would have been a prophet if the prophethood was to be continued." And yet another tradition says, "There is a beautiful and majestic building, but in one of its corners a brick is missing. I am that brick."

From the verses of the Holy Quran and the Ahadith, it is clear that the Finality of Prophethood is a natural sequence of the perfected religion in accordance with the designs of Allah Almighty.

**The Holy Prophet's ﷺ example and teachings regarding the Conduct of the Individual & the Muslim community.**

### **Treatment to fellow Muslims**

Teachings of the Quran and instructions of the Sunnah constitute a comprehensive package of guidance for the Muslims in their individual as well as communal lives. Teachings about social interaction are a very

important part of Islam's guiding principles.

The ultimate goal of Islam is to create and then nourish a healthy society, all members of which are caring, loving and supportive towards each other. The Holy Prophet ﷺ showered affection upon his companions that is unmatched by any leader in the world history. Although he held the highest station amongst the Islamic community, being a Prophet ﷺ, he spent his life as a simple and humble man amongst them. He never demanded special treatment from his followers, rather discouraged discriminatory privileges for himself. This set the example for the Rightly Guided Caliphs, and other Muslims for all times to come.

When the first masjid at Madinah was being constructed, the Holy Prophet ﷺ participated in the manual labour as did all the Muslims. The companions urged him not to tire himself in such a menial chore, as perhaps is expected of a great leader. The Holy Prophet ﷺ, being the greatest of great leaders, chose to be 'one of them' and was found not only picking and placing bricks with the labourers, but actually doing a better job!

Once when he entered upon a gathering, those present stood in respect for him. He expressed dislike at this action, and said that a person who desired that others stand in his presence would never enter Paradise.

One of the poor companions got married. The Holy Prophet ﷺ, perhaps feeling that now that he had become a family man, decided to help him.

However, the Holy Prophet ﷺ didn't want to injure his self respect and thus offered to buy his camel. When they agreed on a price, the Holy Prophet ﷺ paid in cash. When the companion was about to leave, the Holy Prophet ﷺ gave him the same camel as a gift. This is an example from the best friend that anyone had about how we can help out our friends without hurting their pride.

## Treatment to Strangers

Islam declares the whole humankind a single family on the basis of common parentage. The Holy Prophet ﷺ for the same reason instructed:

“Give food and greeting to those you know and those you do not know.”

It is to be noted that the Islamic mode of greeting is unique in the sense that it is a direct supplication by the one who offers it and the recipient in turn reciprocates in the same way. The Holy Prophet ﷺ himself was in the habit of taking initiative in extending greetings to others. He ﷺ also set several examples of showing kindness and cordiality towards his guests, especially those who happened to be strangers.

In his own deeds, he was respectful towards all others. Once he was walking along when an old man crossed his path. The Holy Prophet ﷺ courteously let him pass. Someone said, "O Prophet! He is Jew!"

The Holy Prophet ﷺ replied that he was an elderly man and must be respected.

The Holy Prophet's ﷺ teaching in this regard remain alive even today. In today's Muslim world, strangers are treated with honour wherever they may go.

### The Holy Prophet's ﷺ treatment to children

Islamic teachings about family matters provide guidance and instructions about the role that parents must play in the upbringing of their children. First of all, infanticide (killing of infants) is strictly disallowed in Islam irrespective of the circumstances.

Secondly, Islam forbids discriminate treatment of the male and female child. The Holy Prophet ﷺ himself had four daughters whom he loved very much. Two of them were married to Uthman bin Affan (at different times) and he gave him the title of Zun Noorain (possessor of two lights). Also he would rise in respect for his daughter Fatimah. This shows the high regard the Holy Prophet ﷺ had for his daughters.

Thirdly the rules of upbringing are also laid out. The Holy Prophet ﷺ laid great emphasis on teaching children good manners. He said that this was the greatest gift that a parent could give a child, i.e., good manners. A father must provide for the maintenance of both his sons and daughters without least degree of discrimination and he should take full care of all their physiological, spiritual and emotional needs. In this regard this saying of the Prophet is worth quoting:

"Whoever maintains two daughters till they attain maturity, he and I will be together on the Resurrection Day like this"

upon which the Prophet ﷺ joined his fingers.

His grandchildren too, Hassan and Hussain رضي الله عنهما, were always included in his gestures of affection. Often they would climb onto his shoulder while he was in prayer, causing the Prophet ﷺ to prolong it. He ﷺ never scolded them for this as they were too young to understand their actions at that time.

Not only his own children, but the Holy Prophet ﷺ used to show great affection to the children of others. Whenever he would come across a child, he would show his affection and make Dua for the child. Once, a Bedouin expressed surprise at this, saying he had never even kissed his own children. The Holy Prophet ﷺ reprimanded him, saying that he who didn't show affection to the young, wasn't a true believer.

## Relations with Enemies

When the Prophet ﷺ said

“The best among people are those who are of help to people”,

he included all people in his statement not just Muslims. This saying tells us the major criterion of being the best Muslim individuals. Certainly extending help to others breeds love and brotherhood. Life of the Prophet ﷺ is full of several examples of treating the enemies kindly and politely. Throughout his thirteen years of Makkan life as a Messenger he was abused, taunted, mocked and tortured but he never cursed anybody on a single occasion and instead he would always pray for the guidance of his enemies. The exemplary demonstration of this was on his visit to Taif where a gang of hooligans tortured him so much that his body began to bleed profusely. When Jibril عليه السلام asked him if his enemies should be crushed by the command of God, his reply was a humble prayer for the mischievous people of Taif. The Quran for this show of forgiveness declared:

“We sent you not but as a mercy for all creatures”. (21:107)

Thus the Prophet ﷺ left lasting example of kindness and mercy for his followers. Similarly, the way the prisoners of the Battle of Badr were treated also serves as an example to follow. The prisoners were all treated

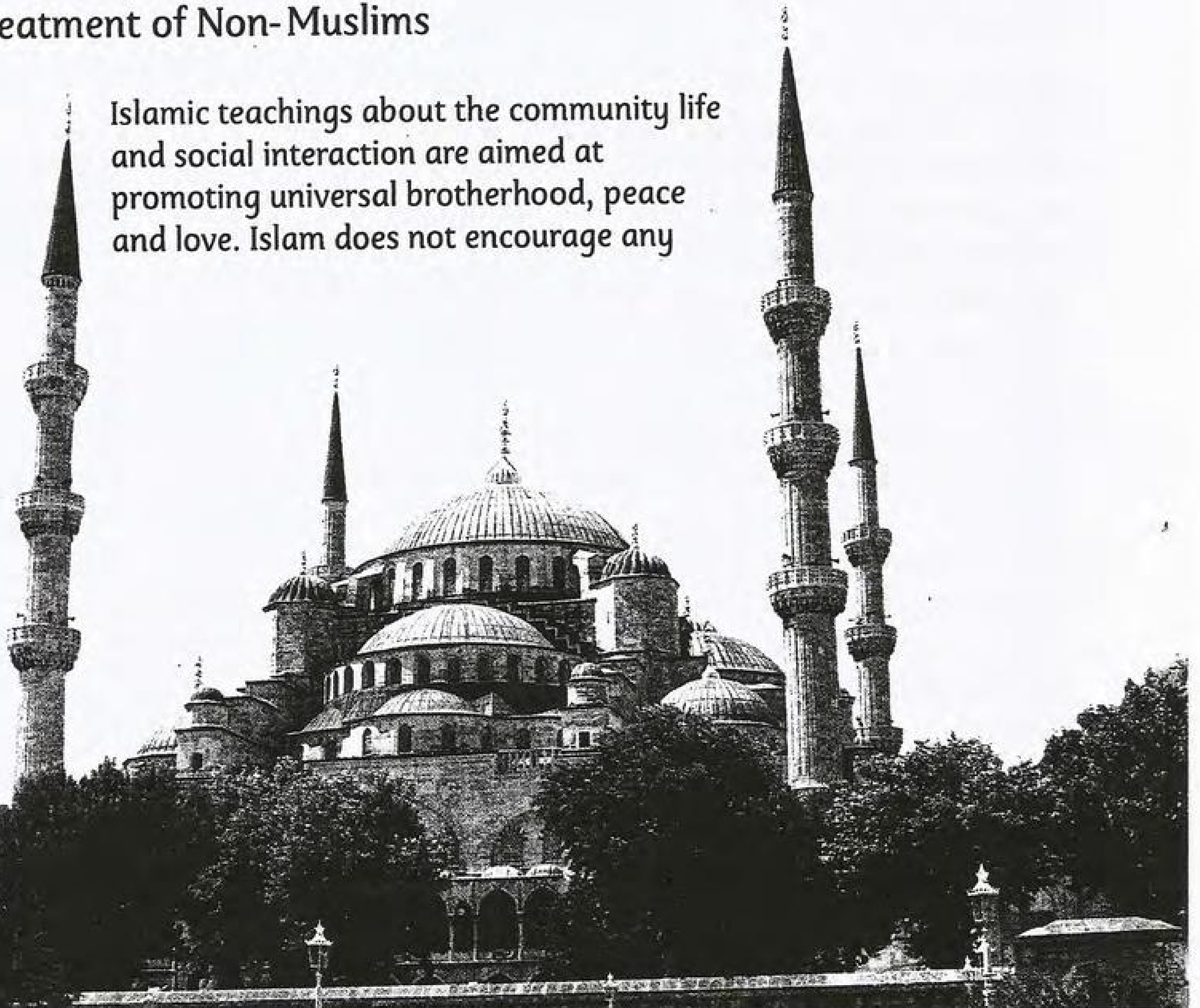
politely and kindly and those who could afford to pay the ransom money were released soon. The poor, the weak and the elderly were freed while some of the educated captives were released after each of them had taught ten Muslims at Madinah. Islamic code of conduct of war even forbids any damage to such objects of nature as trees, crops and livestock in the enemy's territory.

Islam put a complete ban on the inhuman and heinous practice of mutilation of the dead bodies of the enemy's soldiers, which was prevalent among the pre-Islamic Arabs. The Prophet ﷺ even forgave Hind who had mutilated the dead body of his beloved uncle Hamza رضي الله عنه in the Battle of Uhud as well as his assassin Wahshi bin Harb.

The Prophet ﷺ perfected his attributes of forgiveness and clemency when he declared general pardon for his worst and fatal enemies on the conquest of Makkah. There is no example in human history of such a great act of forgiveness. As a matter of fact the habit of forgiving one's enemies is a reflection of strong faith in Allah's attribute of extending unlimited mercy as a reward.

### Treatment of Non-Muslims

Islamic teachings about the community life and social interaction are aimed at promoting universal brotherhood, peace and love. Islam does not encourage any



kind or degree of compulsion towards the non-Muslim subjects living in a Muslim state. The Quran clearly says:

“Let there be no compulsion in religion”. (2:256)

The residing subjects as well as the visitors have this assurance about their safety in a Muslim state.

The Prophet ﷺ demonstrated this vision practically while establishing the City-State of Madinah. In this State, Muslims, Jews, pagan Arabs, all entered a social contract for peaceful co-existence. He framed the constitution of this City-State by signing the Treaty of Madinah. One of the clauses of this Treaty stated: “To Muslims their religion, and to Jews their religion”.

This clause declared the Jews and the Muslims as one Ummah (community) and provided complete religious and civic liberty to the Jews. The Islamic Law describes the Christians and the Jews as 'People of the Book' and allows the Muslim men to marry women from among these religious groups without forcibly converting them to Islam, as well as share food with them.

The Holy Prophet ﷺ imposed a special tax (Jiziyah) upon non-Muslim subjects living under a Muslim ruler who was responsible for protecting the life, honour and property of the non-Muslims (Dhimmis). Women, children and poor people were exempted from Jiziyah and there were several other incidents of exemption. Two examples are worth quoting. When the Prophet ﷺ received the news of the death of his son Ibrahim رضي الله عنه whose mother (Maria رضي الله عنها) was Coptic, he declared:

“Had he (Ibrahim) survived I would have exempted all the Copts from the Jiziyah as a mark of esteem for Ibraheem's mother”.

Similar generosity was shown by Caliph Umar who exempted a non-Muslim Egyptian from Jiziyah forever when he put forward the project of re-digging the ancient canal from Fustat (Cairo) down to the Red Sea thus facilitating the maritime transport of the foodstuffs from Egypt to Madinah.

The Prophet in this regard especially said:

“Whoever oppresses the non-Muslim subjects, shall find me to be

their advocate on the Day of Resurrection”.

He ﷺ even upto the last moments continued to direct:

“Observe scrupulously the protection accorded by me to the non-Muslim subjects”.

These sayings and practices set examples for the Muslims for all times to treat kindly the non-Muslims and to establish friendly relations with them. The Muslims are advised to impress the non-Muslims by acting as a role model so that they are attracted towards Islam.

Similarly Islam allows the Muslims to peacefully preach (Da'wah) to the non-Muslims the teachings and rulings of Islam while granting the non-Muslims the right to preserve their beliefs.

To conclude, the Muslims are required to promote friendship with non-Muslims whether they live in a Muslim State or elsewhere. In a Muslim State, the non-Muslim subjects enjoy complete legal, social, political and religious liberty.

### The Holy Prophet's ﷺ Treatment of Women

According to Islam a woman is completely equated with man in terms of her rights and responsibilities because the Quran says:

“whoever works righteousness, man or woman, and has faith, verily, to him (or her) We give a new life that is good and pure..”  
(5:124)

These two Quranic verses make no distinction of gender for the reward of God and accountability before Him. For the same reason the Prophet ﷺ clearly stated:

“Seeking knowledge is a duty of every Muslim man and Muslim woman”.

This means that Islam places woman at the same level as man in the basic and most important spheres and matters of life. The pillars of Islam are equally binding on men and women except for the slight degree of exemption for women during their menstrual and pregnancy periods.

The Prophet ﷺ further explained this in one of his Ahadith:

*"Whosoever has a daughter and does not bury her alive, does not insult her, and does not favour his son over her, God will enter him into Paradise"*

Thus Islam completely reversed the situation in favour of women in a society where the birth of a girl child was taken as a curse. The Prophet ﷺ gave Uthman رضي الله عنه the honoured title of 'Zunnurain' (possessor of two lights) as he had married two daughters of the Prophet. (After the death of his wife Ruqaiyyah رضي الله عنها, the daughter of the Prophet Muhammad ﷺ, he was married to his second daughter Umm- e- Kulthum رضي الله عنها.)

Women are granted a dignified status as wives. Islam restricted the unlimited polygamy with a maximum of four wives. The Quran declared husbands as the maintainers and protectors of wives by saying:

*"Men are maintainer of women" (4:34)*

According to Islamic Law, a woman cannot be forced to marry against her will. After marriage she enjoys similar rights in most of the affairs. The Quran says:

*"And they (women) have rights similar to those (of men) over them." (2:228)*

The Holy Prophet ﷺ repeatedly instructed the believers to be kind to their wives. In a Hadith he said:

*"The most perfect believers are the best in conduct and the best of you are those who are best to their wives"*

This means that the best criterion of judging a husband's conduct is his treatment with his wife. The Prophet ﷺ himself demonstrated this by giving equal love, time and attention to his wives. Islamic Law even granted the right to seek divorce by a woman from her husband through Khula'. Women were also ensured a due share in the property left by their deceased husbands and parents.

The Holy Prophet ﷺ said that the best amongst the Muslims is the man whose behavior towards his family is the best.



A Muslim husband is required to be caring, loving and considerate towards his wife and the wife should in return reciprocate her husband's love by taking full care of his needs. The Prophet's ﷺ instructions in his Farewell Sermon are worth-quoting in this regard:

“O' you people, you have right over your wives and your wives have rights over you. Treat your wives with kindness and love; verily, you have taken them on the security of Allah”.

Thus both husband and wife are a source of support, comfort and protection to each other and so they are expected to recognize the spheres of their rights and responsibilities. The way the Holy Prophet ﷺ treated his wives can be assessed by the fact that he would send gifts to the family and friends of Khadija رضي الله عنها even after she had passed away.

The Prophet accorded an exalted status to women in the capacity of mother. He summed up all the Islamic teachings about the status of mothers by saying:

“Paradise lies under the feet of mothers”.

This special status was given to mothers because of their sufferings and endurance during the pregnancy period and the upbringing of the children. The Quran similarly mentions the pains suffered by a mother in this verse:

“And We have enjoined upon man to be good to his parents; his mother bears him in weakness upon weakness....”(31:14)

Here the mother has been specially mentioned because of her special ordeals and sufferings that she undergoes. For the same reason the Prophet ﷺ in an incident thrice insisted on serving one's mother and only the fourth time he told the questioner to serve his father. The Prophet's ﷺ own kind treatment towards his foster mother Halima is a wonderful example. He used to call her “my mother”.

The Prophet ﷺ had a foster sister Sheema (daughter of Halima). When she was captured in Hunain, he released her immediately and upon hearing that she was his sister, the entire clan of Banu S'ad was freed. Also when the Holy Prophet ﷺ was growing up in the house of Abu Talib, his elder daughter, Umm-e-Hani رضي الله عنها, would often look after him as she was

somewhat older. As is common in such relationships, the Holy Prophet ﷺ always looked up to her as an older sister. At the conquest of Makkah, he declared that Umm-e-Hani's house would be a safe haven.

With unfamiliar women (Ghair Mahram), he would observe the Quranic principles and never look at them. He ﷺ would show them respect and give them honour. He ﷺ also practised the Quranic commandment:

“Whosoever alleged any woman of misconduct or tried to slander her character, would be lashed 80 times.”

### The Holy Prophet's ﷺ Teachings about financial Ethics

The Holy Prophet ﷺ, as in all other walks of life, was a perfect model of business ethics.

First of all, he forbade all unfair means of income. In almost every sermon he would urge the companions to earn living by fair means. He said,

“He who seeks the world lawfully to refrain from begging to cater to his family, and to be kind to his neighbors will meet God with his face shining like the full moon”.

Once he observed that a seller of grains had tried to camouflage defective goods, he strongly reprimanded him, telling him to display and not to deceive. He also ordered all sellers to clearly inform their buyers not only of the merits, but also the defects, if any, of their merchandise.

He also stopped buyers of foodstuff from unnecessarily eating for free from stalls under the excuse of sample-testing.

He himself was known as 'Al Sadiq & Al Amin', the Truthful and the Trustworthy even before the proclamation of prophethood.

The Prophet ﷺ declared a cheater as non-believer by saying:

“One who cheats is not amongst us”.

There was a business partner of the Prophet ﷺ at Makkah. This man, named Sa'ib reported:

“whenever Muhammad ﷺ led the caravan, he did not enter his house on his return to Makkah without clearing accounts with me”.

The Prophet ﷺ worked with the same honesty for Khadija رضي الله عنها as her trade agent. She was so impressed that she decided to marry him.

Also, the Holy Prophet ﷺ prohibited a fraudulent and ambiguous transaction.

Similarly, the Prophet ﷺ condemned bribery by saying:

“he who gives a bribe and he who takes a bribe will both go to hellfire”

In Islamic mode of business or business partnership all those methods which harm others are not permissible. Hoarding is one such practice. The Prophet ﷺ said:

“Hoarding is accursed”

The Holy Prophet ﷺ reformed all aspects of the society he was sent in. The Arab financial system was based mostly on the exploitative method of usury or interest. The Quran names it as Riba and declares that it must be given up (Sura Baqarah; Verse 275).

The Holy Prophet ﷺ from the very beginning began to cleanse the economic infrastructure of Madinah from interest. He encouraged that people engage in Musharika etc which are special forms of partnerships. In such partnerships, the parties share amongst themselves not only profits but also losses. This banished the exploitation of the working class by the capital holders.

The major reason for condemning Riba is the fact that it is a way of making money without any degree of hard work. Islam, on the other hand, encourages its followers to make actual effort for earning in the light of this Hadith:

“One who works for himself is a friend of God.”

The Prophet ﷺ not only condemned Riba but also took practical steps to abolish this cursed and cruel practice. When he signed the treaty with the Christians of Najran, he added a special clause which stated that if the people of Najran indulged in Riba the treaty would stand null and void and the Muslims would feel compelled to wage a war against them. The Banu Mughirah in Arabia was notorious for charging usury. After the Conquest of Makkah he abolished all their usury and ensured that they would not

practise this in future.

In place of Riba, the Prophet ﷺ introduced the system of Zakah as a compulsory poor-due and a means to purify one's legally acquired wealth. It is a pillar of Islam and at many places in the Quran is mentioned together with Salah, e.g.

*"And establish Salah and pay Zakah..."*

Zakah is an effective means of helping the fellow Muslims. In addition to this, there is the Qard-i-Hasanah or the goodly loan. This is an interest-free loan in which the debtor or borrower has to repay the principal amount without any extra money (Interest). The Quran promises great reward for both charity and Qard-i-Hasanah. Instead of exploiting a needy Muslim, the Prophet ﷺ urged that s/he should be helped from either the Zakah fund, and if it is not available, then by raising funds from individual sources. He presented the example himself by borrowing, if need be, to help a needy person.

## Islam in the Community Life

Islamic community is based on solid disciplines that make it a distinct society. These include brotherhood based on common faith, social equality with piety being the sole criterion of one's superiority over the other, specified spheres of rights and responsibilities, modesty, healthy circulation of wealth, promoting peace and love, establishment of justice and tolerance towards the non-Muslim citizens. We see such a community in its perfect shape in Madinah when the Holy Prophet ﷺ, after emigration from Makkah (in 622 A.D), introduced the cardinal principles of Islam in community life and successfully laid down the foundation of an Islamic Republic.

The Prophet ﷺ demonstrated the brotherhood based on common faith (Islam) by way of Mawakhat or brotherhood between the Muhajirin and the Ansar. The Holy Quran states this fact by saying:

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

The Prophet ﷺ further elaborated the spirit of this brotherhood and mutual love by saying:

“Not one of you believes until he desires for his brother what he desires for himself”.

Thus Islamic brotherhood is a product of true spirit of sacrifice and love for the fellow beings. Similarly, social equality, justice and supremacy of law are the important features of the Islamic community. The Quran declares equality of all humans before Allah as it says:

“O mankind! We created you from (a single pair of) a male and a female and made you into nations and tribes, that you may know each other. Verily, the most honoured of you in the sight of Allah is he who is the most righteous of you. And Allah has full knowledge and is well acquainted.” (49:13)

From this we learn that all the members of an Islamic community are equal regardless of the social status or race or colour. Only the most pious and righteous enjoy more closeness to Allah. This makes all equal before the law and ensures observance of social justice. The Holy Quran and the Ahadith of the Holy Prophet ﷺ attach great importance to the dispensation of justice. The Quran says:

“O you who believe! Stand out firmly for justice, as witnesses to Allah, even as against yourselves, or your parents, or your kin, or whether it be against rich or poor, for Allah can best protect both.” (4:135 Nisa)

Allah Himself is Just as He will dispense most perfect justice on the Final Day and therefore, He wants to see His obedient servants to do justice so that they may prepare themselves for the ultimate accountability before Him.

Now, ensuring the general well-being and prosperity of a community is intimately linked with social justice and equilibrium since poverty breeds crime and then this leads to disturbance in the law and order of a society. Islam has introduced the institution of the poor-due or Zakah. Payment of Zakah is one of the five pillars of Islam and it is an effective means of healthy circulation of wealth that guards against disparity and social inequality. According to the Holy Prophet ﷺ:

“Verily, Allah has ordained the payment of Zakah on the Muslims.

It will be taken from the rich and returned to the poor”.

This means that whatever is paid to the poor as Zakah is in fact their rightful share and this is further confirmed by this Quranic verse:

“And those in whose wealth is a recognized right for the petitioner (who asks for) and him who is prevented (from asking for same reason).”(70:24-25)

For this reason regular payment of Zakah has been made obligatory so that we keep helping the needy while at the same time purifying our earnings.

In a typical Islamic community mosques are among its hallmarks. The Prophet ﷺ, after emigrating to Madinah took a number of important steps among which was included the construction of mosque. The mosque of the Prophet ﷺ served not only as a place of worship but also the community centre of the Muslim Ummah where all important meetings and negotiations were held and all vital decisions were also made there. Mosques are a symbol of the Muslim unity and fraternity where regular prayers, the Friday prayers, the Eid prayers, and even community meetings the funeral prayers. The Prophet ﷺ highlighted the importance of mosques by saying:

“Mosques are among the most beloved places in the sight of Allah.”

The members of the Muslim community are required to help each other in all matters of piety and discourage all evil and indecent acts. The Quran clearly enjoins upon us:

“Help one another in righteousness and piety but do not help one another in sin and rancor and fear Allah for Allah is strict in punishment.”(Sura al Maida)

Similar degree of cooperation and help are required by the Muslim community towards its ruler as long as he follows the Islamic injunctions and is a sincere and pious Muslim. He is to be helped if he does not violate the injunctions prescribed and designed by Allah because the Quranic verses at several places make it clear that only Allah's law is to prevail:

“the command is for none but Allah . . .”(12:40)

Thus the State ruler is to be followed and assisted if he follows the course of Shariah and tries to establish a model Islamic State. It is also incumbent upon the ruler to exercise Shoora or consult his aides as was the case in the time of the Prophet and his early successors. The Quran repeatedly commands us to consult each other (3:159, 27:32, 42:38). For example 42:38 says:

“Those who hearken to their Lord and establish regular prayer, who conduct their affairs by mutual consultation.”

Islam strongly condemns all forms of illicit relations between men and women. It declares adultery and fornication as the major sins and provides a healthy solution in the form of marriage. Marriage is the basis of the family system of Islam and the Prophet has instructed the believers to go for marriage:

“Whoever amongst you can afford to marry he must marry for it makes man modest and chaste.”

Finally, there are clear and manifest instructions about the status of non-Muslims in an Islamic community. They have been declared as Dhimmis and as Ahl-i-Kitab or People of the Book (Christians and Jews) and they enjoy all religious liberty in a Muslim State because of this Quranic injunction:

“Let there be no compulsion in religion.”(2:256)

The Prophet ﷺ declared the Jews and the Muslims as a single Ummah (community) under the Charter of Madinah and this reflects the nature and degree of accommodation in Islam for the non-Muslims. Hence, it is evident that there is fully explained guidance and set examples that demonstrate the various aspect of an Islamic community and that guide the present-day Muslims to follow these wholeheartedly for success in the hereafter.

## Muslim States and Their Relations with other States

The guiding principles about the foreign policy of a Muslim State were laid down by the Holy Quran, implemented by the Holy Prophet ﷺ between 622 AD and 632 AD and finalized by the Rightly-Guided Caliphs from 632 to 661 AD.

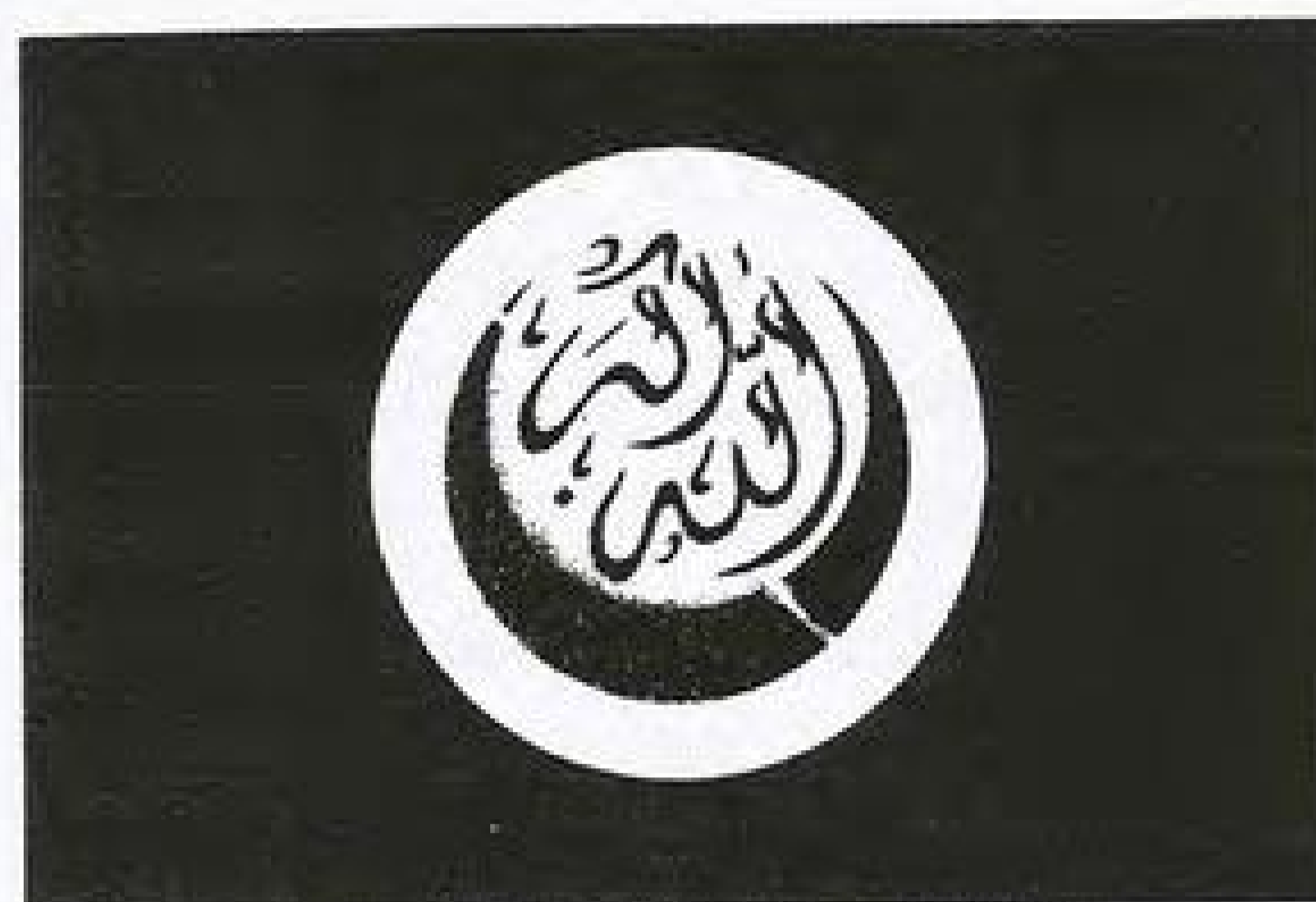
The Holy Prophet ﷺ had established the first Republic after emigrating from Makkah in 622 AD. Thus Medina emerged as a city-state vis-a-vis the tribal state of Makkah. The Holy Prophet ﷺ wanted to preach the Divine message in a peaceful manner but the Makkans had adopted a hostile attitude towards him and wanted to dislodge him from Madinah. Consequently the city-state of Madinah was attacked and besieged on three major occasions—Badr (624 AD), Uhud (625 AD) and Trench (627 AD). The Holy Prophet ﷺ, therefore, had to fight to defend the Islamic state against those who wished to wipe it out. He then signed a 10 year peace treaty (Treaty of Hudaibiya) with the Makkans in 6 AH (628 AD). The treaty was, however, violated by the Quraish of Makkah and the Prophet ﷺ undertook offensive against them in 630 AD but entered his native town in an incredibly peaceful way. He declared general amnesty on this epoch-making occasion. With this conduct he not only conquered a city but also won the hearts of his fatal enemies.

The moral principle underlying all these occasions was to nourish and nurture a community of believers that would not indulge in any kind or degree of oppression in the light of the following Quranic verse:

“That house of the Hereafter We shall give to those who intend not high-handedness or mischief on earth.” (al-Qasas 28:83)

The city-state of Madinah, therefore, never encouraged or practised any mischievous activity or high-handedness.

Another example illustrating the Holy Prophet's ﷺ policy, as the Head of State in Madinah, towards other states was set in 7 AH (629 AD), about one year after the signing of the Hudaibiya Pact. The Prophet ﷺ wrote letters to a number of neighbouring Emperors and Rulers and invited them



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in a cordial and graceful manner to the new faith. These rulers included the king of Persia, Khusro Pervaiz, Heracleus Caesar of Rome, Negus the King of Abyssinia, Muqawqus the Roman Governor of Egypt and many others. The Holy Prophet ﷺ received varying replies from these rulers. The Persian King Khusrow Pervez not only insulted the Muslim envoy but also tore the letter of the Prophet ﷺ. The Prophet ﷺ, however, demonstrated utmost degree of self-restraint and forbearance and did not lose hope. In the long run, however, his efforts began to bear fruit as the message of Islam would start illuminating these countries in the years to come. He fought defensive battles and led armies against the enemies of Islam. He, however, did so only after receiving Divine permission for that. Then he treated the captives of the anti-Islamic forces in such a way that he was able to rule over their hearts. He entered into truce with the rivals and accepted apparently hard terms only for the sake of his noble mission. The Muslim rulers of modern times need to learn from the diplomatic and strategic tactics of the Holy Prophet ﷺ. They should follow his footsteps and sign similar agreements with rival and non-rival Muslim states in order to present the right image of Islam before the world. The correspondence policy of the Prophet ﷺ should similarly be followed by utilizing modern means of communication.

The Rightly-Guided Caliphs also continued to show generosity towards the non-Muslim citizens and states. The second Caliph Umar (634-644 AD) set one of the noblest precedents in the entire world history. When he entered Jerusalem as a victor he refused to offer prayer (Salah) inside the church. He justified this gentle gesture by saying that he simply did not want to set a trend for his successors to forcibly convert the worship places of non-Muslims into mosques. This was absolutely in line with the glorious Quranic injunction:

“Let there be no compulsion in religion”(2:256)

Finally, the way the Caliph Umar showed his regard for the church in Jerusalem is another glaring example that can provide enlightenment to all the Muslim rulers of the contemporary world. They should also take special care of the temples and other worship places of non-Muslims living in their countries as a religious minority.

## How do these examples help the Muslim States today?

All the Muslim states can learn valuable lessons from the examples set by the Holy Prophet ﷺ and his deputies in shaping or reshaping the fundamental principles of their foreign policy. The heads of all the Muslim States should first of all know that the life of the Holy Prophet ﷺ will remain a role model for all times to come. This belief rests on the universal truth that all the steps taken by him on various occasions were only and only for the sake of Allah Almighty.

All these examples serve as beacon of guidance and enlightenment for the Muslim states for all times to come. Umar's gentle treatment and regard for the Christian church of Jerusalem reflects the fulfillment of his Quranic command:

"Let there be no compulsion in religion" (2:256).

The Government of Pakistan, for example, takes special care of all the churches and temples located on the land of Pakistan. Sikh and Hindu pilgrims from India regularly and freely visit these sites and are fully protected during their stay in Pakistan.

Similarly, the Treaty of Hudaibiya has important lessons for the Muslim rulers today. The government of Pakistan may make efforts to resolve the deadlock with India over the Kashmir dispute. A similar peace deal may be signed between the two states while promising to make further progress in future. This way, violence and disturbance in Kashmir might be significantly controlled.

**UNIT**

**4**

**The  
First Islamic  
Community**



## Who are the companions of the Holy Prophet ﷺ?

A companion of the Holy Prophet ﷺ is known as a 'Sahabi' (pl. Sahaba). A companion is defined as a person, male or female (Sahabia) who met the Holy Prophet ﷺ, declared the Shahada before him, lived as a Muslim, and died as a believer. Allah and the Holy Prophet ﷺ announced a great status of such people. The Quran calls them the 'foremost of the foremost' in rank and reward. All the Islamic Scholars agree that they are the most pious and respected group of people after the Messengers of Allah. That is why it should be considered obligatory to add the words 'May Allah be pleased with him/her' with their names, as and when spoken or written.

### Importance of the Companions

The Holy Prophet ﷺ was blessed with many helpers who supported him in different ways and at different stages in his prophetic mission. He used to say,

“Allah has chosen me (for this mission) and chosen my companions (for me)”.

Thus it can be said that each of his companions was chosen by Allah Himself in order to fulfill His Promise of Guidance for mankind. Today all Muslims are indebted to the companions of the Holy Prophet ﷺ through whose labours and sacrifice Islam has survived till today.

The Holy Quran and the Traditions of the Holy Prophet ﷺ are abounding with the merits of the Companions of Allah's Messenger, the Sahaba. Sura Fat'h (48:29) says,

“Muhammad is the Apostle of Allah; and those who are with him are strong against unbelievers (but) compassionate amongst each other. You will see them bow and prostrate themselves (in prayer) seeking Grace from Allah and (His) Good Pleasure. On their faces are the marks being the traces of their prostration”.

The Holy Prophet ﷺ categorically forbade any criticism of his Sahaba, saying that they were all stars from which anyone could seek the light of Guidance.

He said,

“Beware of Allah regarding my companions, Beware of Allah regarding my companions! Whomsoever loves them, loves me, and whomsoever thinks ill of them, thinks ill of me, and whomsoever hurts them, has hurt me”

## Who are the Muhajireen?

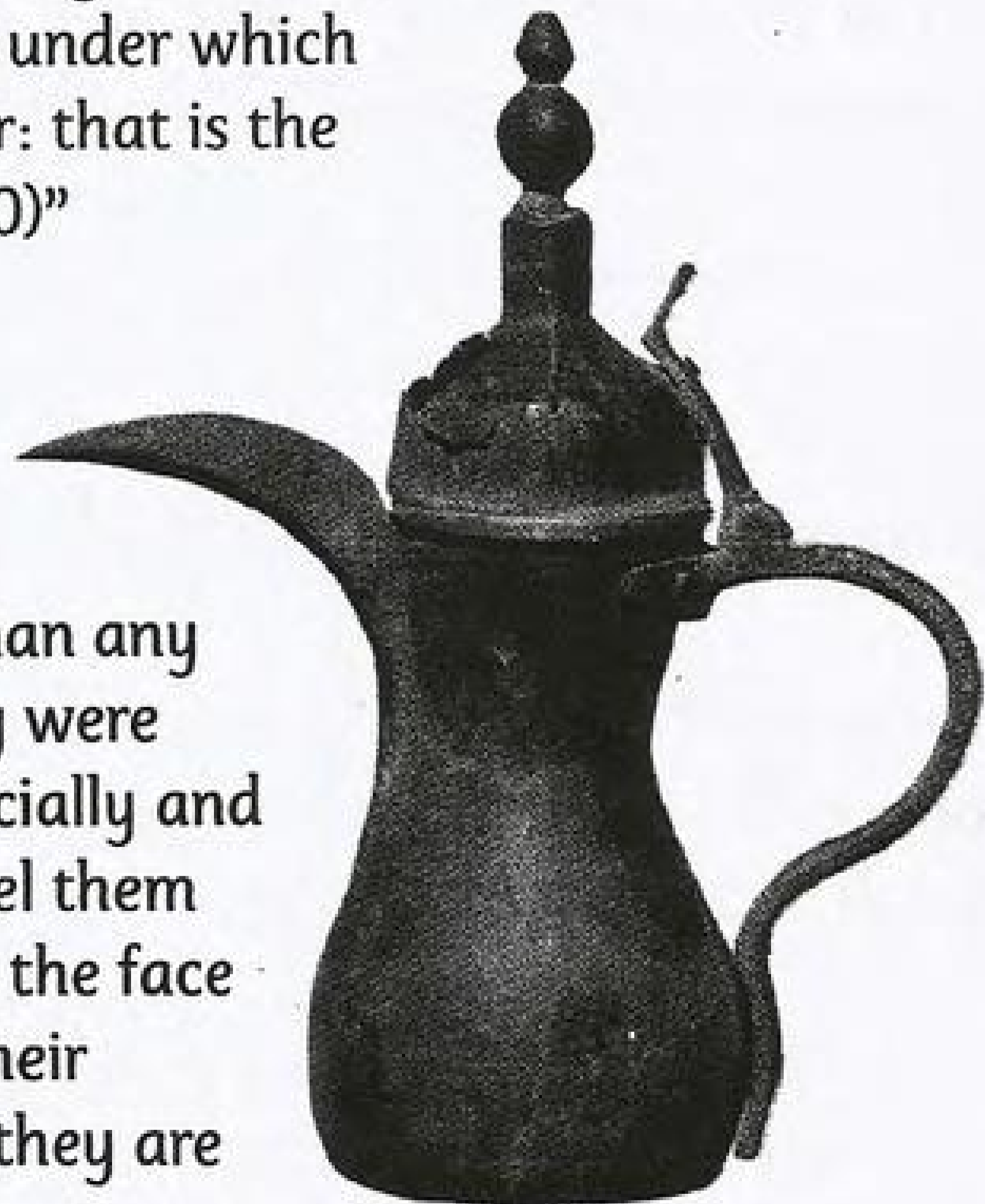
Amongst the companions, there are those who migrated with the Holy Prophet ﷺ from Makkah to Madinah, abandoning their homes, business and even their loved ones for the sake of Allah. They are known as the Muhajireen, meaning the emigrants (singular= Muhajir). Also included in this are those who migrated from elsewhere to Madinah to live with the Holy Prophet ﷺ.

## Importance of the Muhajireen

The Holy Quran says,

“The foremost (of Islam), are the first of those who forsook (their homes, i.e., the Muhajireen) and of those who gave them aid (the Ansar) and (also) those who follow them in (all) good deeds; well pleased is Allah with them as are they with him: for them has He prepared gardens under which rivers flow to dwell therein for ever: that is the supreme felicity. (Sura Tauba; 9:100)”

These are the people who left all their material possession for the sake of Islam. They suffered at the hands of the Quraish to an extent that is severer than any suffering by the Muslims till to date. They were tortured, beaten, starved, imprisoned, socially and economically boycotted in order to compel them give up Islam. They stood their ground in the face of all opposition and physical tortures. Their actions testified their true faith and thus they are above all reproach.



## Who are the Ansar?

The Ansar (Helpers; singular: Ansari) are the Muslim population of Madinah. They are called as such because they invited the Holy Prophet ﷺ who was in great difficulties in Makkah to their own city. Not only he, but also the entire Muslim community were welcomed by them. This earned them the title, the Ansar by the Holy Prophet ﷺ.

## Importance of the Ansar

They are those who invited the Holy Prophet ﷺ to their city, extended him the love, help, and support that most of his kith and kin had refused. These people took the Muhajireen not only into their homes, but into their hearts. The Holy Prophet ﷺ said,

“If all the people in the world would go one way, and the Ansar another, I would choose the path of the Ansar”.

When the Holy Prophet ﷺ made a bond of brotherhood between a Muhajir and an Ansari, the Ansari divided all of his assets in two halves, and handed them over to his Muhajir brother. Never in history was there a greater example of brotherly love. Each would prefer his adopted brother even to his real brother. While constructing the mosque both sung a song in unison, in which the Holy Prophet ﷺ also joined,

“There is no life except the life of the hereafter, O Allah have mercy on the Ansar and the Muhajireen!”

## Mothers of the Faithful (Ummahat ul Momineen)

“Mothers of the Faithful” is the title given to the wives of the Holy Prophet ﷺ. These ladies have been awarded this exalted status by Allah Himself in Sura Ahzab (33:6)

“The Prophet is closer to the Believers than their own selves and his wives are their mothers..”

It was also forbidden for them to marry anyone else after the Holy Prophet ﷺ.

Islam allows men to have up to four wives at a time. But the Holy Prophet ﷺ was given special permission by Allah to marry beyond that. In all he had eleven wives. Their names are as below.

1. Khadija bint Khuwailid رضي الله عنها
2. Saudah bint Zama'a رضي الله عنها
3. Ayesha bint Abu Bakr رضي الله عنها
4. Hafsa bint Umar رضي الله عنها
5. Zainab bint Khuzaimah رضي الله عنها
6. Umm Salma رضي الله عنها
7. Zaynab bint Jahsh رضي الله عنها
8. Juwayriyah bint Harith رضي الله عنها
9. Ramlah bint Abu Sufiyan رضي الله عنها
10. Safiya bint Huyayy رضي الله عنها
11. Maymunah bint al-Harith رضي الله عنها

We shall now discuss their lives and services for Islam.

### Khadija bint Khuwailid رضي الله عنها

She was a twice-widowed Quraishite lady known as "Tahira" (the pure) even before the advent of Islam. She had three sons and one daughter by her previous marriages. One of the richest and noblest ladies of Makkah, she was left with a flourishing trade by her last husband. For trading she hired the services of the Holy Prophet ﷺ. He proved to be a wise choice and through his honesty and intelligence were brought great profits to the business. His character impressed her to the extent that she proposed marriage and he accepted her as his first wife. He was twenty-five at that time and she forty.

All of the children of the Holy Prophet ﷺ (except Ibraheem) were born of her — four daughters and two sons. She is the only wife during whose lifetime he didn't take



another spouse.

Marriage with Khadija opened a new chapter in the life of the Holy Prophet ﷺ as it brought him emotional and financial stability. She placed all of her wealth on the disposal of the Holy Prophet ﷺ the Quran acknowledges this in al-Duha.....

When the Holy Prophet ﷺ received his first revelation and came home in a state of shock, she was there to console him. She immediately believed in him and became the first ever convert to Islam and she stood by the Holy Prophet's ﷺ in the face of all opposition and cruelties by the Makkans, including the social boycott.

She was the only wife (besides Ayesha) to be greeted by Jibreel himself. Her influence on the Holy Prophet's ﷺ life in Makkah was of great value and solace, and he declared her to be one of the highest-ranking women in Paradise.

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

“She believed in me when others disbelieved, and confirmed my truthfulness when others called me a liar”

### Saudah bint Zama'a رضي الله عنها

An early Qurashite convert, she also convinced her husband to accept Islam. She was one of those who had migrated twice, first to Abyssinia and then to Yathrib. Sauda was the Holy Prophet's ﷺ second wife whom he married in the tenth year of his mission. They were both fifty years old at that time. She too had been recently widowed and had just returned from Abyssinia.

She consoled the recently widowed Holy Prophet ﷺ as he was greatly depressed. No child was born from this union, though she had a son from her first marriage.

She accompanied the Holy Prophet ﷺ in the Farewell Pilgrimage in the 10th year of Hijra.

Saudah was known for her hospitality and generosity. She would spend long hours in worship. She was kind and humble and took initiative in making sacrifices. She has reported five Ahadith. She died in 22 A H during



Umar's Caliphate.

## Ayesha bint Abu Bakr رضي الله عنها

She was the daughter of Abu Bakr رضي الله عنه, and was born nine years before Hijra. She was brought up in a highly modest and pious environment. She used to say that she couldn't remember her family not being Muslims, or a day that the Holy Prophet صلى الله عليه وسلم and her father didn't visit each other.

She was married to the Holy Prophet صلى الله عليه وسلم at an early age in the 10th year of the Holy Prophet's صلى الله عليه وسلم mission, but the marriage was consummated in Madinah some years later. She was the only maiden he married.

Ayesha spent her youthful years in the Holy Prophet's صلى الله عليه وسلم company and was able to get great spiritual benefit under him. The Holy Prophet صلى الله عليه وسلم had special love for Ayesha and said:

“Ayesha enjoys superiority over all other women”. He also nicknamed her “Humaira”.

Ayesha رضي الله عنها had a photographic memory and learnt a lot from the Holy Prophet صلى الله عليه وسلم and eventually became an authority on Islam. It is said that amongst the Mothers of the Faithful, she was the most learned. In the battle of Uhud, she served water to the wounded and accompanied the Holy Prophet صلى الله عليه وسلم in several battles as well as the Farewell Hajj. Many verses were revealed about her. On one occasion, when the Madinite hypocrites made false allegations against her, the verses of Sura Nur (24:12) were revealed, declaring her innocent. Verses about Tayammum (dry ablution: Surah Nisa 4:43), commandments about menstruation during Hajj, and many others were also revealed on account of her and this proved to be of immense guidance for the coming generations.

The Holy Prophet صلى الله عليه وسلم spent the last days of his life in her apartment. He is buried there.

She spent the next five decades of her life as an instructor of Islam, leaving behind countless students when she died in 58 AH (678 AD). She was buried in Jannat al-Baqi'. She narrated more than two thousand Ahadith. She was unfortunately involved in clash with Ali ( Battle of the camel ).

## Hafsah bint Umar رضي الله عنها

The Holy Prophet's صلى الله عليه وسلم fourth wife was the daughter of Umar bin Khattab رضي الله عنه, who was the second Righteous Caliph and one of the ten blessed companions. An early Quraishite convert, she migrated first to Abyssinia and then to Madinah with her first husband, who was martyred in the battle of Badr. The Holy Prophet صلى الله عليه وسلم himself proposed and married her when she was about 18.

Hafsa greatly benefitted by the company of the Holy Prophet صلى الله عليه وسلم as she remained busy in reading and writing. Her knowledge is ranked second to that of Ayesha رضي الله عنها. Hafsa had keen interest in seeking knowledge of religious matters and was very pious. The Holy Prophet صلى الله عليه وسلم said

“She is one who keeps fast during the day and who stands during the night for worship.”

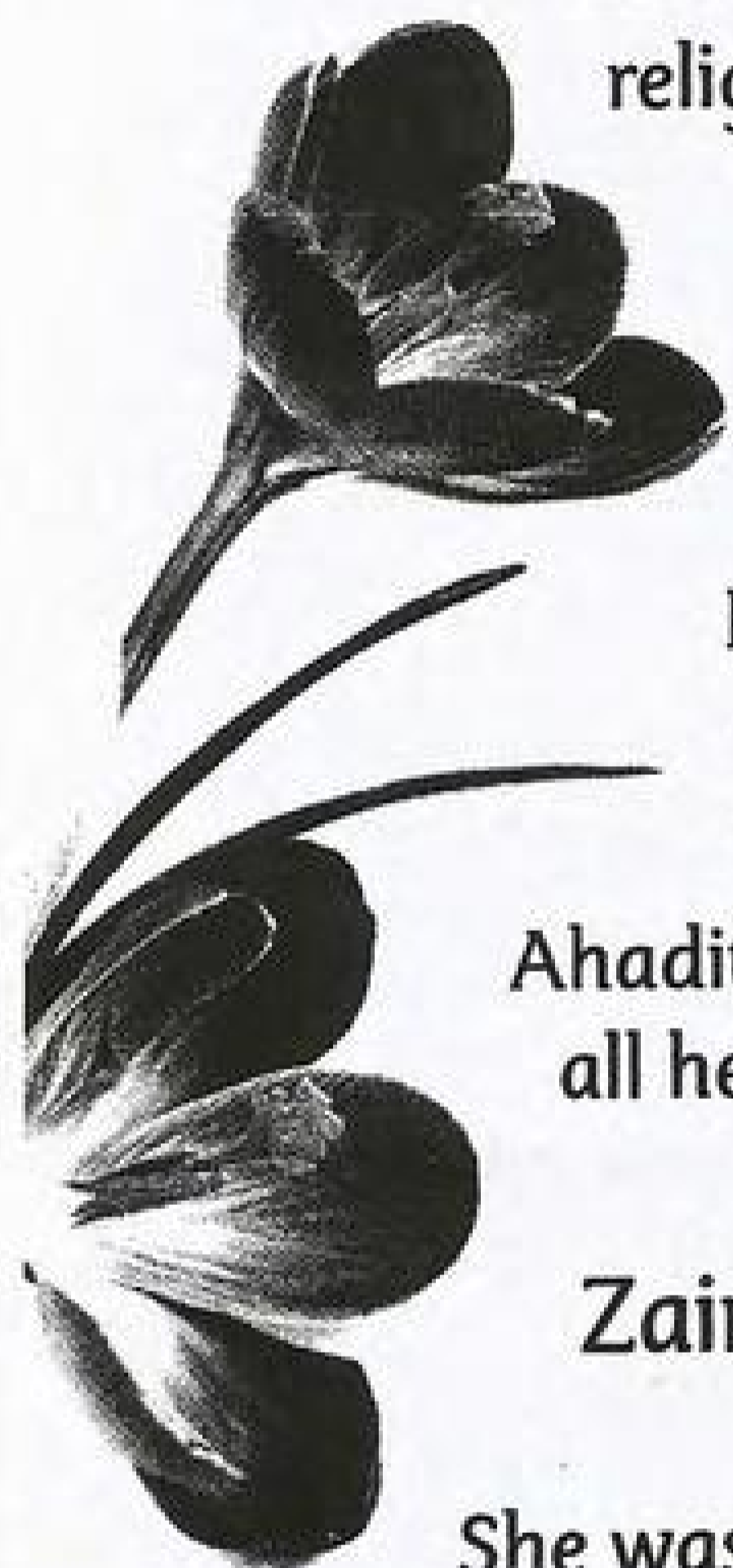
Hafsa was honoured as the custodian of the very first and the original manuscript of the Quran which became known as the 'Mushaf-i-Hafsa' رضي الله عنها (Hafsa's script). She narrated about 60 Ahadith. She died in 41 A.H. in Madinah and as per her instructions all her property was distributed among the poor

## Zainab bint Khuzaimah رضي الله عنها

She was known as Umm al-Masakeen (mother of the destitutes) even before the advent of Islam. She was a very generous lady and used to regularly feed the poor. An early Quraishite convert, she was twice married before being widowed in the battle of Uhud.

The Holy Prophet صلى الله عليه وسلم married her in 626 AD/5 A.H. She was about 30 at that time. She died within 3 months of this marriage. Thus she was the only wife of the Holy Prophet صلى الله عليه وسلم who died during his lifetime other than Khadija.

The Holy Prophet صلى الله عليه وسلم offered her funeral prayer himself and buried her in Jannat al-Baqi'.



## Umm- e- Salma رضي الله عنها

Her name was Hind bint Abi Umayyah but was called Umm e Salma رضي الله عنها.

She was an early Qurashite convert married to the Holy Prophet's صلى الله عليه وسلم first cousin Abu Salma. She migrated with him first to Abyssinia and then to Madinah. She was the first woman to migrate to Madinah.

Her husband was martyred in the battle of Uhud when she was expecting a child. She was a modest and faithful woman, and used to wonder how she could ever find a husband better than Abu Salma رضي الله عنه. Then the Holy Prophet صلى الله عليه وسلم proposed and married her in 626 AD. He loved her very much and the other wives often used her as their spokesperson.

She accompanied the Holy Prophet صلى الله عليه وسلم at the time of the Treaty of Hudaibiya and consoled him when the Muslims expressed their disappointment over the terms of the Treaty. She accompanied the Holy Prophet صلى الله عليه وسلم in the conquest of Khyber as well as the Final Pilgrimage.

Well known for her generosity till the end of her life, she died at 84 in 63 A.H (684 AD) and was buried in Jannat al-Baqi'. She narrated about four hundred Ahadith.

## Zaynab bint Jahsh رضي الله عنها

She was known by the title of the Umm al-Hikam (Mother of Wisdom) and was a paternal cousin of the Holy Prophet صلى الله عليه وسلم. She was first married to Zayd bin Haritha رضي الله عنه, the Holy Prophet's صلى الله عليه وسلم adopted son. However, the marriage didn't work inspite of their mutual good intentions, due to a contrast in their respective dispositions.

Finally, Zayd divorced her and she was married to the Holy Prophet صلى الله عليه وسلم by a Quranic injunction,

“... We joined her (Zaynab ) in marriage with you..”  
(Sura Ahzab; 33:37)

Her marriage took place in 5 A.H. (627 AD) when she was about 38. She rightly claimed that her marriage was the only one enacted by Allah Himself.

She was a very pious, modest and God-fearing woman. The Holy Prophet صلى الله عليه وسلم had great love and regard for her. She was known as the “one

with the long arm" as she was famous for her generosity. She narrated 11 Ahadith. The Holy Prophet ﷺ had predicted that she would be the first wife to die after him and surely, she died at the age of 52, in 20 AH (64/AD).

### Juwayriyah bint Harith رضي الله عنها

She was the daughter of the chief of the al-Mustaliq tribe. She was captured along with other prisoners in the battle of Muraisi in 5 A.H. As she was already a Muslim, the Holy Prophet ﷺ paid her ransom and proposed to her. The twenty-year-old widow consented. At this time, more than a hundred of her fellow tribesmen were being held captive. Upon hearing of this match, the companions freed them all. Hence it is said that she was the greatest blessing to her tribe.

She led a pious and simple life and remained busy in lengthy prayer and regular fasting. She was deeply interested in matters of knowledge and learning and narrated seven traditions.

She died in 50 A.H. at about the age of 65 and was buried in Jannat-al-Baqi'

### Ramlah bint Abu Sufyan رضي الله عنها

Her title was Umm Habibah and her father was Abu Sufyan رضي الله عنه, the chief of the Quraishite clan of Banu Umayyah. Born 17 years before the advent of Islam, she and her husband were amongst the early converts who migrated to Abyssinia.

Later her husband converted to Christianity but she showed steadfastness and firmness throughout these testing times and her faith remained unshaken.

She was widowed in Abyssinia and the Holy Prophet ﷺ proposed to her while she was still there. King Negus enacted the marriage ceremony in 6 A.H. and paid 400 Dinars as dowry on behalf of the Holy Prophet ﷺ.

After this Umm Habibah رضي الله عنها boarded a ship and reached Madinah. The Holy Prophet ﷺ was away at that time in Khayber and joined her on his return.

A woman of great devotion, piety, courage and virtue, she died in 44 AH (665 AD) and was buried in Madinah. She narrated 65 Ahadith.

## Safyah bint Huyayy رضي الله عنها

She belonged to the famous Jewish tribe of Banu Nadir and was a descendent of Harun, the Messenger of Allah.

She was widowed in the conquest of Khayber in 628/7 AH at the age of 17. On his way back to Madinah, the Holy Prophet صلى الله عليه وسلم married her.

Safya رضي الله عنها was known for her knowledge, wisdom, patience and forbearance and loved the Holy Prophet صلى الله عليه وسلم very much. When the Holy Prophet صلى الله عليه وسلم fell ill, she prayed “Alas! That I had fallen ill instead of you.”

The Holy Prophet صلى الله عليه وسلم too, had deep love for her. She also accompanied the Holy Prophet صلى الله عليه وسلم in the Farewell Haj. She narrated ten Ahadith. She died at the age of 60 in 50 AH and was buried in Madinah.

## Maymunah bint al-Harith رضي الله عنها

She was a Quraishite who was left behind in Makkah after the Holy Prophet صلى الله عليه وسلم migrated to Madinah. She was the sister-in-law of Abbas bin Abdul Muttalib رضي الله عنه, the Holy Prophet's صلى الله عليه وسلم uncle. She was first divorced, and then widowed when Abbas رضي الله عنه proposed the match in 7 AH during the Holy Prophet's صلى الله عليه وسلم Umra journey.

The marriage was arranged while the Holy Prophet صلى الله عليه وسلم was still in Ihram and was consummated later at Sarf near Makkah. This was the last marriage of the Holy Prophet صلى الله عليه وسلم.

Ayesha used to say about her, “Maymunah was very God-fearing and had great regard for the rights of her kith and kin.”

She was pious and humble and freed many slaves. The Holy Prophet صلى الله عليه وسلم called her a “Symbol of goodness”. She had great interest in knowledge and learning and narrated 76 traditions.

She died in 51 A.H. at Sarf, the same place where she was married to the Holy Prophet صلى الله عليه وسلم.

## Descendents of the Holy Prophet ﷺ

The most prominent descendants of the Holy Prophet ﷺ are his daughters and grandsons. He had sons as well, Qasim ut Tahir and Abdullah from Khadija رضي الله عنها, and Ibrahim At Tayyab from Maria رضي الله عنها, but as they all died in infancy, they did not play a role nor performed services for him. His four daughters, however, grew up to be great Muslim ladies and had offspring that performed great services for Islam. Amongst them we shall study the following.

1. Zaynab bint Muhammad
2. Umm e Kalthum bint Muhammad
3. Fatimah bint Muhammad
4. Ruqayyah bint Muhammad
5. Umamah bint Abi Aas
6. Hassan bin Ali
7. Hussain bin Ali

### Zaynab bint Muhammad رضي الله عنها

She was the eldest daughter of the Holy Prophet ﷺ and his wife Khadija رضي الله عنها and was born in Makkah ten years before he was granted the prophethood. She was married to her maternal aunt's son, Abul'As bin Rabi. Abu'As didn't accept Islam until 6AH, but he allowed her to migrate to her father to Madinah. On the way, she was attacked by Habbar bin Aswad and suffered a miscarriage. The Holy Prophet ﷺ used to say, "she is the best amongst my daughters; for my sake she has suffered much". She was highly devoted to her father and was reunited with her husband after his conversion. They had two children, Ali who died in infancy and Ummamah رضي الله عنها who later married Ali رضي الله عنه bin Abi Talib. She died in 8 AH and was buried in Madinah.

### Ruqayya bint Muhammad رضي الله عنها

She was the second daughter of the Holy Prophet ﷺ and was born seven years before the prophethood. She was married to Uthman bin Affan رضي الله عنه. She along with her husband were the first couple to migrate for the sake of

Islam as they were in the first batch of emigrants to Abyssinia. A handsome couple, their marriage was a happy one. She contracted smallpox and died at the age of twenty-one when her father was away for the battle of Badr.

### Umm Kulthum bint Muhammad رضي الله عنها

She was the third daughter of the Holy Prophet صلى الله عليه وسلم and was born three years before the prophethood. She was married to the widower of her elder sister Uthman رضي الله عنه bin Affan, but the marriage was childless. She died young, at the age of 25 in 9AH. The Holy Prophet صلى الله عليه وسلم himself laid her down in the grave with flowing tears.

### Fatimah bint Muhammad رضي الله عنها

Her name was Fatimah and title Zuhra. She was the youngest daughter of the Holy Prophet صلى الله عليه وسلم born from his marriage with Khadija. She was born in the 1st year of the mission of the Holy Prophet صلى الله عليه وسلم. Thus it is generally believed that she was the first baby Muslim. She was married to Ali at the age of 15 years.

The Holy Prophet صلى الله عليه وسلم had great love for Fatimah رضي الله عنها. He would stand up to receive her and offer her his place to sit. Fatimah would do the same on receiving her father. Ali رضي الله عنه did not solemnize any marriage during the life of Fatima رضي الله عنها.

The Holy Prophet صلى الله عليه وسلم also included Fatimah رضي الله عنها among the sacred women by saying:

“Among all the women of the world: Mary, Khadija, Asiya and Fatimah are sufficient to emulate”.

Fatima رضي الله عنها lived a simple and pious life and was extremely well-informed in religious affairs. She had five fine children, Hasan, Hussain, Muhsin, Umm-i-Kulthum and Zainab رضي الله عنها.

The Holy Prophet صلى الله عليه وسلم, during his last days of illness had told Fatima that she would be the first to meet him in Paradise. She died about six months after his death. Her funeral prayer was performed by her husband Ali رضي الله عنه and she was buried in Jannat al-Baqi.

## Umamah bint Abi Aas رضي الله عنها

She was the daughter of the Holy Prophet's صلى الله عليه وسلم daughter Zainab رضي الله عنها and her husband Abul Aas. The Holy Prophet صلى الله عليه وسلم loved her very much as her mother had died leaving her in the care of her cousin Zubair رضي الله عنه bin Awam رضي الله عنه. She was often found playing in the Masjid-e-Nabwi, even during the congregational prayer. Brought up with much love and affection by the Prophet صلى الله عليه وسلم and a host of aunts and uncles, she was married to Ali bin Abi Talib رضي الله عنه after the death of Fatima bint Muhammad رضي الله عنها. After Ali's assassination, she married another great Sahabi, Mughaira bin Nofal رضي الله عنه. They had a son called Yahya and this also began another stream of the Prophet's progeny. She moved to Syria with her husband and died there in 66AH.

## Hassan bin Ali رضي الله عنه

He was the son of Ali bin Abi Talib and Fatimah رضي الله عنها, the daughter of the Holy Prophet صلى الله عليه وسلم. The Holy Prophet صلى الله عليه وسلم named him Hassan رضي الله عنه, meaning the beautiful one. As a child he would often be seen sitting in the Holy Prophet's صلى الله عليه وسلم lap, along with his younger brother Hussain and Usamah bin Zaid رضي الله عنه. Holy Prophet صلى الله عليه وسلم used to invoke Allah saying,

“I love them O Allah! Please love them too!”

Hassan رضي الله عنه was about eight years old when his maternal grandfather passed away.

Hassan رضي الله عنه served faithfully all the Caliphs of Islam including his father, the



fourth Caliph Ali bin Abi Talib رضي الله عنه. After his father, he too stayed in office for about a year after which he stepped down in favour of Mu'awiya رضي الله عنه. After stepping down, he spent the rest of his life in scholarly activities as befits the scholarly son of a great father and the learned grandson of Allah's Messenger. He died in 50AH(670 AD) and was buried at Madinah.

### Hussain bin Ali رضي الله عنه

He was the younger son of Ali bin Abi Talib and Fatima رضي الله عنها, the daughter of the Holy Prophet صلى الله عليه وسلم. The Holy Prophet صلى الله عليه وسلم himself named him Hussain, meaning the small beautiful one. As a child he would often be seen sitting in the Holy Prophet's صلى الله عليه وسلم lap, along with his elder brother Hassan and Usamah bin Zaid رضي الله عنه. Holy Prophet صلى الله عليه وسلم used to invoke Allah saying,

“I love them O Allah! Please love them too!”

Hussain رضي الله عنه was about seven years old when his maternal grandfather passed away.

He served faithfully all the caliphs of Islam including his father, the fourth Caliph Ali bin Abi Talib رضي الله عنه and his brother رضي الله عنه, the 5th Caliph. He spent most of his life in scholarly activities as befits the scholarly son of a great father and the learned grandson of Allah's Messenger.

He was not in favour of the Caliphate of Yazid bin Mu'awiya. Caught in the vortex of an evil conspiracy, Hussain رضي الله عنه was martyred along with his family at Karbala in 60AH. He laid down his life for the Islamic principles, and is revered by all Muslims, as amongst the Chiefs of the Martyrs.



## The Ten Blessed Companions رضي الله عنهم

All the Prophet's companions are blessed and exalted. Amongst them there are certain individuals whom the Prophet صلى الله عليه وسلم has ranked even higher. Amongst these, there are ten known as 'Ashra Mubashira' the 'ten blessed companions' or 'the ten given glad tidings of Paradise'. They are known as such because the Holy Prophet صلى الله عليه وسلم declared Jannah (paradise) for them in one single saying. He declared them all to be going to paradise without going through the process of accountability.

Below is a list of their names.

1. Abu Bakr Abdullah bin Abu Quhafa رضي الله عنه
2. Umar bin al-Khattab رضي الله عنه
3. Uthman bin 'Affan رضي الله عنه
4. Ali bin Abi Talib رضي الله عنه
5. Abu Ubaidah bin al-Jarrah رضي الله عنه
6. Saeed bin Zaid رضي الله عنه
7. Sa'd bin Abi Waqas رضي الله عنه
8. Abd ar-Rahman bin 'Auf رضي الله عنه
9. Talhah bin Ubaidallah رضي الله عنه
10. Zubayr bin al-Awwam bin Khuwaylid رضي الله عنه

### Abu Bakr Abdullah bin Abu Quhafa رضي الله عنه

Abu Bakr was born in 573 AD in the clan of Banu Taym of Makkah. His pre-Islamic name was Abdul Ka'abah. After his conversion to Islam the Holy Prophet صلى الله عليه وسلم named him Abdullah and later awarded him such great titles as Siddique (the Truthful) and Ateeq (the one freed from the Fire) and he is also called Afzal al Bashar- e- Ba'd al Ambiya (the best of men after Allah's messengers). He led a pious and pure life even before his conversion and remained away from the corrupt practices of the pre-Islamic Makkan society. This is the reason that he became the first free male adult to embrace Islam and this he did without the slightest hesitation. He was a very close friend of the Holy Prophet صلى الله عليه وسلم even before Islam. After the Holy Prophet صلى الله عليه وسلم had received the first Revelation he thought of approaching his kinsmen and so he told Abu Bakr رضي الله عنه the whole story of his experience. Abu

Bakr رضي الله عنه responded to his call and immediately embraced Islam. The Quran describes:

“And he who comes with Truth and he who confirms (supports) it.....such are the people who do right.”(39:33)

After accepting the New Faith, Abu Bakr رضي الله عنه devoted his life, energies and wealth to preach Islam. Prominent companions like Uthman, Talha, Zubayrr, Abu Ubaidah, Sa'd bin Abu Waqas and Abd al-Rahman bin Awf رضي الله عنه were said to have been brought to the fold of Islam by him. When the Holy Prophet صلى الله عليه وسلم started preaching openly and condemned the idol worship and ignorance of the Quraysh, he faced fierce opposition. During all such hardships Abu Bakr رضي الله عنه stood by his side. Once a number of polytheists fell upon the Holy Prophet صلى الله عليه وسلم and Uqba bin Abi Mu'ait threw a mantle around his neck and started twisting it till it began to strangle the Holy Prophet صلى الله عليه وسلم. Abu Bakr rushed to him and rescued him. The pagans beat Abu Bakr رضي الله عنه so severely that he lost consciousness. His relatives rushed to save him. Abu Bakr also bought and set free many slaves including Bilal, Lubaina, 'Amir, Zunnira and Umm-i-Ubais رضي الله عنها. When the Holy Prophet صلى الله عليه وسلم narrated his experience of the Night of Ascension (Mai'raj), Abu Bakr رضي الله عنه was the first to believe it and was awarded the title of al-Siddique (the truthful) by the Holy Prophet صلى الله عليه وسلم. Then again Abu Bakr رضي الله عنه was honoured with the company of the Holy Prophet صلى الله عليه وسلم when both migrated to Madinah. Both remained for some days in the cave of Thaur while the infidels were searching for them. Abu Bakr's رضي الله عنه daughter, Asma رضي الله عنها provided them with food while his son kept them aware of the movement of the enemy. The Quran mentions Abu Bakr رضي الله عنه as:

“..he being the second of the two (or one of the two) when they were in the cave...”(9:40)

At Madinah Abu Bakr رضي الله عنه continued his services for Islam and also rendered invaluable services in all the battles. In the battle of Badr he was in charge of the right wing of the troops and fought against his own son Abd al Rahman رضي الله عنه (who had not embraced Islam as yet). In the battle of Uhad he negated the rumour of the Holy Prophet's صلى الله عليه وسلم death and acted as a shield

for the Holy Prophet ﷺ. In the battle of Hunayn he remained firm and reorganized the scattered troops. When the Holy Prophet ﷺ began to raise funds for the Tabuk expedition, Abu Bakr رضي الله عنه placed all his wealth at the disposal of the Holy Prophet ﷺ. Upon this Umar remarked, "None can surpass Abu Bakr in serving the cause of Islam."

Abu Bakr رضي الله عنه was one of the signatories of the Treaty of Hudaibiya and demonstrated extraordinary firmness of his faith in the Holy Prophet ﷺ when others felt rather disappointed over the terms of the Treaty. He was appointed the first Ameer-i-Haj (the chief guide of Pilgrimage).

Finally, it was Abu Bakr رضي الله عنه who normalised the critical situation arising out of the death of the Holy Prophet ﷺ as nobody was ready to believe this including even Umar رضي الله عنه. Abu Bakr رضي الله عنه on this occasion recited these verses:

"Muhammad is no more than a Messenger: many messengers that were sent before him passed away; if he died or were slain will you then turn back on your heels..." (3:144)

He thus reconsolidated the Muslim community by binding them together in a difficult phase.

Abu Bakr رضي الله عنه led the daily prayers during the last days of the Holy Prophet's صلى الله عليه وسلم illness on his صلى الله عليه وسلم instructions. Unanimously he was elected the first Caliph of Islam and continued to perform meritorious services for Islam. When some Arabian tribes rebelled and refused to pay Zakah, he dealt with them with an iron hand. He fought and brought under control apostates, as well as false prophets. Because he took charge of things from the demise of the Prophet صلى الله عليه وسلم and solved these initial problems caused by it, he is called the Savior of Islam'.

He died a natural death in 13AH and is buried alongside the Holy Prophet صلى الله عليه وسلم.

### Umar bin al-Khattab رضي الله عنه

Umar belonged to the Banu 'Adi clan of the Quraish. His father Al-Khattab was an influential leader of Makkah. Umar was born about 40 years before Hijrah. He was tall, well built, a fine soldier and well educated. He

was elected the spokesman of the Quraysh.

He remained a bitter enemy of Islam and the Holy Prophet ﷺ before his conversion. He treated the early converts of low origin quite mercilessly. The Holy Prophet ﷺ had entreated to God for the conversion of either Umar bin Khattab or Amr bin Hisham (Abu Jahl) which was soon granted. Umar, one day, decided to kill (God-forbid) the Holy Prophet ﷺ and with that intention moved to his house with a sword. On his way Nuaim bin Abdullah رضي الله عنه told him about the conversion of Umar's own sister Fatima and her husband Sai'd bin Zayd رضي الله عنه. Umar went to Fatima's رضي الله عنها home and started beating her husband, but Fatima رضي الله عنها remained steadfast. After a while, when he had cooled down, Umar asked her about the verses of the Quran that she was reciting. He was impressed and was moved by the verses, and decided to embrace Islam. He approached the Holy Prophet ﷺ at the house of al-Arqam where Hamza رضي الله عنه was also present and there Umar entered the fold of Islam. This was a great occasion as the morale of the Muslims boosted so much that now they started offering prayers openly in the Ka'bah after Umar رضي الله عنه took the bold step of entering the Ka'bah with a small band of Muslims. The Holy Prophet ﷺ was so pleased on this that he gave Umar the title of Faruq (one who distinguishes between the truth and the falsehood). Eventually the title became known as Faruq-i-A'zm (Faruq the great).

He started preaching Islam openly and boldly. He is one amongst the ten blessed companions and is also a scribe of Divine revelation. His daughter Hafsa رضي الله عنها was married to the Holy Prophet ﷺ. With the Holy Prophet's رضي الله عنه permission, Umar migrated to Madinah shortly before the Holy Prophet ﷺ.

At Madinah he shared the responsibility of founding the Republic of Madinah along with the Holy Prophet ﷺ and other distinguished companions.

It was Umar رضي الله عنه who gave the suggestion of summoning the Believers for daily prayers by Adhan (call for prayer). He also rendered remarkable services in all the battles including Badr, Uhad, Ditch and Hunayn. He was also present at the Treaty of Hudaibiya and took part in the Baiyat-al-Rizwan. He also participated bravely in the battle of Khyber. He then participated in the victorious march to Makkah. In the Tabuk expedition Umar contributed half of his wealth and in the battle of Hunayn, Umar رضي الله عنه was among that handful of Muslims who stood firmly by the side of the

Holy Prophet ﷺ under great danger.

Umar was so upset that he wasn't ready to believe the death of the Holy Prophet ﷺ. Abu Bakr رضي الله عنه was able to calm him down by reciting the verse (3:144). Due to Umar's رضي الله عنه wisdom and timely intervention, Abu Bakr رضي الله عنه was elected as the First Caliph of Islam. Umar رضي الله عنه himself rendered extraordinary services for Islam during his Caliphate. It was he who convinced Abu Bakr رضي الله عنه to begin the compilation of the Holy Quran. The Holy Prophet ﷺ said,

“The sun has not risen over a man better than Umar.”

He further said,

“Follow the two after me out of my companions Abu Bakr and Umar.”

Together they are known as the 'Shaykain' which means the two great elders of the Ummah.

His caliphate is the golden period of Islamic history. Never before and never since then (yet) has the world seen such a rule of prosperity, justice and security. He was the greatest conqueror in the history of mankind and his lifestyle was perhaps the simplest.

A disgruntled Persian slave, Abu Lulu Feroze, threatened him with murder yet he refused to arrest him on grounds of mere suspicion. As he led the prayers, Abu Lulu stabbed him with a poisoned dagger. Even as he lay dying, he formed a committee of six to elect the next Caliph. Thus even on his death bed, he made sure that the government ran smoothly.

He is buried alongside the Holy Prophet ﷺ and Abu Bakr رضي الله عنه.

### Uthman bin 'Affan رضي الله عنه

He belonged to the powerful and influential Banu Umayya of the Quraish and was born in 566AD. Uthman رضي الله عنه was modest, honest and upright since his childhood and even before accepting Islam he abstained from such corrupt practices as gambling and drinking. He was a trader and soon became a wealthy person to be known as Ghani (the generous). He was literate as well.

Once, when he was returning from a trade journey, he saw the Holy

Prophet ﷺ, in a dream. He discussed this with his close friend Abu Bakr رضي الله عنه who immediately invited him to Islam. Uthman readily agreed and embraced Islam. He was one of the earliest converts, and is counted amongst the ten blessed companions رضي الله عنهم and was also the scribe of Divine Revelation. Later he became the third Rightly Guided Caliph.

Soon after his conversion he married Ruqayya رضي الله عنها, the daughter of the Holy Prophet ﷺ. The couple migrated to Abyssinia with the first batch of the emigrants. He remained there for some years, established his business and then returned to Makkah. As the persecutions of the Makkans increased, Uthman and Ruqayya رضي الله عنها again had to emigrate, this time to Madinah. After Ruqayya died in 2 AH, he married the Holy Prophet's رضي الله عنه other daughter Umm Kulthoom رضي الله عنها. This earned him the title of Zun Nurain (possessor of the two lights).

Being a wealthy merchant Uthman generously helped the poor and the needy amongst both the Muhajireen and the Ansar. He purchased the well "Bir Roma" for 20,000 dirhams from its Jewish owner and dedicated it to the Muslims.

Uthman رضي الله عنه purchased a piece of land as wished by the Holy Prophet ﷺ in order to extend the Masjid-e-Nabvi. He would purchase a slave from his master and set him free every Friday. In the Battle of Tabuk, he donated war equipment for more than ten thousand soldiers. The Holy Prophet ﷺ said on this occasion,

"from this day on, Uthman رضي الله عنه will never see a deficit in any trade deal".

He actively and generously participated in all the Ghazwaat (battles led by the Holy Prophet ﷺ) except the battle of Badr due to the illness of his wife Ruqayya رضي الله عنها.

Uthman accompanied the Holy Prophet ﷺ in the journey towards Hudaibiya in the 6th year of Hijra. He was sent to Makkah to hold talks with the Quraish but a rumour of his murder was spread, as he had to stay there for a longer time than expected. The Holy Prophet ﷺ on hearing the news sat under a tree, spread forward the palm of his right hand and started taking pledge from the companions and placed his left hand on his right palm to indicate the inclusion of Uthman رضي الله عنه in the pledge. The purpose was to take oath that Uthman رضي الله عنه would be released if alive or to

avenge his blood. The Quran mentions this as:

“God’s good pleasure was on the Believers when they swore fealty to you under the tree... ”(48:18)

So the historic pledge became known as the Pledge of the Tree or the Baya’t ar-Rizwan. Uthman returned safe, but the whole episode reflects his importance and the Holy Prophet’s ﷺ love and association with him. Uthman رضي الله عنه was a prominent figure during the Holy Prophet’s ﷺ life, during the Caliphate of Abu Bakr and Umar رضي الله عنهما, until he himself became the Caliph. Holy Prophet’s ﷺ prayer was:

“O God, I am pleased with Uthman. I beg you to be pleased with him.”

Modesty was his most prominent feature and the Holy Prophet ﷺ once said,

“Even the angels of God envy the modesty of Uthman”

Uthman رضي الله عنه was martyred by conspirators in 35 AH/656 AD and is buried in 'Jannat-ul-Baqee' in Madinah.

### Ali bin Abi Talib رضي الله عنه

Ali was the first cousin of the Holy Prophet ﷺ and so belonged to Banu Hashim. His father’s name was Abu Talib bin Abdul Muttalib, who had brought up Muhammad ﷺ in his childhood. Ali was born around 598 AD and was thus a teenager when the Holy Prophet ﷺ was awarded prophethood. Ali got the special opportunity of living in the company of the Holy Prophet ﷺ and so developed great love for him since his childhood. Ali was brave, courageous and literate and was a very intelligent youth of Makkah. He led a pious and noble life, closely observing the society around him and the Holy Prophet ﷺ. He shunned idol-worship, drinking, gambling and bloodshed. He was polished in the dignified company of the Holy Prophet ﷺ and was the first among the children to embrace Islam.

He is stated to have once noticed (before embracing Islam) the Holy



Prophet ﷺ and Khadija رضي الله عنها praying without a statue before them. Upon inquiry the Holy Prophet ﷺ told him about Tauheed (Oneness of Allah) and his mission and recited some verses of the Quran before him. He was greatly inspired and decided immediately to embrace Islam. After that Ali started supporting the Holy Prophet ﷺ bravely and the Holy Prophet declared him as “my brother and my lieutenant”.

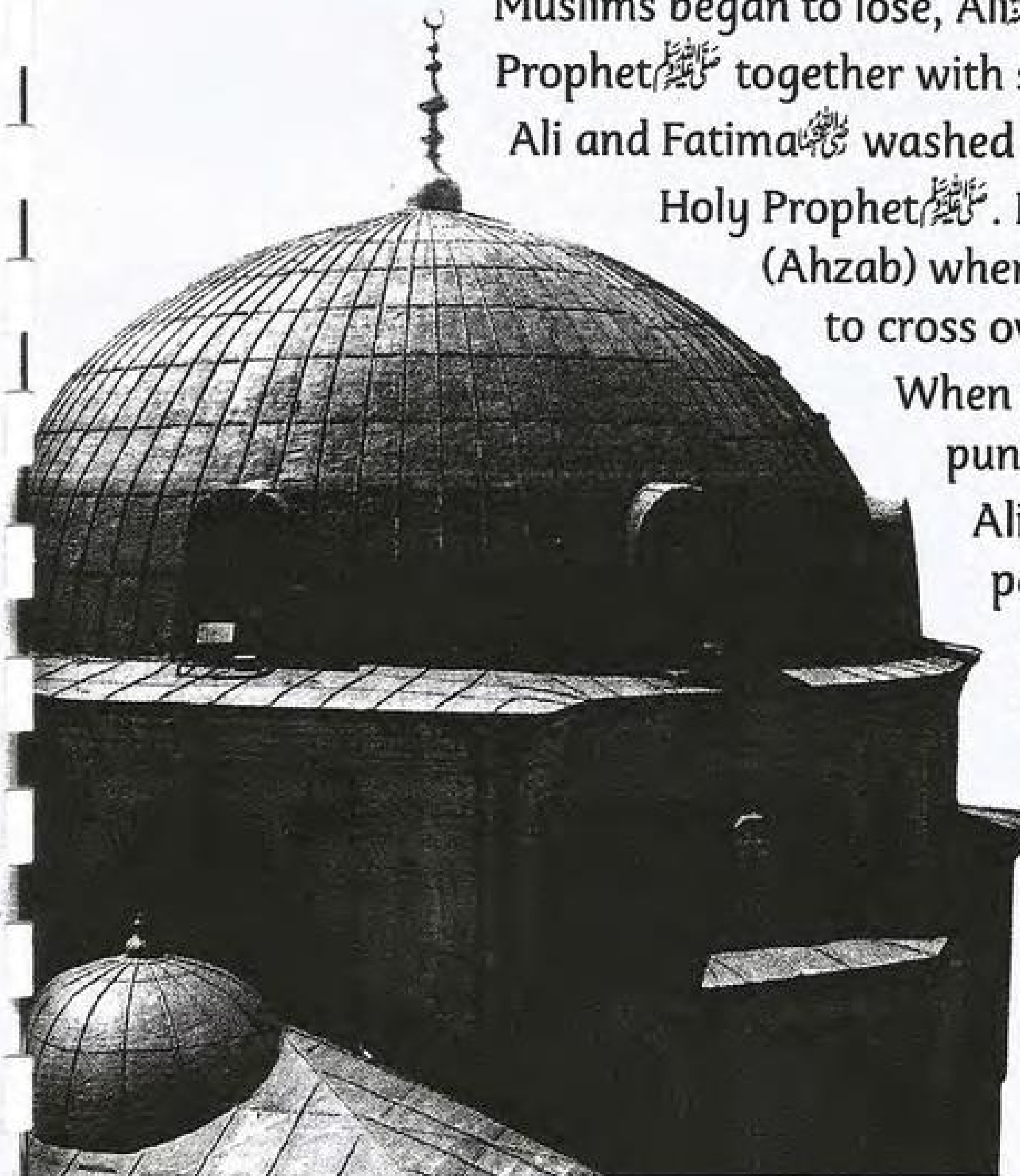
The Holy Prophet ﷺ gave his youngest daughter Fatima رضي الله عنها in marriage to Ali رضي الله عنه. Hasan رضي الله عنه and Hussain رضي الله عنه were born of this marriage.

Ali رضي الله عنه demonstrated utmost courage and boldness by sleeping in the bed of the Holy Prophet ﷺ on the night before the Hijra of the Holy Prophet ﷺ. In this way Ali رضي الله عنه had risked his own life as the next morning the band of bloodthirsty pagans entered the Holy Prophet's ﷺ house in order to kill him (God forbid). They got furious when they found Ali رضي الله عنه and detained him for some days after which Ali رضي الله عنه, too, reached Madinah.

Ali رضي الله عنه worked very hard and with great devotion for the cause of Islam at Madinah. He performed heroic tasks in most of the battles. In the battle of Badr he was the standard bearer of the Muslim army and killed many infidels including such important figures as Walid and Shaiba. In the battle of Uhud, when the standard bearer of the Muslim Army, Mus'ab bin

Umair رضي الله عنه was martyred, Ali رضي الله عنه quickly got hold of the standard. When the Muslims began to lose, Ali رضي الله عنه became a shield for the Holy Prophet ﷺ together with some other companions. Later, Ali and Fatima رضي الله عنها washed and dressed the wounds of the Holy Prophet ﷺ. During the siege of the Allies (Ahzab) when some of the pagans were able to cross over the ditch, Ali killed them.

When the Holy Prophet ﷺ decided to punish the Jews of Banu Quraiza, Ali رضي الله عنه was among those who performed the job of killing the men of Banu Quraiza. Ali رضي الله عنه was among those who had taken the oath of Ridwan for the sake of Uthman's رضي الله عنه life and then Ali رضي الله عنه drafted the Treaty of Hudaibiya. He was among the major scribes of



the Holy Quran as well.

Ali رضي الله عنه emerged as the hero of the battle of Khayber, and was able to defeat the Jews and killed the mighty Jew warrior Marhab and his brother.

Finally Ali رضي الله عنه captured the Fort of Qamus, the last stronghold of the Jews. During the victorious march of the Muslims to Makkah, the Holy Prophet صلى الله عليه وسلم took the standard and gave it to Ali. Ali helped the Holy Prophet صلى الله عليه وسلم in smashing the idols in the Holy Ka'bah. In the battle of Hunain, Ali رضي الله عنه remained firm when the Muslim troops were scattered and together with the other senior companions fought to kill the enemy. During the Tabuk expedition he stayed back on the advice of the Holy Prophet صلى الله عليه وسلم.

The Holy Prophet صلى الله عليه وسلم said to him:

“You stand to me in the same relation in which Harun stood to Musa except that there is to be no prophet after me.”

Ali رضي الله عنه remained among the advisors of the first three Caliphs. He, himself, was the fourth rightly-guided Caliph and died as a martyr.

### Abu Ubaidah bin al-Jarrah رضي الله عنه

He was the son of Abdullah bin al-Jarrah رضي الله عنه. His father did not accept Islam but his mother became a true Muslim. He is believed to be the ninth convert to Islam at Makkah. He is counted amongst the ten blessed companions and was also a scribe of the Divine revelation. He migrated twice from Makkah, first to Abyssinia and then to Madinah and was about 40 years of age at the time of the Hijrah to Madinah. He participated in all the Ghazwaat (battles led by the Holy Prophet صلى الله عليه وسلم) and in the Battle of Badr he had an armed duel with his own father. The Quran mentions this as:

“You will not find any people who believe in Allah and the Last Day, loving those who resist Allah and His Messenger, even though they were their fathers or their sons or their brothers, or their kindred. ...” (58:22)

In the battle of Uhud the Holy Prophet صلى الله عليه وسلم was wearing a steel helmet whose hooks pierced his head, injuring him. Abu Ubaidah رضي الله عنه pulled the hooks out with his teeth and in the process lost two of his front teeth.

After the death of the Holy Prophet ﷺ, two main parties represented the assembly of the electors. The Ansar party was led by the Khazraj Chief Sa'd bin Obada رضي الله عنه and the Muhajirin party was led by Abu Bakr, Umar and Abu Ubaidah رضي الله عنه.

Later, during the caliphate of Abu Bakr and Umar رضي الله عنه he commanded the Muslim army in Syria, Iraq and Palestine. When Umar رضي الله عنه appointed him as the commander in place of Khalid bin Waleed رضي الله عنه, Khalid said, "O people, the custodian of the Ummah has been appointed over you."

This remark was in the light of a saying of the Holy Prophet ﷺ:

"There is a custodian for every Ummah and Abu Ubaidah is the custodian for this Ummah."

Khalid bin Waleed رضي الله عنه continued to work under Abu Ubaidah رضي الله عنه and the important towns of Hims, Damascus and Aleppo were captured by Abu Ubaidah رضي الله عنه. He died during the outbreak of plague in Amwas near al-Jabiya at the age of 58 in 638 A.D.

He strengthened the Prophet ﷺ by embracing Islam during the critical period of its growth in Makkah. He set an example of sacrifice by emigrating twice and by fighting for the sake of Allah. He played vital role in the election of the first Caliph and prevented a serious political crisis in the history of Islam. He also participated in expanding and consolidating the Muslim empire.

### Sa'eed bin Zaid رضي الله عنه

He belonged to the Banu 'Adi tribe of Makkah. He was one of the followers of the monotheistic religion of Ibraheem. He was the paternal cousin of Umar bin al-Khattab رضي الله عنه. Saeed bin Zaid was probably the first convert from the clan of Banu 'Adi and probably under his influence there were added six other converts. He is counted amongst the ten blessed companions. He was married to Fatima bint Khattab رضي الله عنها, sister of Umar رضي الله عنه, the second Pious Caliph. Saeed and his wife Fatima رضي الله عنها accepted Islam together and both belonged to "the vanguard of Islam". Umar embraced Islam after he heard recitation of the Quranic verses from Saeed's wife and his own sister Fatima. Sa'eed رضي الله عنه was in the first batch of emigrants to

Madinah and he stayed in the house of Abu Lababah Ansari رضي الله عنه. When the Holy Prophet صلى الله عليه وسلم established brotherhood between the Ansar and the Muhajireen, he entrusted Sa'eed bin Zayd to Rai bin Malik Ansari رضي الله عنه. Sa'eed participated in all the battles led by the Holy Prophet صلى الله عليه وسلم (Ghuzwaat) and was present on the occasion of Bai'at-i-Ridwan. During Abu Bakr's and Umar's caliphates, he also participated in the battles against the Byzantine army, as well as many other battles. Later, he moved to Madinah to lead a retired life. He attended Umar رضي الله عنه when in 23 A.H. he was fatally wounded and advised him to nominate his successor and Umar رضي الله عنه accordingly nominated six persons (excluding from the list Sa'eed bin Zayd رضي الله عنه) eligible for caliphate. In 35 A.H. when Uthman رضي الله عنه was killed, Sa'eed رضي الله عنه was in Kufa, where he eventually died in 51 A.H. at the age of 80.

### Sa'ad bin Abi Waqas رضي الله عنه

He belonged to the Banu Zuhrah clan of Makkah. Sa'ad رضي الله عنه was the paternal cousin of the Holy Prophet's صلى الله عليه وسلم mother Aminah. Sa'ad رضي الله عنه was among the early converts and is said to have been only seventeen at the time of conversion. He was brought to the Holy Prophet صلى الله عليه وسلم together with Abd al-Rahman bin 'Awf رضي الله عنه by Abu Bakr رضي الله عنه. His mother had threatened him that she would die of starvation if he did not abandon Islam but he remained steadfast and she had to give in. The Quran in the following verse supports Sa'd's رضي الله عنه firmness:

“But if they (your parents) strive to make you join in the worship with Me things of which you have no knowledge, obey them not. ....”(31:15)

Sa'ad رضي الله عنه is one of the ten blessed companions. Sa'ad رضي الله عنه participated in all the battles led by the Holy Prophet صلى الله عليه وسلم and was actively engaged in the important expeditions afterwards. He fought bravely in the wars against the Persians. Abu Bakr رضي الله عنه appointed him the Governor of Persia. He was the commander of the Muslim army in the conquest of Iraq and he laid the foundation of the town of Kufa. He was the hero of the decisive battle of Qadsiya against the Persians, though he himself was ill and issued orders from his bed. On his deathbed Umar رضي الله عنه empowered six

important companions as electers and Sa'ad رضي الله عنه was one of them. He was made the Governor of Kufa during Uthman's رضي الله عنه caliphate. After Uthman's رضي الله عنه murder Sa'ad رضي الله عنه was requested to become the caliph but he refused. When Ali رضي الله عنه was elected as caliph, Sa'ad رضي الله عنه withdrew from politics till his death in Madinah where he was buried.

Sa'ad رضي الله عنه performed meritorious services for Islam since beginning. According to a Hadith Sa'ad رضي الله عنه was the first Muslim to shoot an arrow in the path of God. The Holy Prophet said,

“O God answer Sa'd when he supplicates you”.

During the battle of Uhad the Holy Prophet صلى الله عليه وسلم was heard by Ali رضي الله عنه as saying,

“O Sa'd! Shoot the arrows; may my mother and father be sacrificed on you.”

Sa'ad رضي الله عنه left behind 250 thousand dirhams and according to his wish was buried in the shroud made from the gown he was wearing in the battle of Uhad.

### Abd al-Rahman bin 'Auf رضي الله عنه

Abd al-Rahman bin 'Auf رضي الله عنه belonged to the Makkan clan of Banu Zuhrah. His pre-Islamic names were Abd 'Amr and Abd al-Ka'bah and the Holy Prophet صلى الله عليه وسلم named him Abd al-Rahman after he embraced Islam at about the age of thirty. He belonged to a very wealthy and influential family of Banu Zuhrah. According to an account both Sa'ad bin Abi Waqas and Abd al-Rahman came to the Holy Prophet صلى الله عليه وسلم in the company of Uthman bin Maz'un رضي الله عنه. He accepted Islam before the Holy Prophet's صلى الله عليه وسلم entry to the Dar al-Arqam. He is amongst the ten blessed companions.

He emigrated first to Abyssinia and then to Madinah. He stayed in the house of Sa'ad bin Rabi' رضي الله عنه who was then made his brother-in-Islam. Sa'ad bin Rabi' رضي الله عنه offered him half of his wealth and one of his wives but he refused and asked him to guide to the market place. Being an astute businessman he soon established a successful business to become one of the wealthiest merchants of Madinah.

During the battle of Uhud he received twenty-one wounds, lost two teeth and got his foot permanently injured. He led an expedition of 700 men against Dumat al-Jandal in 627 AD while the Holy Prophet ﷺ was strengthening his position north of Madinah.

Abd al-Rahman رضي الله عنه remained the Ameer of Haj during the caliphates of Abu Bakr, Umar and Uthman رضي الله عنه. He was in the committee of the six persons appointed by Umar رضي الله عنه to choose the third caliph. He himself was not willing to become the caliph. He died in 32 A.H.

Abd al-Rahman رضي الله عنه led a very pious and devoted life and was extremely generous in helping the poor and the needy. He left a huge property and this can be judged from the fact that the gold had to be cut by a hatchet to be divided among his four widows. He left 400 Dinars each for the one hundred survivors of the battle of Badr.

The Holy Prophet ﷺ used to hint towards his generosity by saying to his wives,

“I am concerned about what will happen to you after I am gone, when only the self-sacrificing and the truly generous will continue to care for you.” The Holy Prophet ﷺ even said, “O God, give Abd ar-Rahman bin 'Auf the drink from Salsabil in Paradise.”

He generously spent for the Muslims and gave a garden to the mothers of the faithful.

### Talhah bin Ubaidullah رضي الله عنه

Talha belonged to the Banu Taym clan of Quraish. He embraced Islam while he was just a teenager. He was invited to Islam by his clansman, Abu Bakr رضي الله عنه. When the Holy Prophet ﷺ proclaimed his prophetic mission, Talha had already prepared himself for its acceptance and so he appeared with Abu Bakr رضي الله عنه before the Holy Prophet ﷺ and embraced Islam. He faced difficulties together with Abu Bakr رضي الله عنه as both had not been protected by their tribes. He is amongst the ten blessed companions.

Talha رضي الله عنه emigrated to Madinah for the cause of Islam and devoted all his wealth and energies to protect and promote Islam. He was known equally for his bravery, piety and generosity. For this he was awarded the titles of Talhah al-Khair (Talhah the Benevolent) and Talhah al-Fayyaz (Talhah the Generous) by the Holy Prophet ﷺ. In the battle of Badr he was appointed

to keep an eye on the movement of the caravans from Makkah. He performed a heroic task in the battle of Uhud by saving the Holy Prophet ﷺ. He received twenty four wounds and lost two fingers while acting as a shield for the Holy Prophet ﷺ. The Holy Prophet ﷺ, wearing two coats of mail, could not climb the rock during the battle and Talha رضي الله عنه took him on his back and climbed the rock. The Holy Prophet was then heard saying,

“Talha has made Paradise certain for himself.”

After the battle of Uhud, Talha رضي الله عنه participated in all the battles led by the Holy Prophet ﷺ. He was present at the Bai'at-i-Ridwan and the Treaty of Hudaibiyah. He played a decisive role in the victory at Hunain and also provided financial aid in all these battles.

During the caliphate of Abu Bakr رضي الله عنه and Umar رضي الله عنه he remained an active and important member of the Advisory Council and his advice was sought on all important matters. He was not present at the time of Uthman's election but he swore allegiance to him after his return to Madinah.

The Holy Prophet ﷺ arranged Talha's رضي الله عنه marriage with his sister-in-law Hamnah bint Jahash رضي الله عنها. Talha frequently arranged ration for the Muslim army.

He was killed as he was leaving the battlefield of the Jamal. He was about 62 at the time of his death and left behind immense wealth. The Holy Prophet ﷺ once said,

“If anyone finds pleasure in looking at a martyr walking on the earth let him look at Talhah.”

He distributed seven hundred thousand Dirhams among the Ansar and the Muhajirren, leaving only one thousand with his wife.

### Zubayr bin al-Awwam رضي الله عنه

Zubayr belonged to the clan of Banu Asad and was a nephew of Khadijah رضي الله عنها, the first mother of the faithful. He embraced Islam at the age of 14 and is amongst the ten blessed companions. He became a target of torment by his pagan uncle but he remained firm and steadfast in the face of all opposition and hardships. The following verse is about Zubayr رضي الله عنه:

“Those who responded to the call of God and the Messenger after the misfortune had fallen upon them.” (3:171)

Zubayr رضي الله عنه had developed great devotion and love for both Islam and the Holy Prophet صلى الله عليه وسلم. Once a rumour was spread in Makkah that the Holy Prophet صلى الله عليه وسلم had been apprehended by the pagans and this enraged Zubayr رضي الله عنه so much that he took out his sword and rushed to rescue the Holy Prophet صلى الله عليه وسلم. The rumour proved false and when the Holy Prophet صلى الله عليه وسلم came to know about this he prayed for him and for his sword. Zubayr رضي الله عنه emigrated twice, first to Abyssinia and then to Madinah. After his return from Abyssinia to Makkah the Holy Prophet صلى الله عليه وسلم put him in the fraternal bond of Abdullah bin Masoud رضي الله عنه.

In Madinah, Zubayr رضي الله عنه remained equally devoted to Islam and participated in all the important battles and expeditions. In the battle of Badr he was wearing a yellow turban and seeing this the Holy Prophet صلى الله عليه وسلم said that even the angels were descending in the form of Zubayr رضي الله عنه. In Madinah, his fraternity was established with Musalma bin Salama رضي الله عنه. Zubayr رضي الله عنه was present on the occasion of the Treaty of Hudaibiya and the battle of the Trench. Seeing his readiness to help, the Holy Prophet صلى الله عليه وسلم said:

“Every Prophet has a helper and my helper is Zubayr.”

After the death of the Holy Prophet صلى الله عليه وسلم Zubayr رضي الله عنه led a life of almost total seclusion but continued his support for Islam and its armies whenever needed. He was included in the Electoral Committee of the six companions nominated by Umar رضي الله عنه before his death.

The sad event of Zubayr's رضي الله عنه killing occurred in the Battle of the Camel in 36 AH/656 A.D.

Zubayr رضي الله عنه had a son Urwah from his wife Asma bint Abu Bakr رضي الله عنها. Urwah was the first person to bring together scattered material of the biography of the Holy Prophet صلى الله عليه وسلم.

## Scribes of the Holy Prophet صلى الله عليه وسلم and their Importance

The Holy Prophet صلى الله عليه وسلم was blessed with many helpers who supported him in different ways and at different stages in his Prophetic Mission. He used



to say,

“Allah has chosen me (for this mission) and chosen my companions (for me)”.

Every individual is unique in his or her own person, and is granted different abilities by Allah. Same is the case with the Companions. Some were soldiers, some scholars, while some others were farmers and businessmen; common to all was the devotion of all talents and energy for the sake of Islam.

Perhaps the greatest service was that performed by the scholarly companions, and amongst them the scribes of the Holy Prophet ﷺ. These were about forty in all. They are defined as the companions who used to write the Holy Quran and other official documents on the instructions of the Holy Prophet ﷺ, sometimes serving as his secretary as well. Amongst them the prominent ones are Abu Bakr, Umar bin Khattab, Uthman bin Affan, Ali bin Abi Talib, Zubair bin Awwam, Abdullah bin Masoud, Muawiya bin Abu Sufyan his brother Yazeed bin Abu Sufyan and Zayd bin Thabit رضي الله عنه.

### Method of the Scribes of the Holy Prophet ﷺ

Whenever the Holy Prophet ﷺ received a portion of the Holy Quran, he would learn it by heart and so would his companions. The scribes in particular would then write it down on paper, skins, and shoulder blade bones of camels, or leaves, even slabs of stone. Though they preserved all of the Quran in scattered portions, the real store was the memories of thousands of companions including these scribes. It was not until the time of Abu Bakr رضي الله عنه that efforts to make one single manuscript began.

It was then that a team of these scribes, headed by Zayd bin Thabit رضي الله عنه started this task. They approached each and every person possessing any part of the Quran and after carefully confirming authenticity made it the part of the original copy. He made a standard: the contributing person must not only know the verses by heart, but also have it with him in writing; then his contribution must be backed up by at least two companions. The final copy was inspected by the surviving companions of the Holy Prophet ﷺ and thus it was unanimously approved by all. The manuscript that they completed was known as the Mushaf- e- Hafsa.

Later when the third caliph Uthman bin Affan رضي الله عنه standardized the Holy Quran, another three of the Holy Prophet's صلى الله عليه وسلم scribes, were entrusted the task of copying from the Mushaf- e- Hafsa to make the master copies. Two copies exist of those five even today, one in Turkey and the other in Central Asia.

It is the efforts of this dedicated first generation of Muslims that all the Muslims today benefit from the original revelation of Allah

## Some of the Prominent Scribes

We shall study three of the more prominent scribes of the Holy Prophet صلى الله عليه وسلم, namely, Zayd bin Thabit, Abdullah Ibn Mas'ud and Ubayy bin Kaab رضي الله عنه.

### Zayd bin Thabit رضي الله عنه

Zayd bin Thabit رضي الله عنه was an Ansari who embraced Islam at the age of eleven, a year before the Hijra at the hands of Musa' b bin Umair رضي الله عنه. From that moment on, he devoted himself completely to the service of Islam. He was one of the Ahl- i- Suffa, (People of the Porch/Bench) spending all of his time in the company of the Messenger of Allah. Because of his sharp memory and extraordinary intelligence, the Messenger of Allah chose him for special tasks such as the writing down of the Holy Quran. Thus he is counted amongst the senior most of the scribes of the revelation. He also had most of the Quran with him in written form. He memorized the Quran with such grace that even the Holy Prophet صلى الله عليه وسلم used to ask him to recite it. He also served as the secretary of the Messenger of Allah until he passed away. Bestowed with gift of mastery over languages, the Messenger of Allah instructed him to learn Hebrew, Persian and Coptic languages and he became a scholar of the Torah and Injil.

He wanted to participate in the battle of Badr but the Prophet did not allow him due to his young age. He was an active participant in the battle of Uhud, in the battle of Trench (Allies) as well as several others. He related 92 Ahadith from the Holy Prophet صلى الله عليه وسلم.

The first Caliph Abu Bakr رضي الله عنه retained Zayd's position as a scribe and included him in his Shoora (Advisory Council). He participated in the battles against the false prophets and was injured in the battle of Yamama against Musailima the liar.

Zayd bin Thabit رضي الله عنه was appointed the head of the team that began the compilation of the Quran during Abu Bakr's رضي الله عنه time.

Zayd also served as scribe to the second Caliph Umar رضي الله عنه who appointed him the Qadi of Madinah and member of the Shoora. Whenever Umar left Madinah, Zayd رضي الله عنه was appointed acting Caliph. During the Caliphate of Uthman it was decided that a standard manuscript of the Quran be prepared. He was part of the team designated to prepare seven such copies based on the 'Mushaf- e- Hafsa'. Uthman رضي الله عنه also appointed him as head of the Bait- al- Maal (Treasury). He died at the age of 56 in about 45 AH. He is called 'Rahber- e- Umma' (Guide of the Ummah)

### Abdullah Ibn Mas'ud رضي الله عنه

He used to tend the flocks of a Quraishite chieftain. People called him "Ibn Umm Abd" the son of the mother of a slave.

He was a very honest person. Once the Prophet, accompanied by Abu Bakr رضي الله عنه, chanced to meet him. They were very thirsty and asked him for some milk to quench their thirst but he refused saying that these were not his flocks.

Soon, however, 'Abdullah ibn Mas'ud رضي الله عنه was very impressed by the Prophet and became a Muslim. After embracing Islam he offered to be in the service of the Prophet. The Prophet agreed and from that day on 'Abdullah ibn Mas'ud رضي الله عنه gave up tending sheep and devoted himself to looking after the needs of the Prophet.

'Abdullah ibn Mas'ud رضي الله عنه remained closely attached to the Prophet. He would tend to his needs, both inside and outside the house. He would accompany him on journeys and expeditions. He would wake him when he slept. He would shield him when he washed. He would carry his staff and his miswak (toothbrush) and attend to his other personal needs. He was also a scribe of the Divine revelation.

'Abdullah ibn Mas'ud رضي الله عنه received a unique training under the Prophet and he gained knowledge of the Qur'an and Shariah. The Prophet said about him,

"Whoever wants to read the Quran as fresh as when it was revealed then let him read according to the recitation of Ibn Umm Abd رضي الله عنه"

'Abdullah ibn Masud attained such knowledge of the Qur'an that he would say, "By Him besides Whom there is no god, no verse of the Book of God has been revealed without my knowing where it was revealed and the circumstances of its revelation"

'Abdullah ibn Mas'ud was a learned man and a fervent worshipper. He was also a strong and courageous fighter. 'Abdullah ibn Mas'ud narrated eight hundred ahadith. He played vital role in the compilation of the Quran. During the time of Umar he was appointed as administrator of the public treasury of Kufa.

### Ubayy bin Kaab رضي الله عنه

Ubayy bin Kaab was a young man who came to embrace Islam from Yathrib at the event of the second Pledge of Aqaba. When the Holy Prophet صلى الله عليه وسلم migrated to Madinah, he formed a bond of brotherhood between him and Saeed bin Zaid رضي الله عنه, who is amongst the ten blessed companions.

He is known as the Chief of Ansar and was awarded many honorable titles by the Holy Prophet صلى الله عليه وسلم as well as the notable companions.

He was the first amongst the Ansar to be appointed a scribe of the Holy Prophet صلى الله عليه وسلم. He wrote down both the Holy Quran as well as Ahadith. He is also amongst the 'Muqree' companions, i.e., those who are trainers of reciters (Qurra) of the Holy Quran. He was also amongst the first collectors of Zakah appointed by the Holy Prophet صلى الله عليه وسلم and also participated with him in all the battles.

When the team to assist Zaid bin Thabit رضي الله عنه in the compilation of the Holy Quran was being formed, Ubayy was the top choice in this matter. All his life Ubayy was revered as the ultimate authority on the Holy Quran. The first taraweeh prayers were led by him. He narrated over a hundred traditions. He served in senior advisory capacities to the first three caliphs. He died in Madinah in 39 AH and his funeral prayer was led by the 3<sup>rd</sup> Caliph Uthman bin Affan رضي الله عنه.

## Other Important Figures

### Zayd bin Haritha رضي الله عنه

Zayd bin Haritha رضي الله عنه was a Syrian kidnapped by bandits and sold as a slave to one of Khadija's رضي الله عنها nephews, who presented him to her, who in turn presented him to the Holy Prophet صلى الله عليه وسلم. He found such love and affection from both of them that even when his father came to take him back, he refused to leave. The Holy Prophet صلى الله عليه وسلم at this point adopted him as his son and he began to be called Zayd bin Muhammad صلى الله عليه وسلم. Later a Quranic verse prohibited that no one be called by any other person than his real father, so he reverted to his old name. His status and standing amongst the Holy Prophet's صلى الله عليه وسلم family, however, remained the same. He married Umm-i-Aiman (who was the maid of the Prophet's صلى الله عليه وسلم mother), who bore him Osama bin Zayd. The Holy Prophet صلى الله عليه وسلم treated Osama رضي الله عنه, too, as his grandson.

Zayd bin Haritha was among the earliest converts to Islam. He accompanied the Holy Prophet صلى الله عليه وسلم in his visit to Taif in 619 AD and acted as human shield when he was being pelted with stones. He performed Hijra from Makkah to Madinah. Later he married Zaynab bint Jahsh (a cousin of the Holy Prophet صلى الله عليه وسلم) but the marriage was an unhappy one. Finally he divorced her and she was married to the Prophet in March 627 AD. This ended the Arab notion that a man couldn't marry his adopted son's wife. Zayd is honoured by being mentioned by name in the Quran:

“Zayd having settled the matter concerning her divorce, We have married her to you (Muhammad)..”(33:37)

Zayd had earned great respect after the Prophet gained authority and power at Madinah. In 629 he led an army to fight with the Roman army at Mutah where he was martyred.

### Bilal bin Ribah رضي الله عنه

He was an Abyssinian slave owned by the Quarsihite chief Umayyah bin Khalaf. He converted to Islam in the early Makkan era, when the persecutions against the Muslims had begun. It is believed that he was the

second adult Muslim male after Abu Bakr رضي الله عنه.

He was severely tortured by his master, who used to tie him down on the hot desert sand and place heavy heated boulders on his chest but he remained absolutely steadfast.

Finally he was got free by Abu Bakr, who purchased him for the cause of Islam. Until the Holy Prophet صلى الله عليه وسلم passed away, he remained in his service.

When Bilal migrated to Madinah, the Holy Prophet صلى الله عليه وسلم made a bond of brotherhood between him and the Ansari companion, Abu Ruwaiha.

When the Azan was introduced, the Holy Prophet chose Bilal for the honour. Thus he became the first Muezzin (one who proclaims the Azan) of Islam. He also delivered the Azan from the roof of the Ka'aba in February

629 when the Holy Prophet صلى الله عليه وسلم paid a three day visit to Makkah to

perform Umra. He remained Muezzin until the Caliphate of Umar رضي الله عنه.

Bilal also participated in all battles with the Holy Prophet صلى الله عليه وسلم and at Badr, he killed Ummaya bin Khalaf (his former master).

After the demise of the Holy Prophet صلى الله عليه وسلم, Bilal was heartbroken but he



continued to serve the caliphs diligently.

Finally he left Madinah for Syria to participate in the battlefield. He spent the rest of his life there. He died in about 18 AH and is buried in Damascus, where now a mosque marks his grave.

The Holy Prophet ﷺ said,

“I heard the footsteps of Bilal رضي الله عنه in Paradise”.

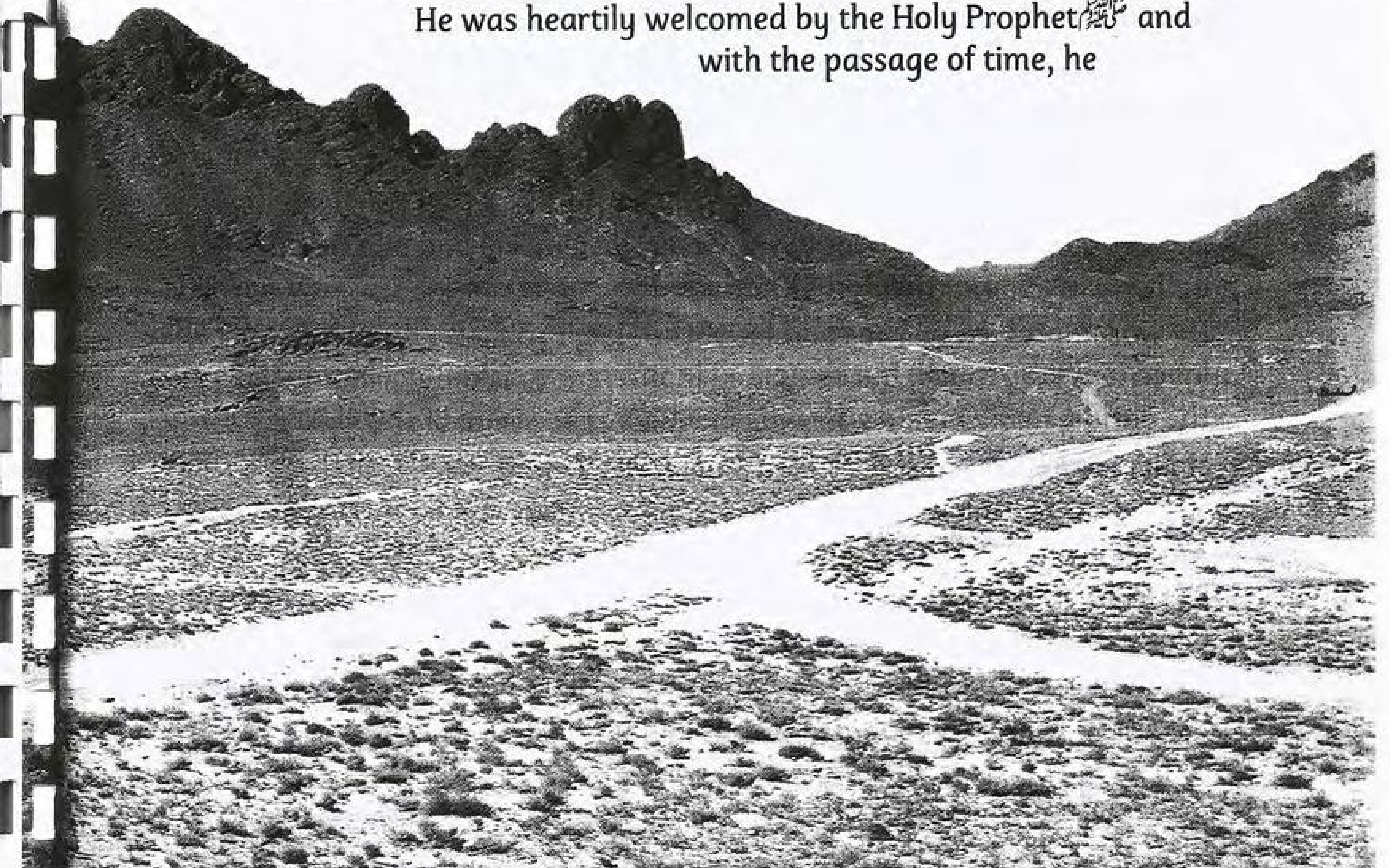
### Khalid bin Walid رضي الله عنه

He was the younger son of Waleed bin Mughaira, the senior chieftain of Banu Makhzum, an arch enemy of the Holy Prophet ﷺ, born 31 years before the Hijra (about 591 AD). He sided with his father and strongly opposed Islam although his elder brother, Waleed bin Waleed was an early convert. He learned lancing, horse riding and wrestling during his childhood and grew up to be a brave warrior.

Khalid was active in many wars against the Muslims, especially after his father was killed in the battle of Badr. In the Battle of Uhad, it was he who used the chink in the Muslim armour and massacred many Muslims, as well as turned the tables in favour of the Quraish.

He embraced Islam six months before the conquest of Makkah.

He was heartily welcomed by the Holy Prophet ﷺ and with the passage of time, he



became a strong organ. His leadership, bravery and combat skills instilled fear in the hearts of the enemies of Islam. The Holy Prophet ﷺ gave him the title of Saifullah (sword of Allah).

He served gallantly in all the battles as a commander of the cavalry with the Holy Prophet ﷺ. Abu Bakr and then Umar appointed him as a



General. During Abu Bakr's ﷺ caliphate he was able to subdue the Apostasy movement and suppress the false prophet. He also played crucial role in expanding the Muslim empire to the Persian and Byzantine lands. The Byzantines were defeated in the historic battle of Ajnadayn. Later during Umar's rule he continued his victorious march till the battle of Yarmouk.

Even though Umar ﷺ removed him from his post as Commander, he requested to be allowed to serve as an ordinary soldier. This shows his humility and devotion to Islam. He also narrated about 150 Ahadith. Khalid bin Waleed ﷺ, the sword of Islam, died at the age of sixty in 21 A.H. and was buried in Homuz, after having fought in 300 battles. Even today his military strategies are taught in war schools around the world.

### Hamza bin Abd Muttalib ﷺ

Hamza was born about four years before the Holy Prophet's ﷺ birth and was one of the uncles of the Holy Prophet ﷺ. He was also foster brother of the Holy Prophet's ﷺ, having been suckled by Thuwaybah. He was a respected warrior in the Banu Hashim. He had married a nomadic wife from the Banu Khath'am.

He was impressed by the conduct of the Holy Prophet ﷺ and loved him very much, but remained indifferent to Islam during the early years. One day, he was moved by the scene of the Holy Prophet's ﷺ insult by Abu Jahl and his gang. He rushed to the Holy Prophet ﷺ at the house of al-Arqam and embraced Islam in 615 A.D. His conversion, like Umar's, was morale boosting for the Muslims because of his merit and respect as a warrior and a strong person of Makkah. After embracing Islam he became a source of support for the Holy Prophet ﷺ.





After emigration to Madinah he led the first raiding expedition against the Makkan trade caravan. He worked alongside the Holy Prophet ﷺ on important occasions. In the battle of Badr he fought valiantly and added strength to the Muslim army.

Before the battle of Uhad he had opposed Abd Allah bin Ubbay's <sup>رضي عنه</sup> suggestion of defending Madinah from within the city. During the battle he was fighting boldly when he was killed by Wahshy bin Harb. This Negro lancer was especially hired by Hind, the wife of Abu Sufiyan r. The Holy Prophet ﷺ gave him the title of Sayyed al-Shuhada' (the leader of all the martyrs).

### Usama bin Zayd <sup>رضي عنه</sup>

He was the son of Zaid bin Haritha and Umm Aiyman born seven years before Hijra. As a child he would often be seen sitting in the Holy Prophet's ﷺ lap, along with Ali's sons Hassan and Hussain <sup>رضي عنهما</sup>. Holy Prophet ﷺ used to invoke Allah saying,

“I love them O Allah! Please love them too!”

He was always treated as a grandson in his house. His title was “Hib-e-Rasul” (The beloved of the Messenger <sup>ﷺ</sup>).

He was amongst the children who migrated as a young soldier. He participated in many battles with the Holy Prophet ﷺ and was one of the four who surrounded the Holy Prophet as human shield when he entered Makkah.

Usamah was just seventeen year old when the Holy Prophet ﷺ made him the commander of an expedition to meet the Romans at Muta. Previously his father had been martyred in a similar expedition against the Romans at the same location. The Holy Prophet handed him the banner of command himself in spite of his illness. (These were the last days of the Holy Prophet's <sup>ﷺ</sup> life).

He left Madinah leading these troops but had to return when he came to know of the Holy Prophet's <sup>ﷺ</sup> illness. He had the honour of participating in the last rites of the Holy Prophet ﷺ and he also laid him down in his grave.

The first Caliph Abu Bakr رضي الله عنه retained him as commander of the army and he led the Believers in many of the Ridda wars. Once when Abu Bakr رضي الله عنه had to leave Madinah, he declared Usama as his lieutenant in his absence. The second caliph Umar also held him in high regard, as did the third and the fourth caliph, and allotted him a handsome pension. Umar bin Khattab رضي الله عنه even used to prefer him to his own son. He related more than 400 Ahadith, and died in Madinah in about 58 AH.

### Abu Sufyan bin Harb رضي الله عنه

His name was Sakhr bin Harb and was born ten years before the Holy Prophet صلى الله عليه وسلم in the influential Quraishite tribe of Banu Umayya. He was chief of his own clan Abd Shams.

Abu Sufyan, like his kinsmen, opposed the Holy Prophet صلى الله عليه وسلم, though he was not as active in his enmity as others like Abu Jahl. He was basically a trader, and amassed a great fortune during his journeys to Syria and Yemen. It was on the return of one of these journeys in 2 AH when he feared an attack by the Muslims at Madinah. He sent for military help to Makkah, which resulted in the Battle of Badr.

When in the Battle of Badr, many of the elder leaders of the Quraish were killed, Abu Sufyan was elected as their leader. He used to say, "I have become great by the passing away of the great."

He lost his father-in-law (Utba) and son (Hanzalah) at Badr.

He led the Makkan army in the battles of Uhud and Ahzab, as well as other smaller expeditions, but failed to impress his countrymen in any of these. Due to this fact, he withdrew from open opposition against the Muslims and this charge was taken over by others such as Ikrima رضي الله عنه bin Abu Jahl, Suhail bin Amr and Safwan bin Umayya. Hence Abu Sufyan was not involved in the Treaty of Hudaibiya when it was being contracted, but did try to renew it when it was breached by the allies of Quraish.

At the conquest of Makkah, the Holy Prophet صلى الله عليه وسلم granted Abu Sufyan special status. He converted to Islam at this time, and took part in the Battle of Hunain and the Siege of Taif, where he fought gallantly alongside the Holy Prophet صلى الله عليه وسلم, losing one of his eyes in the combat. He participated also in the battle of Yarmouk, though not in actual combat as he was nearly 70. His other eye was also blinded in this war.

One of his sons, Yazid, was a great Muslim general martyred in Palestine.

When Hassan رضي الله عنه declared his voluntary resignation Muawiya رضي الله عنه took over as the 6th Caliph. His daughter Ramla (Umm Habiba رضي الله عنها) is amongst the mothers of the faithful. He related over a hundred Ahadith. He died in 32 AH (653 AD) at the age of 83.

## Muawiya bin Abu Sufyan رضي الله عنه

He was the son of Abu Sufyan and became the sixth caliph of Islam after Hassan رضي الله عنه declared his voluntary abdication. His sister Ramla (Umm Habiba) was married to the Prophet. He became a Muslim at the conquest of Makkah but quickly rose amongst the ranks of the companions due to his wisdom and charisma. He was amongst the scribes of the Prophet. As a young man, Muawiya رضي الله عنه also acted as Secretary to the Prophet and on countless occasions he praised him greatly. In one instance, the Holy Prophet صلى الله عليه وسلم said,

“O Allah! Grant Muawiya guidance and make him a guide for others”.

He related more than three hundred ahadith.

Muawiya served under the Caliph Abu Bakr, Umar and Uthman رضي الله عنه. All of them praised him highly and Umar appointed him Governor of Syria and he remained at this post till the end. His contribution in the expansion and administration of the Islamic empire was exemplary.

Muawiya رضي الله عنه was amongst the companions who confronted Ali رضي الله عنه regarding the assassins of Uthman. He was foremost in leading an army against Ali in the battle of Camel, and then himself led a battle against him, Siffeen. This opposition was due to several reasons. Firstly, Muawiya was in favour of ruling with an iron hand, and apparently felt that Ali needed to be stricter with the people, especially with regard to the assassins of Uthman. This disgruntlement was changed into grievance as Ali delayed the revenge for Uthman due to administrative problems. Secondly, Muawiya had proved himself on innumerable occasions to be a gifted ruler. The Holy Prophet صلى الله عليه وسلم himself once told his grandson Hassan,

“Before long Muawiya’s rule shall be established over the Muslims.”

Thirdly, the conspiracies of Malik Al- Ashtar and Abdullah bin Saba aggravated matters to the extent that Muawiya rose against Ali. It is to be remembered that both of them are noted companions of the Holy Prophet ﷺ, both of them are scribes of the revelations and both of them are close relatives of his. Thus it must be understood that these wars were not clashes between Islam and Kufr, rather they were disagreements. He adopted the title of "Amir ul Momineen" (Commander of the faithful) rather than Khalifa (successor to the Holy Prophet ﷺ) and is hence known as Amir Muawiya رضي الله عنه.

For the next twenty years, he not only expanded, but also consolidated the Muslim empire. He dealt strictly and thoroughly with all rebellious elements, and most of the insurgents went underground for some time, as he was a man feared by his enemies, and loyally loved by his friends. This was the last Caliphate as after him began the Umayyad Dynasty.

In 60 AH, Amir Muawiya رضي الله عنه died and was buried in Damascus, the then capital of the Islamic empire. His death marked the end of the rule of the companions of the Holy Prophet.

### Aminah bint Wahb

She was the mother of the Holy Prophet ﷺ. She was married to the Holy Prophet's رضي الله عنه father Abdullah a few months before the Year of the Elephant.

Throughout her pregnancy she spoke of an inner light. In a vision, she was told to name her child "Ahmad". She loved him very much, and believed that she had been granted a blessed child.

When the Holy Prophet رضي الله عنه was about six, she took him along to visit her family in Yathrib for a few months, as well as visit her husband's grave. These were perhaps the happiest days of his childhood. Forty- seven years later when he migrated to Madinah, he would recall how he used to play with other children, and how he learnt to swim in the Banu Najjar.

On the way back, she died and was buried at Abwa, perhaps the grave of her husband had rekindled a grief that overcame her.

## Halimah bint Abi Dhu'ayb

She belonged to the Banu Sa'd clan of the Hawazin tribe, hence her title "Sa'adia". The Banu Sa'd was known for the purity of Arabic language. According to the custom of the rich Makkan families, the Holy Prophet ﷺ was entrusted to Halima, his foster mother till he was about 6 years of age. The Holy Prophet ﷺ was about two year old when Halima took him to her desert home. The harsh desert climate with open and fresh air toughened the physique of the Holy Prophet ﷺ. Moreover, he got familiar with pure and refined Arabic language. He would later say proudly,

"Verily I am the most perfect Arab amongst you; my descent is from the Quraysh and my dialect is that of the Banu Sa'd".

The development of strong physique and good command over pure Arabic greatly helped the Holy Prophet ﷺ later during his tough Islamic mission. The Holy Prophet ﷺ was returned to his mother at between the age of 5 to 6 years.

The Holy Prophet ﷺ always expressed his love and respect for Halima, during his later years by calling her as 'My mother'. Even when he was married, he used to help her financially. One day when she came, the Holy Prophet ﷺ spread his cloak for her to sit on. She passed away while he was at Madinah, but he used to pay great respect to her daughter, Sheema, who was also his foster sister.

## Abu Talib bin Abdul Muttalib

He was the uncle of the Holy Prophet ﷺ and father of Ali. After the death of Abdul Muttalib, Abu Talib was given the charge of Rifadah or collection of an annual poor-tax from the Quraish in order to entertain the poor pilgrims. He was a highly respected noble of the Qurash.

On the death of Abdul Muttalib, the Holy Prophet ﷺ came under the care of his loving uncle Abu Talib at about the age of 8 years. He loved him both as a father and mother. Abu Talib gave precedence to Muhammad over his own sons. This care and protection has been mentioned in the Quran as:

“Did He not find you an orphan and give you shelter and care?”  
(Surah 96)

In the beginning the Holy Prophet ﷺ was entrusted with the tending of the goats and sheep in the neighbouring hills and valleys of Makkah but later he accompanied Abu Talib in trade visits to Syria and other places. These journeys helped the Holy Prophet ﷺ to observe and assimilate the experiences in trading, meeting the varied characters and seeing the cultural and social aspects of different countries. He also visited several parts of Arabia and by the age of 25 he was the most travelled youth of Makkah.

Abu Talib played an important role in Muhammad's marriage with Khadija. When Khadija رضي الله عنها proposed to the Holy Prophet ﷺ, he referred the matter to Abu Talib who made all the arrangements. Soon after marriage the Holy Prophet's ﷺ took Ali bin Abu Talib under his care. When the Holy Prophet ﷺ started preaching the new faith of Islam, the Makkans turned against him and it was Abu Talib who proved to be a strong support for the Holy Prophet ﷺ. Though he himself did not embrace Islam he always protected and supported the Holy Prophet ﷺ against the rough Makkans. So much so that when the Makkans imposed a social boycott on the Banu Hashim it was Abu Talib who took the whole clan (Believers as well as non Believers) to his gorge outside Makkah. This was known as the Shi'b-i-Abu Talib and the Banu Hashim stayed there for about 3 years. All sorts of relations were cut off with the family who lived a very hard life in the gorge. At the end of the boycott in 619 AD both Khadija and Abu Talib died due to increased weakness and advanced age. The Holy Prophet ﷺ was so grieved by these deaths that he declared the year 619 as the “Year of grief”. It also marked the end of the tribal protection for the Holy Prophet ﷺ. Abu Talib had nurtured and protected him from childhood. He was the powerful chief of Banu Hashim and had stood by the Holy Prophet ﷺ, even when the entire Quraish had pressured him to sever his relation with his nephew. With Abu Talib gone, the ‘official protection’ that had been granted by him as chief of Banu Hashim also ended. Now the Holy Prophet ﷺ had no official to grant him shelter as Abu Talib was the last, rather the only chief who supported him. It was due to this that soon after his death, the Quraish dared to plan an assassination of the Holy Prophet ﷺ, something they wouldn't have dared in Abu Talib's lifetime.

Although he had always given the Prophet freedom to preach Tawhid, Abu Talib's remained stuck up to his ancestral belief and died a non believer. In return for the favours to the Holy Prophet ﷺ, he declared that Allah had given the lowest form of punishment in Hell to Abu Talib.

## Maria Qibtia

She was a slave girl sent by Cyrus, the ruler of Egypt to the Holy Prophet ﷺ upon receiving his call for embracing Islam in 7AH. She was a Coptic Christian before accepting Islam. The Holy Prophet ﷺ took her as a concubine. She was freed by the Holy Prophet ﷺ before he married her. She gave birth to a boy whom the Holy Prophet ﷺ named Ibrahim al Tayyab. He loved him very much and used to play with him. Ibrahim was the only child that was born to him in Madinah. Alas, he died like the Prophet's other sons in infancy. The Holy Prophet ﷺ was grief stricken at this. He said, 'Had Ibrahim lived, I would have forgiven payment of Jizya (protection tax) by the Copts'. It was in respect for Ibrahim's maternal family, who were Coptic Christians.

Maria died in 637AD and is buried in Al-Baqee.

## Sample questions

- Q.1 Describe the main events that involved the Holy Prophet ﷺ, Abu Talib and Abu Sufiyan.
- Q.2 Explain why the death of Abu Talib threatened the Holy Prophet's ﷺ security in Makka.
- Q.3 What were the services of the following for Islam in its initial years:-
- Saeed bin Zaid رضي الله عنه
  - Talha رضي الله عنه
  - Abu Ubaida رضي الله عنه
  - Zayd bin Thabit رضي الله عنه
- Q.4 Identify the Mothers of the Faithful and write short notes on:
- Khadija رضي الله عنها and
  - Ayesha رضي الله عنها.

- Q.5 Name the ten blessed companions and write short accounts on any three of them. Also explain why they are known as such.
- Q.6 a) What do you know about the Scribes of the Holy Prophet ﷺ?  
b) Discuss the method and importance of their work.
- Q.7 Briefly explain why "the mothers of the faithful" are so called.



# UNIT 5

## Major Themes of the Ahadith



## Hadith No. 1

١ - اَلدِّينُ النَّصِيْحَةُ؛ قُلْنَا: لِمَنْ؟ قَالَ: لِلّٰهِ وَلِكِتَابِهِ، وَلِرَسُوْلِهِ، وَلَاِئِمَّةِ  
الْمُسْلِمِيْنَ وَعَامَّتِهِمْ.

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

## Teachings:

The Holy Prophet ﷺ by this Hadith, teaches us to follow the faith of Islam fully and with dedication. He tells us that we must be sincere in the things we believe and in the things we do, and we must live our lives as obedient Muslims to Allah and as good members of the community. We should believe and act according to the disciplines of Islam. We should avoid creating disturbance in the community but be loyal to its members.

## How Muslims can put these teachings into action?

Muslims should have sincerity in all that they do. They should avoid ostentation and should follow the teachings of Islam sincerely from within.

In Sura Al-Bayyinah, Allah clearly outlines the basic commandments:

“And We have ordered them nothing but that they worship Allah, and be sincere in their Deen.....”

Deen here stands for the entire code of conduct of a Muslim. Sincerity (Ikhlas) ought to be the greatest characteristic of a Muslim. The Quran calls hypocrites the worst of creation.

## Hadith No. 2

٢ - لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ

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

### Teachings:

According to Islamic faith, all believers are bonded together by a common faith in Islam. They, therefore, constitute a single family or brotherhood where all members are familiar to each other regardless of geographical, racial or linguistic barriers. The Holy Quran endorses this by saying:

“Believers are a single brotherhood”(49:10).

Now this sense of belonging to a single family unit demands that a spirit of sacrifice for the other members be nurtured and kept alive.

### How Muslims can put these teachings into action?

A true believer is supposed to be ready to give preference to the needs and feelings of his Muslim brothers over his own. He should try to emulate the example of the Ansar of Madinah who readily shared all their belongings with their Muhajir brothers. We have observed similar acts of nobility and generosity very recently. Muslims, extended monetary and physical aid to the affectees of the horrible earthquake of October 2005 in Pakistan. This was an expression of their faith and brotherly feelings.

### Hadith No. 3

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

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

## Teachings:

The Messenger of Allah ﷺ, in his saying, has laid down certain cardinal disciplines for a true believer. Unless belief expresses itself practically, it remains but a pretension. Teachings of the Prophet aim at inculcating and developing the feelings of generosity and kindness in our day to day interaction with others. True belief is palpably associated with kindness in attitude. According to several other sayings of the Holy Prophet ﷺ, practical demonstration of true belief has to be projected through action.

## How Muslims can put these teachings into action?

A faithful believer ought to be a source of comfort to his neighbours and should project generosity and hospitality towards all human beings giving preference to other Muslim brethren. The Quran commands its followers to be kind and polite in speech:

“And speak kindly to mankind”(2:83).

Neighbours and guests are important components of the Muslim society and showing them generosity would strengthen the bonds of love and fraternity. Allah elaborately enjoins upon us, in (al-Ma'un), certain duties signifying the importance of neighbourly needs.

## Hadith No. 4

٤- أَنَّ رَجُلًا سَأَلَ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) فَقَالَ: أَرَأَيْتَ إِذَا صَلَّيْتُ الْمَكْتُوبَاتِ، وَصُمْتُ رَمَضَانَ، وَأَحَلَلْتُ الْحَلَالَ، وَحَرَّمْتُ الْحَرَامَ، وَلَمْ أَزِدْ عَلَى ذَلِكَ شَيْئًا، أَدْخُلُ الْجَنَّةَ؟ قَالَ: نَعَمْ.

A man asked the Messenger ﷺ: Do you think that if I say my prayers regularly, fast in Ramadan, treat as lawful that which is lawful and treat as forbidden that which is forbidden, and do nothing further, I shall enter paradise? He said: Yes.

## Teachings:

Amongst the five pillars upon which Islam stands, after Shahadah, the two mentioned above are those which are obligatory for each and every Muslim. (Zakah & Hajj are obligatory if applicable). This Hadith highlights the principles upon which is based eligibility for Paradise. We believe that without the establishment of Salah and observance of the Sawm, it is impossible to avoid Hellfire. Another thing that is mentioned, is the adherence to the Halal and avoiding the Haram. If Islamic teachings are followed, i.e. only the lawful is acted upon and the prohibited is shunned, the path to Jannah becomes clear and sure.

## How Muslims can put these teachings into action?

Salat and Sawm are both aimed at promoting self-discipline and complete submission to Allah's command. The Quran elaborates the objective of fasting in these words:

“O you who believe! Fasting has been prescribed to you — so that you may learn self-restraint” (2:183).

A Muslim is not merely ordered to pray individually but to 'establish' prayer, meaning to bond collectively with the community through the daily prayers and also through celebrating Ramadan. These together prepare the believers to observe patience, perseverance and avoid Halal so as to achieve the objectives. Thus such a conduct in life would pave the way to Paradise.

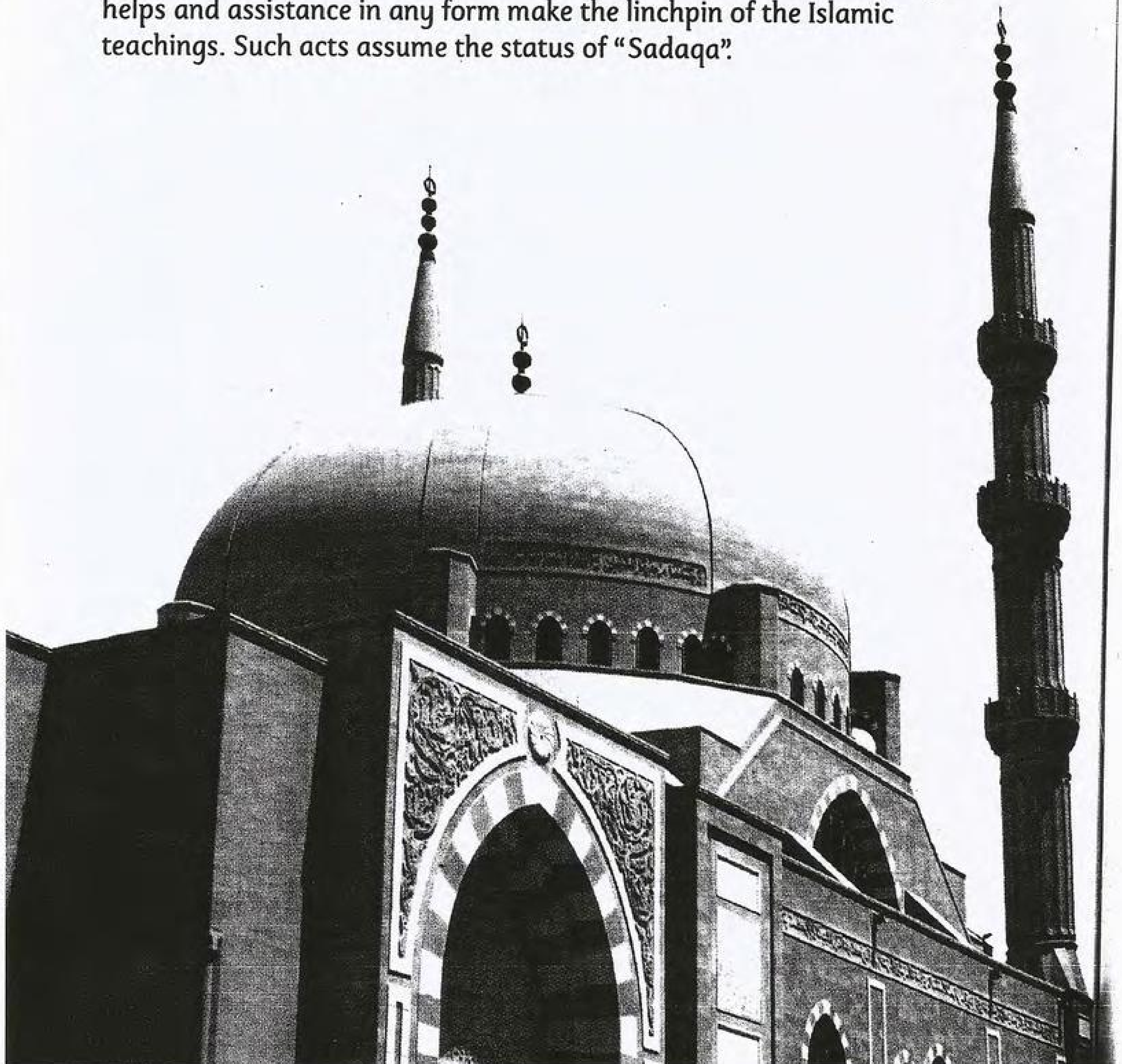
## Hadith No. 5

٥- كُلُّ سُلَامَى مِنْ النَّاسِ عَلَيْهِ صَدَقَةٌ كُلَّ يَوْمٍ تَطْلُعُ فِيهِ الشَّمْسُ:  
تَعْدِلُ بَيْنَ اثْنَيْنِ صَدَقَةٌ، وَتُعِينُ الرَّجُلَ فِي دَابَّتِهِ فَتَحْمِلُهُ عَلَيْهَا أَوْ  
تَرْفَعُ لَهُ عَلَيْهَا مَتَاعَهُ صَدَقَةٌ، وَالْكَلِمَةُ الطَّيِّبَةُ صَدَقَةٌ، وَبِكُلِّ خُطْوَةٍ  
تَمْشِيهَا إِلَى الصَّلَاةِ صَدَقَةٌ، وَتَمِيْطُ الْأَذَى عَنِ الطَّرِيقِ صَدَقَةٌ.

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

### Teachings:

Saqda stands for any act of kindness towards fellow humans for the sake of achieving Allah's pleasure. This hadith emphasizes that a Muslim must spend each day of his or her life doing acts of kindness. Charity, helps and assistance in any form make the linchpin of the Islamic teachings. Such acts assume the status of "Sadaqa".



## How Muslims can put these teachings into action?

All good deeds are charity and shall be rewarded by Allah. The Holy Prophet ﷺ is stressing here that each and every one of us must perform good deeds each day. As in the examples given by the Holy Prophet ﷺ, all joints and organs of the body working for goodness perform acts of charity; so much so that the Holy Prophet ﷺ said that, "even a smile is a charity".

### Hadith No. 6

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

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

### Teachings:

Islamic teachings require that once a person declares himself to be a believer in faith, he or she must verify his or her faith through actions. One's faith shall be judged by Allah on the basis of not only intention, but also deeds. An important expression of faith is 'Jihad' which is basically the repulsion of evil with good. The faith inside a Muslim expresses itself through his or her opposition to evil. She or he must physically stop it or attack it verbally, or at least have feelings of resentment for it. If a person doesn't even feel bad upon encountering an evil, then perhaps true faith has not yet entered his or her heart.

## How Muslims can put these teachings into action?

The Quran declares the distinguishing factor of the Muslim Ummah as:

You are the best of the people, evolved for mankind, enjoining what is right, forbidding what is wrong and believing in Allah” (3:100).

Thus suppressing evil, (Qital or Physical Jihad.) or verbally admonishing (Dawa'/intellectual Jihad) it, is the duty of a Muslim. If s/he does nothing, nor even feels the need to do so s/he should be warned that as per this Hadith, even the weakest degree of faith is missing from his or her heart.

### Hadith No. 7

٧- قِيلَ: يَا رَسُولَ اللَّهِ! أَيُّ النَّاسِ أَفْضَلُ؟ فَقَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ): مُؤْمِنٌ يُجَاهِدُ فِي سَبِيلِ اللَّهِ بِنَفْسِهِ وَمَالِهِ.

It was said: O Messenger of Allah, who is the most excellent of men? The Messenger ﷺ said: 'The believer who strives hard in the way of Allah with his person and his property.'

### Teachings:

The importance of striving for the cause of Allah can easily be understood by the Quranic verse:

“Those who believe, and suffer exile (Hijrah) and strive with might and money, in Allah's cause, with their goods and their persons, shall attain the highest rank in the sight of Allah” (9:20).

Thus belief in Allah is subject and conditional to striving in His way with all resources so as to attain the status of a martyr which is the highest reward bestowed upon the believers by Allah.

### How Muslims can put these teachings into action?

The Messenger of Allah ﷺ, in this Hadith, has described some of the most excellent Muslims for all times, the Mujahideen or those who conduct Jihad with the best of their resources. To be included in 'the best' we must



be ready to sacrifice our time, money and even life if need be in the path of Allah. This includes physical, mental and spiritual Jihad. In other words, our actions should match our words. He or she who strives in Allah's way by spending time and money for it, shall surely be ranked amongst the best.

### Hadith No. 8

٨- قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ): مَا تَعُدُّونَ الشَّهِيدَ فِيكُمْ؟  
 قَالُوا: يَا رَسُولَ اللَّهِ! مَنْ قُتِلَ فِي سَبِيلِ اللَّهِ فَهُوَ شَهِيدٌ. قَالَ: إِنَّ  
 شُهَدَاءَ أُمَّتِي إِذَا لَقِيتُ. قَالُوا: فَمَنْ هُمْ يَا رَسُولَ اللَّهِ؟ قَالَ: مَنْ  
 قُتِلَ فِي سَبِيلِ اللَّهِ فَهُوَ شَهِيدٌ، وَمَنْ مَاتَ فِي سَبِيلِ اللَّهِ فَهُوَ شَهِيدٌ،  
 وَمَنْ مَاتَ فِي الطَّاعُونَ فَهُوَ شَهِيدٌ، وَمَنْ مَاتَ فِي الْبَطْنِ فَهُوَ شَهِيدٌ.

The Messenger of Allah ﷺ said:

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

### Teachings:

The entire life of a Muslim is spent in some form of Jihad. He or she may be performing spiritual, mental or physical Jihad at any given time. It is the deepest desire of every Muslim to die in Allah's way as a martyr because the Quran and Sunnah declare:

"Never to be called 'dead' but that they are alive with Allah"

It was generally believed that this rank can only be achieved if one was actually in combat, but this Hadith has included all those Muslims who are struggling in Allah's Path in one way or the other.

## How Muslims can put these teachings into action?

If the desire of a Muslim is to attain the exalted status of a Shaheed (Martyr) he or she should spend every living moment in Allah's Way. This can be achieved simply by making the intention to seek Allah's pleasure in all that we do. Allah's Path, in a broad term, applies to many aspects of goodness. If one's life is spent in this manner, then no matter if death comes naturally or through a disease, he or she shall be amongst the Martyrs. This serves as a great encouragement for those who do not get an opportunity to be involved in physical jihad.

### Hadith No. 9

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

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

### Teachings:

Muslims believe that, Allah has fixed "Rizq" of every individual even before his birth. The Holy Prophet said that the test lies not in how much you earn, but whether it is earned through fair or unfair means. Islam warns that those who use wrongfully acquired wealth actually fill their stomach with hellfire. The Holy Prophet ﷺ warned that Allah doesn't answer the prayers of the person who has eaten "Haram" (Illegitimate food).

## How Muslims can put these teachings into action?

This Hadith encourages the dignity of labour. The Holy Prophet ﷺ also said that, "He who works with his hand is a friend of Allah.", thus exalting the status of all those who physically labour for their sustenance. The Holy Prophet ﷺ himself never evaded physical hard labour, rather he actively participated in all such tasks such as the construction of the Masjid-i-Nabvi and the digging of the Trench. In the light of this Hadith and the

Prophet's example, no Muslim should avoid physical labour nor consider it below his or her dignity.

### Hadith No. 10

١٠ - السَّاعِي عَلَى الْأَرْمَلَةِ وَالْمُسْكِينِ كَالْمُجَاهِدِ فِي سَبِيلِ اللَّهِ أَوْ قَائِمِ  
الَّيْلِ الصَّائِمِ النَّهَارِ.

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

### Teachings:

Islam has prescribed certain articles of faith that should be demonstrated in the form of various acts of worship, namely, Salah, Sawm and other pillars. However, these are acts between Allah and His Servants. Islam also requires that fellow Muslims behave with each other in a brotherly fashion as an expression of genuine faith.

The Holy Prophet ﷺ declared mutual love and care among the members of the Islamic community as one of the pre-requisites to the true faith. He also emphasized on several other occasions that the manifestation of faith in Allah is through purity in feelings and good treatment to others.

### How Muslims can put these teachings into action?

By taking care of the poor, the needy, widows, etc one can prove whether s/he is actually a believer or merely a pretender of faith. The Quran links kindness to Tawheed by saying:

“Serve Allah and do not join any partners with Him; and do good to parents, kinsfolk, orphans, those in need...”  
(4:36)



The Holy Prophet ﷺ himself practically demonstrated this. Even if he had to borrow from others to help a needy person, he would do so. In a Muslim society special arrangements have to be made to support the needy with Zakat and other acts of charity.

### Hadith No. 11

۱۱- أَنَا وَكَافِلُ الْيَتِيمِ فِي الْجَنَّةِ كَذَا. وَقَالَ بِأَصْبَعَيْهِ السَّبَّابَةِ وَالْوُسْطَى.

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

### Teachings:

Islam is not merely a set of worshipping rituals; rather it is a complete code of life that encompasses all aspects of human behaviour. The duties of a Muslim towards each other are clearly laid down. Here the Holy Prophet ﷺ is stating the highly exalted status of the person who looks after the orphans. Such a person shall be in close kinship with the Holy Prophet ﷺ who has been awarded *Muqam-e-Mahmood*. By demonstrating the distance between the two fingers, the Holy Prophet ﷺ explained his nearness with such a person in the Paradise.

### How Muslims can put these teachings into action?

We should follow the example of the society established by the Holy Prophet ﷺ and his companions. No orphan child should be left unsheltered by us.

Once the Prophet came across a crying child. Upon enquiry, he was



informed that he was an orphan and had no one. The Holy Prophet ﷺ said to the child,

'Would you not like that Muhammad be your father and Ayesha be your mother?'

Such is the conduct which we should adopt and treat with compassion all the orphans in our society. Then and only then can we achieve social bliss in this world and the Prophet's companionship in the Hereafter.

### Hadith No. 12

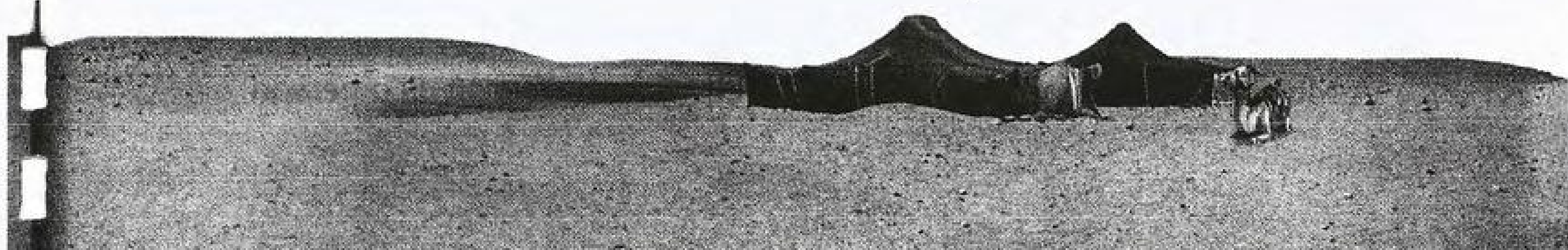
١٢ - بَعَثَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَبَا مُوسَى وَمَعَاذَ بْنَ جَبَلٍ إِلَى الْيَمَنِ، وَبَعَثَ كُلَّ وَاحِدٍ مِنْهُمَا عَلَى مِخْلَافٍ. ثُمَّ قَالَ: يَسْرًا وَلَا تُعَسِّرَا وَبَشْرًا وَلَا تُنْفِرَا.

The Messenger ﷺ sent Abu Musa and Mu'adh ibn Jabal to Yaman, and he sent each of them to govern a part. Then he said: 'Be gentle and do not be hard, and cause rejoicing and do not alienate.'

### Teachings:

According to Muslim faith, ultimate authority and sovereignty rests with Allah. As far as an earthly ruler is concerned, he is given the power to rule a country as a trust from Him. A Muslim ruler is the Khalifa, Allah's Viceregent on the earth. The Holy Prophet ﷺ warned that all rulers shall be brought before Allah in chains if a single subject should ever complain against him, the ruler's chain would be locked forever. He further said,

"Be merciful to those on earth and He, Who is in the heavens, shall show mercy to you."



## How Muslims can put these teachings into action?

A Muslim ruler is expected to discharge his duties with such a faith deeply ingrained in his mind and show maximum kindness and patronizing attitude towards his subjects. Both the companions mentioned in this Hadith were highly trained by the Prophet and it was virtually unthinkable that they would be harsh to anyone. And his warning to them was actually directed towards the rulers to come. When we relate this Hadith to others, we also understand that 'Ruler' also means everyone in responsibility, such as a parent or employer; who should also take a lesson from this Hadith.

### Hadith No. 13

١٣ - إِنَّمَا مَثَلُ صَاحِبِ الْقُرْآنِ كَمَثَلِ صَاحِبِ الْإِبِلِ الْمُعَلَّقَةِ : إِنْ عَاهَدَ عَلَيْهَا أَمْسَكَهَا، وَإِنْ أَطْلَقَهَا ذَهَبَتْ.

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

### Teachings:

For Muslims, the Holy Quran is the ultimate source of guidance for the worldly matters as well as the Hereafter. Allah repeatedly proclaims this in the Quran in order to strengthen the faith of the Muslims.

This Hadith states that the wisdom contained in the Quran can best be availed by regularly studying it and then following its instructions for the ultimate salvation. In this way, a strong relationship is established between the Qari (one who recites the Quran) and the Quran. Quran continues to guide the Qari as long as the latter continues to read and comprehend the message of the Quran.

## How Muslims can put these teachings into action?

A Muslim should bind himself and herself with the Quran as a person

firmly ties up his prized camels. The Holy Prophet ﷺ has used this analogy in order to emphasize on the significance of the Quran as camels were a very precious belonging in those times.

He further said,

'The best amongst you is the one who studies the Quran and teaches it.'

In any Muslim community, readers and teachers of the Quran are held in high esteem. In most families, formal education of a Muslim child begins by learning the recitation of the Quran.

### Hadith No. 14

١٤ - رَحِمَ اللهُ رَجُلًا سَمَحًا إِذَا بَاعَ وَإِذَا اشْتَرَى وَإِذَا اقْتَضَى.

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

### Teachings:

A distinctive feature of Islam is that it is not merely a set of worshipping rituals rather it gives a complete code of life. Islam has prescribed certain acts of worship, but the truth behind these acts must be demonstrated by compassionate behavior towards fellow Muslims.

The longest verse in the Holy Quran is the 'Ayat al Ba'y' or the Verse of Transactions. It lays down intimate details about buying selling and business dealings. This and many other verses emphasize the fact that a believer is not supposed to achieve excellence in his acts of worship, but also in dealings with others.

### How Muslims can put these teachings into action?

Kindness is an attribute of Allah and, therefore, He likes those who behave kindly towards others. Another Hadith supports this in these words:

"Be compassionate to those on earth and He who is in the heavens will be compassionate to you."

Selling, buying and borrowing / lending are normal modes of interaction in any society. If all the parties to any transaction show kindness to each other, a pleasant deal is ensured. The Messenger of Allah has, therefore, out of love, prayed in particular for those who demonstrate a considerate attitude on all such occasions.

### Hadith No. 15

١٥ - لَا يَرْحَمُ اللَّهُ مَنْ لَا يَرْحَمُ النَّاسَ.

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

### Teachings:

Allah is the fount of mercy. His attributes include Al Rahman (Most Merciful) and Al Raheem (Dispenser of Grace). The Quran says that Allah's mercy wraps His anger. In this Hadith the Holy Prophet ﷺ is laying down the condition for Allah's Mercy only for those who show mercy to others. Allah loves His creation and doesn't allow anyone to be harsh as He Himself is not harsh or unfair to anyone. To deserve His Mercy, one must show it to His Creation.

### How Muslims can put these teachings into action?

The Holy Prophet ﷺ is the best example for us to follow. The Quran says that he was sent as 'a mercy for the worlds.' (21:107). His forgiving and merciful attitude towards even the worst of his enemies is unmatched in the history of mankind.

We as followers of the Prophet of mercy should also adopt similar manners in our dealings with others. If we are desirous of His mercy, we should be forgiving and merciful towards not only people, but all living things. Even if someone is harsh, we should try to win over him with love and compassion.



## Hadith No. 16

١٦ - الْمُؤْمِنُونَ كَرَجُلٍ وَاحِدٍ، إِنْ أَشْتَكَى رَأْسَهُ أَشْتَكَى كُلَّهُ، وَإِنْ أَشْتَكَى عَيْنَهُ أَشْتَكَى كُلَّهُ.

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

## Teachings:

This Hadith emphasizes Muslim brotherhood and unity. Islamic teachings strike at the root of racial, geographical, social and linguistic barriers and discriminations. All the Muslims are bonded together by the strong fabric of common faith that makes them a single fraternity:

“Believers are a single brotherhood”(49:10).

When a brother is in pain, his pain is felt by all his siblings. Just as siblings are one family unit, so is the entire Muslim community. Just as a body cannot be at rest, if any single part is afflicted, the Muslims cannot be at peace if some amongst them is in trouble.

## How Muslims can put these teachings into action?

The finest example in history of such mutual compassion was the brotherhood between the Muhajireen and Ansar. Each Ansari divided his entire belongings in half and half and presented the same to his Muhajir brethren.

Muslims should follow this example and sacrifice their wealth for those less fortunate. The Holy Prophet ﷺ declared that there was further need to spend on the poor even after payment of Zakah.

Another glorious example is the manner in which the Muslims of Pakistan accommodated their Afghan brothers when the latter's country was in turmoil.

## Hadith No. 17

١٧- الْحَيَاءُ لَا يَأْتِي إِلَّا بِخَيْرٍ .

Modesty produces nothing but good.

### Teachings:

Modesty is perhaps the most important component of the moral teachings of Islam. It embraces the virtues of simplicity, humbleness and charity that are acknowledged by all the Muslims. The Prophet declared modesty as a cardinal feature of Islam:

“Every religion has a distinctive quality and distinctive quality of Islam is modesty”.

Modesty is not only to be observed towards fellow human beings, but towards Allah too.

### How Muslims can put these teachings into action?

The Prophet said

‘Be modest before Allah: the correct way to be modest before Him is to control your heart and head and keep them pure...’

Modesty keeps us away from all evil acts. If one remains modest in his dealings with others, it steers one away from sin. We must practise modesty by shunning evil thoughts. The Muslims have to lower their gaze while facing a woman; for looking at them may lead to the commission of a sin. Modesty opens all doors to virtue.

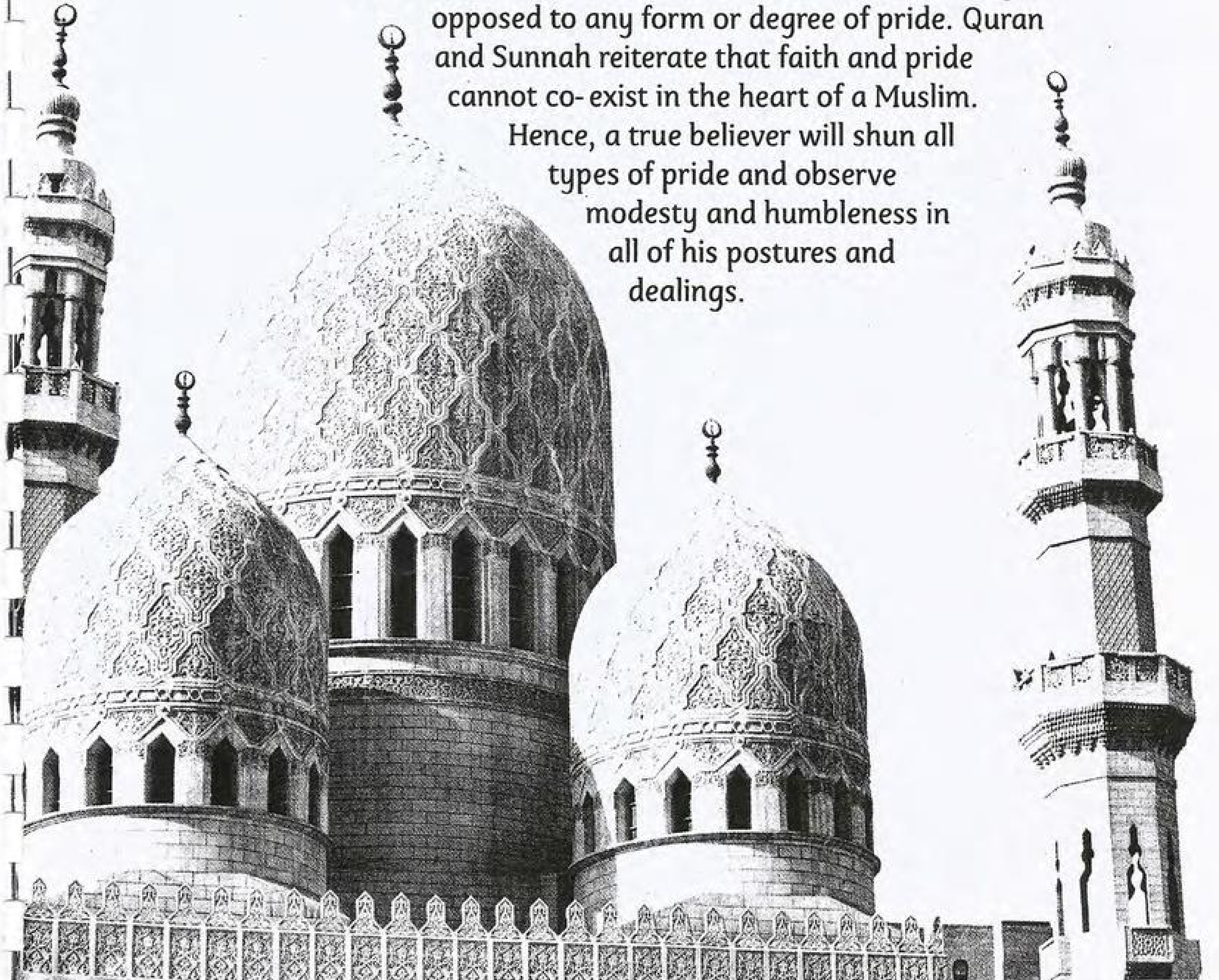
## Hadith No. 18

١٨ - لَا يَدْخُلُ النَّارَ أَحَدٌ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِّنْ خَرْدَلٍ مِّنْ إِيْمَانٍ،  
وَلَا يَدْخُلُ الْجَنَّةَ أَحَدٌ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِّنْ خَرْدَلٍ مِّنْ كِبَرٍ.

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

## Teachings:

This Hadith underlines the importance of true faith and renunciation of pride. When a person embraces Islam, he actually and practically submits to the will of Allah and submission is diametrically opposed to any form or degree of pride. Quran and Sunnah reiterate that faith and pride cannot co-exist in the heart of a Muslim. Hence, a true believer will shun all types of pride and observe modesty and humbleness in all of his postures and dealings.



## How Muslims can put these teachings into action?

The Holy Prophet ﷺ always acted in a dignified but humble manner. The line between dignity and arrogance is very clear, and we should never cross that line. As faith and pride cannot co-exist in one heart, we must continuously analyze our own selves and keep our hearts under check. The perfect balance in attitude would be the state of the Prophet's companions described in the Quran as 'full of humility towards the believers and strict with the non believers'.

We must adopt humility not only in behavior, but also in dress and manners.

### Hadith No. 19

١٩ - الدُّنْيَا سِجْنُ الْمُؤْمِنِ وَجَنَّةُ الْكَافِرِ.

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

### Teachings:

Islam brands the life of this world nothing but an ephemeral episode. The Holy Prophet ﷺ said "This world is a cultivating ground for the Hereafter."

Surah Al Mulk says that life here has been created so that Allah may test which one of us performs the best of actions. Just as in an examination candidate cannot feel at rest until he leaves his test paper completely solved. Similarly, a believer feels uneasy, as if he is in a prison and lives a life under fear of God Almighty. The unbeliever, who sees nothing beyond the life of this world, thinks that this life is the only life and tries to enjoy it as far as possible.

## How Muslims can put these teachings into action?

Paradise is the place where one would get whatever one would wish for. Believers, for whom the world is a testing ground feel imprisoned here. The unbelievers strive solely for the pursuit of temporal happiness. We, as

Muslims, should focus on concentrating to spend our lives in this 'prison' as per rules and regulations set forth by God Almighty and shun our desires and wishes in this world, to project ourselves before God Almighty as true Muslims.

### Hadith No. 20

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

Allah does not regard your appearances and your possessions, but he regards your hearts and your actions.

### Teachings:

Allah knows whatever is in the hearts of humans. He can see the intention behind every action, no matter how much we try to camouflage ourselves. The Holy Prophet ﷺ said that 'the actions shall be judged by the intentions'.

Allah is not in need of anything. He values not the outward appearances and quantity of wealth, rather He values the feeling and intentions behind our action. Once, when a poor Sahabi distributed his entire daily earnings in charity, someone caustically remarked about their minute quantity, and thus their trifling reward. The Holy Prophet ﷺ declared that those few dates were worth mountains of gold due to the emotions behind them.



## How Muslims can put these teachings into action?

We must remember that Allah doesn't need our good deeds; rather it is our need to perform them. We must purify our hearts and our intentions. Our actions must be strictly according to the Islamic teachings, even if they may seem alien to some society, because our intention is to please Allah. Perhaps the people around us may only appreciate our appearance and wealth, but the only one whose appreciation is worth getting is Allah.

### Main teachings of the Ahadith regarding life in community

Some of the selected Ahadith deal with the guiding principles concerning life in community. Muslim leaders lead and look after the Muslim community and the Holy Prophet ﷺ, through his Hadith, has laid down a comprehensive set of instructions about the duties and rights of the Muslim leaders and their subjects. All the Muslim members are required to be sincere to their leaders just as they show sincerity in fundamental beliefs. Muslim leaders have been instructed to show kindness towards their people and make every effort to win their hearts by a variety of measures and gestures as was done by the successors of the Holy Prophet ﷺ. Similarly, members of the Muslim community have been issued instructions about how to fulfill their responsibilities with the aim of promoting communal welfare. They should direct all efforts towards observing justice and helping fellow members in all possible ways in order to demonstrate their conduct of belonging to the same community.

The Holy Prophet ﷺ has greatly stressed for taking care of the poor and the widow and the orphan. He has equated the status of those who show kindness to other people, with the Mujahideen and Abideen (who remain busy in worship of Allah). The Prophet also laid stress on promoting unity in the Muslim community. He has asked the Muslims to become united as one. Each part of the structure is a source of strength for the other and if one part is damaged the whole structure is likely to collapse. According to the Prophet's Hadith, there are many ways of ensuring and promoting this type and degree of communal integrity and solidarity. For example, if the community members develop a spirit of sacrifice for the fellow members, the communal ties are surely to be strengthened; if true brotherly feelings are inculcated among the members then the whole community is bound to benefit from it.

Each member should be ready to put his brother before his own self in

ordinary and routine matters of daily life. Once such a stage is reached, many other steps might be taken for the collective well being of the Muslim community. Members of the Muslim community may make individual or collective efforts to suppress any evil that is seen to grow in the society. The objective of taking such measures is to uphold the moral and spiritual values of the Muslim community.

## Main Teachings of the Hadith regarding conduct of individuals

The Holy Prophet ﷺ through his sayings and actions taught us about a number of responsibilities that we should follow as individuals. These may be divided into two categories; duties towards Allah and duties towards His creation or fellow human beings.

Firstly, he taught sincerity towards Allah, to His Book and to His Messenger. This means that we must put Allah before everything else and also we must recite the Holy Qur'an regularly and study it, and we must follow the example of the Prophet. If we do this we will fulfill the main requirements of Islam because following the Prophet means performing all the duties of Islam.

It is very important for us to believe that Allah is one, He is the Creator and the Master of all mankind.

The Prophet has also taught us that we should fulfill our responsibilities towards our fellow creatures. He said,

“I and the man who brings up an orphan will be in paradise like this”,

pointing with his index and middle finger. This means that in order to be close to the Holy Prophet ﷺ in Paradise, orphans must be looked after. 'Orphan' doesn't mean only parentless children, but also all those who need our care, e.g., Senior citizens with no family, widows, the handicapped or the mentally retarded. Help must also be extended to neighbours and hospitality must be shown to one's guests.

Another example of the Prophet's teachings is

“None of you believes until he desires for his brother what he desires for himself ”

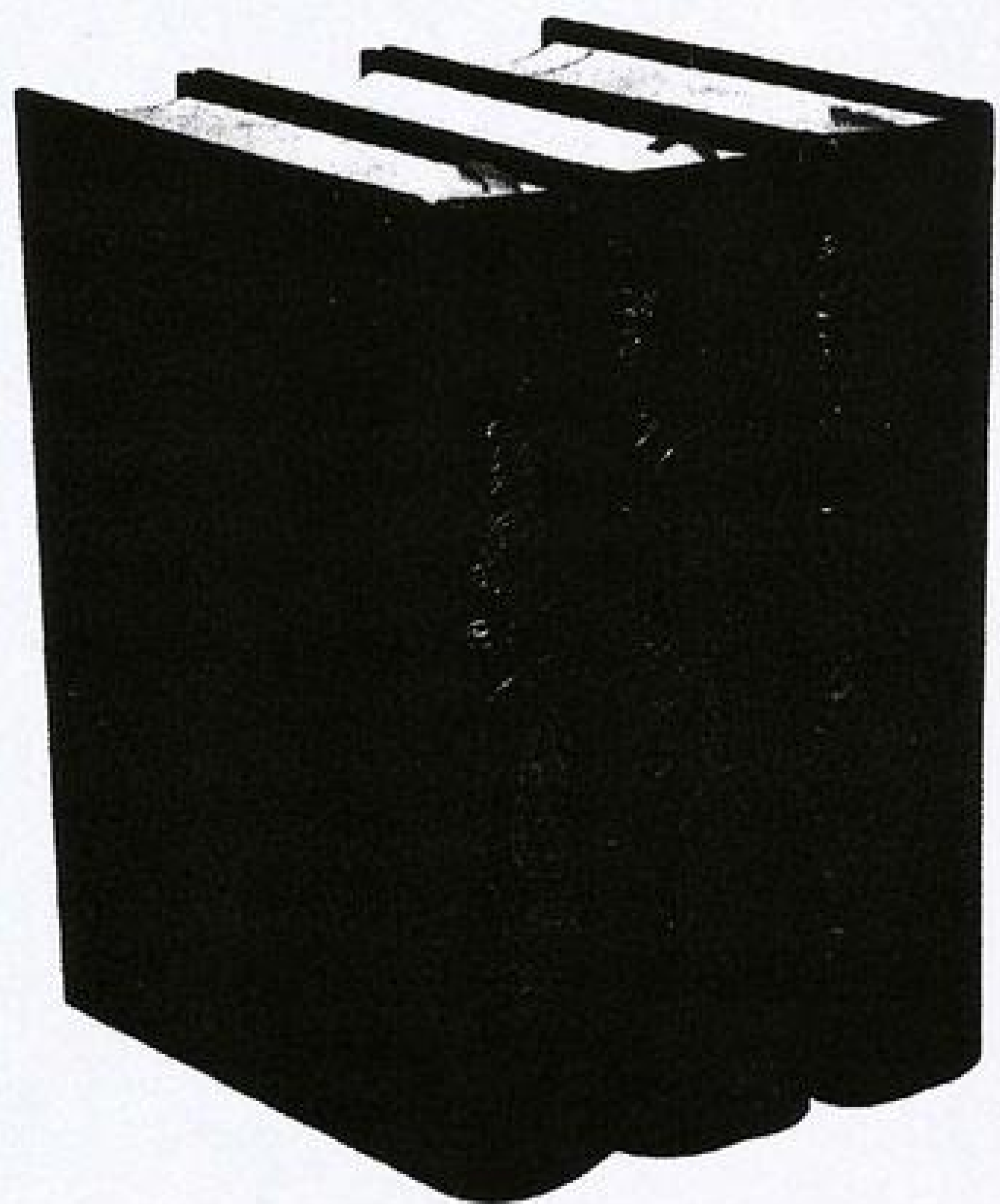
This means that he has made it conditional for faith, that one should be sincere in compassion for his fellow Muslim. The importance he places on this love and brotherhood can be appreciated by the fact that he used the words, "None of you believe" The Prophet also taught the attitude a believer should develop towards the life of this world. By saying, 'The world is the believer's prison and the unbeliever's paradise' he meant that a true believer remembers that his ultimate destination is the Hereafter and so he will not indulge in this world too much. Because of this, he or she is like a traveller who isn't truly at ease until the journey ends. Unlike a believer, an unbeliever considers this to be his only life, and loves it to make it as comfortable as possible.



**UNIT**

**6**

**History  
and  
Importance  
of the  
Ahadith**



## What are the Hadith and the Sunnah?

These two words have almost always been used by early scholars as well as by present ones, to describe the same thing though these slightly differ in their expression. Hadith literally means a story or a report and so represents an account of what happened. The word Sunnah means a practice, a way, or course, a rule, a mode or mode of life, a precedent, or a custom. In its technical sense, it implies the doings and practices of the Holy Prophet ﷺ. The Sunnah is the actual embodiment of the Will of Allah, shown in the actions of the Holy Prophet ﷺ.

With the Muslims, these terms came to be applied to matters relating to the Holy Prophet ﷺ and the customs followed by him.

Records regarding the Holy Prophet's ﷺ deeds, sayings and his reactions to things said or done in his presence were collected. When the study of these developed, they came to be known under the title Ahadith. The word Hadith (also known as Tradition), which could be applied to any kind of story, was thus given a new meaning when used in connection with the information about the Holy Prophet ﷺ.

Briefly, the Sunnah is what was practised by the Holy Prophet ﷺ and the Ahadith are the records of what was said and practiced by the Holy Prophet ﷺ.

## What does the Hadith include?

In Islamic terminology, Hadith comprises of four things:-

- 1) All the sayings of the Holy Prophet ﷺ,
- 2) Deeds of the Holy Prophet ﷺ,
- 3) His silent approval to the behavior of his companions
- 4) Descriptions of his personality (both his character, conduct and physique).

## Compilation of the Ahadith & Sunnah

A great deal of care has been exercised to preserve Sunnah and Ahadith. Before we discuss the collection and preservation of the Ahadith, we must briefly study the steps taken by the Holy Prophet ﷺ himself for the teaching of his Sunnah to his companions and also to those who were not

present with him. Before migrating to Madinah, the Holy Prophet ﷺ sent two of his companions to teach the new Muslims of Madinah. In this way, the people of Madinah learned about Quranic verses as had been revealed in Makkah and the Sunnah of the Holy Prophet ﷺ.

Immediately upon his arrival in Madinah, the Holy Prophet ﷺ built the Masjid an-Nabvi, the Prophet's Mosque, and constructed his living abodes next to it. Many companions lived in the Masjid at the Suffah, sort of a bench. Here, they learned the meaning of the Qur'an from the Holy Prophet ﷺ and studied his Sunnah. Thus, the Suffah was actually the first Islamic University. It is not surprising that most of the 'Ahadith are narrated through the 'Ashab al-Suffah (the People of the Bench). There were nine other Mosques in the city of Madinah, and almost all of them were used as schools. In the Masjid an-Nabi, the Holy Prophet ﷺ himself was the teacher and guide. He taught and advised his companions

“Pass on knowledge from me, even if it be only one sentence.”

The same message is found in his Farewell Sermon in which the Holy Prophet ﷺ said,

“Learn from me the rules of Islam, as I may not be with you next year.”

Then he instructed the audience:

“Those who are present (here) should convey the Message to those who are not here.”

We know from the history and the life stories of the companions that it was a common practice among them to learn from the Holy Prophet ﷺ and to teach others about his deeds and sayings. Many groups of people came to Madinah to accept Islam and learn about the teachings of the Qur'an and Sunnah. Then, they were asked that on going back to their native place they should teach their own people what they had learned. On many occasions the Holy Prophet ﷺ sent his companions to teach Islam to the newly converted tribes.

Islam places great importance on the learning and teaching of religion. The Holy Prophet ﷺ stated:

“Whenever Allah intends to do good for someone, He gives him the knowledge and understanding of His religion.”

He further said:

“When a man dies, his acts come to an end, except for three things: al-Sadaqah al-Jariyah (recurring charity); knowledge from which benefit continues to be reaped, and the prayers of a good offspring for his or her parents.”

So far, we have discussed the way the Holy Prophet ﷺ taught the Qur'an and his Sunnah to the Muslim community and the steps he took to spread it.

## Methods of Preservation of the Hadith

Now, we shall discuss the methods adopted by the companions to learn and preserve the knowledge they received from the Holy Prophet ﷺ. The companions had three methods of learning:

1. Memorization
2. Writing
3. Practice

## Memorization

In the early Muslim society, the prime objective of every individual was to learn Islam directly from the Holy Prophet ﷺ. Arabs had excellent memories and they were known to learn by heart countless verses of their poets and their tribal histories. Similarly, the companions always tried to observe the actions of the Holy Prophet ﷺ, remember his sayings and follow them in their everyday lives. By doing so, they developed a close association with the Holy Prophet ﷺ.

The Holy Prophet ﷺ had a unique method of teaching to make memorizing and understanding easy: he would repeat important things more than once. He would then listen to as his followers repeated what he had told them to be sure that they understood. As it was not possible for

all of the hundreds and hundreds of the companions to attend the Majlis (study circle) of the Holy Prophet ﷺ on every occasion, those who were present taught those who were absent. This practice did not, however, end with the companions but has continued since then till today. In the Sirah literature, we find a large number of the companions advising their successors to memorize Ahadith either in groups or individually.

## Writing

Many companions used to write down Ahadith during the life of the Holy Prophet ﷺ. On several occasions he himself dictated to them instructions that carried public importance.

There are many other recorded documents that were written on the advice of the Holy Prophet ﷺ. All the letters of the Holy Prophet ﷺ to kings, rulers, and chieftains, orders and instructions to the Muslim officials and governors are all in the category of written Sunnah. Some of those letters are very lengthy and contain legal matters about Zakah, taxation, forms of worship etc. There are more than sixty-five other documents which originate from the Holy Prophet ﷺ.

## Some of the Major Transmitters of Hadith

Not all the companions transmitted equal number of Ahadith,. Some of them dedicated their lives to learning and teaching the Ahadith, while others were engaged in other duties. A few of them transmitted more than a thousand 'Ahadith.

The names of those who transmitted 'Ahadith in large numbers are as follows:

### 1). 'Abu Hurairah.

He transmitted 5,374 'Ahadith and is reported to have in his possession sufficient number of recorded Hadith. Later many students also recorded 'Ahadith from him in writing. His student Hamam bin Munabah wrote down, under his supervision, his collection, known as Sahifa Hamam bin Munabah.

## 2). Abdullah Ibn 'Umar transmitted 2,630 Ahadith.

We have authentic reports that he had a written collection of Ahadith. At least eight of his students wrote Ahadith from his collections.

## 3). Anas Ibn Malik رضي الله عنه

He had served the Holy Prophet صلى الله عليه وسلم for ten years and transmitted 2,286 Ahadith,. At least sixteen persons recorded Ahadith from him in written form.

## 4). Umm al-Mu'mineen ' A'ishah رضي الله عنها transmitted 2,210 'Ahadith.

At least three persons had 'Ahadith from her in written form including her nephew, 'Urwah, one of the greatest scholars among the Tabioun.

## 5). Abdullah Ibn 'Abbas transmitted 1,660 'Ahadith.

Many of his students had Ahadith from him in written form.

## Practical Demonstration

Learning by practice is the most effective way to acquire any kind of knowledge. If we go through the Hadith literature, we find that a great many Ahadith pertain to our practical life. The knowledge of religion is something to be practised and not simply discussed. The companions learned by observing the ways of the Holy Prophet صلى الله عليه وسلم and then applying, what they saw, to their own practices. Umar the second Caliph, entrusted his governors the duty of teaching the Qur'an and the Sunnah of the Holy Prophet صلى الله عليه وسلم. He also used to send teachers out for this purpose.

After the death of the Holy Prophet صلى الله عليه وسلم, his companions took up his mission. Soon after his death, Islam spread to all corners of the then known world. The companions of the Holy Prophet صلى الله عليه وسلم were pioneers in the spreading of Islam and the knowledge of the Sunnah of the Holy Prophet صلى الله عليه وسلم went with those companions to the new Muslim lands.

Before the companions died, they passed the torch of knowledge of the Qur'an and the Hadith to the next generation, wherever they were, who had to learn and prepare themselves to accept this great responsibility. Thus, we find that in the first century of the Hijrah, hundreds of books and booklets of the Hadith were in circulation. In the next century, the knowledge of the Hadith was so widespread that it is not possible to count the books and manuals which were in circulation during that period. Thus, the Ummah of Muhammad has responded to his advice,

“Learn from me even if it be one sentence”,

to preserve and spread his message throughout the world.

Today, we have with us each and every act of the Holy Prophet ﷺ intact in the form of books and CDs. They cover each and every aspect of his life. There are computer softwares that include the entire collection of Ahadith numbering over a hundred thousand in just one CD. One can find any Hadith on any topic today. The compilation of the Hadith that began with the travels of individuals on camel back over a thousand years ago, taking pains and toiling for years, now is available at the click of a mouse!

## Earliest Collections of Ahadith

The companions of the Prophet went very deep and to great lengths to preserve his sayings, verdicts and his tacit approval. The Prophet himself is reported to have instructed his companions to record his Hadith and take care that nothing should be falsely attributed to him.

Amongst thousands of the Ahadith written during his lifetime, there were letters, instructions, treaties and other official documents of the government. Some of these were,

- a) Kitab-As-Sadiqa: This was dictated by the Holy Prophet ﷺ himself and contained detailed rules regarding the levy of Zakah. The original remained for a long time and copies were made for official use by the provinces.
- b) Sahifa Amr bin Hazm: The Holy Prophet ﷺ dictated this to Ubay bin Kab and contained rules of Shariah about purification, Zakah, Salah, Ushr, Taxes, and other administrative laws. It was given as an official guide to Amr bin Hazm when he was appointed the Governor of Yemen.
- c) As-Sahifa As Sadiqa: Containing one thousand Ahadith, this

was written by Abdullah bin Amr رضي الله عنه on the instructions of the Holy Prophet صلى الله عليه وسلم.

- d) As-Sahifa Anas bin Malik: He was the voluntary servant of the Holy Prophet صلى الله عليه وسلم from the age of ten and wrote down many of his sayings. The Holy Prophet صلى الله عليه وسلم himself was pleased to see him doing so and accorded him his wholehearted approval.
- e) As-Sahifa Ali: This is a detailed book of instructions that was compiled by Ali bin Abi Talib رضي الله عنه. This was a momentous work and served as a guide not only to himself but the governments of the future.
- f) Other Directives: the Holy Prophet صلى الله عليه وسلم used to dictate to his scribes many documents and directives as well as complete books. These included instructions for government and letters to rulers and delegations.

### Compilation of the Hadith in the 1<sup>st</sup> Century of Hijrah

In the first century of the Hijrah, several hundred books of varying formats dealing with Ahadith had already been prepared. These books which appeared in the first or early second century of Hijrah, contained the Ahadith of the Holy Prophet صلى الله عليه وسلم. These were simply collections without any arrangement of the material. The books contained Ahadith of the Holy Prophet صلى الله عليه وسلم and legal decisions by the Rightly-Guided Caliphs and other companions.

### Compilation of the Hadith in the 2<sup>nd</sup> Century of Hijrah

In the second century of the Hijrah, the trend changed somewhat and books covering almost all aspects and issues began to appear. The book of Imam Malik called Al-Muwatta' belongs to this period. It was arranged according to chapters, and covered the whole range of human life, from Ibadat (Salah, Sawm, Zakah, Hajj), to social, agricultural and economic issues. It was a musana f(sunan) type of collection.

At the end of the second century, books containing only the 'Ahadith of the Holy Prophet with a further organized arrangement began to appear.



## Compilation of the Hadith in the 3<sup>rd</sup> Century of the Hijrah and onwards

Later on, in the third and fourth centuries most of the books on 'Ahadith were well-arranged and gave a formatted look. Some books which appeared in this period were compiled on the pattern of the second century, such as Musanaf of Abd-ur-Razzaq and Ibne 'Abi Shaibah or Al-'Awsat of 'Ibn Al-Mundhir. Hadith books were compiled on different patterns and were named Musnad, Jami, Sunan, Mustakhraj or Mujam.

### Types of Hadith Books

There are primarily six types of hadith books.

1. Al Jami'
2. Al-Musnad
3. As-Sunan
4. Al-Mu'jam
5. Al-Mustakhraj
6. Al-Mustadrak

#### Al Jami'

A book covering all aspects of the Sunnah is called Jami. It contains 'Ahadith concerning

Siyar (plural of Sirah, biography of the Holy Prophet ﷺ), Adab (social behavior), Tafsir (commentary of the Qur'an), 'Aqidah (Belief), Fitnah (temptation, discord, civil war, trial), 'Ahkam (laws of all kinds), Al-'Isharat (signs of the Last Day), and Manaqib (fine qualities of the Holy Prophet ﷺ, his companions, his tribe etc.). The Sahih al-Bukhari is therefore a Jami' as it contains 'Ahadith, on all these chapters.

#### Al-Musnad

Musnad is a kind of collection in which ahadith are arranged according to the names of the narrators. Some of them begin with the four Rightly Guided Caliphs, followed by the remaining six of them who had the tidings of Paradise from the Holy Prophet, followed by the companions who

embraced Islam first and so on. Some of the books are arranged on the basis of the region and some alphabetically. For example, the Musnad of Imam Ahmad bin Hanbal.

### Al- Sunan

In this collection, Ahadith were recorded according to their subject and the subject matter arranged under the headings of law books. Such collections were previously called Abwab and Musannafat. For example, Sunan 'Ibn Majah and Sunan Nasai.

### Al- Mu'jam

These differ from one author to another and are arranged according to alphabetical listing sometimes as per the names of the companions, other times according to the region, and some other times according to the alphabetical listing of the names of the teachers of the compilers, as has been done by Imam At-Tabarani in his Al-Mu' jam As- Saghf.

### Al- Mustakhraj

In Al- Mustakhraj, a later scholar chooses one of the early works like Sahih Al- Bukhari, and narrates the same Hadiih in his books, passing Bukhari, joining 'Isnad of Bukhari in upper part, with the teachers of Al- Bukhari. There are many books written in this pattern by later scholars i.e., Al- Mustakhraj of Ismail on Al- Bukhari.

### Al- Mustadrak

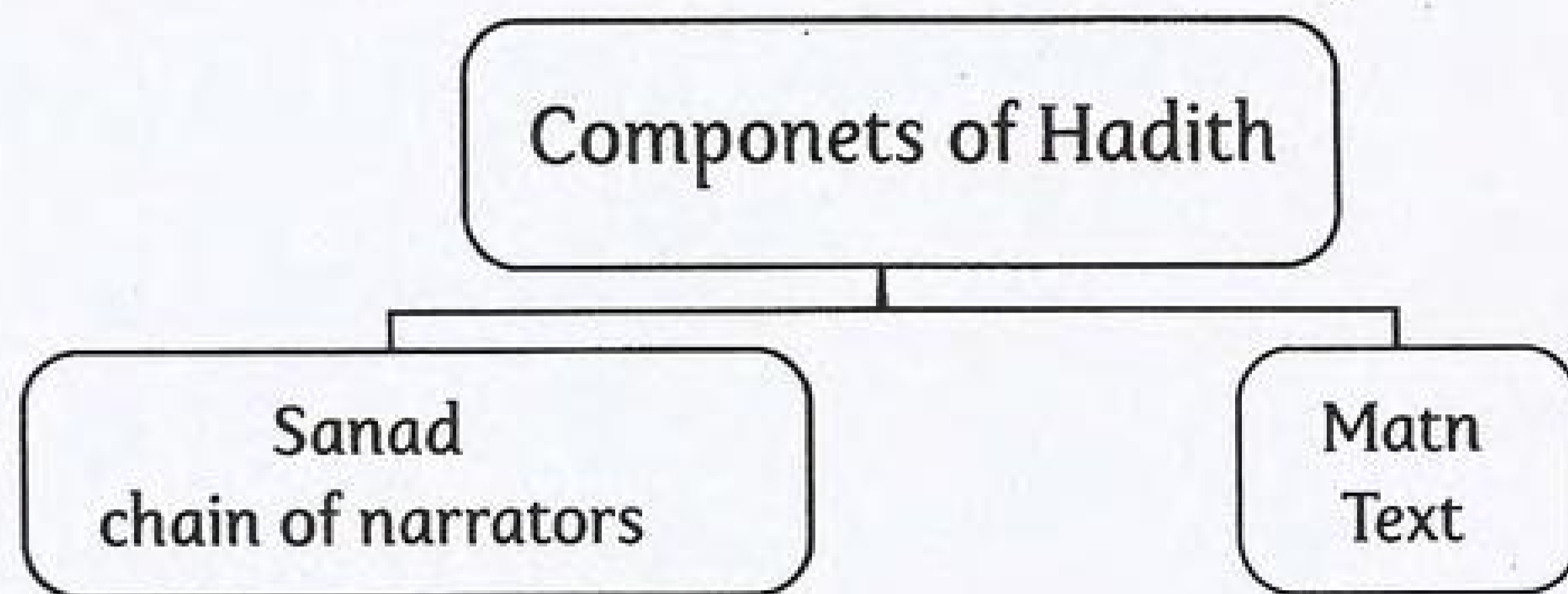
In this collection of 'Ahadith, the author has included in his book the Hadith which were not included due to one reason or the other, even though the transmitters fulfilled the conditions laid down by the scholars for the acceptance of the Hadith. For example, Al- Bukhari and Muslim laid down strict conditions for acceptance of the Hadith for their Sahihain collections. Only if all the conditions laid down were fulfilled by the narrators, was the Hadiih accepted; otherwise it was missed out. Later on, the scholar Al- 'Ahkam studied and discovered more 'Ahadith that both Bukhari and Muslim had left out, but in which the narrators did fulfill the required conditions. Imam Al- 'Ahkam included these types of 'Ahadith in

his book, Al-Mustadrak.

### Steps Taken by the Major Collectors of Hadith (Muhadditheen) to ensure their authenticity.

For this purpose, a branch of specialized study was established called the Usool-e-Hadith. This itself had many branches. First of all they divided the hadith into two sections, the text and the chain and its introduction.

### Parts of a Hadith



For the purpose of verification and study, a Hadith is basically divided into two parts. The text is the words spoken and the chain is the line of narrators that passed on the Hadith. Refer to the diagram above. Below is a Hadith from al-Muwatta of Imam Malik. The blue portion is the Sanad (Chain) and the magenta part is the Matn (Text)

حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: الَّذِي تَفُوتُهُ صَلَاةُ الْعَصْرِ كَأَنَّمَا وُتِرَ أَهْلُهُ وَمَالُهُ

Yahya narrated from Malik who narrated from Nafae who narrated from Abdullah bin Umar رضي الله عنه that the Holy Prophet صلى الله عليه وسلم said:

“He who misses the ‘Asr prayer is as if he has lost his family and property”.

Yahya is the narrator from whom the compiler has recorded, Malik and Nafae are narrators in between. Abdullah bin Umar is the original narrator and Sahabi who heard it directly from the Holy Prophet. It is important to remember here that the companions are above any scrutiny and investigation into the factuality and correctness of the Hadith while the other narrators have to pass through the various parameters.

### How a Hadith is declared Authentic.

To be declared absolutely reliable, a Hadith must fulfill three conditions:-  
The chain (sanad) must be continuous, i.e. every narrator must be known to have met each other, and each and every narrator must be sound in character and memory.

The text (matn) must be free of any defect in language, and must not clash with the established Islamic belief.

The Companions (companions), the Followers (Tabaeen) and their Successors (Tab'a Tabai'en) must accept them as reliable.

### What qualities must a narrator possess to be considered 'sound'?

Study of the narrators is called Asma- al-Rijal. It comprises of the collection and verification of the biographies of each and every person that ever narrated a Hadith in his life.

1. The narrator must be a sane Muslim adult who has never committed a major sin and is known to avoid even the minor ones.

His trustworthiness must be above par.

2. The narrator must have an excellent memory and transmit the hadith as it is to the next in line.

His truthfulness be above board and he must never have been accused of making false statement or cutting a joke.

He should not have been accused of committing a crime.

He should not have spoken against other reliable persons.

He should be careful and intelligent, and must have shown responsibility in the narration or writing of the Hadith.

The name, nickname, title, parentage and occupation of the narrator should be known so his entire biography can be investigated.

The original narrator should have stated that he heard the Hadith directly from the Holy Messenger.

If a narrator referred his Hadith to a narrator, the two should have lived in the same period and must have met each other.

### What test must the text (matn) pass to be considered 'sound'?

It should not contradict or clash with a Quranic verse or already authenticated Saheeh Hadith.

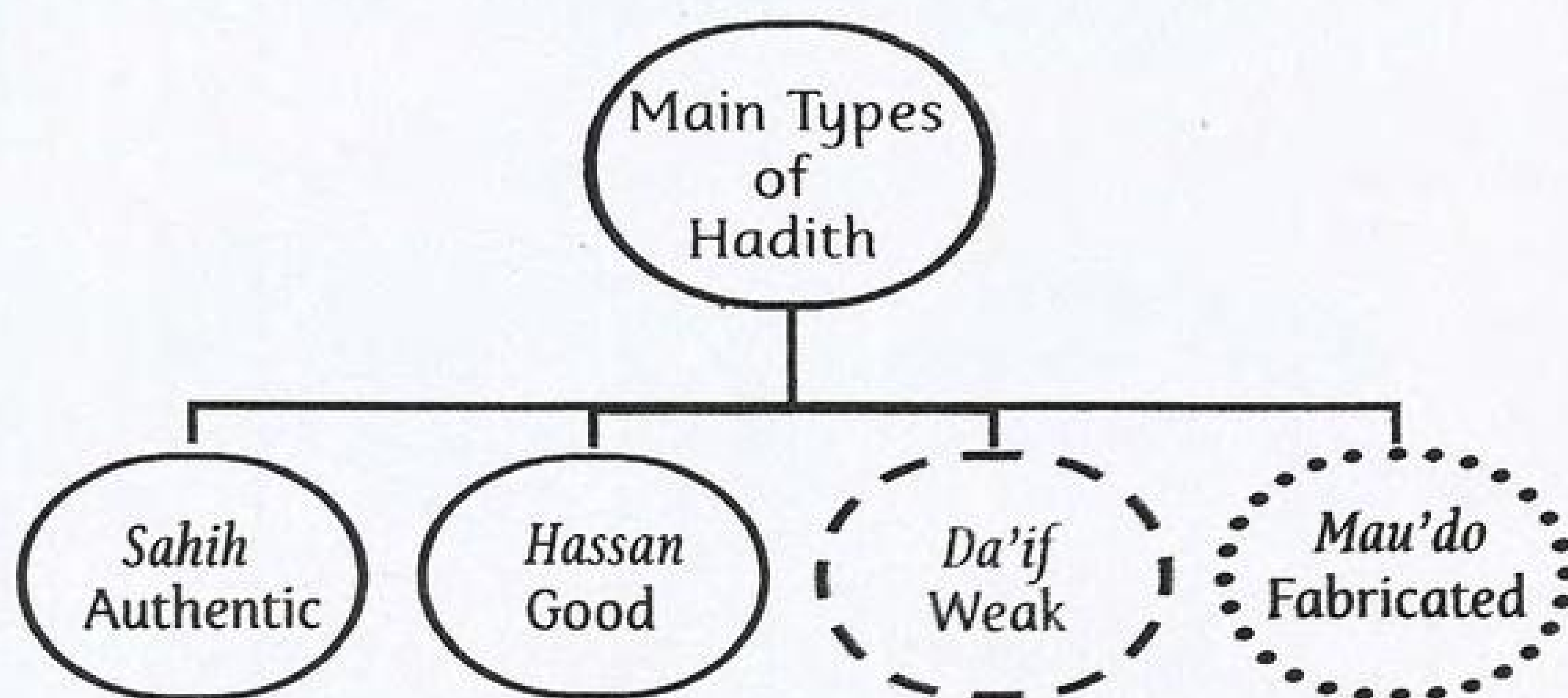
It should be in the classic Arabic language, the tongue spoken by the Holy Prophet ﷺ.

There shouldn't be any vulgar or odd language that the Holy Prophet ﷺ cannot be expected to use.

It should not have any modern words that didn't exist at the time of the Holy Prophet ﷺ.

### Main Divisions of the Hadith

There are four major categories that we shall study in this book.



### 1) Al-Sahih (The Authentic Hadith)

The True. This name is given to the absolutely correct Hadith in which there is no weakness. Both its chain of transmission ('Al-Isnad) and the text (Al-Matn) must pass ALL the tests such as those previously stated to verify their authenticity.

### 2) Al-Hasan (The Good)

It is like Al-Sahih Tradition, except for the fact that a slight weakness is found in its chain. Though reliable, it is lower in status to a Sahih Hadith.

### 3) Al-Da'if (The Weak)

This refers to that Tradition in which there is some problem in either the chain of transmission, in the proper understanding of the transmitter or in its contents, which may be in disagreement with Islamic beliefs and practices.

### 4) Al-Mau'do (The Fabricated)

A false Hadith made up. This class of Ahadith have been carefully uncovered by our learned Islamic scholars in the past. They have no place in true and authentic Ahadith collections. The Hadith scientists have meticulously compiled books of these so that at no stage they may be confused with the real thing.

### The main features of the six collections of Ahadith

The scholars have evaluated different books on the basic criteria of authenticity. The books that are considered of the highest rank are six in number. They are called the 'Six Authentic' (al-Sihah al-Sitta) books of Hadith..

Their names are as follows.

The Sahih Al Bukhari  
Sunan Ibn Majah  
Jami al-Tirmizi

The Sahih Muslim  
Sunan Abu Da'ud  
Sunan Nasai

1. **The Sahih al Bokhari** (its full name is Al- Jaami' al- Saheeh al- Musnad min Hadith Rasool- Allaah wa Sunanihi wa Ayaamihi), was compiled by Imam Muhammad bin Ismail Al- Bokhari رحمته الله (194- 256 A.H.), and is considered to be the most authentic book after the Holy Quran. He, along with Imam Muslim, is called 'Imam ul Muhadditheen' (Leader of Muhadditheen) and their books are called al- Sahihain (the two authentic books). The author was from the city of Bukhara, now in Uzbekistan. His father was also a scholar of Ahadith. Al- Bukhari began the study of Ahadith when he was less than ten years old. By the age of sixteen, he had memorized many books of the famous early scholars. Not satisfied with just the memorization of the Ahadith, he also studied the biographies of the narrators. He could produce from his memory the dates of birth and death and other important biographical information of the narrator. He began to travel around, going from one Islamic region to another, for sixteen years. For this he spent a vast amount of money to support his research. He visited many centers of knowledge where he gathered Ahadith of the Prophet (peace and blessings of Allah be upon him) until he had collected more than 600,000 Ahadith. He referred to one thousand scholars of the Hadith and discussed these reports with them. These scholars were people who were known for their sincerity, piety and sound belief. From this huge number of Ahadith he compiled his book al- Saheeh, following the most precise scientific guidelines in his research as to their authenticity and in distinguishing the saheeh (sound) from the weak, and in finding out about the narrators, until he recorded in his book, the most sound of the sound. In the compilation of this work, he displayed a great critical ability and the most scrupulous accuracy. He established the rule that the transmitters must stand in a continuous and unbroken chain, meaning they must have lived during the life of each other and must actually have met.

Sahih al- Bukhari is divided into ninety- seven books, which are further divided into 3,450 chapters. The total number of 'Ahadith. in his book is 9,082. However, many of them were repeated with different 'Isnad. Without repetition, the number goes down to 2,602.

2. **The Sahih Muslim**, compiled by Imam Muslim bin Hajjaj رحمته الله (204- 264 AH),, and this is considered second only to the Sahih Bokhari. These two collections, Sahih Al- Bukhari and Sahih Muslim, are collectively called Al- Sahihain, the Two Most Authentic Collections. If the two of them

reported a Hadith, it has the highest level of credibility and it is called *Muttafaqun 'Alaihi* (One Agreed Upon).

Imam Muslim began his study of 'Ahadith, at the age of 15. He travelled widely to collect the Ahadith, and went to Arabia, Egypt and Iraq, where he found great opportunities to listen to famous learned scholars. He was a remarkable writer and also wrote many books on Fiqh (Islamic Law) and biographies.

The book for which he is best known is the *Sahih Muslim*. Out of 300,000 Hadith collected, only those which are recognized as absolutely *Sahih* were selected by him. He established the practice that the narrators must stand in unbroken successions; they must have lived at the same time and there must have been a possibility of their actual contact. He paid so much attention to the *Isnad* that a Tradition is often followed by several different *Isnad*. The *Sahih* is introduced by a very useful discussion on the science of the Hadith itself and many other important topics of the Islamic Law.

**3. Sunan of At-Tirmidhi'** also known as *Al Jami al-Tirmizi* رحمته الله, was compiled by Imam Muhammad bin Isa (209-279 A.H.) of Tirmiz in modern day Central Asia. He traveled widely in Iran, Iraq and the Hijaz to collect the Hadith. He studied under al-Bukhaari; they had some of the same teachers. He began to seek ahadith by travelling to Khurasaan, Iraq and the Hijaz. He became famous for his memorization of hadith, trustworthiness and knowledge. His shaykhs included Ahmad ibn Hanbal رحمته الله and Abu Dawood al-Sajistani رحمته الله. He compiled *al-Jaami'* which is counted as one of the six reliable books of hadith. In this book he examined the ahadith in detail, which is of benefit to students of fiqh, because he mentions the ahadith and most of his ahadith deal with rulings of fiqh. He mentions the *isnaads* and lists the *Sahaabah* who narrated the hadith, so what he believes is *saheeh* he says is *saheeh*, and what he believes is *da'eef* he says is *da'eef*. He explains who among the *fuqaha'* accepted the hadith and who did not. His *Jaami'* is the most comprehensive of the books of *al-Sunan*, and is the most useful to the *muhaddith* (hadith scholar) and *faqeeh*. He wrote many other books as well. He discussed the legal opinions of early Imams regarding the subject of 'Ahadith. The work is divided into 50 chapters (*Kutub*) and contains 3,956 Ahadith.



4. **Sunan Abu Da'ud**, which was compiled by Imam Suleman bin Shoaib رضي الله عنه (202-275 A.H.) of Sajistan (modern day Uzbekistan). He was a trusted narrator of Ahadith and a careful collector and compiler. He was also a well-known Faqih. He traveled to Baghdad where he met Imam Ahmad ibn Hanbal and stayed with him. He also travelled to the Hijaz, Iraq, Khurasaan, Syria, Egypt and the borders of the Islamic world. Al-Nasai, al-Tirmidhi and others narrated Hadith from him. He attained the highest degree of piety and righteousness. He collected half a million Ahadith, out of which he selected 4,800 absolutely authentic Ahadith. He adopted the method of arranging Ahadith under different topics.

5. **Sunan Ibn Majah**, was compiled by Imam Muhammad bin Yazid رضي الله عنه, (209-273 AH). He traveled extensively to collect the Hadith of the Holy Prophet, and the scholars of Islam unanimously agree about Ibn Majah's great knowledge and trustworthiness. His travels include Iraq, Basrah, Kufa, Baghdad, Makkah, Syria, Egypt and ar-Rai. He wrote three books during his travels: a book on the Tafseer; a book on history, in which he compiled the reports of men who had written down reports of the Sunnah from the time of the companions until his own time; and his book al-Sunan. His Sunan contains 4,341 Ahadith. It has very little repetition and it is one of the best in arrangement of chapters.

6. **Sunan Nasai** was compiled by Imam Ahmad bin Shuaib رضي الله عنه of Nishapur (210-303 AH). Imam An-Nasai took long journeys to learn the Hadith. He started his study of the Hadith at the age of fifteen, when he began extensive travels to far off places to collect Ahadith. He is known to have visited parts of Iran, Iraq, Arabia, Syria, Egypt and Al-Jazirah. His comments on al-jarh wa'l-ta'deel (the study of the soundness or otherwise of narrators of Hadith) are highly esteemed by the scholars. He is considered the foremost among all scholars of Hadith, and he is the best evaluator of the narrators of his time. His book contains 5662 Ahadith and is divided well into chapters.

## Sunnah & Hadith as a Source of Islamic Law

The word Sunnah literally means tradition, action or practice. In Islamic Shariah, however, this term is exclusively reserved for the manner in which

the Prophet practised something. It is, then the second most important source of Islamic Law; next to the Quran. The Muslims believe that all that he said or did was not of his own will, rather it was as per the instructions of Allah. The Holy Quran says,

“Nor does he say anything of his own desire. It is no less than Inspiration sent down to him,” (Surah Al-Najm; 53:3-4)

The Sunnah of the Holy Prophet ﷺ is divided into three parts: what the Prophet said, (Qaul), what he did (Amal/Fa`il) and what he approved (Taqreer).

The revelation given to the Holy Prophet ﷺ is divided into two parts, “Wahy Matlo’w” revelation that is recited, meaning the Quran, and “Wahy Ghair Matlo’w” revelation that is not to be recited, meaning the Ahadith of the Holy Prophet ﷺ.

The Quran at several places highlights the importance and need of the Sunnah of the Prophet or Ahadith. It asks the Believers to follow the example of the Prophet who had been sent as a model of excellence for the Believers:

“You have indeed in the Messenger of Allah the best example of conduct for anyone whose hope is in Allah and the Final Day and who engages much in the praise of Allah.” (33:21)

At another place the Quran enjoins us to obey the commands of the Prophet and links it with obeying God’s commandments. It says:

“So take what the Messenger assigns to you and deny yourselves that which he withholds, and fear Allah, for Allah is strict in punishment.” (59:7)

Again it says:

“Whoever obeys the Messenger indeed obeys Allah”

A famous Hadith, known as Hadith of Muadh bin Jabal, is crystal clear regarding the status of the Sunnah in Islamic Law. When the Prophet had appointed Mu’adh bin Jabal as the governor of Yemen he asked him:

“How will you judge the matters?”

He replied, “According to the Book of God.”

“And if you find nothing therein?”

“According to your Sunnah.”

“And if you find nothing therein?”

“Then I will exert myself to form my own judgement.”

Upon this the Prophet was pleased and he prayed for Mu’adh.

### Examples of the Hadith in working out Islamic Law:

The Quran repeatedly asks us:

“Establish regular prayer.”

However, it does not give us the details of the manner in which it should be performed. For this we look to this saying of the Prophet:

“Look at me, see how I worship and follow me.”

In the same way we find details of fasting and pilgrimage only from the Sunnah. This is for this reason that the Prophet’s wife Ayesha رضي الله عنها said: “The Prophet’s conduct is the Quran.”

The Quran, likewise, condemns the use of strong drinks by declaring them as ‘handiwork of Satan’ (5:90) but no punishment has been mentioned for the one who is found guilty of consuming any intoxicant. It was the Holy Prophet صلوات الله عليه who prescribed forty lashes as the punishment.

In another Hadith the Prophet Said:

“Judge upon the Book of God. If you do not find in it what you need, upon the Sunnah of the Prophet and if you do not find in that also, then use your personal opinion.”

Thus it is clear from these hadith that the Sunnah is referred to as the second source of Islamic Law. This is, however, to be remembered that the Sunnah is always to be applied in the light of the Quran which means that only genuine and authentic Ahadith are to be applied in making Islamic Law.

It is important to remember that if a weakness is found in the Hadith, it cannot be used in the formation of the shari'ah or Islamic law.

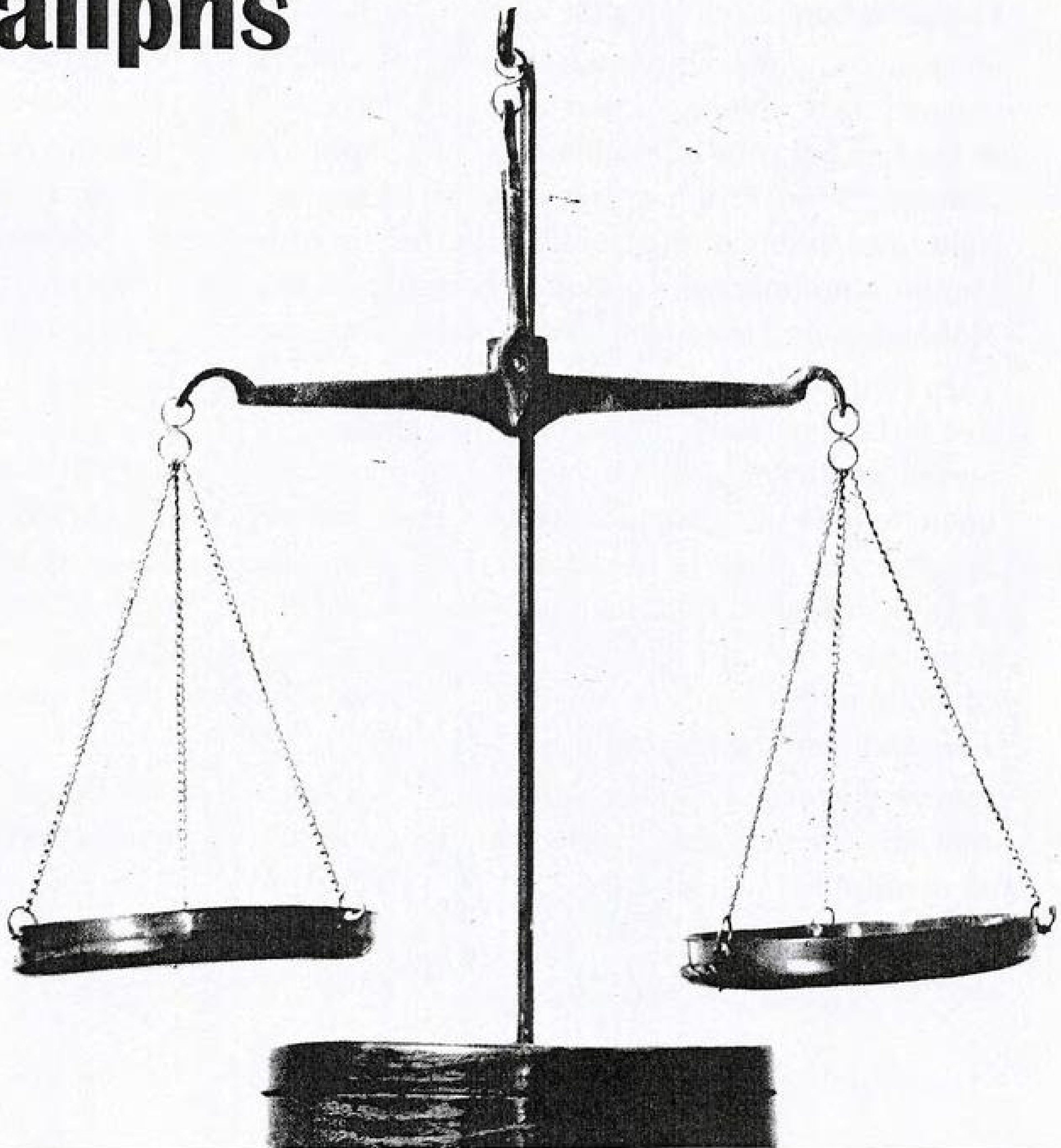
### Sample questions

- Q.1 Define what is meant by the Hadith and the Sunnah? What do they include?
- Q.2 Outline the main teachings of the Hadiths you have studied about the responsibilities of individual Muslims.
- Q.3 Outline the main teachings of the Hadiths you have studied about the responsibilities of Muslims as a community.
- Q.4 Write a note on the history of the compilation of the Ahadith.
- Q.5 What were the methods of preservation of the Hadith?
- Q.6 What do you know about the earliest collections of Ahadith?
- Q.7 Discuss the compilation of Hadith in the early centuries of Islam.
- Q.8 Identify the types of Hadith Books and briefly describe their main features.
- Q.9 Explain the importance of the isnad and the matn in deciding that a Hadith is authentic.
- Q.10 What were the steps taken by major collectors of Hadith (Muhadditheen) to ensure their authenticity.
- Q.11 What qualities must a narrator possess to be considered 'sound'?
- Q.12 What test must the text (matn) pass to be considered 'sound'?
- Q.13 How many types of Hadith are there? Briefly define them.
- Q.14 Name the six collections of Ahadith and discuss their main features.
- Q.15 What do you know about the compilers of the Sihah Sittah?
- Q.16 How are the Sunnah & Hadith used in legal thinking in Islam?
- Q.17 What is the relationship of Hadith with the Qur'an Consensus (Ij'ma') Analogy (Qiyas)

**UNIT**

**7**

# **The Rightly Guided Caliphs**



## The 1<sup>st</sup> Rightly Guided Caliph

Abu Bakr bin Abu Quhafa رضي الله عنه  
632-634 AD / 11 AH- 13 AH)

### Election

In the absence of any clear and explicit guidance from the Quran and the Sunnah about the successor (Khalifah) to the Holy Prophet صلى الله عليه وسلم, the Ummah faced a challenging situation soon after the demise of the Prophet. However, the issue was successfully and amicably resolved through an exercise of Ijma' (consensus) by the companions of the Holy Prophet صلى الله عليه وسلم.

While the final services of the Holy Prophet صلى الله عليه وسلم were in progress, Umar bin Khattab was informed of a meeting of the Ansar at the quarters of Thaqeefa Bani Sa'idah for the election of the caliph. Umar hurried to the place, accompanied by Abu Bakr and Abu Ubaidah رضي الله عنه. When the three reached there, the Ansar had almost declared Sa'd bin Ubaadah, the leader of the Khazraj tribe of Madinah as the Caliph. Abu Bakr, on this occasion, delivered a convincing speech in which he proved the legitimacy of the right of caliphate of the Quraish. On this, an Ansar leader, Khubbab bin Mundhar proposed the option of two caliphs: one each from the Muhajireen and the Ansar. The proposal was, however, rejected by all. Then Abu Bakr proposed Umar or Abu Ubaidah رضي الله عنه as the caliph but the two instead persuaded him to be the caliph. They argued by reminding all present on the occasion the authorization and selection of Abu Bakr as the Imam to lead the daily prayers during the last period that the Holy Prophet was confined to bed and some of his unique services to Islam. Both then saluted Abu Bakr as the caliph. All others remained hesitant for a while but then the leader of the Aws tribe, Bashir bin Sa'd took the oath of fealty at the hands of Abu Bakr which was followed by all the people of Aws and then the Khazraj tribe.

In a very peaceful manner, Abu Bakr رضي الله عنه was elected as the Caliph in June 632 AD. The next day, his election was publicly confirmed in the Mosque of the Prophet.

## Main Events of the Caliphate

### a) Internal consolidation of the empire:

When news of the death of the Holy Prophet ﷺ reached different parts of Arabia, several tribes around Madinah and other distant parts began to rise in revolt. Most of these tribes had recently embraced Islam and, therefore, had not completely submitted before the new faith. Many tribes in the north of Madinah also got emboldened by the defeat of the Muslims in the Battle of Mu'tah against the Romans. Shortly before his death, the Holy Prophet ﷺ had already dispatched an army under Usama bin Zaid as a further feedback to the battle area, which had stopped upon hearing about the sad demise of the Prophet. Abu Bakr earnestly followed the orders of the Holy Prophet ﷺ and dispatched the expedition which ultimately met with success in crushing the rebel tribe Banu Quza'a near the Mediterranean coast and it returned without losing a single man and with rich booty. This greatly strengthened the Caliph's position and deterred the evil intentions of the northern revolting tribes.

Then in June 632 AD the rebel tribes attacked Madinah. These rebels (who had recently embraced Islam) were not willing to pay Zakat to the newly founded system of Caliphate as they claimed that their allegiance was with the Holy Prophet ﷺ only. They were further instigated by the false prophet Tulayha. They were decisively defeated.

Now the Caliph turned towards the false prophets and crushed them in what are known as the Wars of Apostasy or Wars of *Riddah*.

These were led by three false prophets namely, Tulayha, Musailma, and Sajjah.

(Note: There was another false prophet Aswad bin Kab Al-Ansi but he was killed by his own supporters during the lifetime of the Holy Prophet ﷺ)

### Tulayha

He belonged to the tribe of Banu Asad. An army under Khalid bin Walid was sent which met them at Buzakha. After a fierce battle, Tulayha's army surrendered and he himself fled. Later, Tulayha submitted to the second Caliph, Umar.

## Musailma & Sajjah

Muslaima was a Yemenite and had claimed (false) prophethood during the last days of the Holy Prophet ﷺ. He was chief of his tribe and had an army of 40,000 soldiers. He also married false prophetess Sajjah to further strengthen his leadership. She, however left him soon and later became Muslim.

Khalid bin Walid met his army at the historic Battle of Yemama in April 633 AD. Muslim losses were hardly a third of the enemy's. Muslaima was finally killed and the tribe of Banu Hanifa embraced Islam.

The outcome of this battle was another milestone in the Islamic history. Due to the martyrdom of 300 Huffaz, Umar bin Khattab رضي الله عنه sensed that those who had learnt the Quran directly from the Holy Prophet ﷺ would eventually die. He suggested to Abu Bakr that the Quran be written down in the form of a complete manuscript. Abu Bakr was hesitant at first but then he agreed and formed a committee of experts led by Zayd bin Thabit رضي الله عنه for this task. Thus another valuable service was performed by Abu Bakr for Islam.

Bahrayn and Hajer (near the Persian Gulf) were the areas that not only apostatized but also joined hands with the Persian tribes. Muslim armies were able to crush them and then they turned towards Oman.

The people of Oman had apostatized though their prince remained loyal to Islam. Hudhayfa رضي الله عنه and Ikrimah رضي الله عنه bin Abu Jahl crushed the rebels all the way to Yemen. This brought an end to the wars of apostasy.

## Conquests under Abu Bakr رضي الله عنه.

### b) Conquests in the Persia empire:

The rebels and apostates both had the support of the Roman (North-Western) and Persian (North-Eastern & Southern) empires. These were the two 'superpowers' of that time. Clashes with them resulted in enmity between these superpowers and the Muslims.

In 633 AD, a Muslim army of 10,000 under Khalid bin Waleed رضي الله عنه met a huge Persian force at Chaldea (Lower Iraq) under the commander Hormuz. Khalid offered them the three options; accept Islam; or pay the Jizya (tribute) or be ready to fight.



These conditions had been laid down by the Holy Prophet ﷺ himself. The Persians chose to fight and were defeated in the famous Battle of Chains during which Hormuz was killed.

The imperial court of Persia under the Chosroes King Ardashir II decided to take revenge for this defeat and the next battlefield was Walaja, at the junction of the Tigris and the Euphrates. The Persian army was more bigger this time. After a fierce battle with losses on both sides, the Persian regiments were finally defeated.

Another series of fierce battles continued, till the final battle with the Persians which took place at Hira. Here a peace treaty was signed between the Muslim and the local Persians in the summer of 633 AD (this became the first treaty made by the Muslims with a conquered people beyond the frontiers of Arabia). Under the Treaty the rulers of Hira were to pay a handsome Jizya to the Muslims regularly in return for the protection and security provided by the Muslims. The people of Hira were granted full religious liberty and civic freedom.

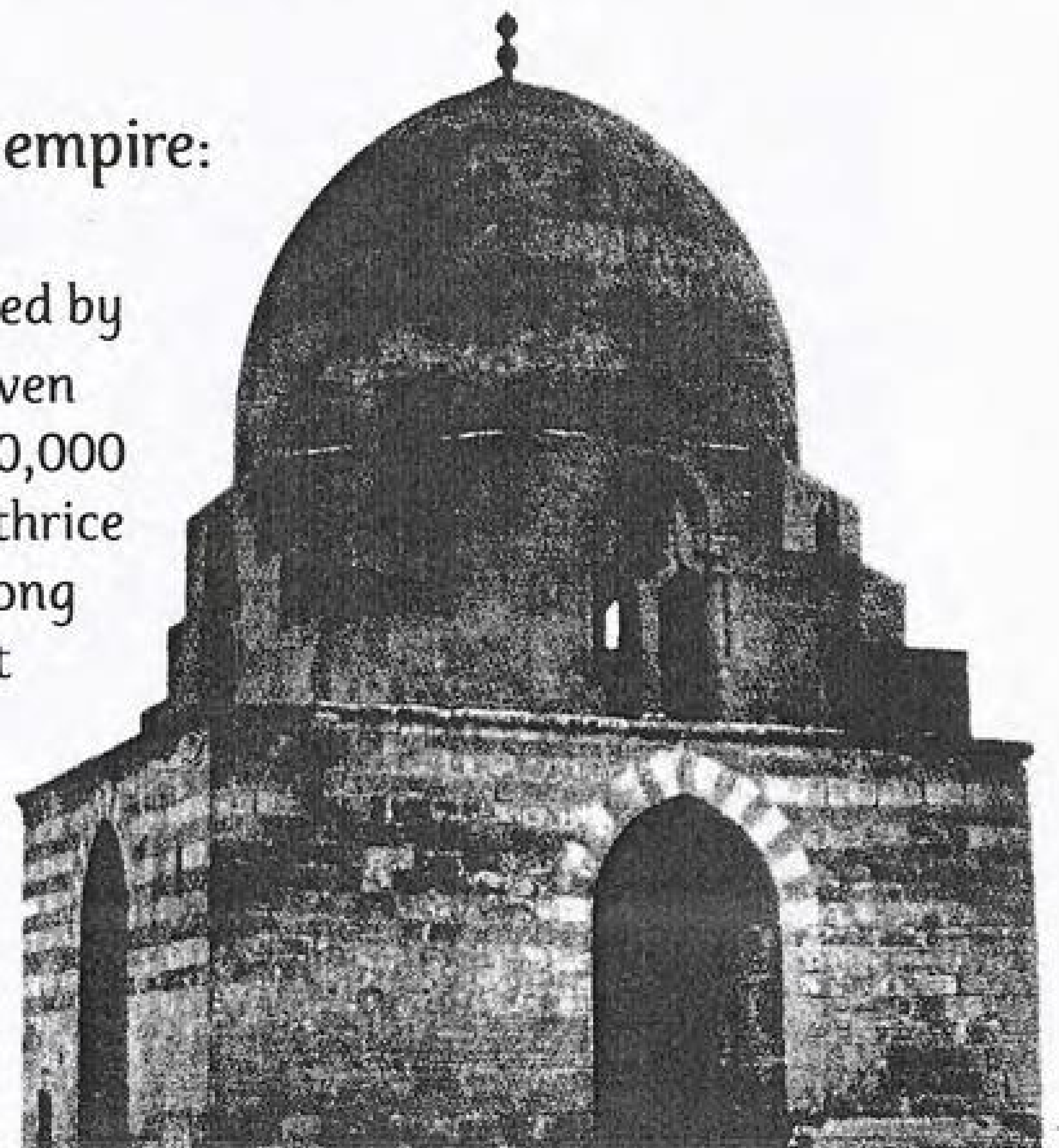
In late 633, a series of battles began between the Muslim Army under Khaild bin Waleed and the Arab Christians in the remaining part of the lower Iraq. The Muslim army triumphantly moved towards Northern Arabia where they defeated the combined armies of Christian Arabs, Persian and Romans at Firaz in early 634. As a result, Muslims conquered almost all territories of Eastern and Western parts of Iraq.

The aggressive attitude of the Romans forced the Muslims to face them in the battle at Arab-Syrian border.

### c) Conquests in the Roman empire:

Usama bin Zaid رضي الله عنه, who was later aided by Khalid bin Walid رضي الله عنه reached Mutah. Even though the Muslim army numbered 40,000 troops, the Roman army was almost thrice its size. The fighting continued for a long period, ending in the Roman defeat at Ajnadayn in July 634 AD.

This expedition brought the Muslim conquests up to Jerusalem. News of this victory reached Abu



Bakr رضي الله عنه on his death-bed.

Victory of Ajnadayn paved the way for further victories for the Muslims, and thus Abu Bakr laid the foundation for the expansion of the Muslim Empire in various directions.

#### d) Administration under Abu Bakr رضي الله عنه

Abu Bakr was able to lay down the foundation of a comprehensive administrative set up in the conquered territories.

Abu Bakr inherited a Muslim empire of a mediocre size from the Holy Prophet صلى الله عليه وسلم. It consisted of almost the whole of Arabian peninsula. The capital being Madinah, the empire consisted of a number of provinces: Madinah, Makkah, Taif, San'a (north Yemen), Yemen (south Yemen), Najran, Hadramawt, Bahrayn and Dumatul-Jandal. All these provinces had become completely trouble-free and peaceful as a result of the firm administrative grip of Abu Bakr. He did not change any of the governors appointed by the Holy Prophet. He laid down the foundation of a true Islamic Republic that was later perfected and strengthened by Umar bin Khattab. He set up the 'Shoora' (Advisory Council) consisting of senior companions and always consulted it in all the important matters.

Abu Bakr exercised special care for the judiciary by appointing extremely competent and honest judges in the provinces. It is to be noted that in that period of Islamic history, the Caliph combined in himself all the religious and temporal duties. The Caliph was the Chief Executive, Commander-in-chief of the army, often led the daily prayers and, above all, was the Chief Justice of the Islamic Republic. He would appoint a number of sub-judges in various provinces to dispense justice. Abu Bakr had appointed Umar and 'Ali as judges in Madinah. Besides this, Abu Bakr established a special department of the Muftees (Islamic Jurists) who were assigned the task of solving various problems in the light of the Quran and Sunnah.

Abu Bakr also introduced reforms in the military affairs. Since the time of the Prophet no regular army was kept and this tradition was maintained by Abu Bakr. He would, however, divide the army into a number of battalions while dispatching it to strategic areas. Each battalion was headed by a commander.

Abu Bakr is also credited with laying the foundation of the Bait-al-Mal

(State Treasury) which became fully operational during the caliphate of Umar. Major sources of revenue under Abu Bakr were: Zakah, Ushr, Jizya and Booty (Anfal).

## Importance of Abu Bakr as the Caliph رضي الله عنه

After the death of the Prophet and before becoming the Caliph, Abu Bakr proved to be the best amongst the Muslim Community, as he alone faced the distressful situation with a brave face and sound judgment. He recited the verses of the Holy Quran,

“Muhammad is no more than a Messenger: many messengers that were sent before him passed away; if he died or were slain will you then turn back on your heels...”(3:144)

After this he delivered an inspiring sermon that once again revived and united the Muslim Ummah.

Abu Bakr's caliphate faced many serious threats to the newly born Muslim State. However, Abu Bakr's timely and strict action against all these menaces ensured preservation of the Muslims' faith and practice and the integrity of the Ummah. Suppression of the apostasy movement brought a great deal of short and long term benefits to the Muslim Ummah. Perhaps, the most important outcome of this was the compilation of the Holy Quran, the greatest unifying force for the Muslims. Abu Bakr, because of these timely steps, earned the noble title of “Saviour of Islam”. He really deserved this title as he had skillfully averted serious threats that endangered the Ummah.

Moreover, Abu Bakr made adequate and effective arrangements for the safety of the borders of the Muslim empire. The empire began to expand towards the north-east (Persian kingdom) and north-west (Roman kingdom) of Arabia. This augmented extensive interaction between Islam and other religions. His administrative ability brought peace and prosperity from within and without.

## Death

Abu Bakr رضي الله عنه caught terminal fever which persisted for two weeks, at the end of which he died and was buried alongside the Holy Prophet in Madinah.

## Umar bin al-Khattab رضي الله عنه

### Appointment as the Caliph

The first caliph, Abu Bakr رضي الله عنه, on his death bed, issued instructions for the appointment of Umar bin Khattab رضي الله عنه as the second caliph of Islam. The entire community wholeheartedly accepted this desire and pledged alliance on Umar's hand.

Umar رضي الله عنه succeeded Abu Bakr رضي الله عنه as the second caliph in 634/13 AH and changed the title of the Khalifa tur RasulAllah (Successor to the Prophet) to the Amir ul Momineen (Commander of the Believers).

### The Caliphate (13 AH to 23 AH)

It was surely the golden period in the Muslim history, second only to the era of the Holy Prophet صلى الله عليه وسلم.

### Expansion of the Empire

#### Towards the East (Persia) and the West

Fighting with the Persian Empire had begun during the rule of the previous caliph. Muslim forces defeated the Persians at Namaraq in October 634 and crossed the Euphrates. The Persian supreme command then sent a huge force under Bahman. The two armies fought a fierce battle, the Battle of Bridge. Here the Muslims suffered heavy losses including their commander Abu Ubayd bin Ziyad.

The Muslims regrouped under Al-Muthanna, in November 634 defeated the Persian army led by Mahran in the battle of Buwayb.

In December 634 the last Sassanid King Yazdigard III, rose against the Muslims to recapture the lost territories. Commanding an army of 20,000 troops, Sa'ad bin Abi Waqas met the Persian 120,000 army led by Rustom

at Qadsiya. The usual three options: accept Islam, or pay the Jiziya, or get ready for the war, were put before the Persian Commander. The king opted for the 3<sup>rd</sup>. The battle of Qadriya thus began in 635. A fierce battle ensued resulting in the death of Rustam. Now Sa'ad and his army advanced to the Persian capital Al-Madain with an army of 50,000 troops. He laid a siege for several days and the King Yazdigard escaped to north while the Muslims captured Al-Madain with huge booty of about 9 billion dirhams. The King was finally defeated at Jalula.

In the meantime, the Persians, Romans and Christian Arab tribes combined their forces in upper Iraq near Tekrit. Sa'd dispatched an army that defeated the joint forces.

Umar finally sent troops under Utba bin Ghazwan to capture Ubulla at the head of the Persian Gulf to consolidate the Muslim control over Persia. Umar then abandoned any further conquests. Sa'ad, On Umar's advice, founded the new cities of Kufa and Basra near Madain for the Muslim armies and the families.

Between 637-643 AD Umar completed the final capture and subjugation of Persia at Nehawand, marking the end of the Sassanid dynasty in Persia.

In Syria, the Muslim forces were advancing rapidly when Umar became the Caliph. The Roman Emperor Heraclius had fled from Emessa to Antioch. From there he organized his army against the Muslim forces. Khalid bin Walid رضي الله عنه dispatched his forces in three directions. Shurahbil to Jordan and Amr bin al-A's to Palestine while he himself advanced towards Damascus with Abu Ubaydah رضي الله عنه and Yezid. Khalid laid siege to Damascus till September 635 and finally entered the city as victor and signed a peace treaty. Heraclius, however, had fled from the city and collected a huge army and put it under his brother, Theodorus at Antioch. This force, too, was defeated in August 636/15 AH in the Battle of Yarmouk.

After this Abu Ubaydah رضي الله عنه replaced Khalid as the Chief Commander of the Muslim army. Abu Ubayda recaptured Damascus in September 636. Many other important towns in Syria on the coast of the Mediterranean Sea were also captured leaving only Jerusalem and its surrounding towns. Finally Jerusalem was also taken in a peaceful manner on the request of the Patriarch Sophronius. He requested that the 'king' of the Muslims himself should come and receive the keys of the city. When he saw Umar, the 'king' of the Muslims, appear in the simplest clothes and humblest manner, he announced that this was the prophecy of Jesus. Sophronius himself presented the keys of Jerusalem and signed a peace treaty under

which full religious liberty was given to the citizens of Jerusalem on the condition of paying Jizya. Sanctity of the churches was also guaranteed. After this Umar, left for Madinah and Amr bin al-A's continued to capture the other towns in Palestine.

Finally, Egypt was conquered in 640/19-20 AH by Amr bin Al-A's who had to persuade Umar with great difficulty for this. Amr bin Al-As argued that Egypt could be used by the Romans as the naval base to launch operations against the Muslims. By April 641 Babylon was also captured and the new city of Fustat was founded in 642 AD on the Eastern bank of the Nile.

Umar appointed able and efficient governors in all these conquered territories.

Umar was finally martyred by Firoz, a Persian slave on 3rd November 644. Firoz was a Magian slave of Mugheerah who was unhappy with one of Umar's verdicts regarding the amount of taxation. Abu Lulu (Firoz) openly threatened to kill Umar. Certain people recommended that Firoz be arrested, but Umar refused to do so. He thus laid down the law that a citizen could not be arrested on grounds of suspicion or perceived danger. Umar (as did all the rightly guided caliphs) had no personal bodyguards, nor a protocol entourage. He was attacked totally unguarded. One day, while he was leading the prayer, Firoz stabbed him with a poisoned dagger. He also killed several other worshippers as he tried to escape. Finally caught, he slit his own throat with his own dagger. Umar's fearless attitude portrays his strong belief in Allah as the Giver and Taker of Life. Also this incident reflects his simple lifestyle, that the head of the largest empire in history was easily accessible and roamed around like an ordinary citizen.

He was buried alongside the Holy Prophet ﷺ and Abu Bakr in Madinah. This shows his special status in the first Muslim community, his tough and principled stand and the monetary and taxation matters reflects the integrity of his character.

### Administration under Umar رضي الله عنه

Caliph Umar laid the foundation of a well-organized administrative hierarchy on the footsteps of the Holy Prophet ﷺ and Abu Bakr. By the time of Umar's caliphate, the Muslim empire had tremendously grown in size and it was, therefore, inevitable to divide it further into a greater

number of provinces. Each province was governed by a governor or Wali who held the executive authority. The Wali was assisted by a number of officers e.g. the Treasury Officer, the Revenue Collector, the Vigilance Officer and the Judge (Qadi). Each province was divided into districts which were administered by 'Amils. All the officers were summoned to Makkah on the occasion of Hajj to be answerable to the caliph. They were paid handsome salaries to make them incorruptible. The caliph himself was the central authority with the headship of religious and non-religious departments but he would always consult the 'Shoora' in all important matters. In order to uphold Islamic morals and maintain law and order, Umar set up the department of the police (shurta).

Umar reorganized the Bait-al-Mal which was soon full to the brims with the funds from various sources. These sources were: Zakah, Jiziyah, Kharaj (land tax), 'Ushr (special land tax), the goods left out by the retreating armies of the enemy and a tax paid by non-Muslim traders. Special care was taken to distribute funds among the poor and the disabled. Umar رضي الله عنه established a special department, the Diwan or the Register of Pensions in 636 or 638 AD. It was aimed at disbursement of the public funds among the Muslim tribes. It was based on certain principles, For example, the whole Ummah had share in the public funds. Secondly, each Muslim had share according to his/her relationship with the Prophet, priority in accepting Islam and services to Islam. Huge spendings were made on the construction of mosques, schools, office buildings, canals, rest houses for travellers and expansion of the Haram and the Mosque of the Prophet. Umar founded some new cities like Basrah and Kufa in Iraq and Fustat and Jizah in Egypt. Umar also introduced the Hijrah calendar and Vigilance Department. This all makes a long list of the reforms and development projects introduced by Umar.

### Importance of Umar as the Caliph رضي الله عنه

Umar's caliphate is rightly called the golden period of early Islamic history. This period witnessed a lasting process of internal consolidation, peace, stability and prosperity as a result of comprehensive and well-built administrative infrastructure. Umar kept a vigilant eye on all his assistants and subordinates in order to ensure general well being of all. Completion of a variety of public welfare projects created an enviable atmosphere of prosperity for the masses.

At the same time, borders of the young Muslim empire were made secure and expanded due to military campaigns against various threats from the neighbouring Persian and Byzantine territories. These conquests had far reaching effects. Healthy interaction of Muslims and non-Muslims resulted in the establishment of new centers of learning in non-Arab territories. These centers later produced a huge team of the Muslim jurists. Umar's cordial and noble treatment to the non-Muslims won the hearts of thousands of non-Muslims who eventually embraced Islam and added to the strength of the Muslim ummah.

### Uthman as the 3rd Rightly-Guided Caliph رضي الله عنه (644-656 AD / 25-35 AH)

#### Election

Uthman was elected in a different manner than the first two caliphs. Upon his deathbed, the second caliph Umar appointed an electoral committee of six senior companions. They were Ali, Uthman, Abd al Rahman bin Auf, Sa'd bin Abi Waqas, Zubayr and Talha رضي الله عنهم. This committee was instructed to discuss amongst themselves and decide which one of them would be the next Caliph of Islam. Also, a time limit of three days was fixed so that the electoral process wouldn't drag on far too long. Umar bin Khattab laid down clearly that his own son would not be considered for the appointment as it might form a precedent that a son should succeed his father as Caliph. This was because he wanted that the Caliphate should be alienated from monarchy. However, in case of a tie, his son Abdullah bin Umar would cast the deciding vote.

After the burial of the caliph Umar رضي الله عنه, a discussion for his successor prolonged for two days without any result. However, on the third day, Abdul Rehman bin Auf suggested, 'The caliphate revolves between six persons. It should be restricted to three persons. Whosoever thinks the best person in his opinion for this job, should give his name'. Abdul Rehman bin Auf رضي الله عنه withdrew his candidature and said,

'Now there are only two contenders for the caliphate left. One who promises to follow the Quran and Hadith in its letter and spirit, will be elected as the third Caliph of the Muslims'.



He held discussion with both Ali and Uthman and asked them to accept him as an arbitrator. When both of them consented to it, Abdul Rehman bin Auf رضي الله عنه and other companions gathered in the mosque. Abdul Rehman bin Auf رضي الله عنه after delivering a short but impressive speech took an oath of allegiance on the hand of Uthman. Ali immediately, followed him. As soon as Ali took the oath, everybody present there rushed to take the oath. In this manner Uthman, with a general public consensus became the third caliph of Islam in 24 AH

## Main Events of Uthman's رضي الله عنه tenure

### Conquests

During the early years of Uthman's Caliphate the process of expansion and consolidation of the Muslim Empire continued. The Muslim armies continued to move in all directions and, for the first time in the Islamic history, utilized naval power.

Uthman's earliest focus was the Persian empire in the east. When a rebellion occurred there, Abdullah bin Amir was sent as the new governor. He quickly suppressed the rebels and dispatched his deputies to various Persian territories. Abdullah himself captured the important Persian towns from Khurasan to Khawarzim. His commander, Ahnaf bin Qais, conquered Balkh, while other commanders subdued Kirman, Herat, Kabul and Ghazna. Finally, Uthman's armies had reached as far east as the central Asian territories of Tabaristan and Azerbaijan by 652 AD.

Similarly, on the western front, Roman forces were defeated who had attacked from the north in 646 AD. Abu Qays, the first naval commander of the Islamic history, took Cyprus from the Romans in 649 and later also many other Greek islands and Anatolia.

In 655 AD, Abdullah bin Abi Sirah defeated a much larger fleet of Romans in the battle of Alexandria, shattering their naval supremacy and removing the danger of future attack. Mu'awiya and 'Amr bin al-'As also emerged as major naval commanders.

Now Abdullah bin Abi Sirah marched against the Romans in North Africa. He captured most of North Africa with the present day states of Morocco, Algeria, Libya and Egypt. Finally, an expedition was sent to Spain but it returned unsuccessful.

## Role in the Compilation of the Holy Quran

Uthman رضي الله عنه performed another great service to Islam. Due to the spread of the Islamic Empire, the Quran began to be recited in different dialects. So much so that the pronunciation began to change and an apprehension developed that the text might also be disturbed. Therefore, in 651, Uthman decided to standardise the Quran on the basis of the Mushaf-e-Hafsa. Recitation on the model of this copy only was allowed and the rest of the copies were burnt. Five such copies were made and dispatched to all the provincial capitals. Any possibility of mischief or human slip to disturb the Quranic Text was weeded out completely. Two of the original manuscripts of Uthman's time exist even today and Muslims are the only religious community who can claim to have the original version of a revealed book.

## Difficulties faced by Uthman and the events that led to his Martyrdom

By the time of Uthman, the Islamic Empire had spread to such an extent that two great problems now reared their ugly heads. One was the problem of quick administrative communication with the far off provinces and areas. Imagine the distances from Kabul to Morocco! This led to many administrative foul ups and delays that resulted in many revolts, misunderstandings, and grievances on the part of local administrators. Incidentally, the oversized machinery began to crack. The second and even more damaging factor was the conspiracies of the Jewish and Persian elements. The Islamic Empire was too great and too powerful to be conquered externally, so it had to be attacked from within. This was the approach taken by the above mentioned elements and they began to spin a highly mischievous web to create discord within the ranks of the Muslims.

First of all, false and baseless rumours were spread about Uthman himself. These included the burning of the incomplete copies of the Holy Quran and appointment of officials from his own clan, the Banu Ummaya. Then mini revolts were organised against the caliph, beginning in Kufa and spreading nationwide under the ring leader Malik Al-Ashtar. Then there was a continuous and successful malicious and vicious propagation by Abdullah bin Saba (a Jew conspirator) who had been spreading feelings of discontent and disaffection in various provinces successfully. Last but not

the least, there was an attempt to sow the seeds of resentment in the hearts of the second generation of the Muslims by these two forces. All these elements initiated a snowball effect, beginning with the martyrdom of the third Caliph, then the fourth, and so on, until the brutal massacre at Karbala.

During the last days of his caliphate the anti-government elements organized themselves and became a formidable force. This unified movement also formed a militant band which put forward unfair demands. They were able to bring the caliph to the negotiating table. These negotiations were successful, and the rebels left, apparently satisfied. But the evil intent in their hearts was soon to reveal itself. They returned shortly and laid siege to the caliph's house by hundreds. Finally, eight of them scaled the wall of Uthman's house, injured his wife Nyla, and killed him while he was reciting the Holy Quran. Blood splattered everywhere, including the manuscript he was reciting. This blood stained manuscript still exists today in Istanbul, Turkey:

“Allah will suffice against them, He is the All-Seeing, the All-Knowing”. (Sura Baqara; 2:137).

He was buried in Jannat-al-Baqee.

### Administration under Uthman رضي الله عنه

Uthman further improved the administrative set up, established by the first two caliphs. He maintained the tradition of seeking the advice of the 'Shoora' or the advisory council that had been operational since the time of the Holy Prophet صلى الله عليه وسلم. The main members of Uthman's Shoora were 'Ali, Talha and Zubayr رضي الله عنهم. Uthman divided the vast Muslim empire into eight provinces according to a new plan and appointed new and competent governors. During later years, however, dismissal of his governors created serious troubles for him.

He was generous by temperament and had donated a lot from his own wealth on various occasions in the welfare and religious projects. He, with open heart and philanthropic spirit, spent on various public welfare projects as the State Treasury was filled with revenue from different sources. Several roads, bridges, offices, rest houses for travellers and embankments were constructed. The famous Embankment of Mahroz was

constructed to prevent floods from one side of Madinah. Extension of the Prophet's mosque and the Ka'bah was further carried out during Uthman's caliphate.

### Importance of Uthman as the Caliph:

Uthman was able to continue with the mission of internal consolidation and expansion of the Muslim empire during the first six to seven years of his caliphate. He ensured peace and stability throughout a very huge empire and successfully maintained prosperity of his people. Several new territories were included in the Muslim empire. This guaranteed strength and security to the empire.

Perhaps his most important service was the final phase of compilation and the standardisation of the Quran. This was intimately linked with the unification of the Muslim Ummah that could reach the verge of internal division due to the differences in the style of recitation of the Quran. For this great service, Uthman earned the title of the Jami' al Quran (Compiler of the Quran).

Uthman's mild and lenient temperament was, unfortunately, exploited by the anti-Islamic forces who eventually masterminded his martyrdom. This led to the civil war and internal strife in later years.

### Importance of Uthman's Martyrdom

Martyrdom of Uthman was a great tragedy with far reaching consequences. It marked the start of schism and sectarianism among the Muslims. This is proved from the events of the post-Uthmani period as well as remarks of some of the prominent companions. For example, Hudhaifa bin Yaman, the secret keeper of the Holy Prophet's ﷺ prophecies declared, "Ah, the assassination of Uthman has divided the Muslims till resurrection." This proved true as the future events later testified it. Uthman's murder also reflected the growing strength of the anti-Islamic forces that had long been busy in hatching conspiracies against the Muslim community secretly. The same conspirators would create further difficulties for the last rightly guided caliph, 'Ali bin Abi Talib رضي الله عنه.

Finally, the tragic event also reflected the gentle disposition and simple-

mindedness of Uthman who didn't take any stern action against the rebels on the ground that he did not want blood-shed in the city of the Prophet. This image of Uthman's character was fully exploited by the rebels. The fact that he was martyred while reciting the Book of Allah amply proved his devotion and sincerity in faith.

## Ali bin Abi Talib رضي الله عنه

### The Election and Caliphate

Ali bin Abu Talib's election was carried out in very different and difficult circumstances. The venomous snake of conspiracy that had begun to bite with its fangs during the caliphate of Uthman had now developed into an intricate web that had penetrated far and wide into all sections of the Muslim society. Having staged Uthman's murder, the rebels were in a hurry to get someone elected before the people of Madinah returned from Makkah after the Hajj.

Three electoral pressure groups were formed, but unfortunately all were deeply infiltrated by the insurgents. The first and strongest was the Egyptian group (including Ammar bin Yasir, Muhammad bin Abu Bakr and Abdullah bin Saba), which supported Ali; the Kufans supported Zubair bin Awwam and the Basran group wanted Talha bin UbaidUllah to be the caliph. It should be remembered that the companions of the Holy Prophet صلى الله عليه وسلم, all of them, were over and above any form of personal greed or desire for power. The Holy Prophet صلى الله عليه وسلم had warned them all of the great responsibilities of government and the dire consequences of even unintentional failure to fulfill the same. Ali himself was of the opinion that any of the other two be elected.

On 21st ZilHajj 35AH (23rd June 656 AD) Ali was elected as the fourth rightly guided caliph of Islam under the growing pressure of rebels.

### The difficulties faced by Ali رضي الله عنه

Ali assumed power at perhaps the most difficult time in the history of Islam. The capital Madinah, as well as the provinces, were in the grip of terror with chaos and anarchy everywhere.

All this had been cleverly cultivated by a large team of insurgents who had thousands of alien agents.

Strong protests were being made from all quarters to punish the terrorists that had martyred Uthman. Ali, on the other hand, had different priorities and gave precedence to the consolidation and reorganization of the Islamic Empire before taking action against any individual. Perhaps he wanted to strike at the root of the conspiracy. In this regard, he issued orders for the dismissal of all provincial governors. This step proved to be counter-productive as many of his nominees failed to win popular support, especially in Kufa and Syria. In these two, the appointees were unable to even enter their respective provinces. This further aggravated the situation and eventually led to the first civil war in Islam.

### Battle of the Camel (Jamal)

Dissatisfied with the pace of events regarding the action against Uthman's assassins, a 15,000-man army marched towards Basra in August 656 AD.

The mother of the faithful, Ayesha bint Abu Bakr رضي الله عنها herself led the army and was flanked by Talha and Zubair. This army entered into Basra, putting as many as six hundred rebels to death and forced its newly appointed governor, Uthman bin Hanif, to flee.

In the meantime, Ali was preparing a 20,000 strong army to cope with the situation in Syria whose governor Muawiya had refused to take oath of allegiance (Bai'at). He diverted his attention towards Basra and met Ayesha's forces in October 656.

The negotiations began between the two parties and ended in mutual agreement by December 656. This was certainly not in favour of the rebels who had gone to such great lengths to cause fighting amongst the Muslims. A band of them masterminded an attack on Ayesha's army during the night, provoking them to retaliate against Ali's army. In the fighting that ensued, Zubair رضي الله عنه was killed in the combat while Talha رضي الله عنه received fatal wounds. Ayesha's رضي الله عنها own camel was finally overpowered and its legs were cut, thus giving the name "Battle of Camel (Jamal)" to this event. Ayesha رضي الله عنها withdrew to Madinah, retiring from any further politics. Ten thousand combatants lay dead from both sides in this very first civil war of Islam. This was another success for the conspirators as it further weakened the position of the caliph, the stability of the empire in general and created further discord among the Muslims at large. After this battle, Ali shifted the capital to Kufa.

## Clash between Ali and Muawiya رضي الله عنهما

Muawiya bin Abu Sufyan, the governor of Syria had been appointed by Umar bin Khattab and ruled his province quite successfully and was also quite popular regionally. He refused to take Bai'yt to Ali when he was elected caliph on the grounds that the murder of Uthman be first avenged and Qisas be announced. There was a difference of opinion regarding this issue between two huge factions of Muslims, led by Muawiya on one hand and Ali on the other. Both factions included senior companions and a reasonable agreement would surely have come through. But the hidden hand of the conspirators was working to aggravate the situation to the extent that war became inevitable. Public display of Uthman's blood stained shirt and the attempted dismissal of Muawiya by Ali led to the Battle of Siffin.

### Battle of Siffin

In May 657 AD, the armies of Ali (70,000 to 90,000 troops) and that of Muawiya رضي الله عنه (slightly smaller) met at Siffin in Syria. Negotiations began and went on for many months, as the companions of the Holy Prophet صلى الله عليه وسلم were reluctant to fight amongst themselves and wanted a peaceful solution. In July, the negotiations failed and fierce fighting erupted. Ali's army, being superior in strength, began to gain ground and Muawiya's رضي الله عنه began to retreat. Muawiya's رضي الله عنه soldiers brought the combat to a halt by tying pages of the Quran to their spearheads.

Now the two armies agreed to set up a court of arbitration, which was scheduled to meet in February 658. Ali appointed Abu Musa Asharir and Muawiya nominated Amr bin al-'As respectively as their arbitrators. At this point several thousand soldiers of Ali's army broke away and formed a rebel army, which became known as the 'Kharijites'.

The negotiations failed and the causes have, by now been shrouded in the mysteries of time. There are conflicting reports as to who was to blame, but the hidden hand of conspirators cannot be ruled out. As Muslims, it is improper for us to take sides, as doing so would result in criticism of either one of the two noted companions of the Holy Prophet صلى الله عليه وسلم. Therefore we move on to the next phase in history.

The rivalry between the two continued until a short-lived truce was called in January 660, but fighting at different fronts resumed soon after. Ali,

Amr bin al- 'As, and Muawiya were attacked in an assassination attempt by the Kharijites on the same night in a synchronized effort to wipe out the leadership of that time. Muawiya escaped, Amr was injured but Ali was fatally wounded.

On 19th Ramadan 40AH, Jan 661, Ali bin Abi Talib, the last of the four Rightly-Guided Caliphs, succumbed to the wounds.

### Note on the Kharijites

A large faction of Ali's army had broken off from him at Siffin, and formed their own group of mercenaries known as the Kharijites. These were in fact the militant wing of the conspirators which were led by, amongst others, Abdullah bin Saba. They comprised mostly of Yemeni Bedouins. They repeatedly fought with Ali's forces and suffered great losses at the hands of his army in the Battle of Nahrwan. Though disbanded, they secretly continued their rebellious activities in various pockets. The Kharijites had been killed, yet their venomous ideas persisted and kept on flourishing.

### Administration under 'Ali رضي الله عنه

'Ali followed the administrative system set up by Umar quite ably and did not bring about any significant changes. He kept a close watch on all of his officers and governors and took action as and when needed. He was very particular about the dispensation of justice and never distinguished between a Muslim and a non-Muslim. He himself once appeared before the Qadi and accepted a decision given by him against the caliph 'Ali himself. Great care was taken by 'Ali regarding the rights of the Dhimmis (non-Muslims) and instructed the state officials to treat them well. He spent quite generously from the 'Bait al Mal' for general welfare. The Persians were so much impressed by his generosity that they named him 'Arabi Noshirwan' (the Just Arab). He never allowed his family members to take from the 'Bait al Mal' more than what they deserved. 'Ali established a number of new garrisons in the empire and built many forts, including the Fort of Askhar in Persia. He also built a bridge across the Euphrates that had great strategic importance. He set up new army post along the Syrian border.



## Importance of Ali رضي الله عنه as the last of the Rightly-Guided Caliphs

Ali took charge in time of turmoil and crisis. His time was dedicated to consolidation of the empire and little expansion took place. The first ever civil wars took place in his reign, and many companions were killed fighting each other. He stood firm in testing times, and he ruled by the Book of Allah and the Sunnah of the Holy Prophet صلى الله عليه وسلم as he had announced on his election. He finally laid down his life for the sake of Islam. His caliphate, unfortunately, saw the rise of fanatics like the Kharijites.

## Importance of 'Ali's رضي الله عنه Martyrdom

The most important outcome of 'Ali's martyrdom was the end of the glorious period of the Rightly Guided Caliphs. He was the fourth and the last caliph. After 'Ali, the issue of caliphate became a controversial matter for the Ummah and gradually assumed the style of inherited caliphate. His assassination revealed the ugly face of the Kharijites who had apparently been subdued after the battle of Nahrwan. In this way, the great tragedy of 'Ali's martyrdom marked the success of the anti-Islamic lobby consisting of the disciples and agents of Abdullah bin Saba, the diabolically clever Jewish hypocrite.

The event of 'Ali's martyrdom also led to a permanent cleavage in the Muslim ummah, mainly as a result of a prolonged clash between 'Ali and Mu'awiyah. However, the event also reflects 'Ali's strong faith in Allah as he, too, like Umar and Uthman, was attacked unguarded and unprotected.

## The Rightly Guided Caliphs as role models for Muslim rulers of modern times

The Rightly Guided Caliphs serve as a perfect role model and beacon of guidance for the Muslim rulers of all the times. The caliphs set glorious and enlightening examples in all aspects of life including governmental system that continued to serve as a lighthouse in the annals of the history of Islam. They sought full guidance from the blessed company of the Holy Prophet صلى الله عليه وسلم who described the relationship between Islam, government

and masses in the following terms:

“In Islam, the government and the masses are like a tent, its poles and pegs. The tent is Islam, pole is the government and pegs are the masses. None of these can remain in its correct position without the other two”,

The Caliphs fully demonstrated a perfect balance between these three components of the administrative machinery. They followed the Quranic injunctions in all matters of life since the Quran clearly commands:

“So judge between them by that which Allah has revealed” (5:48)

Modern Muslim rulers are in dire need of following the traditions of the Rightly Guided Caliphs if they want to ensure collective welfare of the community. Muslim rulers today also need to follow and revive the healthy traditions of consulting each other on all important matters. The Quran at many places admires the practice of consultation. For example, it says:

“Those who harken to their Lord and establish regular prayer; who conduct their affairs by mutual consultation” (42:38)

Such a tradition acts as a strong bar against any possibility of autocracy, dictatorship and injustice. Muslim rulers ought to keep in mind that the four Caliphs simply considered them as servants of their people as the Holy Prophet ﷺ had clearly instructed:

“The Leader of the people is indeed a servant to them.”

Hence they never roamed about as kings or princes, but would humbly tread the streets, refusing to ride even special horses. Unaccompanied by guards or protocol, they treated the common man as they were, brothers-in-Islam.

Caliph Umar رضي الله عنه set the tradition of patrolling at night in the streets of Madinah in order to get in touch with the masses and know about their problems. In addition to this, he set great precedents of living a very simple life in spite of ruling over a huge territory.

Now all these merits can only be developed if the Muslim rulers make

genuine and sincere effort to enforce Islamic Sharia'h as the only law of the land because the Quran categorically commands:

“Follow that which is sent down unto you from your Lord” (7:3)  
and “Verily, His is all creation and commandment” (7:54)

Once Islamic law has been implemented in totality, the Muslim ruler is bound to benefit its fruits very soon.

Finally, the Muslim rulers can rule the hearts of non-Muslims in their own homeland as well as of those living in other countries by presenting themselves as symbols of mercy, tolerance and kindness. This way they would spread the message of Islam to millions of non-Muslims. They just need to shun hypocrisy and follow the pristine period of Islam.

## Government and administration under the Rightly Guided Caliphs

The Rightly Guided Caliphate was led by an elected chief, called the caliph (deputy or vicegerent) and he enjoyed all executive and legislative powers. However, he was not an autocratic ruler as his powers were determined by his religious and temporal functions. He exercised both the powers in accordance with the guidelines provided by the Quran and the Sunnah. In his religious capacity, he was to act as the Imam to lead daily prayer and to deliver the Khutbah (sermon). Elsewhere, this duty was performed by his governors as well as the military commanders. Despite his religious powers the caliph was no pope as he could not change or innovate any of the fundamental Islamic principles or teachings.

As the head of the state, the caliph acted as the main legislator, the chief judge, the chief executive as well as the Commander of the Faithful (Ameerul Momineen), a title first adopted by Caliph Umar رضي الله عنه. He also supervised the collection of revenue, construction of canals and other public works. The caliph was assisted by his consultative body, the Shura or the Majlis-i-Shura.

Administrative functions were divided into the central and provincial components. The central administration consisted of the caliph and later, with the expansion of the state affairs, a team of secretaries. For example, Umar رضي الله عنه acted as the chief judge under Abu Bakr and 'Ali رضي الله عنه was

entrusted with the work of correspondence under the first two caliphs.

Provincial administration, as a matter of fact was evolved under the caliphate of Umar رضي الله عنه. Before him, there was a rudimentary provincial administration in Arabia. The Muslim empire became very vast as a result of conquests and it became necessary to introduce various administrative reforms. Accordingly, Umar رضي الله عنه divided the whole empire into eleven provinces and placed each province under capable governors (the ameer or the wali). The governor was appointed by the caliph in consultation with the Shura. He performed all those duties in the respective provinces as the caliph did in Medinah.

The governor was assisted by a team of district officers, called the 'Amils. Each 'Amil was mainly concerned with the collection of land-tax or Jizya (tax levied on the Dhimmis or the non-Muslim subjects). Both the governor and the District Officers were required to be just, pious and honest.

### Judicial administration

Caliph Umar رضي الله عنه was the first to establish a separate judicial department. He appointed judges or Qadis who were well reputed Muslims with command over the Quran and the Sunnah. Mosques were used as the court room and no fees were charged for deciding the cases.

Moreover, to ensure peace, prosperity and upholding of the moral values, Caliph Umar رضي الله عنه introduced the department of police — ash-Shurta. It was first instituted in Kufa by 'Ali (who had shifted the capital from Medina) and in Damascus by Mu'awiyah رضي الله عنه. Umar رضي الله عنه also introduced the custom of night-watches or patrols in order to get familiar with the state affairs directly.

**Fiscal system/Institutionalization of the Bayt al-Mal:** Since the days of the Holy Prophet صلى الله عليه وسلم, the Bayt al-Mal was the name of a practice of distributing the state revenue. As the inflows to the state revenue increased, Umar رضي الله عنه realised the need of institutionalising the fiscal system. In 15 AH / 636 AD, first Public Treasury was set up at Medinah under the first Chief Treasury Officer (Sahib- al Bayt al-Mal), Abdullah bin al-

Arqam رضي الله عنه. He was assisted by two deputies. The revenue was spent generously for a great variety of public welfare projects during the caliphates of Umar, Uthman and 'Ali رضي الله عنهم. Finally, in order to maintain military finance, Umar رضي الله عنه is credited with establishing a new fiscal institute. This was the Diwan or the Register of Pensions. Under the Diwan, the Mujahideen and their families received salaries, stipends and rations on a fixed and regular basis from the state-maintained kitchens and depots. These pensions and rations were in addition to the share in the spoils of war

### Status of non-Muslim communities and states during the period of the Rightly Guided Caliphs

The question of treating the non-Muslim individuals and communities has been an extremely important and delicate issue all through the different phases of the history of Islam. The Muslim, gradually and eventually, emerged as a majority force in Arabia. Foreign policy of Islam took its initial shape and form after the Hijrah in 622 AD when the Prophet laid the foundation of the Republic of Medina. Non-Muslim subjects were granted protection and freedom under the golden Quran principles:

“Let there be no compulsion in religion” (2:256)

The famous Charter of Medina, that stated: “For Muslims their religion and for Jews theirs.”

This policy was strictly adhered to by the Holy Prophet صلى الله عليه وسلم and his successors. It was in sharp contrast to the medieval Christian European tradition, where non-Christians were constrained to adopt Christianity by war, missionary work or inquisitional persecutions. The Islamic method was based on tolerance and freedom of religion and worship and is compatible to the modern spirit of regard and tolerance. The non-Muslims, in return, were required to pay special taxes and tributes, mainly Jiziya.

The Holy Prophet صلى الله عليه وسلم and his successors set numerous examples of kind and noble treatment to the non-Muslims living in the State of Madinah. The Prophet صلى الله عليه وسلم, on the death of his son Ibraheem from Mary, the Copt,

went to the extent of declaring that he would have exempted all the Copts from the payment of Jizya had Ibraheem survived. This way he displayed the spirit of respect and tolerance towards the non-Muslim citizens. Consequently, many victims of racial discrimination, injustice and political vindictiveness found refuge and shelter in the Muslim State. The Holy Prophet ﷺ was always prepared to show his special concern for non-Muslims even on his death bed. He instructed,

“Observe scrupulously the protection accorded by me to non-Muslim subjects.”

In later years, the second Caliph Umar رضي الله عنه successfully continued to follow the Sunnah of the Prophet. He hired the services of a Greek Christian from Syria to look after the accounts of Madinah. He used to consult non-Muslims on military, economic and administrative affairs. Once, he was informed that certain Muslims had usurped the land of a Jew and constructed a mosque there. The Caliph immediately ordered the demolition of the mosque and returned the land to the legitimate owner. All these examples provide ample guidance and instructions about the treatment to the non-Muslims living in the Muslim State. The glorious principle of promoting love, kindness and ensuring protection of all fundamental human rights to non-Muslim minorities by the Muslim majority is one of the land marks in administrative ethics adopted by the Muslim Rulers.

### Sample Questions

- Q.1 How was Abu Bakr elected as the first Caliph?
- Q.2 Outline the Main Events of the Caliphate of Abu Bakr.
- Q.3 Write an account on the wars fought by the first Caliph.
- Q.4 Discuss
  - (a) The Conquests under Abu Bakr
  - (b) Explain their importance.
- Q.5 What do you know about the administration of the first caliph Abu Bakr?

- Q.6 Why is Abu Bakr important as the 1<sup>st</sup> Caliph of Islam?
- Q.7 What role was played by Abu Bakr in the compilation of the Holy Quran? Briefly explain why he considered it important.
- Q.8 Why is Abu Bakr called the 'Saviour of Islam' and 'Al Siddique'?
- Q.9 What role did Umar play in:  
1. The Consolidation  
2. The expansion of the Muslim empire?
- Q.10 Write an account of administration under Umar?
- Q.11 What is the Importance of Umar as the Caliph:
- Q.12 Briefly explain the importance of the martyrdom of Umar.
- Q.13 Outline the events that marked the election of Uthman as the 3<sup>rd</sup> Rightly-Guided Caliph
- Q.14 Describe in detail the main events of Uthman's tenure as the Caliph.
- Q.15 What is Uthman's role in compilation of the Holy Quran.
- Q.16 What were the difficulties faced by Uthman in the last days of his Caliphate?
- Q.17 Write a note on the Martyrdom of Uthman
- Q.18 Outline the administrative achievements of Uthman:
- Q.19 Discuss the Importance of Uthman as the Caliph:
- Q.20 Explain the of Uthman's Martyrdom and its consequences.
- Q.21 Describe the electoral process of the fourth Caliph, Ali bin Abi Talib.
- Q.22 What were the difficulties faced by Ali when he took over as Caliph?

Q.23 Write notes on the events of the following:

1. Battle of the Camel (Jamal)
2. Battle of Siffin

Q.25 Explain the reasons for the clash between Ali and Muawiya.

Q.26 Who were the Kharijites? Why did they desert the Fourth Caliph?

Q.27 Outline the key features of administration under 'Ali:

Q.28 Discuss the Importance of Ali as the last of the Rightly-Guided Caliphs

Q.29 Describe the details of 'Ali's Martyrdom and its consequences.

Q.30 How can The Rightly Guided Caliphs serve as role models for the Muslim rulers of Today?

Q.31 Why are the rightly Guided Caliphs so called?

Q.32 Write a note on  
Government  
Administration  
Judicial system  
Fiscal system  
Under the rightly guided caliphs.

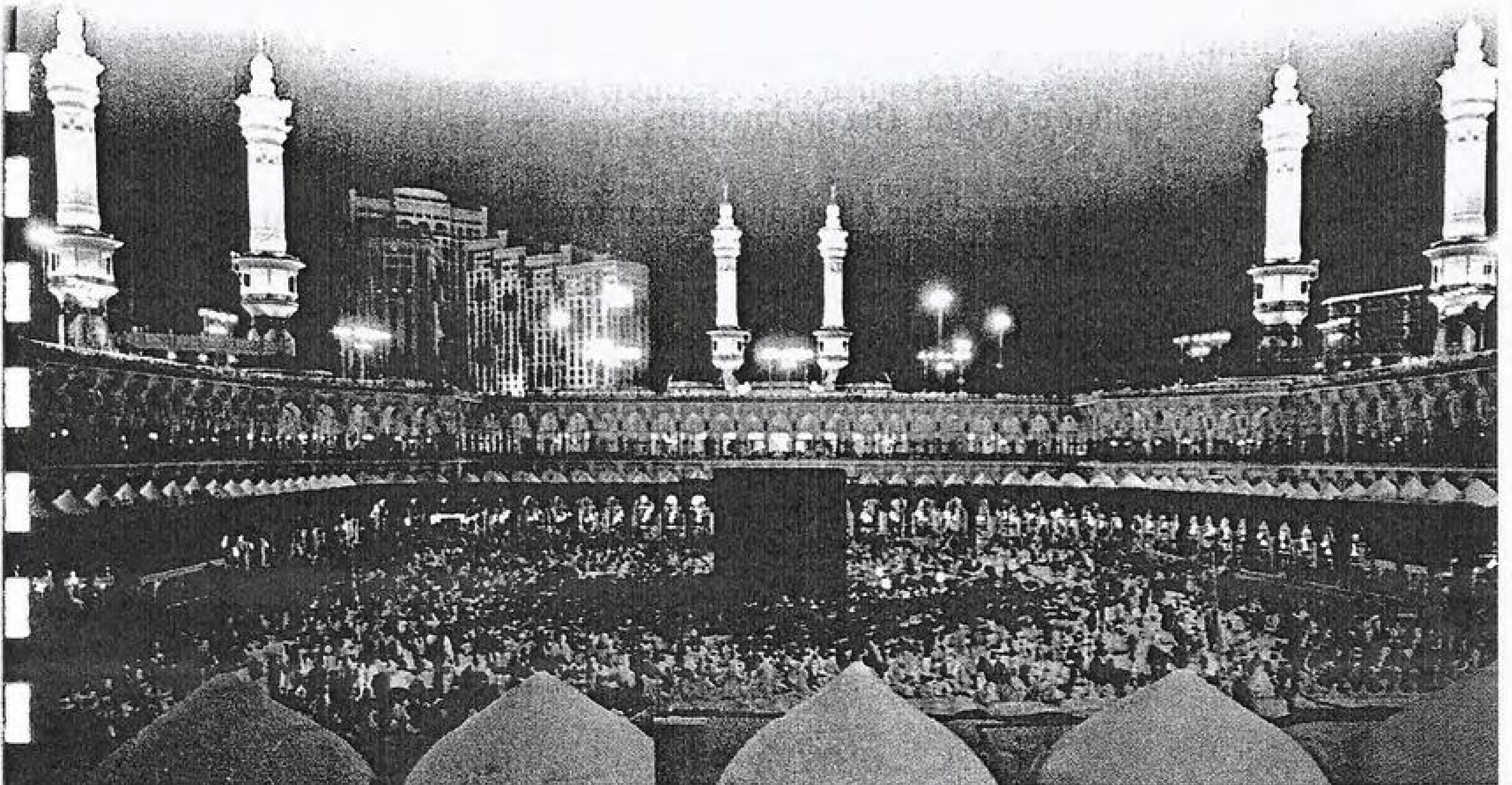
Q.33 What was the status of non-Muslim communities and states during the period of the Rightly Guided Caliphs:



**UNIT**

**8**

**Articles  
of Faith  
and  
the Pillars  
of Islam**



## Pillars of Islam

The belief in Islam can be compared to an edifice which stands on the pillars. The Holy Prophet declared the following to be the five pillars of Islam:

1. The *Shahadah*: to declare that there is no god but Allah and Muhammad is His Messenger ﷺ
2. To offer the *Salah* (Prayer)
3. To fast in Ramadan (Sawm)
4. To pay the *Zakah*, if applicable
5. To perform the *Hajj*, if one can afford it.



## The Shahadah

It is the 1st pillar of Islam. The declaration:

“There is no god but Allah and Muhammad is His Messenger”,

opens the door for a person into Islam. By declaring thus, a person not only testifies to the truth of this statement, but also declares his or her faith in the principles of Islam.

The first part refers to Tauheed: the oneness of Allah, and the second part relates to the Prophethood of Muhammad as His Last and true Holy Prophet ﷺ.

The Shahadah literally means to bear witness. In Islamic Sharia'h, it refers to bearing witness that

“there is no god but Allah and Muhammad is the (last) messenger of Allah”.

It is evident from this expression that the *Shahadah* consists of two separate but closely interlinked components. First component is the expression of *Tauheed* or absolute oneness and uniqueness of Allah. Second part of the *Shahadah* is the declaration about the messengerhood of the Prophet Muhammad ﷺ. These two components sum up all the basic teachings of Islam in a concise manner. *Tauheed* carries very vast meanings for a believer. It means to have faith in absolute oneness of Allah in all aspects. He is immune to any kind or degree of human weakness or wants and enjoys unshared and unassisted authority over the whole universe whose boundaries are known only to Him. Surah Ikhlas (Surah 111) and Verse of the Throne (2:255) best summarize the shades and dimensions of *Tauheed*. Surah 111 declares:

“Say, He is Allah; the one and only. Allah, the Eternal Absolute. He does not beget, nor is He begotten. And there is none like Him.”

Verse of the Thorne, likewise, mentions:

“Allah, there is no god but He, Ever Living, Self Subsisting; neither slumber can seize Him nor sleep” (2:255).

This is the most refined and crystallised presentation of *Tauheed*, mentioned by the Holy Quran. This simply implies that Allah Almighty is absolutely supreme over all creatures and beings in the entire universe. Hence, the idea/concept of *Tauheed* demands that we should worship none but Allah and resort to Him alone. The Quran reminds us our relationship with Allah:

“Allah is enough as Protector and Allah is enough as a Helper” (4:45).

Thus, the *Tauheed* component of the *Shahadah* is aimed at binding a believer with his Lord in all walks and aspects of life. At the same time, Quran warns that any kind or degree of associating partners with Allah (*Shirk*) is the only unpardonable and the most condemned sin:

“Allah does not forgive that partners should be associated with Him; be He forgives anything else, to whom He pleases; to set up partners with Allah is to devise a sin most heinous indeed” (4:48).

The second component of the Shahadah is the declaration about the messengerhood of the Prophet Muhammad ﷺ. This is intimately linked with the first component since it was through the Holy Messenger ﷺ that Tauheed, in its perfect and sublime form reached mankind for all times. The expression means that the Prophet Muhammad ﷺ, like all other chosen people of Allah, was a specially selected human being who received Divine message through the arch angel, Jibril عليه السلام. He, too, was opposed by his community while spreading the same message of Tauheed as was done by all his predecessors. He, however, had combined in himself, qualities and merits of all the Prophets and Messengers to the degree of perfection, by Allah's command and that he became a symbol of mercy for all:

“We sent you not save as mercy for all the worlds”(21:107).

The message of Islam was perfected and completed on Muhammad ﷺ for all the communities and races for all the times to come. The Quran elaborates this important point in these words:

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

Not only this, but Allah assured of the protection of the originality of His message in the Quran:

“We indeed sent down the Message and We will assuredly guard it (against corruption)” (15:9).

This means the Holy Quran revealed on the Prophet Muhammad ﷺ will always retain original contents, quite unlike the previous scripts. These two facts necessitated the closure of the process of sending prophetic messengers as the Final Message did not need any renewal. Therefore, the Quran categorically states:

“And Muhammad is not the father of any of you; he is the

Messenger of Allah and seal of Prophets” (33:40).

The Holy Prophet ﷺ himself reiterated the same on various occasions. For example, he said:

“I am the seal (last) of Prophets and there will be no prophet after me.”

Thus, the second portion of the *Shahadah*, completes the most fundamental belief of the Muslim and together, both aspects of the *Shahadah* form the basis of all the articles of faith and the practical demonstration of these in various actions and practices.

### Practice Questions

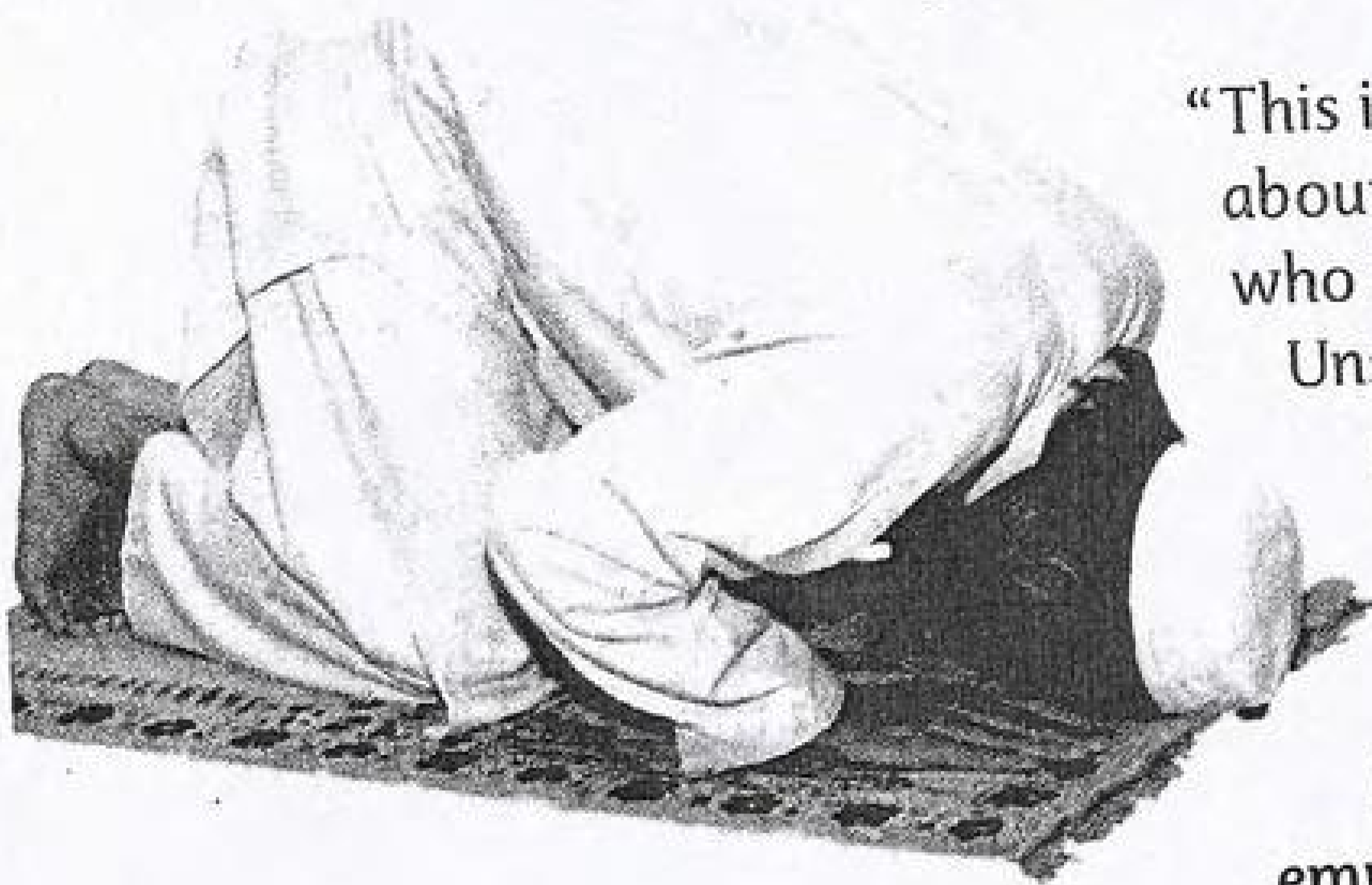
- Q1. All Islamic practices can be summed up in the principles of Tauheed. Discuss.
- Q2. “Belief in Muhammad ﷺ is one of the most basic principles of Islam.” Discuss.
- Q3. What do Muslims mean when they say: There is no god but God? Muhammad is the Messenger of God?
- Q4. How does belief in the following effect the personality of an individual?
- Oneness of Allah
  - The Holy Prophet ﷺ

### Salah / Salat (Prayer)

#### Importance

It is the 2<sup>nd</sup> Pillar of Islam and surely the most important mode of worship, as it is obligatory on each and every grown-up Muslim, male and female. No one in his conscious state of mind can abandon its performance; even if he is too sick or weak to perform the actions, *Salah* must be offered. Indeed it has been declared as the cardinal feature of true belief. The Holy

Quran, in its very beginning enjoins this upon each grown Muslim:



“This is the Book, there is no doubt about it; in it is Guidance for those who fear Allah; who believe in the Unseen, and establish prayer, and spend out of what We have provided for them.” (Surah Baqara: 2:2-3).

In Surah al Ankaboot it is emphasized:

“Verily, Salah guards against indecency and evil acts”

As *Salah* is offered for the remembrance of Allah, combined with physical devotion, it keeps one away from immoral acts.  
The Quran says in Surah Baqara,

“Verily, Salah is burdensome, except for those who truly fear their Lord...”

The five-times a day ritual of *Salah* may perhaps seem burdensome for the casual observer, but a staunch believer in his innermost heart appreciates it to be the binding force between his Creator and himself. The ritual of *Salah* is a means of attaining spiritual elation.

The Holy Prophet ﷺ declared,

“*Salah* differentiates between belief and disbelief.”

This means that if a Muslim intentionally foregoes it, he may risk his very status as a true Believer.

He also said,

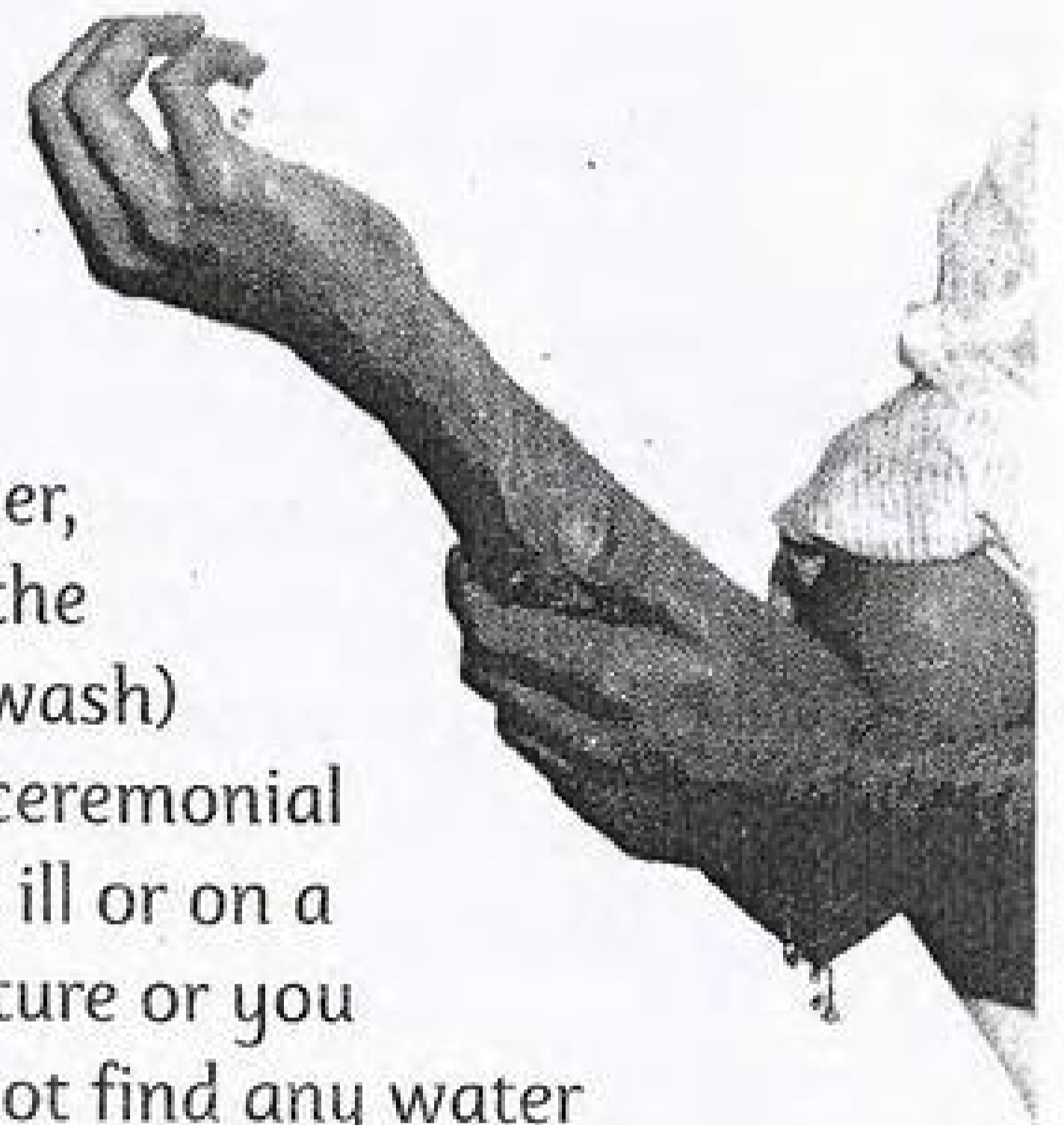
“He whose *Salah* doesn't stop him from committing indecencies, has no prayer.”

## Preparing for Salah

### Wudu (Ablution)

Islam lays a great deal of stress on *Taharah* (cleanliness), both spiritual and physical. For *Salah*, special measures are taken to ensure cleanliness before and during the act. Without purity, *Salah* cannot be offered. The Holy Quran Says,

“O you who believe! When you prepare for prayer, wash your faces and your hands (and arms) to the elbows; wipe your heads with wet hands; and (wash) your feet upto the ankles. If ye are in a state of ceremonial impurity, bathe your whole body. But if you are ill or on a journey or one of you has answered a call of nature or you have been in contact with women and you cannot find any water then take for yourselves clean sand or earth (dust) and wipe (gently) therewith your faces and hands. (Surah Maida; 5:6)



As per the above-mentioned verse, the *Sunnah* method of performing *Wudu* is as follows:

Intention to perform *Wudu* should be made.

Appropriate hygienic area should be selected and clean water should be used.

Both hands are washed and then gargling is done thrice.

Then rinsing of nostrils thrice with the right hand and blowing them with the left.

The face is then washed thrice, from the top of the forehead down to the throat, and from ear to ear.

Both forearms are washed thrice, from the wrist to the elbows beginning from the right side.

After this, wet palms are passed over the head (once). This is called 'Massah' of the head.

Similarly 'Massah' of the neck is performed with the back of the hands.

Finally, the right, and then the left foot are washed upto the ankles thrice. *Wudu* is complete. Now *du'a* is offered.

It may be noted that if all the above actions (steps) are performed even

once, fard Wudu will be valid; thrice is Sunnah.

## Tayammum (Dry Ablution)

In case ample or clean water is unavailable, or the person is unable to use it due to illness, or one cannot perform Wudu as during combat, "Tayammum" (dry ablution) is performed. For this, Niyya, (intention) is must. After this, both hands should be struck gently on dry soil, sand or stone. The excessive dust is blown off and the hands are wiped (gently) on the face as in Wudu. Then the act of striking the hands is repeated as well as the blowing off the dust and the forearms are wiped as done before. This completes the Tayammum and acts as alternative to Wudu and Ghusl. It may be noted that once the conditions that allowed Tayammum are removed, it is no longer valid and the person must now perform normal Wudu (or Ghusl).

## Azan (Call for Prayer)

When the Holy Prophet ﷺ completed the very first mosque at Madinah, the question of how to call the Muslims for congregation prayer came up. Different suggestions were given, but the one chosen was the announcement in the human voice. Allah inspired Abdullah bin Zaid and Umar bin Khattab رضي الله عنهما with the words, and the Holy Prophet ﷺ approved them. Bilal the Abyssinian had a beautiful voice that carried far and was thus chosen as the first Muezzin of Islam. Thus whenever the time for a congregational prayer approaches, the Muezzin (announcer of the hour of prayer) loudly proclaims it.

## Method of Performing Prayer

The Holy Prophet ﷺ instructed,

"Pray as you have seen me praying."

Thus his very example is to be followed when performing the *Salah*. After the preparations for prayer are complete, the actual act commences. A clean and tidy place is selected for the purpose. For women, any place which offers privacy and peaceful atmosphere (preferably some corner



place in her house), and for men, the mosque is the ideal (preferred) place. The worshipper stands facing the Qibla and makes intention for prayer. The Holy Prophet ﷺ said,

“Intention is compulsory for all deeds”

There are, however, no prescribed words for the intention. The purpose of this is to focus one's complete concentration towards the task at hand. Then declaring takbeer, (Allah-o-Akbar Allah is Great), the hands are raised to the ears (thumbs leveling with the earlobes). This is called *takbeer-e-tahrima*. This is so called because not only it marks the beginning of the act of *Salah*, it also invalidates all other acts. Now, one's complete attention and concentration should be directed exclusively towards this meeting with one's Creator.

The believer stands with both arms folded either above or below the navel (for men) and across the chest (for women). This posture is called “*Qiyam*”. Now the following are recited.

Thana (Glorification of the Lord)

Ta`awwudh (Seeking Allah's refuge from Satan---the accursed)

Tasmia (In the Name of Allah, most Merciful, the Dispenser of Grace)

Surah-Al-Fatiha and finally,

Qirat: Any other portion from the Holy Quran (minimum length of Surah Kauthar).

Again takbeer is recited and the worshipper bows into Ruku` (genuflexion). In the Ruku', both palms are firmly gripping each kneecap, and the back is bent at an angle of ninety degrees to the legs (i.e. the back parallel to the ground). During the Ruku`, glorification of the Lord, i.e. tasbeeh, is recited thrice. The Believer then stands upright saying takbeer (Allah-o-Akbar) with both hands hanging on either side. This posture is Quoma. Tasmee' and Tehmeed are recited and then Sujud are performed.

The Believer prostrates, his nose and forehead touching ground while both palms are resting on either side and God is glorified in both the Sajdahs. Brief sitting between the two Sujud is called the *Jalasa*.

Now the worshippers recites the *Tashhud*, then, addressing his right and then left side as s/he turns the head, says,

“*AsSalamAlaikum wa Rahmatullah*”.

Now the prayer ends.

## Different Number of Rakats for Each Prayer:

Fajr	2
Zuhr	4
'Asr	4
Maghrib	3
'Isha	4 + 3 (Witar)

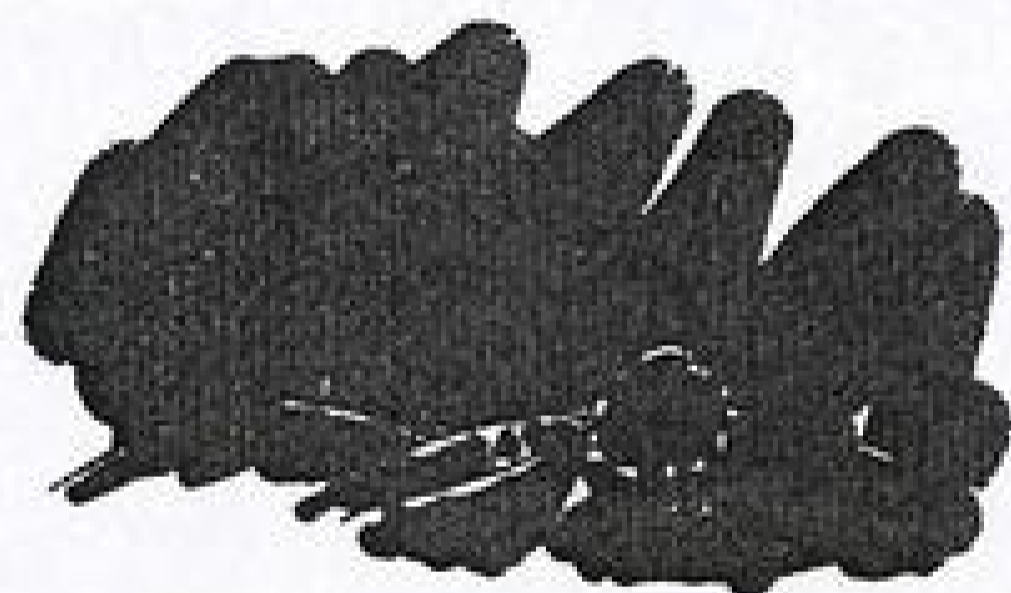
## Salah Timings

The Holy Quran says,

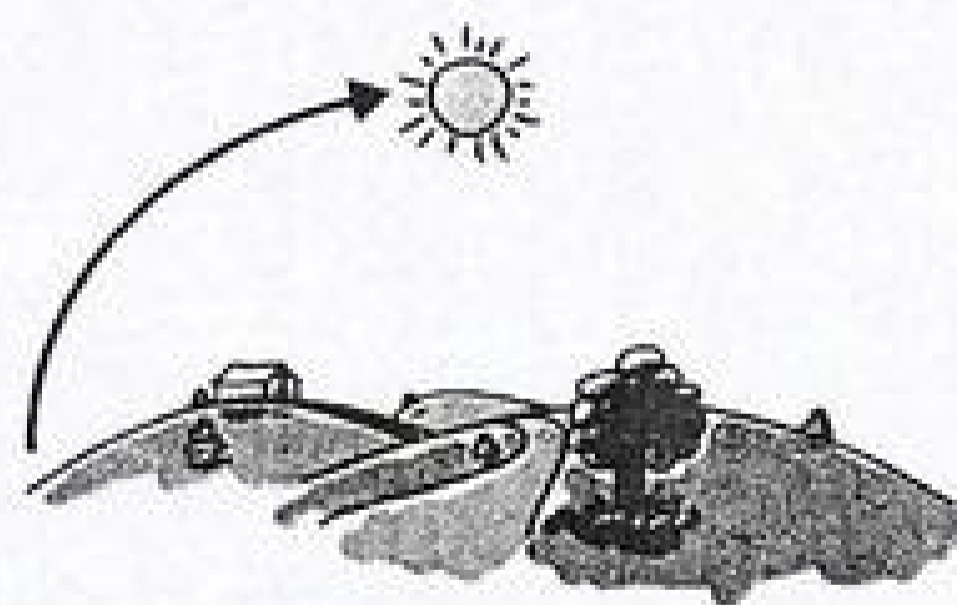
“...verily, prayers are enjoined on believers at stated times”  
(Surah Nisa; 4:103)

Following are the prescribed timings for the five daily prayers.

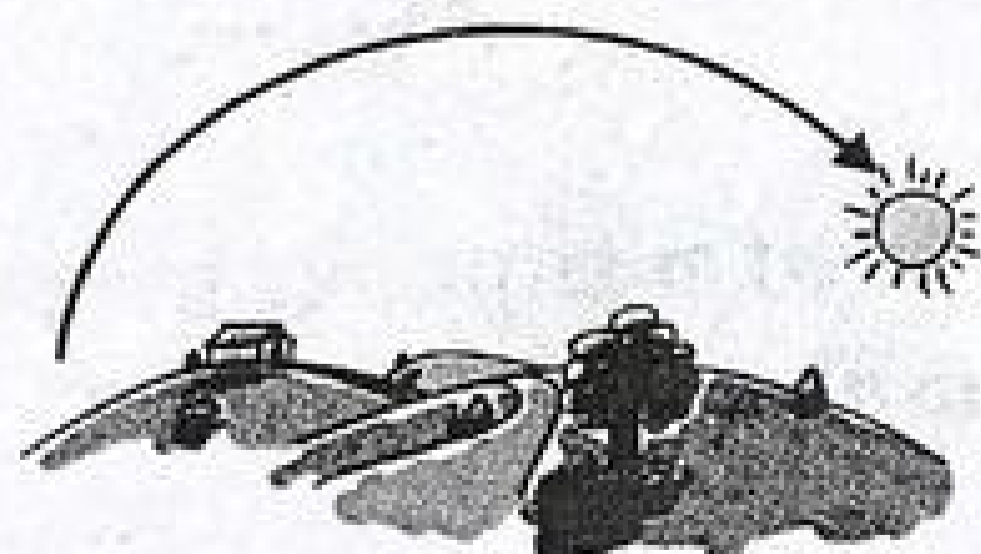
*Fajr*: From the onset of dawn till before daybreak



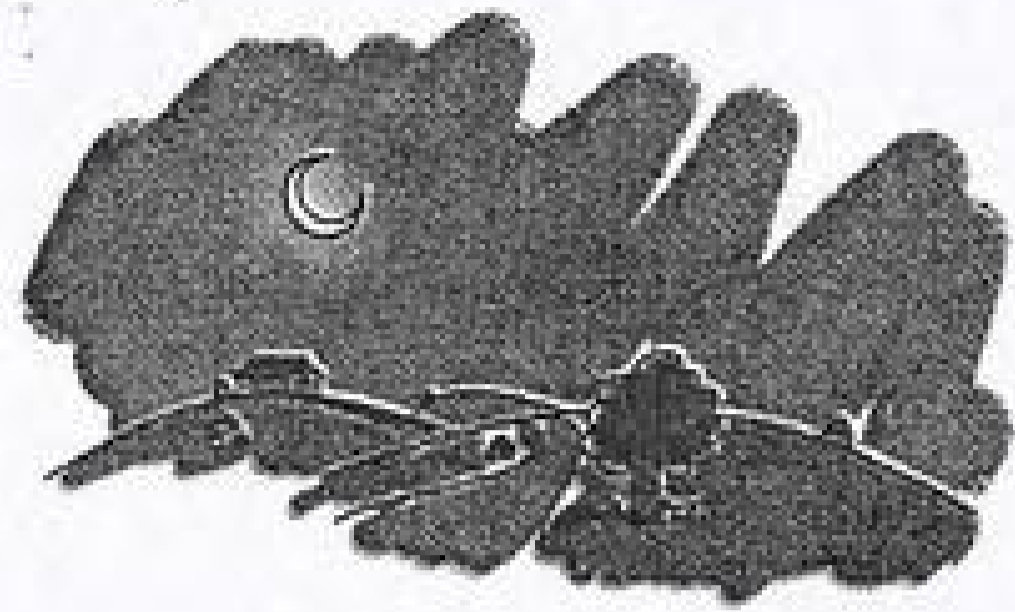
*Zuhr*: After the passing of high noon till the time when the shadow of an object becomes equal to its actual size



*'Asr*: when the time of Zuhr ends till sunset



**Maghrib:** From sunset till the disappearance of twilight



**'Isha:** When twilight ends until the onset of dawn



### Forbidden Times for Offering Salah / Sajda:

Following are the timings during which it is forbidden to perform any Sajda or Salah.

- a) When the sun is rising until it has fully risen.
- b) At high noon
- c) After offering the 'asr prayer till maghrib

### Qada (Delayed Prayer)

The Holy Quran describes the 'true believers' in Surah Mominoon (23) as

“those who protect their Salah (prayer),”

meaning that they offer them at the prescribed time. The Holy Prophet declared the greatest duty of a Muslim to be the offering of Salah at the correct time. If prayer is not offered within the prescribed time, the Believer commits a great sin. In fact, if a person misses a single prayer without legitimate (religious) reason, he commits a great sin. Therefore, every endeavour must be made to offer the prayer within the prescribed timings. There are, however, certain (religious) conditions under which prayer could be delayed. However, it should be clear that this is done under special circumstances.

The scholars have listed certain conditions under which Salah may be

delayed. For example, if a person falls asleep or loses consciousness, or is undergoing surgery, or perhaps performing it; in life threatening situations, or similar emergencies. It should be remembered that Salah cannot be delayed nor missed during traveling or battle. In the above situations, Qasr Salah (shortened prayer) and 'Salah al Khauff' (prayer in the face of imminent danger) are offered respectively.

### Shortening of Prayer (Qasr) during Travel

When traveling, prayer is shortened, i.e. only two fard rakats are offered for all prayers. Maghrib is, however, an exception, as it is offered in full. Also, Fajr must be offered with two Sunnah rakats, and with 'Isha, additional Salah al Witr (Wajib) is to be offered as well.

### Benefits of Salah

This form of worship has countless benefits; both for an individual Muslim as well as the collective body of the Muslims (Ummah).

For the individual, while, on one hand the rewards from Allah are immense, so much so that the very offering of a single prayer effaces one's entire sins, on the other hand it is the dividing line between belief and disbelief. It is the conversation with Allah and renewal of the covenant between Him and His servant. It teaches one discipline as well as punctuality important features of disciplined behaviour.

As Salah is to be offered by men in congregation, it also acts as a primary factor in binding the Muslim community together. Although the mosque is primarily a place of worship, it also provides a meeting point for the surrounding community. When Muslims will get together five times a day in the mosque, friendship and fraternity flourish. When Muslims stand shoulder to shoulder in well organised rows before their Lord, their hearts also come closer. The Holy Prophet ﷺ said,

“Make sure that you stand with no gaps in between, or else Satan will cause division amongst you.”

To the observer, this formation seems as disciplined as any military exercise, and no difference of any kind, may it be social or financial status, colour or creed, is observed. It cultivates the attitude of equality amongst the believers. It repeatedly reminds them of not only their spiritual and

physical submission to Allah, but also of the fact of their accountability before Him.

The Holy Prophet ﷺ greatly emphasized on the offering of Salah collectively. The reward from Allah is multiplied twenty-seven times when offered in congregation. Regarding those who deliberately refused to partake in congregational prayer, he declared it as a sign of hypocrisy. He was so particular about it, and expressed such anger at those who missed it, that it was inconceivable for any of his companions not to partake.

### The Friday Prayer (Salat al Juma')

On Friday, the Zuhr prayer is not offered in the mosque. Instead, a special congregational prayer, named after the day, is performed. This has great importance, as an entire Surah of the Quran also carries this name (Surah Juma' 62). The Holy Quran says in this Surah:

“O you who believe! When the call is proclaimed to prayer on Friday (the Day of Assembly) hasten earnestly to the Remembrance of Allah and leave off business.....” (62:10)

This verse highlights the exalted status of this weekly congregational prayer. Scholars have called it, 'The world's greatest classroom' as millions of Muslims assemble for this religious obligation that is performed in the following manner:

First of all, in the light of the above ayat, all other activities must be halted and men (women may also attend but it is not mandatory) should proceed towards the Masjid when they hear the 1st Azan (call for Prayer). The prerequisites are the same as for other prayers, although the Holy Prophet ﷺ has urged the Muslims to bathe and wear special dress for the prayer as he himself used to do. Then the 2nd Azan (call for Prayer) is announced and the Imam of the Masjid delivers two sermons from the pulpit and then leads the congregation in two rakat of prayer. These sermons include the praise of Allah, and teachings from the Quran and Sunnah. The Imam / Khateeb may also include any point of socio-political importance that he feels is necessary to mention before the body of the Muslims. As these sermons are delivered in the Arabic language, non-Arab Muslims add a third lecture preceding the Arabic ones, the purpose is the same as for the Arabic sermons, i.e., to present Islamic teachings before the congregation. These sermons are obligatory before the Friday prayer

and must be listened to with complete concentration.

According to the scholars, all those acts that nullify Salah, nullify the khutba. Juma' prayer must be offered in congregation like the 'Eidain prayer. It cannot be offered individually. According to scholars, the strength of the congregation should not be less than forty. There is no Qada prayer for Juma'. If missed, then routine Zuhr prayer is to be offered by the individual.

### Importance of the Friday Prayer (*Salat al Juma'*)

Friday, the day itself has been declared 'Syed al Ayyam' (The Greatest of week days) by the Holy Prophet ﷺ. Furthermore, he also termed it as "a mini 'Eid" for the Ummah. The reward for good deeds multiplies on this day. Many important events in history such as the creation of the universe, creation of Adam, Adam's descent to the earth, and many more occurred on Friday. According to authentic traditions, the world will come to an end also on a Friday.

The importance of this collective worship holds similar or even greater status, as does Saturday in Judaism, and Sunday in Christianity. The Muslims get together not only to bow before their Lord, but also to listen to the weekly sermon. This practice is in duplication of the Holy Prophet ﷺ and his companions. The sermon contains selections from the Quran and Sunnah, and also other issues that concern the local community or the Ummah in general. As this sermon is essentially in Arabic, in places where it is not understood, the Imam adds to it a lecture in the native language so that the spirit behind the Juma' is not lost. The sermon provides a platform for the education and spiritual training of the Believers and is a source of forgiveness of all sins committed in the preceding week, as told by the Holy Prophet ﷺ. Also he warned that if a person deliberately misses three consecutive Juma' prayers, he exits the fold of Islam.

Traditionally, since its advent right after the Hijra, Juma' has been observed with great religious fervour and zeal.

### Importance of the Masjid (Mosque)

The Masjid (Mosque) literally means place of Sajda (prostration). When the Holy Prophet ﷺ migrated to Madinah, one of the very first decrees with

regard to the establishment of the Muslim community was the construction of a Masjid. This Masjid, with extensions, still stands today in Madinah Munawwara and is known as the "Masjid-e-Nabwi" (Masjid of the Holy Prophet ﷺ). The Masjid is primarily a place for ritual worship, i.e. the five daily prayers, the Friday prayers, the Taraweeh Prayer and Aetakaaf (retreat).

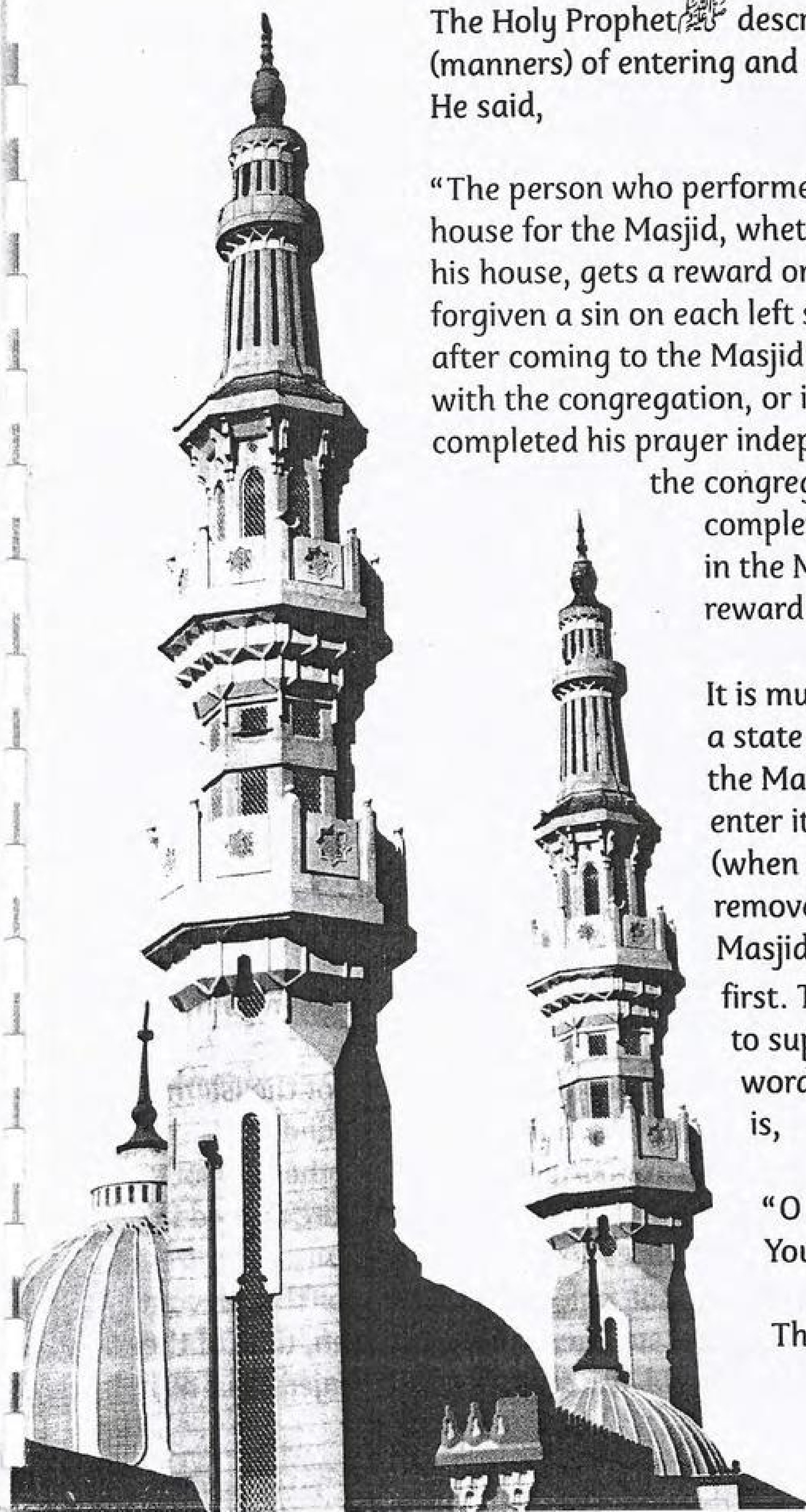
The Holy Prophet ﷺ described in detail the "adaab" (manners) of entering and staying within the Masjid. He said,

"The person who performed Wudu well and left his house for the Masjid, whether it is near or far from his house, gets a reward on each right step and is forgiven a sin on each left step taken forward. Then after coming to the Masjid if he completed his prayer with the congregation, or if he joined late, and completed his prayer independently, or if he missed the congregation altogether, and completed his prayer individually in the Masjid, he receives full reward from Allah."

It is mustahab (desirable) to be in a state of Wudu upon entering the Masjid. It is prohibited to enter it in a state of janaba (when ghusl is wajib). Shoes are removed before entering the Masjid, the right foot is placed first. The Holy Prophet ﷺ used to supplicate to Allah in various words. One such supplication is,

"O Allah! Open the doors of Your Mercy for me!"

Then it is mustahab to offer two light rakats of



Salah. These are known as Tahayyah al-Masjid. While inside, the believer is required to refrain from idle or vain talk. The conversation should be limited to religious affairs or matters regarding the Muslim community. Seating is only on the floor, except for the Imam or the leader seated on the pulpit.

The Believer may not disturb others in the Masjid, even when engaged in any form of worship. For example, he should not recite the Holy Quran in a voice loud enough to distract others. Similarly, the ringing of cell phones is also a cause of distraction and should therefore be turned off. The Holy Prophet ﷺ strictly forbade the believers from entering the Masjid with foul smelling breath, such as after eating garlic, onion etc. Upon leaving the Masjid, one should supplicate thus, "O Allah! I seek your Bounty and Mercy."

As for the construction of a Masjid, the Holy Prophet ﷺ said,

"He who shall build a Masjid in this world, Allah shall construct for him a house in Paradise".

The Masjid, as it is a place for worship, must be kept clean and tidy at all times. The Holy Prophet ﷺ promised great reward for the person who cleans a Masjid. In short, the Masjid enjoys a pivotal role in the Muslim communal life. Being a meeting point of the Muslims five times a day, it plays a vital role in forging relationships between the community members.

### Festival prayer ('Id/Eid)

Twice a year, Muslims around the world celebrate festivals known as the 'Eid al-Fitr' and 'Eid al-Adha'.

'Eid al-Fitr' is celebrated on 1st of Shawwal (the 10th month of the Islamic calendar) every year, marking the end of Ramadan. 'Eid al-Adha' is celebrated by those Muslims that do not perform the Hajj on the 10th of Zul-Hijjah. On both these blessed occasions, special prayers are offered in congregation.

The offering method of both is identical, only the intention for the relevant prayer differs slightly. As soon as the sun has completely risen, time of the 'Eid prayers begins. Preparations are identical to all other prayers, but as it



is a festival, it is mustahab (desirable) to wear one's best clothes and leave home after performing ghusl or at least Wudu. There is no Azan for this congregation. The Muslims proceed to the nearby grand Masjid or a vast open space reserved for the purpose, glorifying Allah. The believers form rows behind the Imam and offer two rakats of Salah after making intention. The only variant is that after the takbeer- e- tahrima, three additional takbeers are pronounced by the Imam, and likewise, in the second rakat, three additional takbeers are pronounced before the takbeer for the ruku is declared. After the end of the Salah, the congregation must remain seated as the Imam delivers two Khutbas (Arabic sermons). The 'Eid prayer ends and after this, the Believers greet each other and depart.

### Du'a (private prayer)

It means literally to call out; in terms of Shariah, it means to entreat Allah Almighty for something.

In the Quran, Allah says in Surah Momin:

“Call out to Me, I will answer you. Those who refrain from worshipping Me, shall enter into hell, humiliated”.

Here the Quran compares Du'a to the very act of worship itself.

The Holy Prophet ﷺ said,

“Du'a is the core of worship” and also “Du'a is worship itself.”

In practical terms, this means that Salah and Du'a are essentially complementary to each other.

It may be noted that Du'a is not a monologue, rather a dialogue between Allah and His servant.

### Method of Du'a, Wording and Manners

Du'a can be invoked at any time, in any language, at any place and in any state of purity, as Allah is close by at all times and all places. There are no prerequisites for Du'a as in other acts of worship such as Salah etc. Allah declares in the Quran:

“He is with you wherever you may be”(Surah Mujadila)

The Holy Prophet ﷺ, being the most perfect teacher for all times, has instructed the Muslims to beautify their method of prayer, and he said that Allah shall converse with you on the Day of Judgment in the same manner that you converse with Him in your Du'a.

The Holy Prophet ﷺ has prescribed Du'a for each and every occasion that a person may encounter. It is narrated that he used to supplicate at times with his hands lifted upwards and palms facing up, and sometimes without this action.

After ending the supplication, he would wipe his palms on his face. At times he also prayed silently in his heart. Thus both modes, silent or vocal, are Sunnah. Allah says,

“He hears you whether you call out silently or openly” (Surah Taha)

### Sample Questions

- Q.1 Describe the preparations made for prayer in Islam.
- Q.2 Explain the importance of:
- (i) ablution,
  - (ii) the call for prayer.
  - (iii) the statement of intention.
- Q.3 Describe the performance of a single rakat.
- Q.4 Describe in detail the method of Salat.
- Q.5 Explain the significance of each of the individual actions in Salah.
- Q.6 What are the personal and social benefits of performing prayer (salah)?
- Q.7 Describe the main features of the Friday Congregation prayer.
- Q.8 Explain the main differences between regular daily prayer (salat) and personal prayer (du'a).

Q.9 How are the festival prayers carried out?

Q.10 Write brief accounts of

- (i) times of the prayer; (ii) preparations for the prayer.

Q.11 Under which circumstances is it permissible to delay the prayer?

## Sawm (Fasting)

Sawm (fasting) is the third pillar of Islam. It was made obligatory in the 2nd year of the Hijra by the Quranic injunction,

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

Sawm literally means to abstain, or practice self-restraint. In Islamic terminology, it means to spend the day without food, drink, sex and smoking. The Quran enjoins Muslims to fast as a means of demonstrating commitment to Allah in the face of temptation and difficulty. Sawm teaches self-restraint, patience, endurance, and obedience to Allah. Moreover, it puts into perspective the plight of those who are unable to obtain regular nourishing meals. Thus it helps create a bond between the haves and the have-nots.

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

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

## Method of Sawm

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

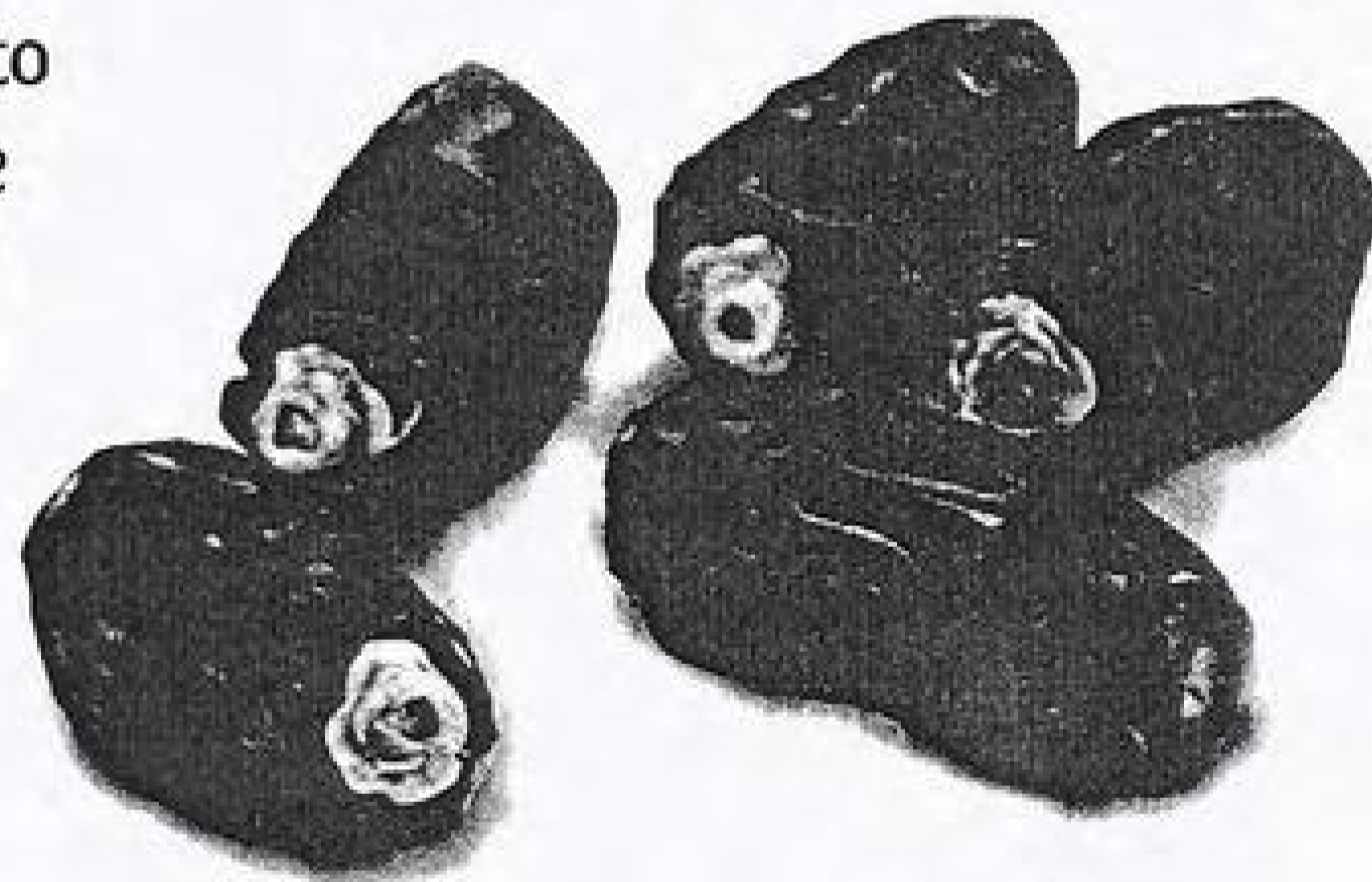
“..eat and drink until you can discern the white streak of dawn from the blackness of night; and then continue fasting until

nightfall”.  
(Surah Al-Baq ara; 2:187)

This is in fact the time after which the time for Fajr prayer begins. Prior to this, a meal is taken (Suhur) so one may have some nutrition as the entire day is to be spent without food.

Sawm (pl. Siyam) is mandatory for all mature Muslims, male & female. Since Sawm directly affects the physique, those who are unable to fast, such as pregnant women or nursing (breast-feeding) mothers, the elderly, sick or injured individuals are exempted. For example if one is suffering from an ailment that might be aggravated by Sawm, it may be deferred until the patient recovers. In case the ailment is permanent, such as diabetes, or the individual is too old, Fidyah (compensation) may be offered in its stead. A traveler may also defer the fast until he or she returns home. Fidyah is the feeding of two meals to a needy person for every missed fast. The menstruating ladies need not fast nor offer compensation.

During the fast, extraordinary care is taken to observe Allah's commandments, such as five daily prayers and abstaining from shameful deeds. Modern scholars have titled the fast of Ramadan as the 'annual refresher course' for the Muslims. As the reward for good deeds multiplies manifold, Muslims perform as many additional acts as possible, such as offering *Nafil Salah*, distributing charity and recitation of the Holy Quran.



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

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



Once the fast is over, the next discipline of Ramadan begins.

After the `Isha prayer (Fard), men (and women also if they so desire) gather to offer in congregation in the Masjid the "Taraveeh" prayer. The object of the Taraveeh is to recite a large portion of the Quran daily, and thus complete at least one full recitation in this holy month. It may be offered in Nafl congregation with eight or twenty Rakats. The purpose is to revise the entire message of the Holy Quran within Ramadan. This serves as a refresher course in the Quranic teachings for the believers.

### Matters Nullifying the Fast.

There are certain acts that render the fasting void.

Eating or drinking purposely and intentionally render fasting null and void. If a person forgets about the fast and eats or drinks something, the fast will remain valid. Note that while cooking food, the cook may taste it (in minute quantity) without swallowing.

Intentional vomiting also breaks the fast.

Menstruation: the woman having a period need not offer any Fidyah or compensation for the fast. However, she will fast for the days missed (Qada) after clearing the period and having obligatory ghusl.

Any kind of sexual act during the fast: The person who gets involved in this act is required a Kaffarah to either free a slave, and if one cannot, then must fast for two consecutive months (without a break). If one is incapable of this, then he must feed sixty needy people (fuqara or masakeen) a day's meal each.

### Importance of Fasting in the Life of an Individual

In physical terms, fasting means not eating any food, drinking any beverage or having sex in its duration. On the spiritual and moral level, it means struggling to develop self-restraint and Taqwa (God-fearing) or piety. The Quran enjoins fasting as:

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

Islam doesn't negate any human desire; rather it advocates the harnessing

of one's basic instincts as per the commandments of Allah. Fasting teaches self-restraint in the same manner as disciplining an untamed horse. A person's base self (nafs-e-ammara) is the one that incites one towards evil. It is the animal instinct in man. This "nafs" instigates the believers towards excessive intake of food and drink, having illegal sex (Zina) and general disregard for the needs of one's spiritual self by indulging in disobedience of Allah. By banishment of even the smallest amount of halal food during the fast, one may be empowered to abstain from the haram items later. Likewise by abstaining from halal acts even with one's spouse, one's sexual desire is curbed.

For example, suppose a new believer finds it hard to awaken for the Fajr Salah. In Ramadan, he develops the habit of rising even earlier for Suhur. Thus the month long exercise rejuvenates one's faith for the entire year.

Abu Umamah رضي الله عنه (a companion) reported:

"I came to the Holy Prophet صلى الله عليه وسلم of Allah and said: 'Order me to do a deed that will allow me to enter Paradise.' He said: 'Stick to fasting, as there is no equivalent to it.'

The Holy Prophet صلى الله عليه وسلم said:

"Whoever breaks the fast of Ramadan without having a legitimate excuse or having fallen ill, he cannot make up for that day, even if he were to fast for the rest of his life."

## Importance of Fasting in the Communal Life

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

individuals leads to the collective betterment of the entire community. The Holy Prophet ﷺ of Allah said:

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

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

### Laila al Qadr (Night of Power)

The Holy Prophet ﷺ began to receive the revelation of the Holy Quran in Ramadan on the Laila al Qadr (Night of Power). It is generally believed to be on the 27th of Ramadan. An entire Surah (chapter) of the Holy Quran is dedicated to the importance of this night, Surah al-Qadr. Allah has declared this night to be better than a thousand months of worship. Throughout the night, angels of mercy led by Jibrael descend to this world by Allah's command. Muslims spend the entire night in worship, offering Nafl, making supplications, reciting the Holy Quran and Zikr (remembrance of Allah).

The Holy Prophet ﷺ said:

“Whoever prays during the night of Qadr with faith and hoping for its reward, will have all of his previous sins forgiven.”

Special prayers are held in the Masjid around the Muslim world called “Qiyam ul Lail”.

### I'tikaf (Retreat)

I'tikaf literally means to stick to something, whether good or bad, and to block out everything else. In Islamic terminology it means the seclusion and staying in the Masjid with the intention of becoming closer to Allah. The believers retreat from their daily routine, and dedicate themselves to the worship of Allah during the last ten days of Ramadan. The believer cannot leave the premises of the Masjid except for a call of nature, or some other dire need. This is the Sunnah of the Holy Prophet ﷺ. The Muslims take up residence in the Masjid and do not venture out of its premises until absolutely necessary.

## Zakah (The Poor-Due/Alms Giving)

### Introduction

Zakah is the third pillar of Islam. It was made compulsory in the 2nd year of the Hijra. The word 'Zakah' literally means to purify, and also means to increase. In Islamic terminology, it refers to a tax that is basically levied on the savings or surplus wealth. Islam teaches not only a set of worship rituals but also dictates all aspects of social, moral, financial and communal life. Hence it places a responsibility on the well-to-do that they share their blessings and comfort with the less fortunate. The Holy Quran says,

"By no means shall you attain righteousness unless you give (freely) of that which you love." (Surah Al- e- Imran 3:92)"

To ensure that wealth is fairly distributed in the society, a mandatory alms giving is imposed on the savings or luxuries that may be in abundance with certain individuals.

### Who is required to pay Zakah?

Such people are known as the Sahib- e- Nisab. Every individual must take stock of his financial status once a year and if he is in possession of the Nisab wealth, which is equal to or more than the following, pay the Zakah at the rate of:

On every 7 ½ Tolas (87.3 grams) of Gold or (equivalent in cash) = 2 ½%

On every 52 ½ Tolas (611.1 grams) of Silver = 2 ½%

Articles that are stocked for sale = 2 ½%

Savings from Rental Income = 2 ½%

### Zakah on Agriculture (Ushr)

Land irrigated by rivers, canals and wells: one- twentieth of the total produce.

Land irrigated by rain: One- tenth of the total produce.

The amount thus derived may be paid in one instance or may be paid over



the next financial year in parts.

## Who are entitled to receive Zakah?

The Holy Quran clearly enlists eight categories of the “Mustahiqqeen” or those entitled to receive Zakah in Surah Tauba:

“Alms are for the poor and the needy and those employed to administer the (funds); for those whose hearts have been (recently) reconciled (to truth); for those in bondage and in debt; in the cause of Allah; and for the wayfarer...”(9:60)

**The poor:** those incapable of earning for themselves

**The needy:** those who are breadwinners but are unable to fulfil all needs

**The collectors:** (employees of the Zakah Department).

**Recent converts:** whenever one forsakes one's religion, he is disowned by the previous community and has to start a new life, and may require financial help from Muslim brothers and sisters

**Freeing of Slaves:** that are unable to pay the amount due to their masters.

**Helping those in debt:** a financially stable person may run into debt, the amount of which is beyond his ability to pay back.

**In Allah's way:** for the preaching of Islam and Jihad.

**For the destitute traveler:** one who might be well off in his native land, but during the course of traveling, incurs heavy losses due to theft or other reasons, may be helped out of Zakah fund.

Zakah may not be given to the descendents of the Holy Prophet ﷺ, one's direct ancestor and descendents, and the non-Muslims.

## Importance of the Zakah in the Life of an Individual

Spending in the way of Allah involves sacrificing one's hard earned wealth with the sole intention of seeking Allah's pleasure. The Holy Quran in the very beginning introduces itself as the Book of Guidance for those who believe in the unseen, establish prayer, and spend (on others) out of that which Allah has granted them. This “spending” is a test of sincerity of

faith. Repeatedly Allah declares in the Holy Quran this to be a fundamental requirement of true belief. Wealth has been declared by the Holy Prophet ﷺ as a trial (fitnah) that must not only be earned through fair means, but also spent as per the commandments of Allah. It may be noted that the charity done from legal income only is accepted by Allah. When one sacrifices one's earning for the pleasure of Allah, he is declaring through action that his sincerity in His Cause is beyond doubt. It purifies and strengthens one's faith and practice. It brings one closer to Allah. The Holy Prophet ﷺ said,

“Do not envy anyone except the one whom Allah has granted wealth and he spends it continuously in His Path”.

The Holy Quran Says,

“The parable of those who spend their substance in the way of Allah is that of a grain of corn: it grows seven ears and each ear has a hundred grains. Allah gives manifold increase to whom He pleases; and Allah cares for all and He knows all things. (Surah Baqara 2:261)

## Importance of the Zakah in the Communal Life

Zakah has innumerable advantages for the individual and the society. The Holy Prophet ﷺ declared that if Zakah is collected and disbursed properly, no one would be left needy in the entire community. This ideal state of affairs was practically achieved in the time of the second caliph Umer, and later, too, once in the time of Umer bin Abdul Aziz رضي الله عنه. People would roam the streets with Zakah in their hands but would find no one deserving. The Holy Prophet ﷺ warned that if the society withheld Zakah from the needy, Allah would withhold rain and blessings from them. Equal distribution of wealth is not only impossible, but also non-pragmatic, as the fall of communism in the last century has proved. Islam, the system devised by Allah, enforces fair distribution of wealth. Those who have earned it through halal (legal) means are not deprived of its benefits; rather they only share a small portion of it with others. Now we come to the part why Zakah is also called “increase”. When a portion of the stored wealth of the upper echelons of society is distributed amongst the poor, they immediately rush to cater to their needs to the

marketplace. The result is that the wealth that was taken from the rich ends up back with them, this time in the form of profit. The increased profit results in payment of further Zakah and thus a wonderful cycle of wealth distribution begins that is ever increasing. This healthy circulation is the primary objective of the Islamic economic system. The welfare system of the Zakah bridges the rich-poor gap, eases the tensions between the classes, and promotes mutual love between them. In the absence of the Zakah, resentment between the haves and the have-nots rises to the extent of hatred; crime rate increases, and anarchy reigns. Hence the responsibility of the collection and distribution of the Zakah has been placed on the State by the Holy Prophet ﷺ, and the caliphs continued this practice.

## The Pilgrimage: Hajj

The word Hajj literally means to intend to do something. In Islamic terminology it always refers to the annual holy pilgrimage to Makkah performed by the Muslims in the holy month of Zil-Hajj.

Hajj is the fifth pillar of Islam. It is a unique form of worship as it is obligatory on only those who can afford it. It requires traveling to Makkah and staying there. One must have enough financial resources as well as be physically fit to bear all costs and burdens that the journey requires. The Holy Quran says:

“Pilgrimage thereto is a duty men owe to Allah those who can afford the journey” (Surah Ale-Imran 3:97)

## Method of Hajj

The Mawaqeat are the boundaries defined around the Haram. The pilgrims must don the Ihram from Meeqat before they proceed to Haram. The Ihram is mandatory for the Hajj. Unless one is a “muhrim” (person wearing Ihram), he or she cannot proceed for the pilgrimage. The Ihram itself is different for men and women. For men, it consists of two sheets of white unstitched cloth and for women it consists of their ordinary clothes that cover the whole of their body except their faces, hands and feet. Once in a state of Ihram, the following restrictions must be observed. No bathing, putting on perfume or even using perfumed soap, haggling, or fighting, wearing stitched garments (for men), wear such shoes that cover

the middle bone of the foot for men; to cut or trim nails or hair, to cover the head (for men), to cover the face (for women), to engage in any kind of forbidden activity, to hunt or even tempt or help others to hunt, to kill even the minutest of creatures, to cut grass or pluck plants. The Holy Quran says:

“..if anyone undertakes that duty (the Hajj) therein let there be no obscenity nor wickedness nor wrangling in the Hajj..”(2:197)

Now the “muhrim” begins to recite (men loudly and women silently) the Talbiya. The words are:

“O! Allah, I am at Your service, There is no partner with You, I am at Your service, All praise and all blessing belong to You, and all sovereignty belongs to You; There is no partner with You.”

There are five days of Hajj in which various rituals (manasik) are to be performed, beginning with 8th Zil Hajj and ending on the 12th Zil Hajj.

### First Day: 8th Zil Hajj

Pilgrims have arrived in a state of Ihram in Makkah and perform Tawaf-e-Qudum. The Sunnah method of Tawaf is in a state of Ihram, beginning with Istilam (greeting the Hajar- e- Aswad with a salute or a kiss) and ending with two rakats at or around Maqam- e- Ibraheem. If possible the Sai'y is also performed. Sai'y involves seven trips on foot between the Safa and Marva Hills, starting at Safa and ending at Marva. This is in the manner that Hazrat Hagar, the wife of the Prophet Ibrahim عليه السلام, ran between them when she was looking for water for her infant son, Ismael. Now the pilgrims proceed to Mina. It is a large expanse of land three miles east of Makkah. They stay there until the time for Fajr prayers next day. As many supplications as possible are to be made during the stay.

### Second Day: 9th Zil Hajj

After offering Fajr in Mina, the pilgrims proceed to Arafat, another large tract of land six miles from Mina. The Holy Prophet صلى الله عليه وسلم said that on the Day of Reckoning, all mankind shall gather here. They are to stay there

until Maghrib the same day. This is known as Wuquf (stay) and is the Rukn-e-Azam (grand pillar) of Hajj. When the time for Zuhr begins, and before the Asr, Zuhrain (both Zuhr & Asr) are offered in the manner of travelers. This means shortening (qasr) and combining (jama') within Zuhr time. Only one Azan is announced but two Iqama are recited.

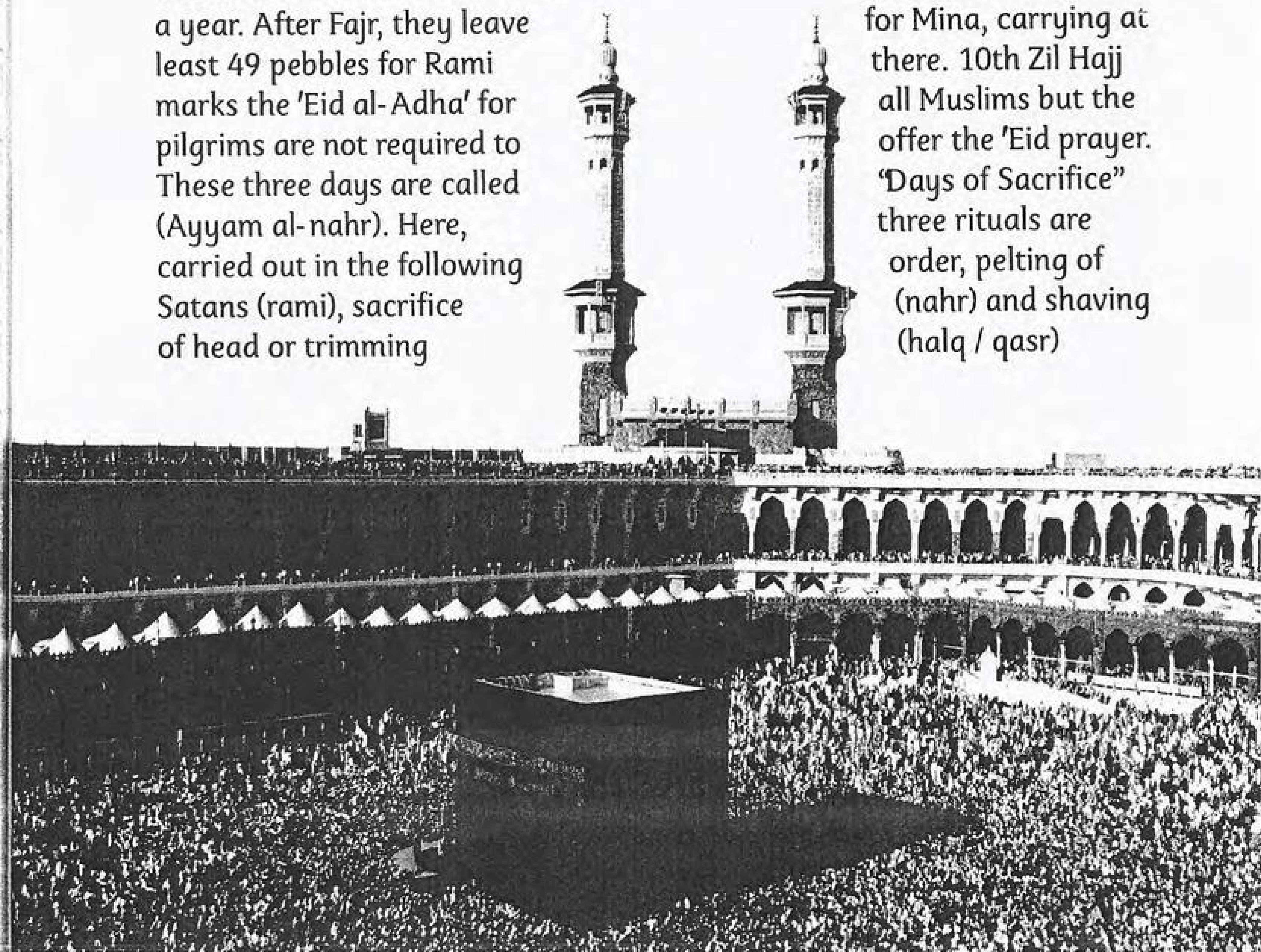
The Imam of Hajj delivers the sermon (Khutba) from the Mount of Mercy. The pilgrims leave after sunset without offering Maghrib prayers for Muzdalifa. Muzdalifa is a plain between Mina and Arafat, six miles from Makkah and three miles from Mina. Again the main act of worship here is the offering of supplications that are the Sunnah of the Holy Prophet ﷺ.

### Third, Fourth & Fifth Day: 10th Zil Hajj

Upon reaching Muzdalifa, the pilgrims offer Maghribain at 'Isha time. This means that both the Maghrib & 'Isha Salah are offered similar to the manner that the Zuhrain were offered, i.e. jama and qasr. The pilgrims stay here until fajr. This is a special night of worship. The Holy Prophet ﷺ declared it to be one of the five

a year. After Fajr, they leave least 49 pebbles for Rami marks the 'Eid al-Adha' for pilgrims are not required to These three days are called (Ayyam al-nahr). Here, carried out in the following Satans (rami), sacrifice of head or trimming

most exalted nights in for Mina, carrying at there. 10th Zil Hajj all Muslims but the offer the 'Eid prayer. 'Days of Sacrifice' three rituals are order, pelting of (nahr) and shaving (halq / qasr)



At Mina, there are three large stone pillars (jamarat) that were Satans, turned to stone by the command of Allah. On 10th ZilHajj, the largest of them, Jamrat al Aqaba, is pelted with 7 pebbles. In the next two days, all the three pillars are pelted, twice each.

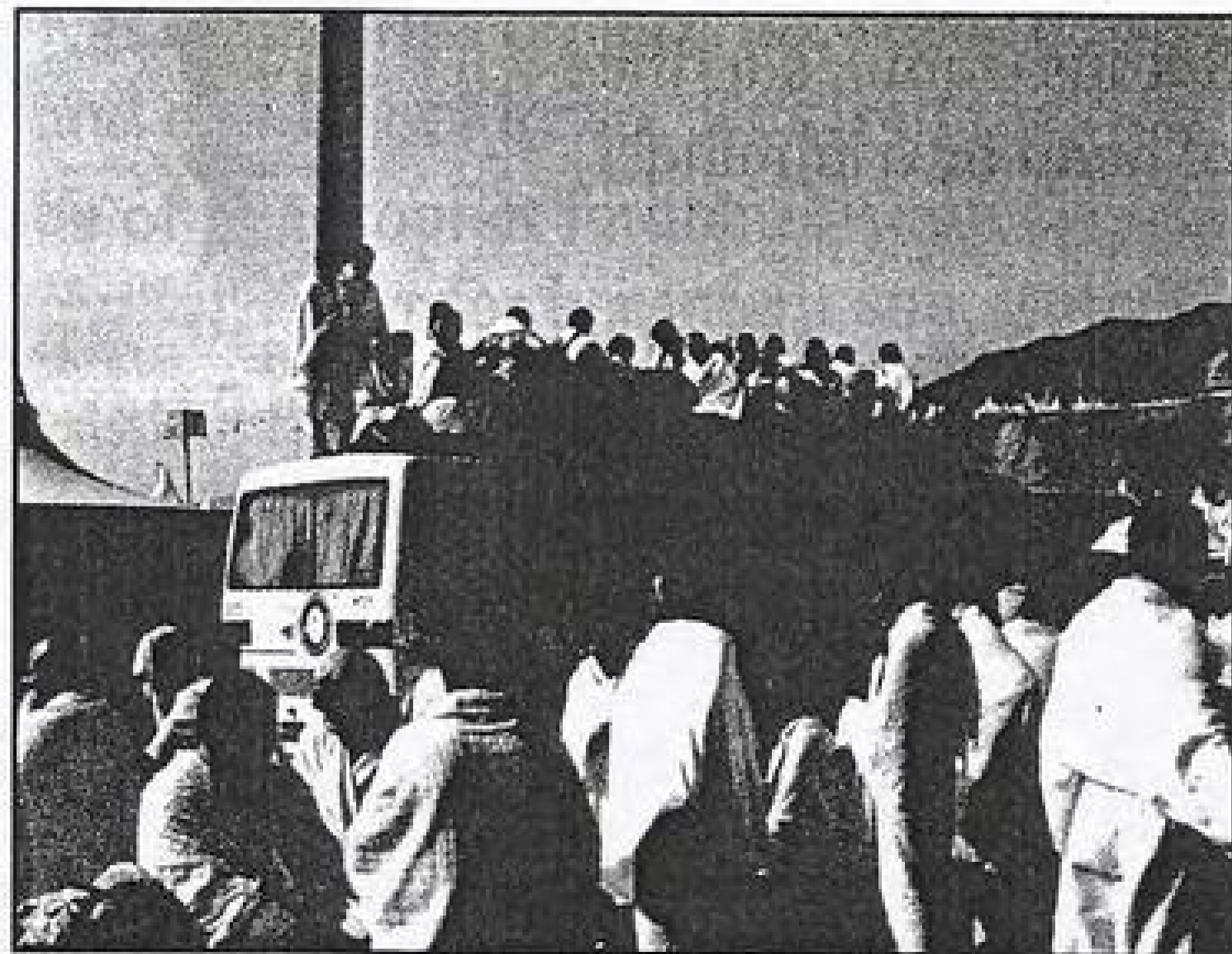
Then Nahr (the sacrifice) is performed; a goat individually, cow or camel collectively by seven pilgrims. Muslims in the rest of the world also perform this ritual of sacrifice in their respective homes. This sacrifice is in accordance with the Sunnah of the Prophet Ibraheem, who sacrificed his first born son, Ismael upon Allah's command. At the last moment, however, the child was replaced with a ram by Jibrael. This grand act of submission to Allah's Will was immortalized by Islam which makes it mandatory for the affording Muslims to offer a sacrifice on 'Eid al-Adha'. This sacrifice may be performed on the 10th, 11th or 12th ZilHajj.

After this the males must shave their heads, although shortening (Qasr) is also permissible. The women only shorten their hair. All restrictions of Ihram now are relaxed except for intimate relations between husband and wife (that also ends after Tawaf- e- Ifadha which is a rukn of Hajj).

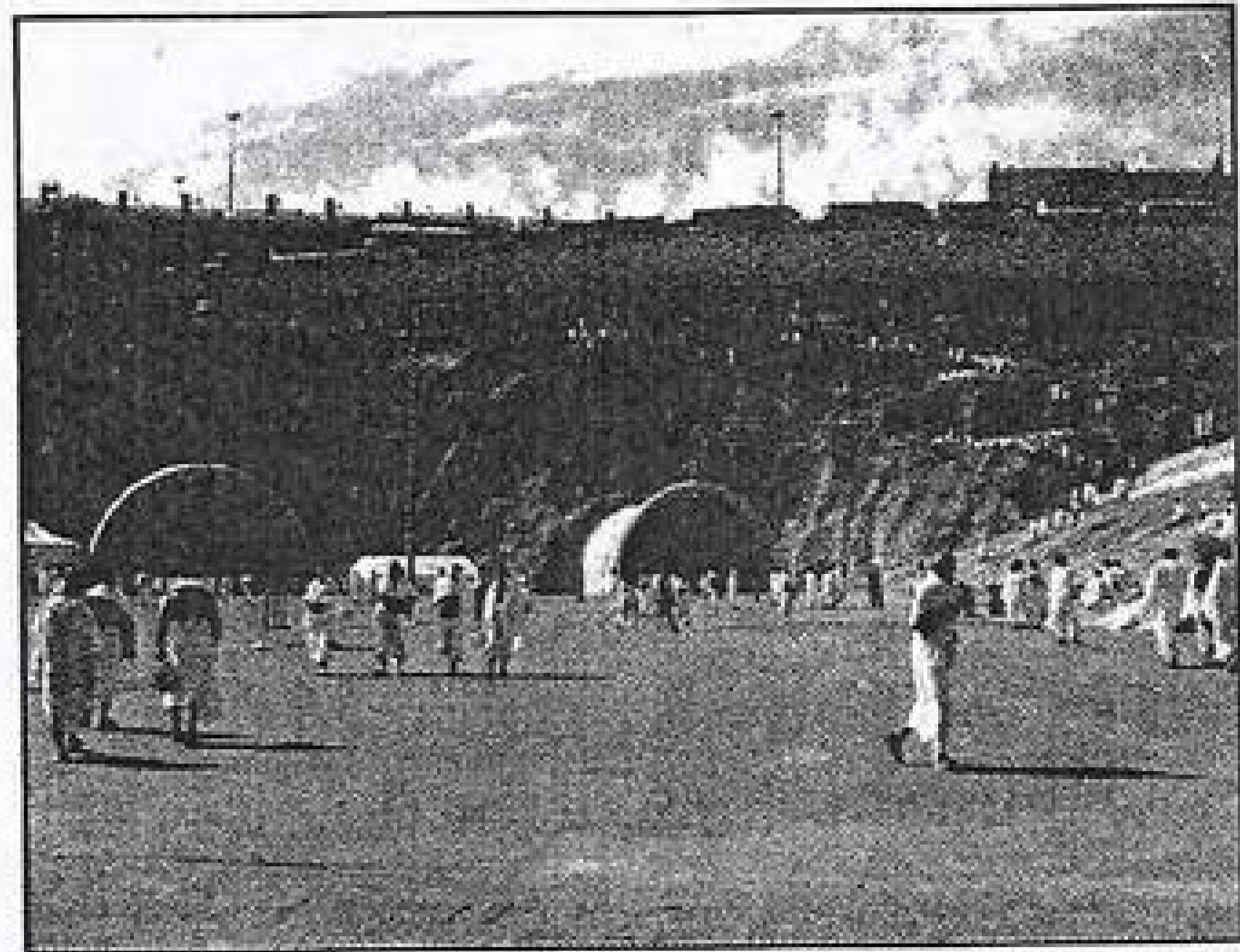
Now the pilgrims return to Makkah, and perform Tawaf- e- Ziara, and also Sai'y (if it was not performed earlier). Now the pilgrims return to Mina for two days, i.e. the 11th and 12th for further pelting of the Jamarat. Now Hajj is over and whenever the pilgrim is to leave for his native land, he must perform Tawaf- e- Wida (Wajib act).

## Importance of the Hajj for the Individual

Hajj includes an aggregate form of all worships, physical exertion, financial sacrifice and spiritual enhancement. It is specially focused at the affluent class, and prepares them for the trial of wealth. Once a believer acquires enough means, he is reminded by Islam to perform the Hajj. The Holy Quran Says:



“Pilgrimage thereto is a duty men owe to Allah those who can afford the journey”  
(Surah Ale-Imran 3:97)



The expense in the way of Allah, sacrifice of time and energy (a Hajj journey nowadays may take up to forty days) and the rites themselves prepare one for the true purpose of a believer's life.

For the individual, Hajj is a means of purification from all sins. The Holy Prophet categorically said that a correctly performed Hajj absolves the individual from all his past sins. Cleansed of all sins, one is now to start a new life, closer to Allah, as the Hajj elevates one to higher degrees of Wilaya (friendship with Allah).

### Importance of the Hajj for the Muslim Ummah

Hajj may be referred to as the “annual general meeting” of the entire Ummah. Muslims from all over the world, of all nationalities, colours and languages gather at one place. No matter what culture he belongs to, whatever his or her normal day attire, all wear one “uniform” of the same colour, similar to the dress in which they are buried. The lesson implied here is how each and every believer is equal before Allah. This uniformity of dress, and congregational worship is a sure means of imbuing a fraternity and inculcating a sense of common responsibility between the pilgrims. Sighting of the Bait Ullah, the nucleus of the Ummah, faced by all believers wherever they may be, the believer feels a rush of emotions that are shared by his fellow pilgrim. To participate as one body in the rites of Hajj binds them together and many ‘international’ friendships are initiated during Hajj. The sermon at Arafat, highlighting the issues facing the Ummah globally, compels them to think globally while acting locally.

## Types of Hajj

There are three types of Hajj:

### Hajj- e- Tamattu

When the Umra is performed first, and then Ihram is abandoned, then a new Ihram is donned for the rites of the Hajj.

### Hajj- e- Qiran

When Umra is performed but the Ihram is not taken off, rather it continues for the Hajj. Then the Ihram is finally taken off after the Hajj is completed.

### Hajj- e- Ifrad

When simply Hajj is performed without performing Umra. This is for the residents of Makkah, or those pilgrims who arrive just in time for Hajj, hence don't have enough time for Umra.

## Importance of each of the Individual Acts of Hajj

The donning of Ihram and its conditions train the believer for ideal behaviour, as he must focus entirely on the spiritual aspects of life, and not even bathe, comb or even think about his outward appearance. One remains oblivious to one's own desires, and loses oneself in the rites required by Allah.

The pilgrim undertakes the journey which involves great personal and financial sacrifice. This makes him stronger for even greater sacrifices for the sake of Allah.

The Tawaf around the House of Allah focuses on the Qibla, the direction of worship and prayer, and tells him that the real journey is towards Allah. The exercise of travelling between the holy places of Mina, Arafat and Muzdalifa trains one for Jihad, reminding the pilgrim time and again, that he will have to exert himself physically for the sake of Allah.

The stay in Arafat and the supplication there prepare the pilgrim for the Day of Judgement, because it is in this very field of Arafat where Allah will collect mankind before Himself.

The stoning of Satan is actually the stoning of the devil and the devilish



desires within oneself, and to remind one of the steadfastness of Ibraheem (the man), Hagar (the woman) and Ismael (the child) in face of the attempts of Satan to lead them astray.

Finally, with the sacrifice of the animal, the Believers imitate the Sunnah of Ibraheem, declaring that they will sacrifice their most beloved one for the sake of Allah.

### 'Umra' (The Lesser Pilgrimage)

'Umra', known also as the Hajj- e- Asghar, or lesser pilgrimage, may be performed at any time of the year. The rites of 'Umra' are slightly different from those of the Hajj. It is Sunnah unlike Hajj, which is mandatory on the affording Muslims.

“And complete the Hajj and the Umra for Allah...”(Surah Baqara 2:196)

Ihram and Meeqat are the same as for Hajj. Upon entering the Haram, pilgrims begin the Tawaf, offer 2 rakats at or around Maqam- e- Ibraheem, then proceed for Sai'y. After finishing Sai'y, which ends at Marva, halq or qasr is performed. This ends 'Umra'. The pilgrim may now absolve him or herself of the Ihram, or may retain it if Hajj is also to be performed. It may be noted that it is much simpler than Hajj, which not only includes many other rites, but also requires several days of staying and traveling from Makkah to Mina, Arafat and Mudzalifa. The Umra may take less than an hour to perform when the Haram is not crowded.

## Articles Of Faith

### Belief in the Oneness of God / Tauheed

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

“It is righteousness to believe in Allah and His Holy Prophet ﷺ ... ”  
(2:177)

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

“There is no god but Allah and Muhammad s is the Messenger of Allah.”

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

“There is no god but He.”{(2:255)

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

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

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

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

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

“He is the First and the Last, the Evident and the Hidden... ..”(57:3)

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

“No slumber can seize Him nor sleep.”

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

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

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

“Praise be to God, Lord of the worlds.”

Similarly the last Surah of the Quran opens as:

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

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

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

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

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

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

### Belief in the Hereafter (Life after Death or Akhirah)

Belief in the life after death, bodily resurrection, final judgement and the eternal life in Paradise and (or) Hell is one of the articles of faith. Following Quranic verse describes this fact as:

“Anyone who denies God, His angles, His books, His Messenger and the Day of Judgement has gone far, far astray.”{(4:136)}

As a matter of fact, belief in life after death, belief in One God and His Holy Prophet ﷺ, is the most important faith for the Muslims. This belief is able to shape a Muslim's life according to the wishes of God and His prescribed path. For this reason the Quran frequently mentions Tauheed with the Hereafter. At one place, the Quran challenges those who deny the Hereafter, by saying:

“How can you reject the faith in God ... .. seeing that you were without life and He gave you life; then He will cause you to die, and will again bring you to life; and again to Him will you return.”  
(2:28)

This verse summarizes Allah's absolute power of giving life and death and urges us to strengthen our faith in Him. This also means that death is just an important phase in our journey to live an eternal life after the final judgment.

On the Judgment Day, the entire universe with all forms of life will be brought to its end by its Creator. At many places in the Quran the details of the onset and outcome of the Day of Judgment have been given. That Day will start by the first blow of Trumpet by the angel Israfil. The Quran says:

“Then when one Blast is sounded on the Trumpet. And the earth is moved and its mountains are crushed to powder at one stroke. On that Day shall the Great Event come to pass.”(Surah 69)

Different Surahs in section 30 of the Quran give moving account of the Day of Judgement. For example, Surahs 81, 82, 84, 99 and 101 those mention the 'asunder of sky'; 'great chaos' and 'the sun getting blind'. Then the second Trumpet will be blown and all the dead will be resurrected as mentioned in this verse:

“And there will come forth every soul, with each will be an angel to drive and an angle to bear witness.”(50:21).

Now all the humans will stand before Allah for accountability of all of their deeds in the worldly life. Allah will set the Scale of Ultimate Justice and the body organs of each and every individual will speak (witness) to tell the details of deeds.

Surah 99 says:

“Then anyone who has done an atom’s weight of good, shall see it. And anyone who has done an atom’s weight of evil, shall see it.”

Finally, according to the deeds people will be awarded forever and ever. The Quran promises eternal dwelling place as a reward in Paradise for the pious and the righteous:

“Gardens of Eternity will they enter...”(35:33)

Surah 101 similarly says:

“Then he whose balance (of good deeds) will be heavy, will be in a life of good pleasure and satisfaction.”

The evildoers and the sinners, on the other hand will be given horrible punishment as mentioned in Surah 101:

“But he whose balance (of good deeds) will be light, will live in a bottomless pit.... it is a fire blowing fiercely.”

These Quranic descriptions are aimed at inculcating a true fear of Allah (in the hearts of the Muslims) who is not only 'Most Merciful' but also 'Master of the Day of Judgement'. If we have developed such faith then we will try our best to be pious, pure, disciplined, caring and compassionate with a

strong belief that God Almighty will give reward of even the smallest act of good deed and vice versa. If the whole society or the whole Ummah develops such faith, it will be a source of great comfort and prosperity on earth. In the absence of such a belief, there will be no deterrence to evil, sin, crime and transgression, and this will lead only to chaos, disturbance and injustice in the world. An unshaken faith in the Hereafter enables a Believer to bear sufferings in this world and to remain steadfast.

## Belief in Prophets

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

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

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

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

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

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

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

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

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

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

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

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

“We said, “O Fire! Be cool and (a means of) safety for Ibraheem” (21:69)

The special distinction enjoyed by Moses is mentioned as:

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

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

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

Then the Quran describes the miraculous birth of Jesus and his ability to speak while he was just an infant. Surah 19 says:

“He (Jesus) said, “I am indeed a servant of God; He has given me Revelation and made me a Prophet.”(Mariyam; 19:30)

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

Other Prophets and their stories that have been mentioned in the Quran include Adam, Noah, Zakariya, Joseph (who could interpret dreams), David (in whose hands iron got softened), Jacob, Jonah (Yunus), Hud, Lot, Shoaib, Saleh and Aaron. According to Islamic terminology, there is some difference between a Nabi and a Rasul. A Prophet (Nabi) is one who received divine revelation and an apostle (Rasul) is one who was awarded a divine book. According to Ahadith a total of 124,000 Prophets were sent to guide us. Out of this, 300 were messengers. Prophets were sent to all communities all through the ages of human history. Before the Holy Prophet ﷺ, every prophet was sent to some particular community and so his message was restricted to that community only. The message, however, remained the same. It only had to be renewed because the earlier one was corrupted by the people in line with the challenge of Satan. The Holy Quran was made immune to any corruption for all the times to come. Finally, the teachings and messages of all the prophets were perfected in the person of the Holy Prophet ﷺ as mentioned in the Quran:

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

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

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

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

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



## Belief in Angels

Belief in angels is one of the articles of faith and the Quran describes this belief as an act of righteousness:

“... ..It is righteousness to believe in God and the Last Day and the angels and the books and the messenger...”(2:177)

Angels are special creatures of God to whom is entrusted the noblest task of communicating between God and His prophets. The Quran says:

“He sends down His angels with inspiration of His commands to such of His servants as He pleases.....”(16:2)

Angels are made of light and are not visible to ordinary people. All the angels are the most obedient servants of God who always obey His command as is clear from this verse:

“They all revere their Lord, high above them and they do all that they are commanded.”(16:50)

Their submission to Allah can be judged from the fact that they even prostrated before Adam when commanded to do so:

“And behold, We said to the angles: ‘Bow down to Adam’ and they bowed down.”(2:34)

The Quran negates the belief that the angels are daughters of God by saying:

“Those who do not believe in the Hereafter, name the angels with female names.”(53:27)

At another place the Quran ridicules the belief of the pagans by saying:

“Has then your Lord preferred for you sons and taken for Himself daughters among the angels.”(17:40)

According to the Quran the angels are creatures with wings:

“Praise be to God Who created the heavens and the earth, Who made the angels, with wings.”(35:1)

According to a Hadith the Holy Prophet ﷺ also saw Jibrael with two wings. Some of the angels have been mentioned in the Quran with names and the details of their duties and functions which are found in the Hadith literature. The Quran mentions Mikal (Mikaeel) who according to the Muslim faith is responsible for rainfall and distribution of 'rizq' (means of sustenance). Israfil (not mentioned in the Quran) will blow the Trumpet or Sur that will herald the onset of the Day of Judgement and this is repeatedly mentioned in the Quran. Izrael is the angel of death. Jibrael (Gabriel) stands on top of all the angels and has been referred to as Ruh (spirit), Ruh- al-Amin (the trust worthy spirit) and Ruh- al-Quds (the holy spirit):

“Say the Holy Spirit (Jibrael) has brought the revelation from your Lord in truth... ..”(16:102)

“With it (the Quran) came down the Spirit of Faith.”

Surah 97 mentions:

“Therein come down the angels and the Spirit by God's permission on every errand.”

The in charge of Paradise is called Rizwan , and that of Hell is called Malik (Master). Then there are angels appointed on us to record our deeds:

“But verily, over you (are appointed angels) to protect you; kind and honourable writing down your deeds.”

Angles are believed to strengthen the faith of the believers and help them in hours of test and trouble. For example, angels were sent to help the Muslims in the battle of Badr:

“..your Lord would help you with five thousand angels...”

Angels also pray to God for forgiveness of all on the earth:

“And the angels celebrate the praise of their Lord and pray for

forgiveness for all on earth..”

The Quran says that angels send blessings on the Holy Prophet ﷺ:

“Allah and His angels send blessings on the Holy Prophet ﷺ. O you who believe! Send blessings on him and salute him with all respect.”(33:56)

On the Day of Judgement different angels will hail those going to Paradise and snub those entering Hell. Thus we can see that angels constitute an important part of the spiritual aspect of Islam.

## Belief in the Revealed Books

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

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

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

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

A large number of prophets were sent by Allah to different nations to convey His message to the misguided people. Humans are always in need of divine guidance for their spiritual development as they need food for their physical growth. Now it is God Almighty Who is aware of all our needs and has always the arrangements to satisfy us. Allah, in the Quran mentions various means of communicating to His servants by saying:

“It is not fitting for man that Allah should speak to him except by inspiration, or from behind a veil or by the sending of a Holy Prophet ﷺ to reveal with His permission what He wills.”(42:51)

Thus various prophets were sent by Allah's command to convey His message to the people. The fundamental principles of all messages contained in different revealed books are similar as they are related to Allah's Oneness, prophethood, prayer, Day of Resurrection and the reward and punishment according to people's deeds. This is clear from this Quranic verse:

"...has not a clear sign come to them (confirming) of all that was in the former books of revelation?" (20:133)

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

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

and for Jesus it tells:

"We bestowed on him the Gospel (Injil)..." (57:17)

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

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

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

Suhuf (books or scriptures) received by Ibraheem are mentioned in Surah 87 as:

"The Books (Suhuf) of Ibraheem and Moses."

### Finality of the QURAN as the last book.

Finally, the Last Prophet ﷺ received the final and universal message of Allah, which was not for a particular people or a particular era but for the entire world and for all times to come. The Quran finds commonality with the original teachings of Gospel and Torah as is clear from this verse:

“... ..a promise binding on Him in Truth though the Torah (the Law), the Gospel and the Quran... ..”(9:11)

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

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

Thus the Quran becomes a unique scripture by way of this divine assurance of its protection. We find that in early Islamic history successful attempts had been made by the first pious Caliph Abu Bakr and later by Uthman to compile and preserve the Quran. The uniqueness of the Quran has been mentioned at various places in the Quran. For instance:

“This is the Book, in it is guidance sure, without doubt, to those who fear Allah.”(2:2)

The Quran provides details of several issues and problems by saying:

“We have explained in detail in this Quran, for the benefit of mankind, every kind of similitude... ..”(18:54)

Thus belief in the Quran is indeed a belief in the earlier revelations because the Quran confirms these earlier scriptures. The Quran is supreme in the sense that it was sent down to the last Prophet ﷺ and its teachings are to serve the whole mankind for all times and for all places.

## Belief in Divine Decree

Belief in the Divine Decree is mentioned in the Iman- e- Mufassal which says:

“I believe in Allah, in His angels, in His books, in His Prophets, in the Last Day and in the fact that everything, good or bad, is decided by Allah Almighty and in the Life after Death.”

This means that the belief that everything, good or bad, is decided by

Allah, is an article of faith and without this our faith is not complete.

According to Muslim faith Allah is the sole Creator and Cherisher of the entire Universe. His power is not limited in any sphere whatsoever. The Quran says,

“Verily, Allah has power over everything.” “Verily, Allah is all Knowing, All Powerful” and “He is the Exalted in Power, full of Wisdom.”

Thus from this we conclude that being the Creator, Sustainer, All Powerful and All Knowing, God not only has knowledge of each and every affair of the entire Universe but also all the matters and phenomena are under His control. Surah 113 teaches us to resort to Him for protection against bad motives of His creation by saying:

“Say I seek refuge with the Lord of the Dawn (Daybreak); from the mischief of created things.”

This means we need to seek refuge from the creations of God (good and bad) that carry full potential of posing danger to us. Now as He Himself is the Creator, only He can provide us protection. God mentions His Power and Command at many places in the Quran in order to strengthen our faith. For example, the Quran says:

“Verily, when He intends a thing, His command is “Be” and it is (there).” (36:82)

We ourselves can see the divine Will in many objects and phenomena around us. The Quran invites us to appreciate such phenomena by saying:

“It is not permitted to the sun to catch up the moon, nor can the night outstrip the day; each just swims along in its own orbit (according to the divine Will).” (36:40)

This means that these are the demonstrations of Allah’s unlimited power and command that are maintaining a coordinated system. This also tells us that there is a limitation to God’s creatures beyond which nothing can move.

Similarly, man, the most supreme creation of Allah is no exception to this

divine Will. Humans have been granted much more liberty and free will than other creatures but they too are subservient to the laws of nature. We are free to explore Allah's Universe and utilize its resources but we have to obey the laws of nature. We should remember that our Creator has knowledge of everything and command over us and so it should be our duty to submit to His Will. The Quran reminds us by saying:

“We indeed created man and We know what dark suggestions his soul makes to him: for We are nearer to him than his jugular vein.”  
(50:16)

This verse simply means that Allah knows even the innermost desires and motives of man better than himself. So it becomes clear that in spite of enjoying the free will granted by Him, our destinies and decisions are under the ultimate divine predestination. In fact it is He Who is there to make provisions even for those who have not yet born because by His Knowledge and Will He retains the ultimate control of the whole Universe. The following Quranic verse testifies to this:

“There is no moving creature on earth but its sustenance depends on Allah. He knows the time and place of its definite abode and its temporary deposit; all is in a Clear Record.”(11:6)

Here the word Record refers to the Eternal Law or Divine Decree. Everything in Nature is subject to this Decree.

Hence this important belief primarily strengthens our faith and prepares us to face the difficulties and ordeals of daily life by seeking His help. Constant praying to Allah is equally important because he repeatedly assures us of His response by saying:

“And your Lord says: 'Call on Me, I will answer your prayer'.”  
(40:60)

The Holy Prophet ﷺ termed the private prayer (Du'a) as “the core of worship”.

According to the Holy Prophet ﷺ, a humble invocation (Du'a) can even alter our destinies.

We know from the ahadith of the Holy Prophet that amongst the very first creations of Allah was the pen. He then commanded it to write down His Knowledge. As Allah's knowledge encompasses the past, present and the future, it wrote down each and every minute details that of course Allah knew. He knows the future, He knows each and every act that we shall do, as well as what will occur with us. Thus all that is to happen, is 'written'. This doesn't mean that our free will is taken away by this rather it is another manifestation of Allah's Supreme Power (*Qudrat* or *Taqdeer*) that He already knows all things.

## Jihad

*Jihad* comes from the Arabic word '*Jahada*', which means to strive, struggle or work hard for some specific purpose. In Islamic terminology, it means to struggle in the way of Allah that is good and abstaining from which is evil. *Jihad* may be internal, i.e. the waging of war between the forces of good and evil within oneself, or external, which may be the efforts to do good and stop evil.

*Jihad* is a permanent part of a believer's life, and s/he continuously participates in it.

The Quran stipulates *Jihad* as one of the conditions of *Eman* (Faith). It says:

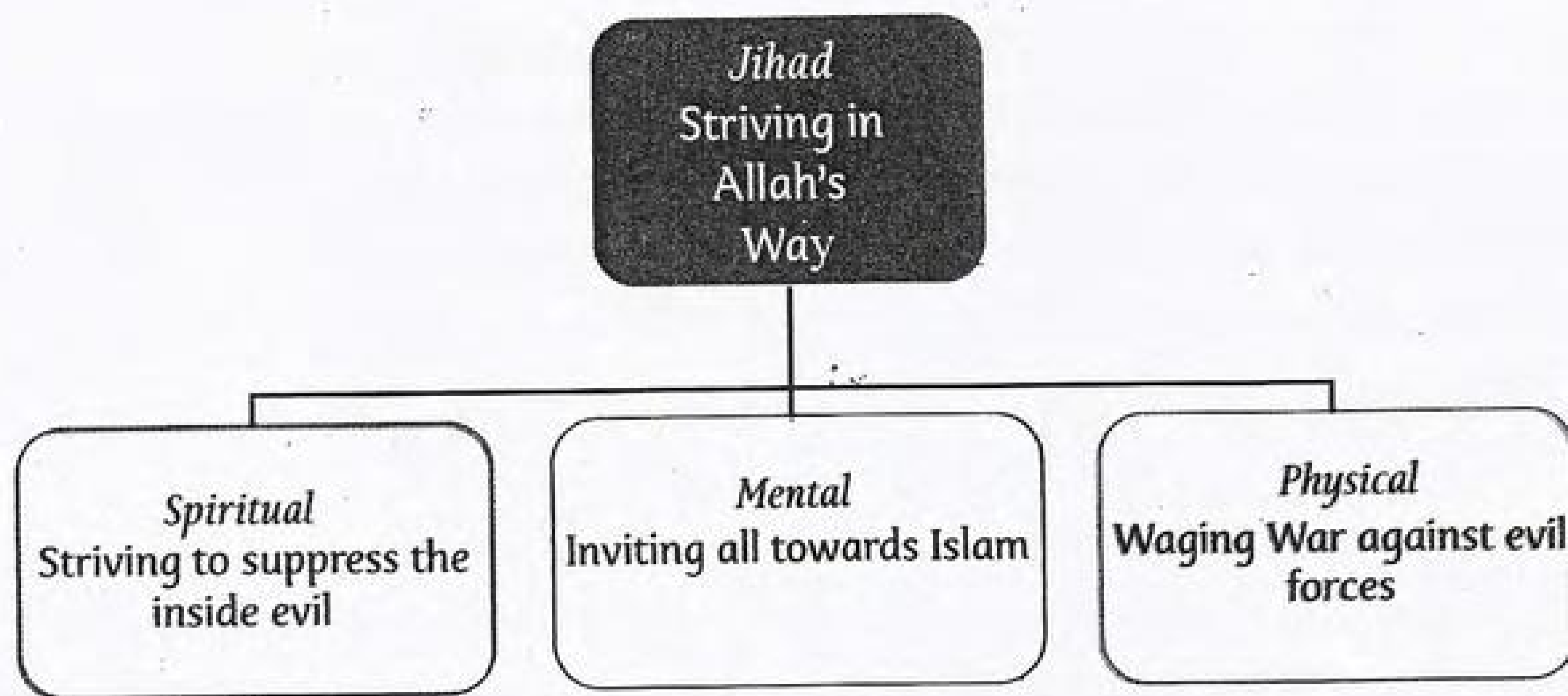
“Believers are only those who believe in Allah and His Messenger, without any doubts, and Strive Hard in Allah's way with their possessions and their own selves; it is they who are true (in their claim of belief)” (Surah Hujarat; 49:15)

Many other Quranic verses stipulate the importance of striving in Allah's Cause. The Holy Prophet ﷺ himself is the best example for the Muslims to follow. His entire life was spent in striving for the sake of Allah in different ways under different circumstances.

Thus, *Jihad* in a broader spectrum, encompasses many different aspects of the life of a Muslim. It may be within the person, verbal or physical. If the intention is Allah's pleasure, then it would be *Jihad*.

Let us now look at the different categories of *Jihad* in the light of the Quranic teachings and the Sunnah of the Holy Prophet ﷺ.





## Spiritual Jihad

The human being has been granted innumerable abilities and powers. He is called '*Ashraf ul Makhlookat*', the best of creation. The core reason is that he has been given the choice to decide between evil and good. The Quran says that Allah had placed both good and evil within the soul. (*Al Shams*; 91:8).

Spiritual Jihad is also known as the *Tadkiya-e-Nafs*. It is the name given to a believer's struggle against his own self in order to ward off any evil idea, temptation or desire. The lower self in the terminology of the Quran is called the *Nafs-e-Ammarah* from where the spiritual development begins. It is totally exposed to attack by Satan whose mission is to besiege and mislead a believer at this stage or even to roll him down to an even lower stage. Thus it demands a continuous and uninterrupted fight against one's own self. Now it is up to a person to strive to conquer his animal instincts and harness his energies towards the ultimate goal of Paradise.

The Holy Quran Says:

“Successful is he who purified (his nafs) and lost is he who succumbed (to nafs)” (Surah Al Shams; 91:9)

The Holy Quran warns of the internal evil and also guides the believers as to how to counter it. Allah says in Surah al-Nas:

“Say I seek refuge with the Lord of mankind..... From the evil of the whisperer (Satan) who whispers and withdraws. The same who whispers in the hearts of mankind”

Here, the believers have been warned of Satan who, with all deceptive and fascinating tricks, shakes their faith and they are further cautioned to beware against the attack of evil by seeking refuge with Allah Almighty. The devil withdraws when a believer tries to take shelter with Allah but again and again tries to whisper when he finds the believer away from God Almighty.

The Holy Prophet ﷺ warned his followers that the greatest *Jihad* (*Jihad-i-Akbar*) is the one that is the struggle against *Nafs e Ammara*. A glaring example is the significant improvement in the socio-economic status of the Muslims in Madinah after the conquest of Khyber which introduced them to wealth and prosperity after years of living in adversity. The Messenger of Allah was well aware of the possible results of such an improvement and for the same reason he told his followers to be ready to fight against the desires and temptations originating from the lower self or the *Nafs-i-Ammarah*. In fact, the main aim of Islamic teachings is to train the believers for purifying their souls or *Nafs* by way of the *Tadhkiyah* (purification) of the *Nafs-i-Ammarah* to move to the realm of the *Nafs-i-Lawamah*. Once that stage of spiritual purity is attained, the believers should renew their efforts for attaining the highest stage or state of spiritual purity i.e., the *Nafs-i-Mutmainnah* which is the sublime form of inner satisfaction. Such an ultimate stage is impossible to reach without waging *Jihad* against one's own internal self. Thus spiritual *Jihad* involves crossing major milestones of spiritual growth so that a believer emerges as a symbol of total submission and servitude to his Creator and Cherisher.

Summing up the philosophy of the spiritual *Jihad* and its dimensions, it is a continuous battle against the evil which remains settled in the deep recesses of our heart and mind.

## Mental Jihad

This is known as the *Da'wah*. This kind of *Jihad* involves intellectual and mental efforts in the pursuit of spreading the message of Islam. It includes answering any questions or objections raised by the infidels and non-Muslims about the relevance and genuineness of Islam as a way of life. Looked objectively and realistically, this is perhaps the most important mode of *Jihad* in modern times. The Holy Prophet ﷺ remained engaged in this type of *Jihad* throughout the Makkan period of his Prophetic Mission.

He received very clear injunctions from Allah Almighty in this regard:

“Therefore, listen not to the unbelievers, but strive against them with the utmost strenuousness with (the Quran)”(25:52)

This Quranic verse clearly means that the Holy Prophet ﷺ (and by his way all Muslims) has been commanded to put forward the Quranic arguments in support of his preaching to those who challenged the authenticity of the divine message. Pagans of Makkah used to come to the Prophet with a great variety of challenging questions and the Prophet, with the help of Allah, would always silence them by convincing argument and reasoning. In one such encounter, the Quraish were challenged to compose just three verses on the pattern of *Surah al-Kauthar* on their own but they could not do that even after fifteen days.

The Holy Quran repeatedly exposes the weak and hollow position of the infidels and highlights the strength of Islam and wisdom of the Holy Prophet ﷺ by saying:

“And no question do they bring to you but We reveal to you the truth and the best explanation thereof”(25:33)

The Quran then continues to counsel the believers about the style and methodology of this form of *Jihad*. It commands:

“Invite all to the way to your Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious”(16:125)

This implies that inviting the pagans to the ultimate truth should be carried out in a decent, polite and convincing way. The preacher should also remember that the practice of *Da'wah* is not a simple and easy task as it may involve harsh and abusive response. At such point, the preacher should reassure himself by this Quranic commandment and by remembering Allah in all circumstances. Allah, indeed, has forewarned of such unpleasant and unexpected response and counter-argument by the non-believers:

“And you shall certainly hear much that will grieve you; from those who received the Book before you and from those who worship many gods; but if you persevere patiently and guard against evil \_\_\_\_\_ then that will be a determining factor in all affairs: (3:186)

Allah thus guarantees eventual success to those busy in spreading His message across the world.

The *Sahabah* spent their entire lives spreading the message of Islam in far away lands. There were three primary factors for their success. Firstly they were not only extremely well versed in the teachings of the Holy Prophet ﷺ, but also were themselves living examples of what they were taught.

Secondly, their own characters were spotless. Non-Muslim business associates and even passerby strangers were drawn towards their honesty, humility and piety. Realizing that they were to play the role of the ambassadors of the Holy Prophet ﷺ, they ensured that their own personalities should be above question.

*Da'wah* in modern times can be put into practice by a vast range of methods. Muslim preachers are spreading the message of peace, love and tolerance throughout the world. Islamic literature can further be circulated through books, magazines, modern electronic devices, internet and websites. Such preachers should be well trained and organized, and must portray matchless character traits so as to be able to attract new people into the fold of Islam. For this they must follow the Sunnah of the Holy Prophet ﷺ and his companions.

## Physical Jihad

The Quran declares that true belief cannot be attained until one spends one's wealth, time and energy in path of Allah.

Sometimes in order to protect Islam and innocent people, force is required. Thus *Jihad* would involve the use of force in order to establish good over evil. This form of *Jihad* is also called the *Qitaal* and is the ultimate form of struggle in the way of Allah when all other methods and techniques have failed. Practically this is the most difficult and crucial form of *Jihad* because it involves facing the enemies of Islam and Justice, their weapons, and threat to life. For this reason, Allah reasoned the permissibility of

*Jihad* by force in the Quran in this way:

“Fighting is prescribed upon you, though you may dislike it. But it is possible that you dislike a thing which is good for you, and that you love a thing which is bad for you. But Allah knows and you do not know” (2:216)

This Quranic verse reflects Allah’s great knowledge that the pious believers would never want to shed any blood. However when the forces of evil take up arms against Islam, the Muslims need to counter it.

The Holy Prophet ﷺ said that ‘He who sees evil should try to stop it with his hand, and if he can not, then his tongue, and if he cannot even do that, then at least he should resent that evil act in his heart’.

Permission for the *Qitaal* is, therefore, always subjected to well defined conditions and circumstances in which no other option is left but to take up arms. The Quran, in this regard, says:

“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. Those who have been expelled from their homes in defiance of right (for no cause) except that they say, “Our Lord is Allah” (22:39- 40)

This verse is believed to be the first verse of the Quran in which permission for *Jihad* was granted to the Muslims who had settled in Madinah. They were the *Muhajireen* who had been driven out of their homes in Makkah and whose lives were seriously threatened because they proclaimed oneness of Allah and abhorred the corrupt practices prevalent in Makkah. Even after their migration to Madinah, hostility by the Makkans persisted and it was in these circumstances that they were permitted to take up arms against the aggressors. This shows that *Jihad*, using force, is mainly a collective act performed by the believers in circumstances and conditions clearly defined by the Holy Quran and fully explained and demonstrated by the Holy Prophet ﷺ. It becomes clear that there are certain preconditions for the armed struggle in the way of Allah. Firstly, it has to be exclusively for the sake and glorification of Allah, after all the peaceful efforts had failed and Moreover, such a step is not permissible through individual efforts and has solely to be decided by the State.

Secondly, those who go for *Jihad* should be free and independent Muslims and are required to have a collective social system that is governed by an Ameer or Chief. In the absence of these pre-requisites *Jihad* is forbidden. This is for this reason that the Holy Prophet ﷺ did not receive any revelation about *Jihad* throughout the Makkan period. Independent volunteers waging armed ventures are not allowed to disturb peace as it can not be termed as *Jihad*. In spite of the Makkan aggressive attitude who had crossed all limits of decency no individual ever undertook any independent venture. There a free Muslim community with independent volunteers for the armed *Jihad* had not evolved, though the aggression of the Makkans had crossed all limits. The Holy Prophet ﷺ, in a tradition of *Abu Dawud* stated:

“Jihad (Qital) is obligatory on you only in the presence of a Muslim ruler.”

Thirdly, the Muslim community should have sufficient force to counter the enemy. The Quran emphasizes:

“So keep your duty to Allah as best as you can.”

This Quranic verse means that the Muslim army should first be properly trained and equipped before it is allowed to embark upon the holy mission of fighting against the enemies of Islam. This also involves systematic and methodical planning for the war strategy to be adopted by the Muslim army. We find a lot of guidance from the life of the Prophet regarding his preparations for a fight. He laid down rules of conduct in war which were strictly followed by his companions. A review of some of them enlightens us about the piety and purity of action even during chaotic times of war. For example, non-combatants cannot be attacked, private property cannot be confiscated, non-Muslim religious sites cannot be damaged, and so on. This tells us that even during *Qitaal*, Muslims do not lose sight of their accountability to Allah, and confine enmity to combat, and not barbarism.

The most important issue in *Qitaal* to be remembered is the set of instructions that the Holy Prophet ﷺ gave to Ali bin Abu Talib when he was being dispatched towards war at Khyber (Keep in mind that the enemy at Khyber was a life threat to Muslims) They had been besieged for

many days and were putting up a tough fight. Many precious Sahabah had already been martyred when the Holy Prophet ﷺ announced that he was giving the banner to the person through whom Allah would bestow victory upon the Muslims. The command was given to his cousin Ali. Take into account the feelings of Ali as he leaves with enthusiasm to crush the enemies of Allah and Islam. The Holy Prophet's ﷺ instructions to him are the very embodiment of the purpose of *Qitaal*. He said, 'Ali, try to invite them to Islam, then try to make a peace treaty with them. If they disagree to both these offers, then fight them.'

This clearly explains that the primary purpose of Jihad is to spread Islam, otherwise we have to make peace with others. In case these cannot be achieved, it means that the adversary has definitely evil designs for the Muslims. Now they shall be forced to fight to ensure that the Muslims live in peace to practice their faith.

### Sample Questions

- Q.1 (a) What events are marked by the rituals of the Hajj?  
 (b) What is the importance of these events to Muslims?
- Q.2 'Muhammad is the seal of the prophets.' Discuss.
- Q.3 (a) What are the five pillars of Islam? Explain how each one supports a Muslim's faith?
- Q.4 What are the distinguishing qualities of the Holy Prophet ﷺ with respect to other Prophets of Allah?
- Q.5 (a) Give an account of how the following observances are carried out:  
 (i) payment of poor-rate (Zakat).  
 (ii) Fasting (Sawm).  
 (iii) Hajj  
 (b) How the Muslim community is strengthened by each of them?
- Q.6 Write short account of the places in Muslim beliefs and ritual practices at:

- (a) the Ka'bah (b) Arafat  
(c) Ihram (d) Muzdalifa

Q.7 Explain how pilgrimage brings the individual Muslim closer to God.

- Q.8 (a) How do Muslim observe the holy month of Ramadan?  
(b) Why do they regard it so important?

Q.9 What do Muslims mean when they exclaim 'Labbayka' (I am at your service) on the pilgrimage to Makkah?

Q.10 In what circumstances is it permissible for a Muslim to delay prayers and fasting?

- Q.11 (a) What do you understand by the term Jihad in the light of the Quran and Sunnah?  
(b) What are the types of Jihad? Briefly outline Islamic teachings about them.



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**For Shia Students only**

# **Shia Section**

**Part 1:**

**The 12 Imams**

**Part 2:**

**The Four Books or  
the Shia Books of Hadith**

## Introduction

In the Name of Allah, the most Beneficent, and the most Merciful.

In the Shiite sect of Islam known as the 'Ithna-'asharyyah" or Twelvers, the articles of faith or fundamentals of Islam differ from those of the Ahle Sunnat or Sunnis. These are also known as Usool-e-Deen or 'Roots of Religion'. They are

1. Tawheed: The Oneness of God
2. Adl: Belief that God is just and He will reward or punish any person according to his deeds.
3. Nubuwwat: Belief in the God's Messengers, from Adam (A.S) to the final Prophet Hazrat Muhammad (S.A.W)
4. Imamate: Belief in the divinely appointed leadership of the Imams
5. Qiyaamat: Belief in the Day of Judgment.

### *Section 1: The 12 Imamas*

Amongst the above, we shall study Imamate or belief in the Twelve Imams.

The Twelve Imams are the spiritual and political successors to the Prophet. Each of them is an infallible human individual who not only rules over the humanity with justice, but also is able to keep and interpret the Divine Law and its esoteric meaning. The Prophet and Imams' words and deeds are a guide and model for the humanity to follow; as a result they must be free from error and sin, and must be chosen by divine decree, and announced through the Prophet. It is believed by Twelver Shi'a Muslims that the Twelve Imams were foretold by Prophet in the Hadith of the Twelve Successors. He is reported to have said:

"The (Islamic) religion will continue until the Hour (day of resurrection,) having twelve Caliphs for you, all of them will be from Quraysh."

The Imams were bestowed with Divine wisdom (Aql) and knowledge (Hikmah). They suffered for the sake of religion and their sufferings and patience is a guide and models for their devotees. Although the Imam was not the recipient of a divine revelation, he had a close relationship with God, through which God guides him, and the Imam in turn guides the people.

There is always an Imam of the Age, who is the divinely appointed authority on all matters of faith and law in the Muslim community. Hazrat Ali (A.S) the first Imam of this lineage, and the rightful successor and caliph to the Holy Prophet of Islam, followed by male descendants of the Prophet's daughter Fatima (S.A). Each Imam was the son of the preceding Imam, with the exception of Hazrat Hussain Ibn Ali, who was the brother of Hazrat Hassan Ibn Ali (A.S). The twelfth and final Imam is Hazrat Muhammad al-Mahdi (A.S) who is believed by the Twelvers to be currently alive, and hidden till he returns to bring justice and peace to the world.

Belief in Imamate, the divinely appointed leadership after the death of the Holy Prophet is an integral part of Shiite faith. Their role is to protect and guide mankind with the revealed Truth, the Holy Qur'an and the True practices of the Holy Prophet himself. They play an integral part in the protection of all the messengers and their divine messages. Allah appointed them himself through the Holy Prophet to protect mankind from misrepresenting and misinterpreting the Truth. They are sinless (Ma'soom) and perfect in the highest sense of the word. As the Imams have direct source of divine their verdict is the verdict of God.

#### Order of Imams

1. Hazrat Imam Ali bin Abe Talib (A.S).
2. Hazrat Imam Hassan bin Ali (A.S).
3. Hazrat Imam Hussain bin Ali (A.S).
4. Hazrat Imam Ali bin Hussain (A.S).
5. Hazrat Imam Muhammad bin Ali (A.S).
6. Hazrat Imam Ja'far bin Muhammad (A.S).
7. Hazrat Imam Musa bin Ja'far (A.S).
8. Hazrat Imam Ali bin Musa (A.S).
9. Hazrat Imam Muhammad bin Ali (A.S).
10. Hazrat Imam Ali bin Muhammad (A.S).
11. Hazrat Imam Hassan bin Ali (A.S).
12. Hazrat Imam Mahdi bin Hassan (A.S).

(1) Hazrat Imam Ali bin Abe Talib (A.S) (23 pre-Hijri to 40 AH)

He was the first Imam and is also called Amir al-Momineen or Commander of the faithful. His father Hazrat Abu Talib (A.S) was the uncle, guardian and lifelong supporter of the Holy Prophet. Hazrat Imam

Ali was born in the house of God (Holy Ka'ba) ten years before the commencement of the Prophetic mission of the Prophet. He was received by the Prophet in his lap after three days of his birth. When six year old he was placed directly under the guardianship and custody of the Holy Prophet who brought him up like his own son. When the Prophet received the first revelation, Hazrat Imam Ali (A.S) was the first person to publicly declare his faith in the divine message.

Hazrat Imam Ali (A.S) became the supporter and deputy of the Prophet and was by his side during the hard times in Makkah. On the night of migration to Madina (Hijrat) when the infidels had surrounded the house of the Prophet and were determined to invade the house at the end of night and assassinate the Prophet as he slept, Ali slept in the place of the Prophet, while the Prophet left the House and set out for Madina. After the departure of the Prophet, Ali gave back to the people the trusts and charges that they had deposited with the Prophet. Then he went to Madina with his mother Fatima binte Asad (S.A), the daughter of the Prophet Fatima binte Muhammad (S.A), and two other women.

At Madina when the Prophet was creating bonds of brotherhood among his companions he selected Ali (A.S) as his brother. The Prophet gave Fatima (S.A), his beloved daughter to Ali (A.S) as his wife.

Ali participated bravely in the battles of the Holy Prophet; except the battle of Tabuk when he was ordered to stay in Madina in place of the Holy Prophet. Ali was 30 years old when the Prophet died. He spent the next 25 years educating people about Islam. In 35 AH people also chose Ali (A.S) as a Caliph of Muslim. His Caliphate lasted for nearly 5 years, throughout which He followed the way of Qur'an and Sunnah and through his caliphate he brought back the true spiritual movement of Islam. Unfortunately when he became the Caliph the society was ridden with civil strife. The Muslim had split into two groups, one supporting him and the other supporting A'ishah and Muawiya. These two armies fought the "the Battle of Jammal (camel)" and then the "Battle of Siffin". After this a faction of his own supporters turned traitors. They are known as the Khwarij. He also fought against the Khwarij in the "Battle of Nahrawan". Therefore most of the Ali's Caliphate was spent in over coming internal opposition. Finally in the morning of 19th of Ramadan in the year 40 AH while praying in the Mosque of Kufa, he was wounded by one of the Khwarij and died as a martyr during the night of the 21st of Ramadan. He was buried in Najaf- e- Ashraf, Iraq.

Dr. Allama Iqbal said about the noble life of Holy Imam Ali (A.S)

کسے را میسر نہ شد این سعادت  
بہ کعبہ ولادت بمسجد شہادت

Ali (A.S) had no shortcomings from the point of view of human perfection and in the Islamic virtues he was a perfect example of the upbringing and training given by the Prophet. He was equally learned in science and wisdom and was most eloquent. His courage was proverbial and services to Islam were exemplary.

## (2) Hazrat Imam Hassan bin Ali (A.S) (3-50 AH)

He was the second Imam and was also called Al-Mujtaba or selected by God. He and his brother Imam Hussain were the two sons of Amir al-Momineen Ali and Fatima, the daughter of the Holy Prophet. Many times the Holy Prophet had said, "Hassan and Hussain are my children". Because of these same words Imam Ali would say to his other children, "You are my children and Hassan and Hussain are the children of the Prophet". Hazrat Imam Hassan (A.S) was born in the year 3 AH in Madina and shared in the life of the Prophet for around seven years, growing up during that time under his loving care. Soon after the death of the Prophet, Hazrat Fatima also died and Hassan was placed directly under the care of his noble father.

After the martyrdom of his father, through divine command and according to the will of his father, Hazrat Imam Hassan took the responsibilities of Imamate; he also continued the function of Caliph for about six months.

The governor of Syria, Muawiya, who had been an opponent of his father as well, challenged the caliphate of Hazrat Imam Hassan (A.S). War ensued, and finally to put an end to the civil strife and bloodshed amongst the Muslim, a peace treaty was signed between two parties under strict conditions.

Hazrat Imam Hassan devoted the rest of his life to teaching and training scholars in the Islamic faith, undergoing extreme hardship and persecution by his political rivals. Finally, in the year 50 A. H motivated by the Muawiya, his wife "Joo'dha" poisoned him and he was martyred. He is buried in Jannat ul Baqee in Madina.

In human perfection, Hazrat Imam Hassan (A.S) was reminiscent of his

father and a perfect example of his noble grandfather. There are many traditions of the Holy Prophet and Ali concerning the fact that Hazrat Imam Hassan would be the Imam after his noble father.

### (3) Hazrat Imam Hussain bin Ali (A.S) (4- 61 AH)

Hazrat Imam Hussain bin Ali (A.S) known as 'Sayyid-us-Shuhada' or (The chief of Martyrs), was the second child of Ali and Fatima. He was born in the year 4 A.H and after the martyrdom of his brother Hazrat Imam Hassan Mujtaba, he took the responsibilities of Imamate through divine Command and his brother's will.

Hazrat Imam Hussain's Imamate was for a period of ten years. The last six months of his imamate collided with Muawiya's rule. Hazrat Imam Hussain lived under the most difficult outward conditions of suppression and persecution. This was due to the fact that, first of all, religious laws and regulations had lost much of their weight and credit, and the edicts of the Umayyad government had gained complete authority and power. Secondly, Muawiya and his aides made use of every possible means to put aside and move the Household of the Prophet and the Shia out of the way and thus obliterate the name of Hazrat Imam Ali and his family. And above all Muawiya wanted to strengthen the basis of the caliphate of his son, Yazid, who because of his lack of principles and scruples was opposed by a large group of Muslims. Therefore, in order to quell all opposition, Muawiya had undertaken newer and more severe measures. By force and necessity, Hazrat Imam Hussain had to endure these days and he had to suffer every kind of mental and spiritual agony and affliction from Muawiya and his aides, until in the middle of the year 60 A,H Muawiya died and his son Yazid took his place.

Yazid, immediately after the death of his father ordered the governor of Madinah either to force a pledge of allegiance from Hazrat Imam Hussain or send his head to Damascus.

After the governor of Madinah informed Hazrat Imam Hussain of this demand, the Hazrat Imam asked for a delay but immediately changed the atmosphere, by interrupting Marwan and clearly stating his intent of not accepting Yazid's allegiance in these words "A person like me can never pledge allegiance to a person like him" After this encounter with Yazid's representative, he started his journey towards the peaceful holy city of Makkah. He sought refuge in the sanctuary of God which in Islam is the

official place of refuge and security. This event occurred towards the end of the month of Rajab and the beginning of Sha'ban of 60 AH. For nearly four months Hazrat Imam Hussain stayed in Makkah in refuge. This news spread throughout the Islamic world. On the one hand many people who were tired of the iniquities of Muawiya's rule and were even more dissatisfied when Yazid became caliph, corresponded with Hazrat Imam Hussain and expressed their support for him. On the other hand a flood of letters began to flow. Especially from Iraq and particularly the city of Kufa, inviting the Imam to go to Iraq and accept the leadership of the populace there with the aim of beginning an uprising to overcome injustice and iniquity. Naturally such a situation was dangerous for Yazid.

The stay of Hazrat Imam Hussain A.S in Makkah continued until the season for pilgrimage when Muslims from all over the world poured in groups into Makkah in order to perform the rites of the Hajj. The Hazrat Imam discovered that some of the followers of Yazid had entered Makkah as pilgrims (Hajjis) with the mission to kill the Imam during the rites of Hajj with the arms they carried under their special pilgrimage dress (Ihram). The Imam shortened the pilgrimage rites and decided to leave. Amidst the vast crowd of people he stood up and in a short speech announced that he was setting out for Iraq. In his short speech he also declared that he would be martyred and asked Muslims to help him in attaining the goal which was to implement God and his Prophet's rule and to offer their lives in the path of God. The next day he set out with his family and a group of his companions for Iraq.

Hazrat Imam Hussain (A.S) was determined not to give his allegiance to Yazid, knowing fully well that he would be killed. He was aware that his death was inevitable in the face of the mighty military power of the Umayyads, supported as it was by corruption in certain sectors, spiritual decline, and lack of will power among the people, especially in Iraq. Some of the outstanding people of Makkah stood in the way of Hazrat Imam Hussain and warned him of the danger of the move he was making. But he answered that he would never pay allegiance to a ruler like Yazid and would not give his approval to a government of injustice and tyranny. He added that he knew that wherever he turned or went he would be killed. He would leave Makkah in order to preserve the respect of the house of God and not allow this respect to be destroyed by having his blood spilled there. While on the way to kufa and still a few days' journey away from the city, He received news that the followers of Yazid in Kufa had killed the representative of the Imam in that city and also one of the Imam's

determined supporters who was a well-known man in Kufa.

Approximately seventy kilometers from Kufa, in a desert named Karbala, the Imam and his caravan were surrounded by the army of Yazid. For eight days they stayed in this spot during which the circle narrowed and the number of the enemy's army increased. Finally the Imam, with his household and a small number of companions were encircled by an army of thirty thousand soldiers. On the seventh of Muharram, the water and food supplies were cut down by Yazid's army. On the tenth of Muharram of the year 61/680 the Imam lined up before the enemy with his small band of followers, according to famous traditions over seventy two people consisting of forty of his companions, some members of the army of the enemy that joined him during the night and day of war, and his Hashmi'ite family of children, brothers, nephews, nieces and cousins. That day they fought from morning until their final breath, the Imam, the young Hashmi'ite and the companions were all martyred thirsty & hungry. The army of the enemy, after ending the war, plundered the household (Harram) of the Imam and burned his tents. They decapitated the bodies of the martyrs, denuded them and threw them to the ground without burial. Then they moved the remaining members of the family, all of whom were helpless women and girls, along with the head of the martyrs, to Kufa. Among the prisoners there were three male members: a 23 year old son of Imam Hussain (A.S) who was very ill and unable to move, namely Hazrat Ali ibn Hussain (A.S), the fourth Imam; his four year old son, Hazrat Muhammad ibn Ali, who is the fifth Imam.

The event of Karbala was a colossal crime that reminds us how the third Imam laid down his life for the sake of Islam but refused to compromise on principles.

#### (4) Hazrat Imam Ali ibn Al-Hussain (A.S) (38-95 AH)

He was known as Zain-ul-Abedin or the Crown amongst the worshippers. Hazrat Imam Ali was the only son of Hazrat Hussain (A.S) to survive the battle of Karbala. His other two brothers Hazrat Ali Akbar, aged 18 years and Hazrat Ali Asghar (or 'Abdullah) who was a suckling baby of six months old were martyred during the event of Karbala. His third brother Hazrat Ja'afar died before the tragedy of Karbala at the age of 5.

The Imam had also accompanied his father on the journey of martyrdom in Karbala, but because of severe illness and the inability to carry arms or



participate in fighting he was prevented from taking part in the holy war and being martyred. So he was sent with the womenfolk to Damascus. After spending a period in imprisonment he was sent with honor to Madinah because Yazid wanted to conciliate public opinion that had turned against Yazid, due to Imam's revolutionary sermon in his throne. But for a second time by the order of the Umayyad caliph, Abd al-Malik, he was chained and sent from Madinah to Damascus and then again returned to Madinah.

The fourth Imam, upon returning to Madinah, continued his public life. He focused his social activities on freeing slaves, encouraging the poets of tragedy of Karbala, financially supporting orphans, and widows and spent his time in worship. He continued to spread the knowledge, and message of Islam through his scholarly way of life. Among the works of the fourth Imam is a book called "Sahifa al-Sajjadiyah". It consists of fifty-seven prayers concerning the most sublime Divine sciences and is known as "The Psalm of the Household of the Prophet." The first book about Human rights (Risala tul Haqooq) was also written by him

The fourth Imam was poisoned by Walid ibn 'Abd al-Malik through the instigation of the Umayyad caliph Hisham after thirty-five years of Imamate. He is buried in Jannat ul Baqee Madina.

#### (5) Hazrat Imam Muhammad Ibn Ali (A.S) (57- 114 AH)

The fifth Imam was given the title Baqir, meaning he who solves and dissects the mysteries of all knowledge. He was just four years old at Karbala and an innocent witness of the whole tragedy, and was arrested at this age with his father and the household of Imam. After his father, through Divine Command and the decree of those who went before him, he took the responsibilities of Imamate.

During the Imamate of the fifth Imam, due to revolts against the Umayyads, he and his family were left alone somewhat and thus were able to pursue scholarly activities freely.

Large number of people would come to Hazrat Imam Muhammad Baqir (A.S) for spiritual and academic guidance. He explained and set the rules of Ijtihad for all the generations to come in future.

In the year 114 AH he was martyred through poisoning by the Umayyad caliph Hisham bin Abd al Malik. He is buried in Jannat ul Baqi Madina.

**(6) Hazrat Imam Ja'far ibn Muhammad (A.S) (83- 148 AH)**

The sixth Imam was known as As-Sadiq, or the Truthful One. He was the son of the fifth Imam and after the martyrdom of his father, took the responsibilities of Imamate by Divine Command and decree of those who came before him.

During the Imamate of the sixth Imam greater possibilities and a more favorable climate existed to propagate religious teaching. This came about as a result of revolts against the Umayyad. For twenty years, he had a free hand for the propagation of the true teachings of Islam and the sciences of the Household of the Prophet.

He instructed many scholars in different fields of jurisprudence, chemistry, physics, math and medical science etc. such as Momin Taqi, Jabir Ibn Hayyan, Sufyan Thawri and Imam Abu Hanifah. It is said that his classes and sessions of instruction produced four thousand scholars of hadith and other sciences. The number of traditions preserved from the fifth and sixth Imam is more than all the ahadith that have been recorded from the Prophet (SAW) and the other ten Imams combined.

The Imam was arrested several times by both Umayyad and abbasid caliphs, and finally when he was released he spent the rest of his life in hiding in Madinah. He too was poisoned and martyred through the intrigue of the Abbasid Caliph Mansur. He is buried in Jannat ul Baqee Madina.

**(7) Hazrat Imam Musa ibn Ja'far (A.S) (128- 183 AH)**

The seventh Imam, also known as Kazim, took the responsibilities of Imamate after the Martyrdom of his father, through Divine Command and the decree of his forefathers.

The seventh Imam was contemporary of the Abbasid caliphs, Mansur, Hadi, Mahdi and Haroon. He lived in very difficult times and in hiding, until finally Haroon went for Hajj. In Madinah, he had the Imam arrested while praying in the Mosque of the Prophet. He was chained and imprisoned, then taken from Madinah to Basra and from Basra to Baghdad where for years he was transferred from one prison to another. Finally he was poisoned in Baghdad in the Sindi Ibn Shakh prison by the order of Abbasid Caliph Haroon Rashid and was buried in the cemetery of the Quraysh which is now located in the city of Kazimayn Iraq.

## (8) Hazrat Imam Ali ibn Musa (A.S) (148- 203 AH)

The Eighth Imam was given the title of "Al-Ridha" and was the son of the seventh Imam. He was active in the scientific and scholarly debates that were popular at that time. He followed the scholarly tradition as was befitting for an Imam.

The period of his Imamate coincided with Abbasid Caliph Mamoon Ur Rasheed. Mamoon, in order to end the conflict between the ruling class and the family of the Prophet, offered him the caliphate and then the succession to the caliphate. The Imam, after much hesitation and conditions, accepted the successorship.

But then Mamoon had second thoughts and had the Imam poisoned and martyred. The Imam was buried in the City of Tus in Iran, which is now called Mash'had.

## (9) Hazrat Imam Muhammad Ibn Ali (A.S) (195- 220 AH)

The ninth Imam was called "Taqi al Jawad" and was the son of the eighth. He was born in Madinah.

At the time of the martyrdom of his father he was in Madinah. At the age of nine he took the responsibilities of Imamate. Mamoon called him to Baghdad which was then the capital of the caliphate and outwardly showed him much kindness. In the court of Mamoon, Imam debated and defeated the biggest scholars of his time in all the sciences. Mamoon gave the Imam his daughter in marriage and kept him in Baghdad. In reality he wanted to keep a close watch upon the Imam through his daughter. The Imam spent some time in Baghdad and then with the consent of Mamoon set out for Madinah where he remained until Mamoon's death. In 220 AH, he was poisoned by his wife the daughter of Mamoon, at the instigation of the Abbasid caliph Mu'tasim. He was only 25 years old when he was martyred. He was buried next to his grandfather, the seventh Imam, in Kazimayn, Iraq.

## (10) Hazrat Imam Ali ibn Muhammad (A.S) (212- 254 AH)

The tenth Imam is also called "Naqi" and "Hadi". He was the son of the ninth Imam. At that time of the martyrdom of his father, he was in Madinah. There he took the responsibilities of Imamate through Divine Command and the decree of the Imams before him. He stayed in Madinah

teaching religious sciences until the time of Mutawakkil, who was a cruel man and hater of the Imam and his family.

In 243 AH, Mutawakkil deceptively arranged for the Imam to come to visit him in Samarra, just to humiliate him. Throughout his caliphate, Mutawakkil spared no chance to insult and harm the Imam and the members of the Prophet's family.

In 254 AH, the tenth Imam too was poisoned and martyred by Mu'tazz the Abbasid Caliph. He is buried in Samarra Iraq.

### (11) Hazrat Imam Hassan Ibn Ali (A.S) (232- 260 AH)

The Eleventh Imam, also known as Hassan "Al-Askari" was the son of the tenth Imam, and took the responsibilities of Imamate after the martyrdom of his noble father, through Divine Command and through the decree of the previous Imams.

During the seven years of his imamate, due to untold restrictions placed upon him by the caliphate, he lived in hiding and dissimulation (Taqiyah). He did not have any social contact with even the common people among the Shiite population. Only the elite of the Shia were able to see him. Even so, he spent most of his time in prison. The Caliph of the time had decided definitely to put an end to the Imamate and the Followers of Ahl- ul-Bayt through every possible means and to close the door of the Imamate once and for all.

However, Imam still managed to train many scholars and intellectuals in his lifetime. He was poisoned and martyred through instigation of the Abbasid caliph Mu'tamid. He is buried in Samarra Iraq.

### (12) Hazrat Imam Muhammad Ibn Hassan ( A.S)(255 AH Until God's Will)

The twelfth Imam is the promised Mahdi, who is usually mentioned by his title of "Imam-i-Asr" (The Imam of the "Period") and "Sahib- al-Zaman" (the Lord of the Age), and is the son of the eleventh Imam.

He was born in Samarra and until his father's martyrdom, lived under his care and tutelage. He was hidden from public view and only a few of the elite among the Shia were able to meet him for spiritual guidance. After the martyrdom of his father he took the responsibilities of Imamate and by

Divine Command went into occultation (Ghaybat). Thereafter he appeared only to his deputies and even then only in exceptional circumstances. Through these special deputies he would answer the demands and questions of the Shia.

But in 330 AH, he went into long occultation which will continue as long as God wills it however, he shall eventually return as per the prophecy of the Prophet to lead this world once again.

In the meantime, in the period of his occultation to guide the humanity, he has made it mandatory for his followers, to obey (Taqleed) the Fuqaha (Elite Scholars) as they are his deputies, and following them is like following him. It is also Imam himself who directs man's spiritual life and orients the inner aspect of human action toward God: Clearly, his physical presence or absence has no effect in this matter. The Imam watches over Shia inwardly and is in communion with the soul and spirit of men even if he be hidden from their physical eyes. His existence is always necessary even if the time has not as yet arrived for his outward appearance and the universal reconstruction that he is to bring about.

The reappearance of the twelfth Imam is awaited by the Shia and when he shall return (as contained in many Ahadith), he will get rid of the evil in this world and fill it with justice and peace just like our Holy Prophet (S.A.W) predicted.

## Section 2: The Four Books or the Shia Books of Hadith

The Four Books or "Al-Kutub Al-Arbah" is the term used by Shia to refer to their four best known hadith collections.

Shi'a use this different set of hadith rather than the Six major Hadith collections followed by the Sunni because the majority of the companions who passed down the hadith in the Six major Hadith collections are considered to have erred by accepting the Caliphate of Abu Bakr, Umar and Uthman in preference to Ali, and consequently Shia's believe that they cannot be regarded as reliable transmitters of hadith. Shia trust traditions transmitted by the Imams, descendants of Muhammad, the Holy Prophet ﷺ, through Fatima Zahra and Imam Ali bin Abi Talib.

These books are :

Name of Book	Collector	Count
Kitab al- Kafi	Muhammad ibn Ya'qub al- Kulayni	15,337
Man la yahduruhu al- Faqih	Muhammad ibn Babweh	5,902
Tahdhib al- Ahkam	Shaykh Muhammad Tusi	13,987
Al- Istibsar	Shaykh Muhammad Tusi	5,559

Now let us discuss these one by one.

### Kitab al- Kafi

Compiled by Thiqat- ul- Islam Abu Ja'far muhammad bin Ya'qub bin Ishaq Ar- razi al- Kulayni (Q- S) in the third century Hijri, it is divided into three sections:

1. Usūl al- Kāfī, which is concerned with the principles of religion
2. Furū al- Kāfī, which is concerned with the details of religious law
3. Rawdat al- Kāfī, which is concerned with various religious aspects and includes some writings of the Imāms

In total, al- Kāfī comprises around 16,000 narrations. The author, Muhammad ibn Ya'qub al- Kulayni, states that this book would be sufficient for all the needs of a believer as it includes all branches of

religious knowledge. He further says in his preface that he only collected hadiths he thought were important and sufficient for Muslims to know (at a time when many Muslims were illiterate and ignorant of the true beliefs of Islam, and heretical Sufi and gnostic sects were gaining popularity), and he left the verification of these hadiths up to later scholars.

### Man la yahduruhu al-Faqih

Compiled by Raees-ul-muhaddiseen Muhammad ibn 'Ali Ibne Ja'ffar ibne Hassan bin babweh al-Qummi, commonly known as Al-Shaykh al-Saduq in the 4<sup>th</sup> century Hijri. It contains about 6,000 ahadith. The literal translation of the title "Man la yahduruhu al-Faqih" is "For him not in the Presence of a Jurisprudent".

The book is meant to be a reference book to help ordinary Shia Muslims in the practice of the legal requirements of Islam. Generally, the Isnad's (Chains of the narrations) is absent. Thus, the book is a summary of the study of legal traditions.

Shi'ites regard this book as among the most reliable Hadith collections.

### Tahdhib al-ahkam fi sharh al-muqni'a (Q.S)

Compiled by Shaikh Al-taifah Abi Ja'far Muhammad Ibn Hassan Tusi, (Shaykh Tusi) in the 5<sup>th</sup> century Hijri, containing over 13,000 narrations. Tahdhib al-Ahkam could be translated as "The Refinement of the Laws (as discussed) in Terms of the Explanation of the Sufficiency". It is actually a commentary on the ahadith of the great scholar, al-Shaikh al-Mufid, the teacher of al-Tusi.

Shi'a Muslims regard this book as among the most reliable Hadith collections. It contains not only traditions but also lengthy discussions about the legal standing and implication of each hadith. Also, the chapters are well divided and contain the commentaries by some earlier scholars.

### Al-Istibsar fi ma 'khtalaf al-akhbar (Q.S)

Compiled by Shaikh Al-taifah Abi Ja'far Muhammad Ibn Hassan Tusi, (Shaykh Tusi) in the 5<sup>th</sup> century Hijri, it contains over 5,000 narrations.

It covers the same field as Tahdhib al-ahkam but is considerably smaller. In fact, al-Istibsar is essentially a summary of Tahdhib al-ahkam. It's methods are similar but briefer; there are not so many traditions used in

the work and the explanations are more concise. In many ways it is closer to *Man la yahduruh al-faqih*, although unlike the latter it gives full isnads for the traditions quoted. However it is possible to say that *al-Kafi* and *Tahdhib al-ahkam* represent comprehensive collections of traditions, while *Man la yahduruh al-faqih* and *al-Istibsar* are books intended to be used as ready reference works for students and scholars.

