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MASTERING O'LEVEL
ISLAMIAT

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MUHAMMAD BILAL ASLAM

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Preface

This fourth edition of `Mastering O Level Islamiat' has been updated in line with the requirements of 200ave tried to make this version as complete and well-rounded as possible by adding a number of new sections and chapters so that students have all the possible information they require under one cover.

I have also included in this new version ten standard maps to enable the students to better comprehend a situation and to know where exactly the event took place at the given point of time.

Judging by the feedback I have received since this book was first published in 1999, I have very high hopes that Insha Allah it will be as helpful to students as it was then.

Amen!

Muhammad Bilal Aslam

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Section one

Passages from the Holy Quran

(1) Ayat-ul-Kursi (2:255)

اَللّٰهُ لَآ اِلٰهَ اِلَّا هُوَ ج اَلْحَيُّ الْقَيُّوْمُ ج لَا تَاْخُذُهٗ سِنَةٌ وَّلَا نَوْمٌ ط لَهٗ مَا فِى السَّمٰوٰتِ وَمَا فِى
الْاَرْضِ ط مَنْ ذَا الَّذِىْ يَشْفَعُ عِنْدَهٗٓ اِلَّا بِاِذْنِهٖ ط يَعْلَمُ مَا بَيْنَ اَيْدِيْهِمْ وَمَا خَلْفَهُمْ ج وَلَا
يُحِيْطُوْنَ بِشَىْءٍ مِّنْ عِلْمِهٖٓ اِلَّا بِمَا شَآءَ ج وَسِعَ كُرْسِيُّهُ السَّمٰوٰتِ وَالْاَرْضَ ج وَلَا يَئُوْدُهٗ
حِفْظُهُمَا ج وَهُوَ الْعَلِىُّ الْعَظِيْمُ (2:255)

Allah! There is no deity but He (none has the right to be worshipped but He), the Ever living, the One Who sustains and protects all, neither over takes Him slumber nor sleep, To Him belongs all that is in the heavens and all that is in the earth, who is there that could intercede with Him except by His Own permission. He knows all what is in front of them and also what is hidden from them and they cannot comprehend anything of His knowledge except what He wills. His kingdom extends over the heavens and the earth, and He feels no fatigue in guarding them both, and He is the most High and the most Great. (2:255)

Explanation:

- Allah is One, Absolute and Eternal. No one else shares any of His attributes and Authority with Him.
- He is Omnipotent, All Powerful and Supreme, the Mightiest who created this universe comprising of billions of galaxies, stars and planets. Being the Sovereign Lord of the Universe, He administers it single-handedly, without the assistance of anyone else or interference from any quarter.
- All what is there in the universe belongs to Him alone and to no one else.
- Allah Almighty is Omniscient. His knowledge in all manifestations and dimensions is absolute, perfect and complete, all-encompassing and all-embracing. He knows the hidden and the manifest, past and present and also what lies ahead, to the minutest possible details.
- No one has the power to intercede with Allah on someone's behalf, not even the most powerful of prophets, unless one is permitted by Him to do so.

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- It is He alone who maintains and sustains heavens and earth and everything contained therein, and while doing so, He neither requires rest nor He ever tires or feels fatigued.
- This verse emphatically cuts across the doctrine of Holy Trinity as preached by the Christians or the two-god (Ahura Mazda and Ahriman) concept of Magians or the worship of multitude of gods and goddesses by the pagans. It also belies the stand of the atheists who maintain that this universe came into being as a result of some accident and would continue to function in a mechanical manner till it completes its circle of life and dissolves into oblivion.
- The Holy Quran at other places speaks of Allah in these words:
    - "Say: He is Allah, the One; Allah, the Eternal, Absolute; He begets not, nor is He begotten; and there is none equal or comparable to Him." (112:1-4)
    - There is nothing whatever like unto Him and He is the All-Hearing, the All-Seeing." (42:11)
    - "He is Allah, the Creator, the Inventor of all things, the Bestower of forms. To Him belong the Best Names. All that is in the heavens and the earth glorify Him. And He is All-Mighty, the All-wise." (59:23-4)

(2) Surah An'aam (6:101-103)

بَدِيْعُ السَّمٰوٰتِ وَالْاَرْضِ ؕ اَنّٰى يَكُوْنُ لَهٗ وَلَدٌ وَّ لَمْ تَكُنْ لَّهٗ صَاحِبَةٌ ؕ وَ خَلَقَ كُلَّ شَيْءٍ ۚ وَ هُوَ
بِكُلِّ شَيْءٍ عَلِيْمٌ ۝ ذٰلِكُمُ اللّٰهُ رَبُّكُمْ ۚ لَآ اِلٰهَ اِلَّا هُوَ ۚ خَالِقُ كُلِّ شَيْءٍ فَاعْبُدُوْهُ ۚ وَ هُوَ عَلٰى كُلِّ
شَيْءٍ وَّكِيْلٌ ۝ لَا تُدْرِكُهُ الْاَبْصَارُ ۡ وَ هُوَ يُدْرِكُ الْاَبْصَارَ ۚ وَ هُوَ اللَّطِيْفُ الْخَبِيْرُ (6:101-103)

101. To Him is due the primal origin of the heavens and the earth: how can He have a son when he has no consort? 102. He created all things, and He has full knowledge of all things. That is Allah, Your Lord! There is no god but He, the Creator of all things: then worship Him: and he has power to dispose of all affairs. 103. No vision can grasp Him, but His grasp is over all vision: He is above all comprehension, yet is acquainted with all things. (6:101-103)

Explanation:

- All What you see in the universe has been created by Allah alone, and no one else. As He is the creator, the Sustainer and Protector of all heavens and earth, He alone is worthy of being worshipped, for He shares with no one the Sovereignty and Lordship of His universe.
- Allah is One, Eternal and Absolute; He has no wife nor has He the begotten any son. Those who say to the contrary derogate His attributes, glory and uniqueness.
- Allah is omnipotent, All Powerful and Supreme. Human vision can not comprehend Him but He comprehends everything because His knowledge in all dimensions and manifestations is absolute, perfect and complete

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- As He is indefinable, unfathomable and inaccessible to human perception, His presence can be felt and visualized only by seeing and probing the super excellence and perfection of the immeasurably vast universe which He has created.
- Allah says at other places in the Holy Quran that:
    - "Say: "Behold all that is in the heavens and on earth; but neither signs nor warners benefit those who believe not." (10:101)
    - "Say He is Allah, the One; Allah, the Eternal, Absolute, He begets not, nor is He begotten; and there is none equal or comparable to Him." (112:1-4)

(3) Surah Fussilat or Surah Ha the Meem Al-Sajda (41:37-39)

[illegible]

(41:37-39) [illegible]

37. Among His sings 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. (41:37-39)

Explanation:

- The sun and the moon and day and night are signs of Allah and being His creation, wield no authority or power on their own.
- It is not the signs of Allah but Allah Himself who alone should be worshipped because He is the sole Creator and Sustainer of all what exists in this immeasurably vast universe of which He is the sovereign Lord.
- If transgressors of the Power and Authority of Allah continue to exhibit arrogance and defiance (by ridiculing and casting doubt on revelation), it is they who would be at loss

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and not Allah. In Surah Al-Qamar 54:2, Allah says: "And if they see a sign, they turn away and say: This is continuous magic." In the same Surah at 54:43, it is revealed: "Are your disbelievers (O Quraish) better than the nations of Nuh, Lut, Salih and the people of Fir'aun who were destroyed?"

- Contrary to what such people do and say, there are men and angels who celebrate Allah's praise and glory day and night and they hardly ever get tired in it.
- Another sign of Allah is that He causes revival of dead land after rainfall. The disbelievers should know that as dead earth comes back to life after one shower of rainfall, the dead human-beings too would be resurrected by Allah Almighty to life for accountability on the day of judgment.
- The revival of dead after rainfall also implies that a believer should never abandon the hope that his mission to bring the defiant to the fold of Islam would one day succeed for which he would be rewarded in both worlds.
- As man's vision and perception are limited, he adores the Sun and Moon, Day and Night and Rainfall and other natural phenomena, but refuses to recognize the magnificence and glory of the Supreme Lord of the Universe.
- The stars scattered through infinite space, the vast panorama of nature with its charm and beauty, the regular waxing and waning of the moon, the astonishing harmony of the seasons and the days and nights all points towards one fact: there is a God, the Creator, the Governor.
- Allah says in the Holy Quran that:
    - "It is He who made the sun radiate a brilliant light and the moon reflect a luster, and ordained for it stages, that you might know the number of years and the reckoning of time." (10:5)
    - "Have they not looked at the sky above them, how We made it and adorned it, and there are no flaws in it"? (50:6)
    - "It is He who has created seven heavens one above another. No incongruity can you see in the creation of the Most Beneficent. Then look again: can you see any rifts? Again turn your vision a second time: your sight will return to you confused and fatigued." (67:3-4)

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

لَهٗ مَا فِی السَّمٰوٰتِ وَمَا فِی الْاَرْضِ ؕ وَ هُوَ الْعَلِیُّ الْعَظِیْمُ ۝ تَكَادُ السَّمٰوٰتُ یَتَفَطَّرْنَ مِنْ
فَوْقِهِنَّ وَالْمَلٰٓئِكَةُ یُسَبِّحُوْنَ بِحَمْدِ رَبِّهِمْ وَ یَسْتَغْفِرُوْنَ لِمَنْ فِی الْاَرْضِ ؕ اَلَآ اِنَّ اللّٰهَ هُوَ
الْغَفُوْرُ الرَّحِیْمُ (42:4-5)

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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. (42:4-5)

Explanation:

- All what is in the heavens and on earth belongs exclusively to Allah and to no one else. Allah's Authority, His Power, His Suzerainty and Sovereignty over His entire universe is un-paralleled, un-matched and un-disputed and not shared by Him with anyone else, be that the so-called gods and goddesses, the Begotten Son, the Holy Ghost , Ahura Mazda or Ahriman. It is Allah alone who administers His kingdom single-handedly, without aid, help or assistance from any quarter.

- The Majesty, the Grandeur and Magnificence of Allah can not be conceived by human-beings. It is the dwellers of heavens i.e. the angels who are aware of its magnitude and depth and know that even the highest heavens are almost ready to burst asunder by the greatness of His glory.

- As angels are aware of the implications of defiance and transgression of Allah's commands by human-beings, besides celebrating the glory of the Almighty, they also pray and beg of Him that the dwellers of the earth be forgiven for the un-warranted vanity and arrogance exhibited by them towards His commands.

- As human-beings are prone to err and sin, Allah has willed upon Himself the law of grace, forgiveness and mercy which is manifest from the fact that in-spite of their transgressions, arrogance and vanity, He goes on giving them respite so that they may reflect, realize their mistake and come to the right path.

- At other places in the Holy Quran, Allah says that:

  - "He is kind, and what He, out of His mercy, bestows on mankind, there is no one who can withhold it." (35:2)

  - "If He does design some benefit for you there is none (who) can keep back His favor. He causes it to reach whosoever of His servants He pleases." (35:2)

  - "Say: O Ibadi (My servants) who have transgressed against themselves (by committing evil deeds and sins), despair not of the Mercy of Allah: verily, Allah forgives all sins, truly, He is Oft-Forgiving, Most Merciful (39:53)

  - "And My Mercy embraces all things." (7:156)

- Allah Almighty, however, warns that if someone persists in defiance and arrogance, then he is sure to earn Allah's wrath.

  - "He who forgives sins, accepts repentance, is strict in punishment and has long reach." (40:3)

  - "If Allah touches you with affliction, none can remove it but He Himself." (6:17)

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(5) Surah Ikhlas (112)

(112) [illegible]

- Say: He is Allah, the One and Only;
- Allah, the Eternal. Absolute;
- He begetteth not, nor is He begotten.
- And there is none like unto Him.

Period of Revelation:

This is an early Makkahn surah.

Subject Matter:

This surah deals with Tauhid, the Unity of God.

Explanation:

Ayat (i):

- The word Allah was not new to the pagans of Arabia. This word had been used for the Creator of the Universe for a long time.
- This ayat teaches man to avoid the pitfalls of understanding Allah. The first is to remember that He is our Creator. He cares for us. The second is that He is One and Only. He is the only One to Whom worship is due.
- The fact that Allah is One and Only negates the idea of polytheism, in which people believe in many gods.

Ayat (ii):

- `Samad' has been translated by Abdullah Yousaf Ali in two ways: Eternal and Absolute.
- That absolute existence can only be predicated to Allah.
- That all things and beings are dependent on Him and He is not dependent on anyone.

Ayat (iii):

- This ayat negates the Christian idea on proposing Jesus as `Son of God'.
- Allah was not begotten, nor does He have any children. This Ayat is very clearly stating the fact that He is not dependent on any being and there is no concept of His children.
- Ayat (iv):
- This ayat sums up the argument of all previous ayats. There was no one like Allah in the past, there is no one like Him in the present, and there will never be anyone like Him in future as well.

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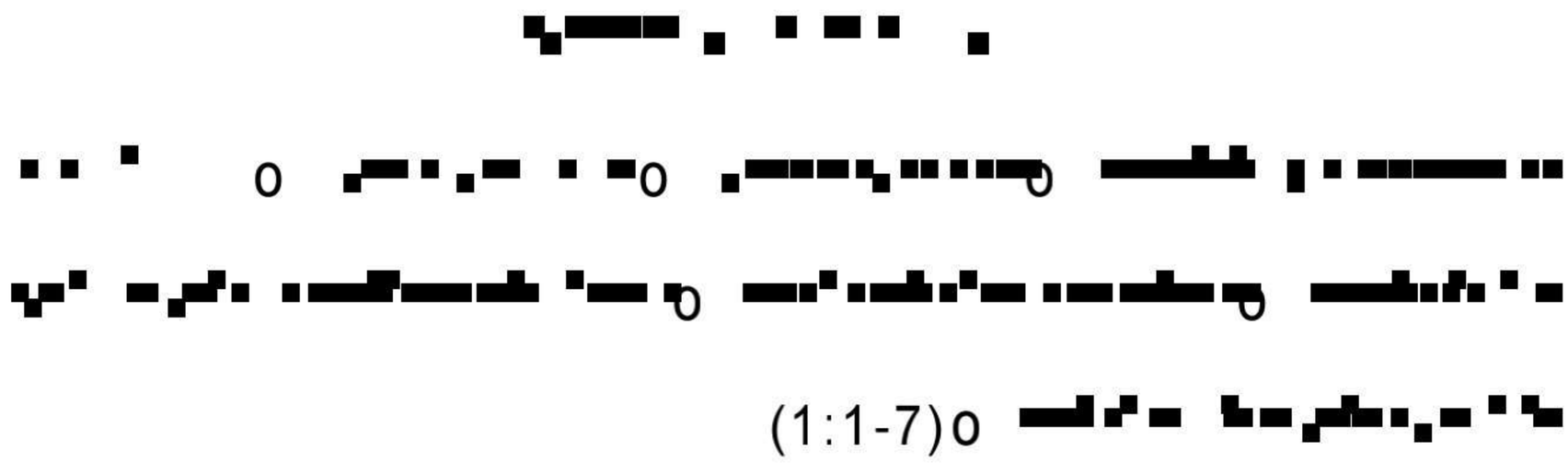
- This ayat is also a warning to those who have the tendency to liken Allah to another being, a human or such. Allah is unlike any other.

(6) Surah Fatihah (1:1-7)



(1:1-7)

- In the name of Allah, Most Gracious, Most Merciful.
- Praise be to Allah, the Lord of the entire universe.
- The Merciful, the Compassionate.
- The Master of the Day of Recompense.
- You alone do we worship, and You alone do we turn for help.
- Direct us on to the Straight Way.
- The way of those whom You have favored.
- Who did not incur Your wrath, who are not astray.

Title:

- Al-Fatihah (1 The Opening'), the title reflects the content of this surah.
- The title signifies an introduction, an inauguration, and this surah is equivalent to an `Introduction' or a `Foreword'.

<u>Period of Revelation:</u>

- This is a Makkan surah.
- This surah was revealed at the very outset of Muhammad's (PBUH) Prophethood.
- Traditions of the Holy Prophet (PBUH) show this to be first complete surah to be revealed.

<u>Subject matter:</u>

- Al-Fatihah is actually a prayer, taught by Allah to all those who read His Book.
- This surah is a prayer and a response- Al-Fatihah being the prayer that man makes to Allah and the rest of the Quran is Allah's response to man's prayer.

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- This surah is also called:
  - (i) Fatihah-al-Kitaab (The Opening of the Book)
  - (ii) Umm-ul-Kitaab (Mother of the essence of the Book)
  - (iii) Surat-ul-Hamd (The surah of Praise)
  - (iv) Surah-us-Salaat (The chapter of Prayers)
  - (v) Surat-ud-Dua (The surah of Supplication)
  - (vi) Asas-al-Quran (The Foundation of the Quran)

Explanation:

Ayat (i):

- This surah begins with the principle that ever activity, every gesture, should begin in the name of Allah.
- As said, the character of this surah is that of a prayer- a prayer that begins with the praise of One to Whom the prayer is addressed.
- It is important to note that the prayer is not merely that praise be to God, but all praise be to Allah alone.
- Prayer to Allah is called for because all excellence calls for praise and because He is our Benefactor.
- Our praise of Allah arises out of a deep feeling of gratitude.
- If there is anyone at all whom we must adore and worship, towards whom we should be humble and devoted, it is the Creator of the Universe, and the Creator of all excellence.

Ayat (ii):

In Arabic, the word Rabb has three meanings:

- (i) Lord and Master;
- (ii) Sustainer, Provider, Supporter, Nourhisher and Guardian, and
- (iii) Sovereign Ruler, He who controls and directs.

- God is the Rabb in all three meanings of the term.
- `Rahman' and `Rahim' are translated as `Most Gracious' and `Most Merciful". They pertain to Allah's Attributes of Grace and Mercy.

Ayat (iii):

- Allah is the Lord of the Day when all mankind will gather to render accounts of their conduct on earth and all generations wil be rewarded or punished for their doings.
  - This Ayat follows after the one describing Allah's Mercy and Benevolence so that one may not think that one is to forget the Hereafter.

Ayat (iv):

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1. Arabic word Ibadah is used in three senses:
2. Worship and adoration:
3. Obedience and submission; and

Service and subjection:

- In this particular context, the term carries all three senses simultaneously.
- We say to Allah, that we worship and adore Him, we are obedient to Him, and also that we are His servants.
- Not only do we worship Allah, we also turn only to Him for help.

Ayat (v):

- We beseech Allah to guide us in all walks of life so that we follow the `Straight' path.
- We pray to Him, to provide us with sound principles of behaviour and conduct and show us the path that will lead to salvation and happiness.
- This Ayat follows after the one describing Allah's Mercy and Benevolence so that one may not think that one is to forget the Hereafter.

Ayat (vi):

- This defines the `straight path' which we beseech Allah to show to us.
- This is the path that was followed by those who have enjoyed Allah's favours and blessings.

Ayat (vii):

- This ayat makes it clear that the recipients of Allah's blessings are not those who go astray.
- The recipients of Allah's favour may not also be those who appear to briefly enjoy worldly prosperity and success.
- Those who receive Allah's abiding favors and blessings are the people who follow the right path.

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

يَـٰٓأَيُّهَا ٱلنَّاسُ ٱعْبُدُوا۟ رَبَّكُمُ ٱلَّذِى خَلَقَكُمْ وَٱلَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ۝ ٱلَّذِى جَعَلَ لَكُمُ
ٱلْأَرْضَ فِرَٰشًا وَٱلسَّمَآءَ بِنَآءً ص وَأَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً فَأَخْرَجَ بِهِۦ مِنَ ٱلثَّمَرَٰتِ رِزْقًا لَّكُمْ ج
فَلَا تَجْعَلُوا۟ لِلَّهِ أَندَادًا وَأَنتُمْ تَعْلَمُونَ (2:21-22)

21. O people! Adore your Guardian-Lord, who created you and those who came before you, so that you may have the chance to learn righteousness; 22. Who has made the earth your couch, and

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the heavens your canopy; and sent down rain from the heavens; and by it brought forth fruits for your sustenance; then do not set up rivals to Allah, when you know. (2:21-22)

Explanation:

- As Allah is the Creator the Sustainer, and the Cherisher of the entire universe comprising all of mankind, earth and the heavens, billions of galaxies and stars, it is He alone who ought to be adored and worshipped and no one else. This Quranic assertion cuts across the believe in Holy Trinity (God as Father, God as Son and God as the Holy Ghost), the concept of Ahura Mazda (the god of light) and Ahriman (the god of darkness) struggling for domination or the idols interceding on behalf of humans.
- Allah has showered the following bounties, blessings and rewards upon Man:
    - The very creation of man himself
    - The creation of earth on which grow every kind of things for the sustenance and benefit of mankind.
    - The creation of heavens from which flow spiritual and physical blessings for all those who seek of these from Him.
    - The sending of rain which brings the dead earth to life and causes it to produce all kinds of food without which no creature can survive.
- The idea behind mentioning the aforesaid is that when it is an admitted and acknowledged fact that all this has been granted to Man by Allah alone, then it must also be realized that He alone deserves worship, adoration, obedience and servitude. As Allah is One, nothing but One, to set up others equal in rank with Him, is the most heinous and detestable crime of shirk which Allah will never forgive.
- The Holy Quran at other places speaks of Allah in these words:
    - "Say: He is Allah, the one; Allah, the Eternal, Absolute; He begets not, nor is He begotten; and there is none equal or comparable to him." (112:1-4)
    - There is nothing whatever like unto Him and He is the All-Hearing, the All-Seeing." (42:11)
    - "He is Allah, the Creator, the Inventor of all things, the Bestower of forms. To Him belong the Best Names. All that is in the heavens and the earth glorify Him. And He is All-Mighty, the All-wise." (59:23-4)

(8) Surah Alaq (96:15)

(96:1-5)

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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. (96:1-5)

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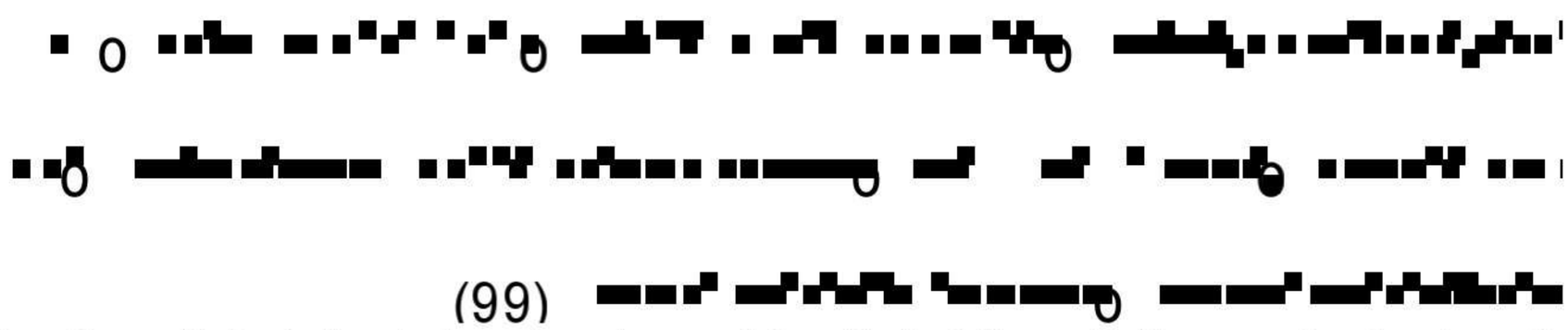
Explanation:

- These verses were the first ones revealed to the Holy Prophet (PBUH) through the angel Jibril in the cave of Hira during the last ten days of Ramzan when he was mediating there
- That Allah, the Omnipotent, Allah the Powerful, the Creator, the Sustainer of the universe, is the one who has created man from something which was insignificant i.e. a piece of thick coagulated blood.
- That it is Allah who has blessed man with the power of knowledge to probe his own being and the universe around and see the stars scattered through infinite space, the vast panorama of nature with its charm and beauty and the astonishing harmony of the seasons and the days and nights__ manifestations of the Power and Might, and Mercy and Grace of the All-Pervading Mind.
- The importance and place of knowledge in Islam is evident from the following sayings of the Holy Prophet (PBUH):
  - "Allah makes the way to paradise easy for him who treads the path in search of knowledge." (Muslim)
  - "He who goes forth in search of knowledge will be in Allah's way until he returns." (At-Tirmizi)
  - The acquisition of knowledge is "an obligation upon every Muslim man and woman" (Ibn Maja)
- The least expected of Man is that he should publicly express his gratitude by recognizing the bounties of the sovereign Lord of the universe and keep on proclaiming that none has the right to be worshipped except Him__ the epitome of Wisdom, Power, Greatness and Divine will.

(9) Surah Zilzaal (99)



1. When the earth is shaken to her utmost convulsion, 2. And the earth throw 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.

Explanation:

- This world, as such, is not going to last for ever nor all what we do here is to remain un-accounted for. The Day of Judgment and reckoning is not far, when the present physical

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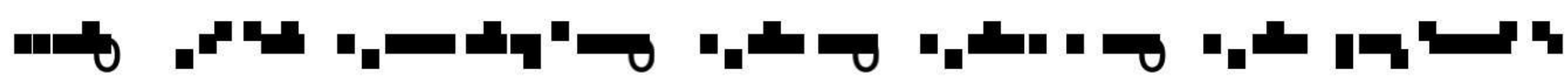
order of the world will get dissolved due to the tremendous earthquake and uprooting and a new world of Truth, Justice and Fair-play, will be born in its place. That is the day when the earth shall throw up all what was kept by it as secret so far.

- Similar statements have also been made about the magnitude and gravity of the Day of Judgment at other places in the Holy Quran
  - "When the sky is cleft asunder (opened out). And when the stars are scattered. And when the seas are torn apart (burst forth) and when graves are turned upside down. Every person will know what he has sent forward." (82:1-5)
  - "When the sky is split asunder…… and when the earth will be spread and it will throw out what is therein." (83:1-4)
  - "A day whereon men will be like moths scattered about and the mountains will be like carded wool." (101:4-5)
- That is the day when the dead would be resurrected to life and they would be wonder-struck and bewildered to see the story of their previous life being screened by the earth itself to its minutest details. When the final judgment is handed over by the sovereign Lord of the universe, the righteous would enter Paradise while the fate of the condemned ones would be the ever-burning fire of Hell. All this, however, will be done by Allah Almighty, the Supreme Authority, the Most Merciful, in a just and fair manner as is stated in the Holy Quran: "…… not a soul will be dealt with unjustly in the least….." (21:47)…… God will judge with (justice and truth)……" (40:20)

(10) Surah Nas (114)



(114)

- Say: I seek refuge with the Lord and Cherisher of Mankind.
- The King (or Ruler) of Mankind.
- The God for (or Judge of) Mankind.
- From the mischief of the whisperer (of Evil). Who withdraws (after his whisper)
- (The same) who whispers into the hearts of mankind.
- Among Jinns and among Men.

Period of Revelation:

This is a pendant to the previous surah (Surah Al-Falaq) and it concludes the Holy Quran with an appeal to mankind to trust in Allah and seek His Mercy and Protection at all times, especially from evil within our own hearts.

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Explanation:

Ayat (i):

- We are being told to seek refuge from internal factors, the whispers of evil within our hearts.
- Allah is the Only One whom we should turn to for protection and refuge because He is the Creator, the Lord and Cherisher of mankind.

Ayat (ii) and (iii):

- Man's relation to Allah, according to Abdullah Yousaf Ali, can be viewed in three aspects:
- Allah is his Lord, Sustainer and Provider
- Allah is the King and the Ruler.
- Allah is the One to whom mankind must return to give an account of their deeds.
- Allah is the One who will Judge all mankind for their deeds. He is the Only Being worthy of man's worship.

Ayat (iv) and (v):

- Evil manifests itself in many ways; Internal evil is just as strong as external evil.
- `Waswasa' means to whisper evil repetitively in one's heart in such a way that such whisperings are not even felt.
- The whispering of evil, repeatedly, into the hearts of people is the evil work of Satan. Yet, whisperings of evil simply plant the seeds, which are likely to develop into evil acts.
- Man must, therefore, seek Allah's refuge from Waswas-il-Khanas so that he is protected against doing evil as well as protected against being done evil against by someone else.

Ayat (vi):

- This ayat describes the sources of evil. Man must seek refuge with Allah from evil emanating from the hearts of men (who are visible to naked eye) as well as evil emanating from evil spirits and jinns (who are invisible to the naked eye).
- But if man seeks protection from such evils, Allah will protect him and no evil, visible or invisible, can touch him.

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

وَ اِذْ قَالَ رَبُّکَ لِلْمَلٰٓئِکَةِ اِنِّیْ جَاعِلٌ فِی الْاَرْضِ خَلِیْفَةً ؕ قَالُوْٓا اَتَجْعَلُ فِیْهَا مَنْ یُّفْسِدُ فِیْهَا وَ
یَسْفِکُ الدِّمَآءَ ۚ وَ نَحْنُ نُسَبِّحُ بِحَمْدِکَ وَ نُقَدِّسُ لَکَ ؕ قَالَ اِنِّیْٓ اَعْلَمُ مَا لَا تَعْلَمُوْنَ ○ وَ
عَلَّمَ اٰدَمَ الْاَسْمَآءَ کُلَّهَا ثُمَّ عَرَضَهُمْ عَلَی الْمَلٰٓئِکَةِ ۙ فَقَالَ اَنْۢبِئُوْنِیْ بِاَسْمَآءِ هٰٓؤُلَآءِ اِنْ کُنْتُمْ
صٰدِقِیْنَ○ قَالُوْا سُبْحٰنَکَ لَا عِلْمَ لَنَآ اِلَّا مَا عَلَّمْتَنَا ؕ اِنَّکَ اَنْتَ الْعَلِیْمُ الْحَکِیْمُ○ قَالَ یٰٓاٰدَمُ اَنْۢبِئْهُمْ
بِاَسْمَآئِهِمْ ۚ فَلَمَّآ اَنْۢبَاَهُمْ بِاَسْمَآءِ هِمْ ۙ قَالَ اَلَمْ اَقُلْ لَّکُمْ اِنِّیْٓ اَعْلَمُ غَیْبَ السَّمٰوٰتِ وَالْاَرْضِ ۙ
وَاَعْلَمُ مَا تُبْدُوْنَ وَمَا کُنْتُمْ تَکْتُمُوْنَ ○ وَ اِذْ قُلْنَا لِلْمَلٰٓئِکَةِ اسْجُدُوْا لِاٰدَمَ فَسَجَدُوْٓا اِلَّآ اِبْلِیْسَ ؕ
اَبٰی وَاسْتَکْبَرَ ق وَ کَانَ مِنَ الْکٰفِرِیْنَ ○ وَ قُلْنَا یٰٓاٰدَمُ اسْکُنْ اَنْتَ وَ زَوْجُکَ الْجَنَّةَ وَ کُلَا مِنْهَا رَغَدًا
حَیْثُ شِئْتُمَا ص وَلَا تَقْرَبَا هٰذِهِ الشَّجَرَةَ فَتَکُوْنَا مِنَ الظّٰلِمِیْنَ ○ فَاَزَلَّهُمَا الشَّیْطٰنُ عَنْهَا فَاَخْرَجَهُمَا
مِمَّا کَانَا فِیْهِ ص وَقُلْنَا اهْبِطُوْا بَعْضُکُمْ لِبَعْضٍ عَدُوٌّ ۚ وَ لَکُمْ فِی الْاَرْضِ مُسْتَقَرٌّ وَّ مَتَاعٌ اِلٰی حِیْنٍ○
فَتَلَقّٰٓی اٰدَمُ مِنْ رَّبِّهٖ کَلِمٰتٍ فَتَابَ عَلَیْهِ ؕ اِنَّهٗ هُوَ التَّوَّابُ الرَّحِیْمُ (2:30-37)

30. Behold, your Lord said to angels: `I will create a vicegerent on earth.' They said: `Will you place there one who will make mischief there and shed blood? Whilst we celebrate your praises and glorify your holy (name)?" He said: "I know what you do not know.' 31. And He taught Adam the names of all things; then He placed them before the angels, and said: `Tell me the names of these if you are right.' 32. They said: `Glory to You, of knowledge we have none, save what You have taught us: In truth it is You who are perfect in knowledge and wisdom.' 33. He said: `Adam! Tell them their names.' When he had told them, Allah said: `Did I not tell you that I know the secrets of heaven and earth, and I know what you reveal and what you conceal?' 34. And behold, we said to the angels: `Bow down to Adam'. And they bowed down. Not so Iblis: he refused and was haughty: he was of those who reject faith. 35. WE said: `Adam! You and your wife dwell in the Garden; and eat of the bountiful things in it as you wish. But do not approach this tree, or you will run into harm and transgression.' 36. Then Satan made them slip from there, and got them out of what they had been in. We said: `Go down, with enmity between yourselves. On earth will be your dwelling-place and your means of livelihood, for a time.' 37. Then Adam learnt from His Lord words of inspiration, and His Lord turned towards him; for He is Oft-Returning, Most Merciful. (2:30-37)

Explanation:

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- Allah, the Eternal, the Absolute, One and Unique, is the Sole Creator, the Sustainer and Planner of this immeasurably vast universe in which angels regularly celebrate His praises and glorify His name.
- Like other creatures, bodies and things we witness in the universe, it is Allah alone who created Man as well and appointed him as His vicegerent and Messenger in-spite of the apprehensions expressed by Angels that Man would indulge in mischief and blood-shed.
- The claim of the atheists that man is created out of nothing or that he is his own creator and master is baseless beyond any shadow of doubt.
    - "Were they created of nothing or were they themselves creators? Or did they create the heavens and the earth? No, they have no firm belief." (52:35-6)
    - "Say: Behold all that is in the heavens and on earth but neither signs nor warners benefit those who believe not." (10:101)
- Man is Allah's best creation as he alone has been blessed with the knowledge power, faculty and wisdom to explore and understand the mysteries and intricacies of the universe. It is evident from the fact that when confronted, the angels could not give the names of the things while Adam did it quite easily and spontaneously because he had been taught so by the Supreme Lord.
- It is through knowledge that we can understand Allah better and serve Him better. The very first verse revealed to the Holy Prophet (PBUH) in the cave of Hira amplifies beyond doubt the significance, importance and place of knowledge in Islam:
    - "Read! In the name of your Lord who has created (all that exists). He has created man from a clot (a piece of thick coagulated blood). Read! And your Lord is Most Bountiful, who has taught by the pen. He has taught man that which he knew not." (96:1-5)
- Allah commands the Holy Prophet (PBUH) to invoke Him to advance in knowledge:
    - "Say: O my Lord! Increase me in knowledge." (20:114)
- The Holy Prophet (PBUH) reiterated it as under:
    - "Allah makes the way to Paradise easy for him who treads the path in search of knowledge."(Muslim).
    - "He who goes forth in search of knowledge will be in Allah's way until he returns." (At-Tirmidhi)

The acquisition of knowledge is " an obligation upon every Muslim man and woman." (Ibn Majah)

- Salvation lies in carrying out the commandments of Allah, All Mighty, and not in defiance and arrogance. Unlike all others who prostrated before the Creator without a moment's hesitation or resistance, Iblis was condemned because he argued, defied and chose not to do so.

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- Man's original abode was Paradise in which he could have lived and enjoyed life for ever un-interruptedly if Adam and Eve had not committed the blunder of eating from the forbidden tree. As they inadvertently violated on the prompting and persuasion of Satan the commandment of Allah, they were expelled from there and were told to dwell on earth where they would find all provisions. Hazrat Adam instantly realized what a grave blunder they both had committed. He, therefore, repented and apologized in the manner Allah had ordained him to do. Man's Creator who, no doubt, is most Merciful, Gracious and Oft Forgiving accepted the plea of Adam and cleared him of the original sin. It shows that Allah forgives the sins of His servants as and when they offer sincere, but un-conditional repentance.
- One of the most common frailties or characteristic of human nature is its inability to resist lust. Hazrat Adam and Hazrat Eve were told not to go near a particular tree but Satan whispered to them that they were forbidden to go near the said tree because if they tasted it they will either become angles or live for ever. It was, therefore, the desire to become angels or immortals that impelled them to do what they were forbidden to do. Allah Almighty let them know through practical demonstration that inability to resist lust was one of those weaknesses of human beings that could always be easily exploited by Satan and that the fear of Allah coupled with His guidance could be the only way to save themselves from such exploitation.
- As man has been blessed with the rare faculty of making a choice between good and evil, it is he alone who has to decide whether to tread the path of Allah which leads to Paradise or side with Satan who surely would beguile him to destruction.

(12) Surah An'aam (6:75-79)

وَ كَذٰلِكَ نُرِیْٓ اِبْرٰهِیْمَ مَلَكُوْتَ السَّمٰوٰتِ وَالْاَرْضِ وَلِیَكُوْنَ مِنَ الْمُوْقِنِیْنَ ۝ فَلَمَّا جَنَّ
عَلَیْهِ الَّیْلُ رَاٰ كَوْكَبًا ۚ قَالَ هٰذَا رَبِّیْ ۚ فَلَمَّاۤ اَفَلَ قَالَ لَاۤ اُحِبُّ الْاٰفِلِیْنَ ۝ فَلَمَّا رَاَ الْقَمَرَ بَازِغًا
قَالَ هٰذَا رَبِّیْ ۚ فَلَمَّاۤ اَفَلَ قَالَ لَئِنْ لَّمْ یَهْدِنِیْ رَبِّیْ لَاَكُوْنَنَّ مِنَ الْقَوْمِ الضَّآلِّیْنَ ۝ فَلَمَّا رَاَ
الشَّمْسَ بَازِغَةً قَالَ هٰذَا رَبِّیْ هٰذَاۤ اَكْبَرُ ۚ فَلَمَّاۤ اَفَلَتْ قَالَ یٰقَوْمِ اِنِّیْ بَرِیْٓءٌ مِّمَّا تُشْرِكُوْنَ ۝
اِنِّیْ وَجَّهْتُ وَجْهِیَ لِلَّذِیْ فَطَرَ السَّمٰوٰتِ وَالْاَرْضَ حَنِیْفًا وَّمَاۤ اَنَا مِنَ الْمُشْرِكِیْنَ (6:75-79)

75. So also did we show Abraham the power and the laws of the heavens and the earth, so that he might have certainty. 76. When the night covered him over, he saw a star: He said: `This is my Lord.' But when it set, he said: `I do not love things that set.' 77. When he saw the moon rising in splendor, 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 splendor, 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.' (6:75-79)

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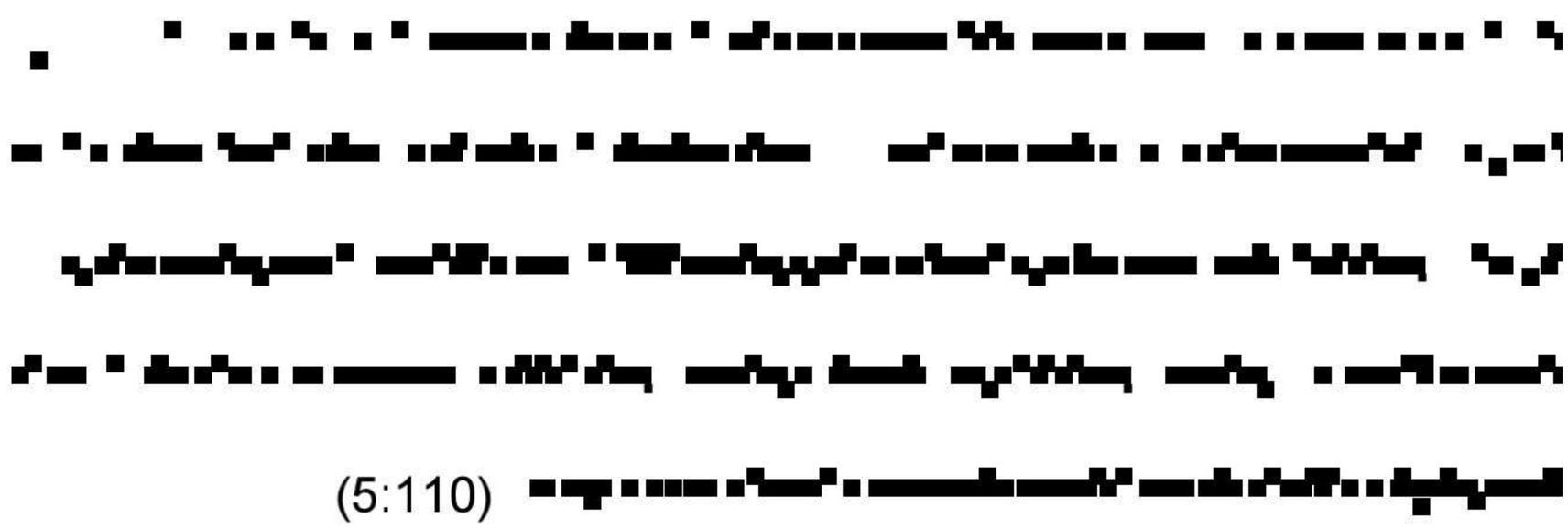
Explanation:

- Hazrat Ibrahim lived in the city of "Ur" in present-day Iraq in 2100 B.C. The people of this era had great knowledge of the stars and heavenly bodies whom they worshipped as gods and goddess. As Ibrahim was to be blessed with prophet-hood, Allah Almighty showed him with certitude the spiritual glories behind the magnificent powers and laws of the physical world. Hazrat Ibrahim was, thus, left with no doubt, what so ever, that his ancestral idols representing the forces of nature had no power, much less the Supreme Power. The aforesaid verses in an allegorical fashion show different stages of Hazrat Ibrahim's spiritual enlightenment. It should not be supposed that he literally worshipped the stars and heavenly bodies and thus committed the act of Shirk. Being convinced of the folly of the ancestral idol-worship, he began to see the futility of worshipping distant shining objects to whom the people around him attributed certain powers which, in fact, did not reside in them. A type of such is a star shining in the darkness of the night. A true believer like Hazrat Ibrahim could see that as the rising and setting of the star was according to laws whose author is God, it, in itself, was not worthy of being worshipped.
- Continuing the allegory, it has been stated in the verses, that the moon, though bigger and brighter than the star too could not be deemed to be God for it also changes its shape from hour to hour and depends for its light on smoother body.
- At this point of time, Hazrat Ibrahim began to search for something which was more reliable than appearances and also asked Allah for His guidance.
- The next stage in the allegory is the sun, but this also appears in the east and sets in the west everyday. As its own movement is mechanical, the sun too could not be the real power behind the immensely vast universe.
- It is at this stage that Hazrat Ibrahim proclaims firmly that his Lord is neither the star, nor moon nor sun but Allah, the Sole Creator of all the heavens and the earth. Therefore, it is He alone before whom he would prostrate and also that he would never assign partners with Allah as other people around him were doing.

(13) Surah Maidah (5:110)



(5:110)

Then will Allah say: `Jesus son of Mary! Recount my favor 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

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make out of clay, as it were, the figure of a bird by my leave, and you breathe into it and it becomes a bird by my leave, and you heal those born blind, and the lepers, by my leave. And behold! You bring forth the dead by my leave. And behold! I restrained the Children of Israel from you when you showed them the clear signs, and the unbelievers among them said: `This is nothing but evident magic.' (5:110)

Explanation:

- The Supreme Lord of the universe is Allah alone and no one else. All human-beings including prophets, shall stand before Allah on the Day of Reckoning and Judgment and account for their deeds or the accomplishment of the missions which were entrusted to them.
- Jesus Christ was a Prophet not God-incarnate or the begotten son of God as wrongly held by the Christians who corrupted the original revelation which he had received from Allah as His messenger.
- The virgin birth of Jesus Christ from Mary, the fact that he could speak with maturity even when he was still in the cradle, the power to mould a lump of clay into the shape of a bird and breathe life into it, cure the blind and the lepers and bring the dead to life were the miracles which Jesus Christ performed not on his own but with Allah's leave.
- Jesus Christ could perform these miracles because he was specifically taught the Book, the Wisdom, the Law and the Gospel and had also been strengthened with the holy spirit i.e. Jibril.
- Had Allah not protected Jesus Christ, the Israelites, who took his miracles to be magic, would have succeeded in harming him physically long before their final attempt to crucify him which too was foiled by Allah.
- The favors of Allah to Jesus Christ and Mary mentioned in this verse also figure at other places in the Holy Quran:
  - "O people of the Scripture (Christians) ! Do not exceed the limits in your religion nor say of Allah aught but the truth. The Messiah Isa, son of Maryam was no more than a Messenger of Allah and His word" (4:171)
  - "I have come to you with a sign from your Lord, that I design for you out of clay, a figure like that of a bird and breathe into it, and it becomes a bird by Allah's leave, and I heal him who was born blind, and the leper, and I bring the dead to life by Allah's leave." (3:49)
  - "And when Allah will say: "O Isa, son of Maryam! Did you say to men: worship me and my mother as two gods besides Allah…… Worship Allah, my Lord and your Lord…." (5:116-118)
- The aforesaid truth would be vouchsafed by Jesus Christ himself before Allah on the Day of Judgment. It is time that his followers become ashamed, for if they had followed the un-corrupted original message which he had received from Allah, they would have benefited a lot by its purity and spiritual truth.

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(14) Surah Zuha (93)

وَالضُّحٰی o وَالَّیۡلِ اِذَا سَجٰی o مَا وَدَّعَکَ رَبُّکَ وَمَا قَلٰی o وَلَلۡاٰخِرَۃُ خَیۡرٌ لَّکَ مِنَ الۡاُوۡلٰی o
وَلَسَوۡفَ یُعۡطِیۡکَ رَبُّکَ فَتَرۡضٰی o اَلَمۡ یَجِدۡکَ یَتِیۡمًا فَاٰوٰی o وَوَجَدَکَ ضَآلًّا فَھَدٰی o
وَوَجَدَکَ عَآئِلًا فَاَغۡنٰی o فَاَمَّا الۡیَتِیۡمَ فَلَا تَقۡھَرۡ o وَاَمَّا السَّآئِلَ فَلَا تَنۡھَرۡ o وَ اَمَّا بِنِعۡمَۃِ رَبِّکَ
فَحَدِّثۡ (93)

- By the Glorious Morning Light.
- And by the Night when it is still.
- The Guardian-Lord Hath not forsaken thee, Nor is He displeased.
- And verily the hereafter will be better for thee than the present.
- And soon will thy Guardian-Lord give thee (that wherewith) thou shalt be well pleased.
- Did He not find thee an orphan and give thee shelter (and care)?
- And He found thee wandering and He gave thee guidance.
- And He found thee in need, and made thee independent.
- Therefore, treat not the orphan with harshness.
- Nor repulse the petitioner (unheard):
- But the Bounty of thy Lord – Rehearse and proclaim!

Subject Matter:

- This surah refers to the vicissitudes of human life. Man is told to adopt the right path and proclaim the bounties of Allah.
- This surah seems to have been revealed during a particularly trying period for the Holy Prophet (PBUH) when a man of less resolute strength may have weakened. The Holy Prophet (PBUH) is told to value the Hereafter, which for him was to be as glorious as a morning after absolute darkness, more than the trying present.

Explanation:

Ayat (i):

- The Glorious morning light is that when Allah's splendor shines forth after a night that has passed.
- The hours of light from dawn till absolute light epitomize the true growth of spiritual life.
- Yet, we are not to lose heart that the hours of darkness are wasted in a spiritual sense, because darkness does not imply that Allah forsakes us.

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- We must not lose heart because just like night is followed by daylight, Allah's mercy is bound to ease all human suffering.

Ayat (ii):

- The hours of darkness are mentioned after a mention has been made of the hours of daylight.
- The `night' is thought to symbolize the extended periods of human suffering.

Ayat (iii):

- There is a particular assurance to the Holy Prophet (PBUH) that Allah has not forsaken him, despite the fact that he may be going through a particularly rugh time in his life.
- In general, there is an assurance to everyone who prepares for a spiritual reawakening that he should not be discouraged by a sense of loneliness in his early endeavors.
- This Ayat follows after the one describing God's Mercy and Benevolence so that one may not think that one is to forget the Hereafter.

Ayat (iv):

- For a truly devout human being, each succeeding period will be better than the last.
- This ayat refers to the Hereafter in terms of the life after the one on earth, as well as `hereafter' in terms of each succeeding period in life. Although it may seem that he is bearing hardship, a truly devout person will be internally and spiritually satisfied, and, hence, each succeeding moment for him will be better than the last.

Ayat (v):

- We are assured that when our human will is identified with the Will of Allah, all feelings of doubt and suffering will vanish and a sense of complete satisfaction will come over us.

Ayat (vi):

- Allah is always with us. He has been good to us in the past and we should trust Him to be good to us in future as well.
- Three incidents are taken from the Holy Prophet's (PBUH) life to serve as illustrative examples.
  - The first incident refers to the fact that the Holy Prophet (PBUH) was born an orphan. He was chiefly brought up by his nurse, Halima, as his mother was in poor health. The Prophet's mother died when he was six. Then he was brought up by his grandfather, who died two years later. Finally, his Uncle Abu Talib treated him as his own son. The love of all these people was least equal to the parental love that the Holy Prophet (PBUH) missed in his life.
  - Each one of us is an orphan in one sense of the word, yet Allah provides us with some sort of love and shelter.

Ayat (vii):

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- The second incident refers to the fact that the Holy Prophet (PBUH) was born in the midst of a wandering society, one that believerd in many gods.
- In his search for Unity, the Holy Prophet (PBUH) was guided by Allah to the right path.
- Ayat (viii):
- The third fact refers to the idea that the Holy Prophet (PBUH) inherited no wealth and was poor but Hazrat Khadija not only provided him with love, she also made him independent.
- By freeing the Holy Prophet (PBUH) of wordly worries, her wealth enabled him to devote all his life to Allah and his mission.

Ayat (ix):

- The Holy Prophet (PBUH) treated all orphans with kindness.
- All mankind is being told to treat orphans with great kindness. In fact, all helpless creatures, be they orphans or dependents, or creatures who are unable to assert themselves, should be treated with great care.

Ayat (x):

- The common attitude towards those who come to us for help, is to scorn them. We are being told to adopt the correct attitude in dealing with such people as they may be in genuine need of help.
- Charity is nothing without the right attitude, which includes sympathy and love.

Ayat (xi):

- If we are endowed with Allah's bounties, it is our responsibility to spread that bounty far and wide just like the Holy Prophet (PBUH) did.
- Spiritually, we all belong to either of these categories:
- Orphans
- Petitioners
- Victims of poverty
- We all receive Allah's bounty in one way or the other, and no matter what category we belong to, it is our duty to help those who are less endowed in any respect than ourselves.

(15) Surah Kausar (108)

(108) [illegible]

- Verily, we have granted you (O Muhammad) the Abundance.
- Therefore turn in prayer only to you Lord and sacrifice (to Him only).

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- Verily, your enemy alone will be cut off from the root.

Title:

- The surah takes its name after the single mystical word `Kausar' or Abundance.

Period of Revelation:

- This is apn early Makkahn surah.

Subject Matter:

- This surah discusses `Kausar', the doctrine of spiritual success through devotion and sacrifice.
- Explanation:

Ayat (i):

- The Fountain of Kausar was the heavenly fountain of unlimited knowledge, mercy, truth goodness and spirituality which was granted to the Holy Prophet (PBUH).
- The Fountain of Kausar was also granted to all the sincere devotees of Allah.
- The Fountain of Kausar provides an unending flow of goodness that quenches the thirst of all righteous men, such that worldly riches become meaningless in comparison.

Ayat (ii):

- Because Allah is the Provider, it is to Him that we all must turn in Prayer and Sacrifice.
- The word `Nahr' literally means sacrifice. The outward manifestations of the benefits of sacrifice are in terms of the feeding of the poor. Symbolically, however, sacrifice takes on the deeper meaning of sacrifice in one's heart.

Ayat (iii):

- This ayat refers to the taunts and hatred of Abu Jahal and the pagans of the Quraish who mocked the Holy Prophet (PBUH) on the loss of his two infant sons.
- Although the taunts of the pagans implied that the Holy Prophet (PBUH) had no hope left for the future, in reality, Allah always guided the Holy Prophet (PBUH) and shone hope upon him.
- Those who taunted the Holy Prophet (PBUH) were, in fact, the ones without a future and without any hope.

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Section two

History and Importance of the Holy Quran

Revelation

- Prophet (PBUH) did Tahannuth (meditation) in Cave of Hira.
- The Holy Quran was delivered through Jibrail.
- First revelation in Cave of Hira, on Lailatul-Qadr, in the month of Ramazan, 40th year of the life of the Muhammad (PBUH).
- Confirms and corrects previous revelations.

Primary Facts

- The word "Quran" is derived from the Arabic word "Qara'a'", which means the reading of the man who knew not how to read.
- First Surah as revealed to Prophet Muhammad (PBUH): Surah Alaq
- First verse as revealed to Prophet Muhammad (PBUH):

> "Proclaim in the name of thy Lord and Cherisher, who created –
>
> created man out of a mere clot of congealed blood:
>
> Proclaim! And thy Lord is Most Bountiful – He Who taught by the pen –
>
> taught man that which he knew not."

- Last verse as revealed to Prophet Muhammad (PBUH):

> "This day have I (Allah) perfected your religion for you,
>
> completed my favor upon you
>
> and have chosen for you Islam as your religion."

- The Holy Quran was revealed in parts in a span of about twenty three years between 610 A.D. to 632 A.D.
- The first revelation to the Holy Prophet (PBUH) was made on 27th of Ramazan and the last on 9th of Zil Hijah of 10th A.H. The period comprises 12.5 years of Holy Prophet (PBUH)'s life at Makkah during which 90 or 91 Suras were revealed and last 10 years of

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Manazil (7)

Paras or Juz (30)

Rukus

Ayats

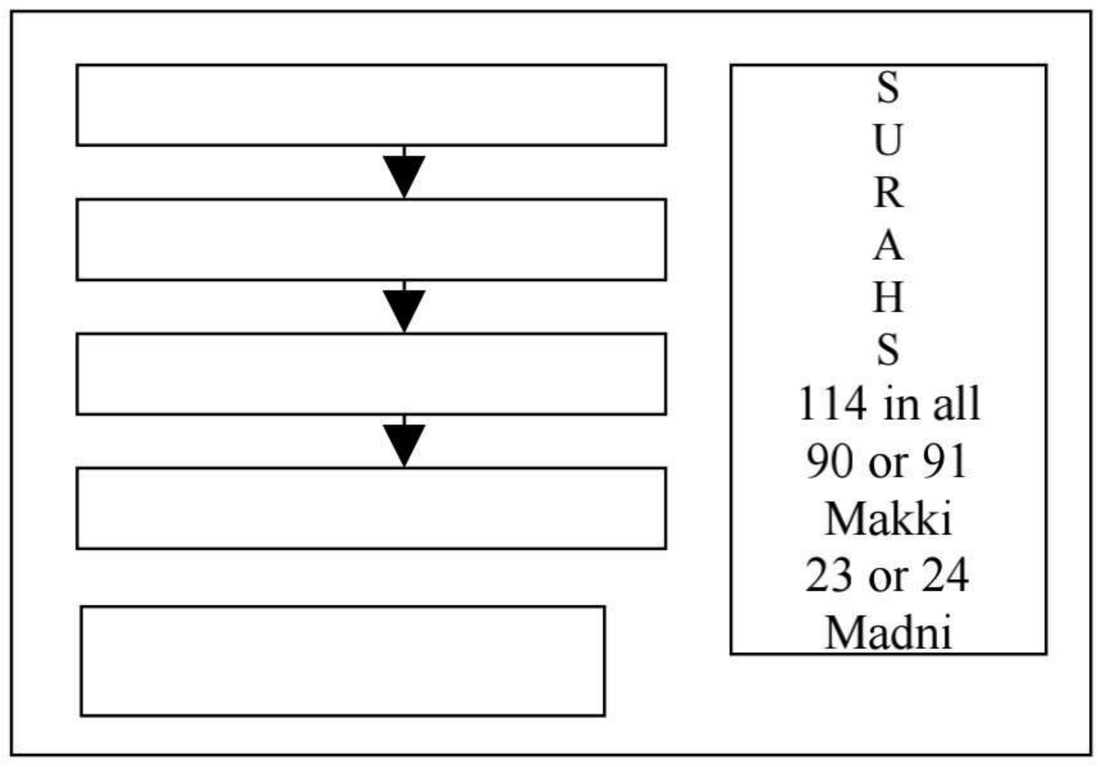
The Holy Quran

Holy Prophet (PBUH)'s life at Madinah during which 23 or 24 Suras are reported to have been revealed. (Source: Code of Islamic Laws by: Muhammad Sharif Chaudhry, Impact Publications International, Lahore, Paksitan)

- The Holy Quran comprises 114 Suras divided into 6600 (according to some research scholars 6247) Ayats or verses. For the convenience of the reader or reciter the Holy Quran is also divided into 30 paras or parts and seven Manzil (portions).

- The arrangement of Ayats and Suras is not in order in which they were revealed, but in accordance with a plan sanctioned by the Holy Prophet (PBUH) himself under the guidance of Allah.

- The Holy Quran was brought by the Angle Jibril to the Holy Prophet (PBUH) of Islam in Arabic language:



- "And lo! It is a revelation of the Lord of the Worlds which the True Spirit hath brought down, upon thy heart, that thou mayst be (one) of the warners in plain Arabic speech." (26:192-195)

- First Surah in the Holy Quran: Surah Al-Fatiha.

- Last Surah in the Holy Quran:

- Surah An-Nas.

- Largest Surah in the Holy Quran: Surah Baqara.

- Smallest Surah in the Holy Quran: Surah Al-Kausar.

Names of the Holy Quran

- Al-Kitab,

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- Mubin,
- Hakeem,
- Furqan
- Qaul,
- Tazkirah,
- Zikr" etc.

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Style of the Holy Quran

- The Holy Quran's style is poetic, sublime and beautiful.
- The Holy Quran speaks in the first person, the speaker being Allah.
- The part revealed in Makkah is mostly about belief and disbelief, the supremacy of Allah, the Day of Judgement, Resurrection and Heaven and Hell etc. while the part revealed in Madina is about law and order, conduct of business, war, worship, running of the affairs of the state and an individual's conduct and style in life etc.

Miracles of the Holy Quran

- The Holy Quran contains prophesies, many of which have been fulfilled e.g.:
  I. Defeat of Persians by Romans. (Surah Ruum)
  II. Victory of Muslims over Quraish at Badr.
  III. Conquest of Makkah.
  IV. Protection of Quran by Allah from all interpolation.
- It is in its original language and form. Not a single word, not even a dot has been changed.
- The Holy Quran has been learned by millions of people of all ages around the world.
- Even those whose mother tongue is not Arabic have memorized the Holy Quran.
- Hundreds and thousands of people around the world have devoted their entire lives to the study and promulgation of the the Holy Quran. Some devout believers have even counted the number of occurances of each letter. No other book in history is so well guarded and deeply studied.
- The Holy Quran challenges mankind to create one like itself. Allah asks men to create ten Surahs like the ones in the Quran. So far, no one has taken the challenge.

Compilation and the Scribes

- Important scribes are:
  I. Hazrat Abu Bakr
  II. Hazrat Umar

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III. Hazrat Usman
IV. Hazrat Ali
V. Hazrat Abdullah bin Masud
VI. Hazrat Zaid bin Sabit.
VII. Hazrat Ameer Muawiyah
VIII. Hazrat Ubbay bin Ka'ab
IX Hazrat Khalid bin Walid

The Holy Prophet (PBUH)'s actions:

- Muhammad (PBUH) took these steps to preserve the Holy Quran:
  I. He committed it to memory.
  II. He made his followers learn it.
  III. He made his followers write it on tablets, skins or leafless barks of palm trees (there were some 40 scribes of the Holy Quran and Hadith).
  IV. He used to recite the Holy Quran during prayers in the Masjid-e-Nabvi and complete the whole Scripture revealed uptil then during the month of Ramadan. Thus, the companions could correct their recorded copies.
  V. He went over the Holy Quran with Jibril every night in Ramadan.
- Muhammad (PBUH) himself arranged and put on paper the Holy Quran by guidance of Allah during his life, although not in chronological order (which is known).
- 37 males and 4 females were specialists among the learners of the Holy Quran.
- After the Holy Prophet (PBUH)'s death, the Holy Quran was on paper but there was no single book.

Hazrat Abu Bakr:

- During the Battle of Yamamah waged against Musailma the Liar, 300 to 1200 (varying accounts) Huffuz-e-Quran attained martydom.
- Hazrat Umar suggested collection of all the Holy Quran's sections into one book to Hazrat Abu Bakr.
- Hazrat Zaid bin Sabit undertook and completed this task.

Hazrat Usman:

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- After Hazrat Abu Bakr's death, the compilation came to Hazrat Umar.
- After Hazrat Umar's martyrdom, the compilation came to the daughter of Hazrat Abu Bakr, Hazrat Hafsah.
- Hazrat Huzaifah, who took part in Muslim conquests of Azerbaijan and Armenia, was alarmed at the differences in recitation of the Holy Quran of different tribes.
- Muhammad (PBUH) had granted permission to different tribes to recite the Holy Quran according to their Arabic dialects, for their convenience.
- The compilation made originally by Hazrat Abu Bakr was requested from Hazrat Hafsah and copies were made in the Quraish dialect, the original dialect of revelation.
- These copies were sent to all the provinces, and orders were given to burn any other copies that differed.
- Hazrat Usman is thus called Jami-ul-Quran, or Uniter of the Holy Quran.

Study of the Holy Quran:

- The Holy Quran must be treated with reverance.
- We must not touch the Holy Quran unless we are clean, though we can recite it in a state of Hads-Asghar (after ablution) but not in a state of Hads-Akbar.
- We are required to deeply study the Holy Quran "as it deserves to be studied".
- We are required to meditate and ponder over its meaning.
- Our lives are to be moulded in accordance with its comprehensive code.

Salient features of the message contained in the Holy Quran

(1) The Holy Quran is a divinely revealed belief system which, unlike the earthly, man-made belief systems, continues to spread un-abated till today.

"And truly, this (the Qu'ran) is a revelation from the Lord of the 'Alamin (mankind, jinn and all that exists), which the trustworthy Ruh [Jibril (Gabriel)] has brought down upon your heart (O Muhammad) that you may be (one) of the warners, in the plain Arabic language." *(26:192-195)*

(2) The belief system of the Holy Quran is centred on Allah, the creator, sustainer, cherisher and protector of the universe who is One and Unique. It is His commands that are contained in the Holy Quran while Sunnah explains and illustrates them in detail.

"Glorified (and Exalted) be He (Allah) [above all that (evil) they associate with Him]. Who took His slave (Muhammad) for a journey by night from Al-Masjid, Al-Haram (at Makkah) to Al-Masjid Al-Aqsa (in Jerusalem)." *(17:11)*

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(3) The Quranic message is for all of mankind and not for a particular place, community or tribe.

"And We have sent you (O Muhammad) not but as a mercy for the 'Alamin (mankind, jinn and all that exists)." *(21:107)*

"Say (O Muhammad): "O mankind! Verily, I am sent to you all as the Messenger of Allah." (7:158)

(4) The Quranic message is final, whose miracle is eternal, ongoing and lasting.

"We will show them Our Signs in the universe, and in their own selves, until it becomes manifest to them that this (the Qur'an) is the truth. Is it not sufficient in regard to your Lord that He is a Witness ovr all things?" (41:53)

(5) The Quranic message stimulates rational thinking, logical reasoning and clarity in approach and style.

"Verily, in these things there are Ayat (proofs, evidences, lessons, signs) for the people who understand."(13:4)

"Thus do We explain the signs in detail to a people who have sense." (30:28)

(6) The Quranic message is a rhythmic balance between the spiritual and the material, and between commotion and tranquility.

"Say (O Muhammad): Who has forbidden the adornment with clothes given by Allah, which He has produced for His slaves, and At-Tayyibat [all kinds of Halal (lawful) things] of food? Say: They are, in the life of this world, for those who believe, (and) exclusively for them (believers) on the Day of Ressurection (the disbelievers will not share them). Thus We explain the Ayat (Islamic laws) in detail for people who have knowledge." (7:32)

(7) The Quranic message is not limited by time and space.

(8) The prophesies and miracles contained in the Holy Quran have stood the test of time. The Quranic message is authentic, pure and original which no other book in the world can claim.

(9) The Quranic message is protected by Allah Himself.

"Verily, We, it is We Who have sent down the Dhikr (i.e. the Qur'an) and surely, We will guard it (from corruption)." (15:9)

(10) The Quranic message is of human brotherhood, not dissension, of ease, not hardship, of dialogue, not compulsion in religion.

(11) There is a moving force in the Holy Quran which provokes human mind and stirs one's imagination beyond comprehension, quantification and illustration. It is this moving force which instantly attracts others to its fold.

(12) The Quranic message is straight, direct and to the point, not hit by expediency or timely consideration.

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The Holy Quran as a Basis of Thought and Action in Islam

- The Holy Quran tells us that Islam is an all-embracing way of life. It extends over the entire spectrum of life showing how to conduct all human activities in a sound and wholesome manner.
- When we read the Holy Quran, we find instructions in all aspects of life, political, social, economic, material, ethical, spiritual, national and international which have been further elucidated, expanded, amplified and explained by the Sunnah of the Holy Prophet (PBUH)
- The Holy Quran tells us that there is not any kind of separation between religion and life. It rejects the western saying "Render unto Caesar what is Caesar's, and unto God what is God's"; for everything ought to be dedicated to God alone, and a Muslim is required to submit himself completely to the will of Allah in all his affairs:
- "Say: `Truly, my prayer, my sacrifice, my living and my dying are for Allah, the Lord of the Worlds….." (6:162)
- The Holy Quran has no dark corners or ambiguous expressions. It speaks clearly and guides to the right path. It is straight, clear and understandable, therein no confusion is to be found:
- "Praise be to Allah who has sent to His slave (i.e. Muhammad PBUH) the Book and has allowed therein no crookedness. (He has made it) straight (and clear) in order that He may warn….." (18:1-2)
- The Holy Quran stresses moderation in everything and commands its followers to eschew all extravagances in any direction. It takes deep interest in the spiritual as well as material well-being of man. It commands its followers to prepare themselves for the Hereafter while at the same time lawfully enjoying their portion of life as long as they donot transgress the limit set by Allah. The Holy Quran says:
- "Seek, with (the wealth) which Allah has bestowed on you, the Home of the Hereafter, nor forget your portion in this world." (28:77)
- Hazrat Ali is reported to have said:
- "Work for your life as though you are going to live forever, and work for your Hereafter as though you are going to die tomorrow."
- The central theme of the Holy Quran is that the Creator, Sustainer, Cherisher and Sovereign Lord of this immeasurably vast world is Allah who is One and unique, and that man is His vicegerent. It talks of the origin of man, the structure of the earth and heavens and that Prophet Muhammad (PBUH) has been sent as a mercy for all of the nations and not to a particular tribe, race or set of people. The Holy Quran says:

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- "We have not sent you but as a Messenger to all of mankind, giving them glad tidings, and warning them but most of them know not." (34:28)

- "We sent you not but as a mercy for all the nations." (21:107)
- The Holy Quran awakens in man the faculty of thinking and urges that it is through knowledge that he can understand Allah better and serve Him better. The very first verse received from Alalh was:
- "Read! In the name of your Lord who has created (all that exists). He has created man from a clot.… Who has taught by the pen. He has taught man that which he knew not." (96:1-5)
- Allah commands the Holy Prophet (PBUH) to invoke Him to advance him in knowledge:
- "Say: `O my Lord! Increase me in knowledge." (20:114)
- Allah also says in the Holy Quran that:
- "Allah will exalt in degree those of you who believe and those who have been granted knowledge." (58:11)
- The Holy Quran contains directions for the Head of the Sate as well as a common man, for the rich as well as the poor, for physical well-being as well as spiritual and intellectual enlightenment, for peace as well as for war.
- The Holy Quran spells out fundamentals relating to social life, commercial and economic activities, marriage, divorce, penal and civil laws, international conducts, contracts and obligations, dispensation of justice etc.
- The Holy Quran lays down commands of Allah Almighty which are designed to build in the human being a sound mind, a peaceful soul, a strong personality and a healthy body. It speaks of justice for all, equality as man's birth right, safeguarding of the honor of all, conduct of affairs by mutual consultation, kindness to all, respecting the parents and the elderly, helping the needy, strengthening one another, forgiving others' offences, honoring the covenans, loving for others what one loves for one self etc.
- The Holy Quran strongly prohibits fornification, usuary, alcoholic beverages, immoral behavior, severing of blood relationship for it weakens a man from within and makes him a liability instead of being an asset for the society.
- The Holy Quran plays a significant role in the life of a Muslim from cradle to his grave. It provides a Muslim a very significant, solid and strong basis for all his thoughts and actions in his life.
- The only way to achieve success in this world as well as in the Hereafter is to sincerely follow the guidance which is contained in the Holy Quran and regulate our lives in consonance with its commands.

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The Holy Quran as a Source of Legal Thinking and Islamic Law

- The primary source of law in the Islamic system is the Holy Quran. It is the fundamental source from which all principles, ordinances and injunctions of Islam are drawn. The Holy Quran is the first source of law both in point of time as well as in point of importance.
- In an Islamic state, sovereignty belongs to Allah. Therefore, law made by Him is supreme which cannot be repealed or annulled by any legislature or human authority.
- The Holy Quran is the Word of Allah revealed by Him to His Prophet (PBUH) over a period of about 23 years.
- The Holy Quran is the final and complete message of Allah. It is complete because it covers all facets and provides guidance for all aspects of life (social, political, economic, religious etc.) Allah says in the Holy Quran:
- "Neither anything wet nor dry that is not contained in this Luminous Book."
- A serious student may query as to how it is possible that the Holy Quran contains all that is 'wet or dry'. The idea in this verse is not that the Holy Quran provides direct solutions on every matter. Rather, the idea is that the Holy Quran is a comprehensive code of general principles in which is 'guidance' for those who wish to search for answers. A fundamental belief in Islam is that the Holy Quran is a source of 'guidance' only for those who intend to search for the meaning and truth veiled beneath the Quranic general principles. Consequently, it is preferred in Islamic Law that a jurist should be Muslim because only a Muslim jurist would accept the veracity of the Divine Message of the Holy Quran.
- The following verses of the Holy Quran confirm that the Holy Book provides guidance to mankind in all walks of life:
- "(It is) an exposition of that which is decreed for mankind." (10:37)
- "And We reveal the scripture unto thee as an exposition of all things." (16:89)
- "Lo! We have revealed unto thee the scripture for mankind with truth." (39:41)

Legal Nature

- The Holy Quran is not a book on every subject of the law. Rather, only a very small part of the Holy Quran is 'law' in the true sense of the term. This however should not distract from the fact that the laws of the Holy Quran are regarding the most important subjects that concern human life. For example, family is an important subject in the Holy Quran. Few would disagree that the family plays a vital role in the psychological and emotional well-being of a person.

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- Allah revealed the Holy Quran to Prophet Muhammad (PBUH) in Arabic—a rich language in which various shades of meaning attach to terms and concepts. On a general level, Muslim jurists agree that those Quranic verses that are legal in nature (in other words what we earlier called 'law proper') can be categorized as either (i) Nass or (ii) Mutashabehat. Nass are express commandments that convey a clear meaning and scope. Mutashabehat verses on the other hand are verses whose meaning is open to interpretation. Of course, openness of certain verses to interpretation gives rise to diversity in opinion, if not outright disagreement. Some present day differences in Islam are due to the divergence in opinion over the Mutashabehat verses.

The Holy Quran as the most revered and sacred Norm of Islamic Law

- The Holy Quran is the most referred to, and most revered law making authority or norm of Islamic Law. The reverence of the Holy Quran is due to the fact that it is Allah's speech with mankind in its purest form. No verse of the Holy Quran has been changed or modified because Allah claims to be its Protector for all times to come.

The Holy Quran is a beautiful mix of general principles and provides laws on the following areas:

- RELIGIOUS DUTIES e.g. prayer and alms giving.
- FAMILY LAWS e.g. the requirements of a valid marriage, dower, divorce.
- PENAL LAWS e.g. punishment for theft, adultery, armed robbery etc.
- INGREDIENTS OF A CONTRACT OR AGREEMENT: The Holy Quran requires Muslims to abide by their contracts because they would be made to account in the hereafter for the promises that they have made.
- LAWS OF EVIDENCE: The Quranic laws of evidence require a very high burden of proof. Consequently, it is very difficult to establish that a person has committed a crime for which he/she will be punished according to Quranic Law.
- LAWS OF WAR: The Quranic principles on the conduct of war prohibit the killing of women and children; waging a war of aggression; destroying places of domicile; and killing prisoners of war etc.

  INTERNATIONAL LAW: The Holy Quran requires Muslims to honour treaties with other nations and to conduct international relations with peaceful means. This was an important development of that time because nations did not attach much importance to their treaty obligations.

Significance of the Quranic Laws:

- They are perfect, comprehensive, all-pervasive and all-embracing.
- They are eternal, un-alterable and everlasting for all times. .

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- They are for all of mankind and their application is universal, not constrained by time or restricted to a particular age, group or society.
- They are humanistic in nature, in that they provide for a margin of error due to the weaknesses of human nature.
- Explicit commandments contained in the Quranic Verses cannot be changed, modified or superseded while those forming part of Mutshabehat are open to interpretation. (3:7)

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Ijmah and Qiyas as Sources of Legal Thinking and Islamic Law

(A) Ijmah

- After the Holy Quran and Sunnah, Ijmah is the third source of Islamic Law. If a legal solution is neither available in Quran nor in Sunnah, then Islam allows Muslims to find a solution which is agreed upon and accepted by the majority of the Muslims.
- The word Ijmah is derived from the word 'Jama', which means to unite or add. In legal terms, it means a procedure through which any principle of law is formulated by unanimous opinion. It has also been defined as an agreement of the jurists among the followers of the Holy Prophet (PBUH) in a particular age on a question of law.

Nature and Scope

- A student of Islamic law should be aware that Ijma does not enjoy the reverence of the Quran or the Sunnah of the Prophet (PBUH). Ijma enjoys law making authority in Islamic Law only when the Holy Quran or the Sunnah do not provide legal answers or, when the answers are incomplete. It should be noted that the norms stipulated in the Holy Quran and the Sunnah whilst they are universal in their scope, require further development to apply to future circumstances. Hence, the jurists in Islamic Law used to make further laws through consensus.

The authority of Ijmah as a source of Legal Thinking and Islamic Law is founded on the following verses of the Holy Quran:

- "And those who strive in Our cause, we will certainly guide them to our paths."
- "If they had referred it to the Messenger and such of them as they are in authority, those among them who are able to think out the matter would have known it." (4:83)
- "And whose affairs are a matter of counsel." (42:38)
- "And consult them in affairs (of moment)." (3:159)

The Quranic text:

- "This day have I perfected your religion for you." (5:3) lays down that Allah has completed the religion of Islam, that it will last for ever and that no prophet is to now come after the Prophet (PBUH). In the Holy Quran, however, very few laws have been enunciated while in day to day life we confront many complex situations for which no clear-cut injunctions are available in the Holy Book. It would, therefore, mean that

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whenever we find no ready answer from the Holy Quran and the Sunnah, a rule of law can be deducted from the Quran and the Sunnah.

The following Ahadis of the Holy Prophet (PBUH) are quoted in support of Ijma as a source of Legal Thinking and Islamic Law:

- "My community will never agree upon an error."
- "Assemble the learned from among the believers and consult each other and do not decide on the opinion of one person."
- "What Muslims agree to be good is also good in the sight of Allah and what the Muslims agree to be bad is bad in the eye of Allah."
- "The difference of opinion among the learned of my community is a sign of Allah's grace."
- "Follow the main body for he who is separate from it will be separate in Hell."
- "If anything comes to you for decision, decide according to the Book of Allah. If anything comes to you, which is not in the Book of Allah, then look to the Sunnah of the Holy Prophet (PBUH). If anything comes to you which is not in the Sunnah of the Holy Prophet (PBUH), then look to what people unanimously agree upon."

Generally, Ijma may be classified as follows:

- Ijma of the Companions of the Holy Prophet (PBUH).
- Ijma of Companions of the Companions.
- Ijma of the jurists.

Examples of Ijma of the Companions of the Holy Prophet (PBUH):

- Election of Hazrat Abu Bakr as the First Caliph through consensus.
- Compilation of Holy Quran in textual form during the period of Hazrat Abu Bakr.
- Tiravees too made congregational prayers during the period of Hazrat Umar.
- Second call for Juma prayers during the Caliphate of Hazrat Usman.
- Retention of one standard version of the Holy Quran and destruction of all others during the period of the Caliphate of Hazrat Usman to avoid confusion and chaos.
- It is very important that in the changed political, economic, social and cultural scenario of the 21st century, the contentious issues confronting the Muslim Ummah are discussed thread-bare on international level by experts representing different Muslim countries and then a consensus is evolved by the universal community.

(B) Qiyas or Ijtehad

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- Qiyas is the fourth source of Islamic Law and is used interchangeably with Ijtehad in Islamic law. The root meaning of the word `Qiyas' is `accord', `measuring' and `equality'. In the legal sense, Qiyas is a process of deduction by which the law of a text is applied to cases, which, though not covered by the language, are governed by the reason of the text. When clarification of a certain matter or issue is not available in the Holy Quran, the Sunnah or previous Ijmas, then an expert Jurist (Mujtahid) can carry out Qiyas.

Examples of Qiyas

- As the Holy Prophet (PBUH) said that: "Every khumar (wine) is an intoxicant, so Khumar is haram". On the same analogy, opium or marijuana, LSD or cocaine, which were not there when law for the use of wine came into being, have also been declared haram by the Muslim Jurists.
- Wudu is not valid even if the smallest portion of the body, which has to be washed remains dry. According to Hazrat Ayesha if flour is dried on the nails and water has not reached any portion of that nail, Wudu would not be considered valid. Applying this principle in the case of nail polish, Wudu is considered not to have taken place because in this situation too nails remain dry.
- As a minor is not able to take care of himself, Islam permits appointment of a guardian over him. On the same analogy, guardian can also be appointed over an adult lunatic because he too is incapacitated to take care of his own affairs like a minor.
- As the Holy Quran forbids sales transactions after the call for Friday prayers, by analogy all kinds of transactions have been forbidden, because like sales, these too distract Muslims from going to the mosque for Friday congregation.

The following Verses of the Holy Quran lend support for Qiyas:

- "And Verily! We have coined for mankind in this Quran all kinds of similitude that happily they may reflect." (39:27)
- "Will they then not meditate on the Quran, or are there locks on their hearts?" (47:24)
- "And Allah it is who sendeth the winds and they raise a cloud, then We lead it unto a dead land and revive therewith the earth after its death. Such is the Resurrection." (35:9)

The following Ahadis lend support for Qiyas:

- "I decide with my own opinion issues that have not clearly been explained by the Revelation."
- Story of Ma'az ibn Jabal:
- "When Hazrat Ma'az ibn Jabal was appointed as Governor of Yemen, the Holy Prophet (PBUH) asked him how he would decide the cases coming to him. Hazrat Ma'az said that he would look to the Holy Quran for guidance, if he found nothing there, he would go to

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the Sunnah and if he still did not find anything in there as well, he would exert himself to try to arrive at a decision. The Holy Prophet (PBUH) is reported to have expressed his satisfaction and happiness at Hazrat Ma'az's reply."

People who can do Ijtihad and Qiyas must be:

- Perfect scholars of the teachings of the Holy Quran, the Sunnah, Tabaeen, and Taba Tabaeen.
- Perfect in their knowledge of Islamic jurisprudence.
- Expert grammarians of Arabic.
- Well-versed in scholastic philosophy.
- Well-versed in modern and ancient fields of learning and knowledge.

Examples of use of Qiyas by the Prophet (PBUH)

- It is said that a woman came to the Holy Prophet (PBUH) and said that her mother who wanted to perform Hajj had died. She asked whether it was necessary for her to perform Hajj on her behalf. The Holy Prophet (PBUH) paused for a moment and then said: "What would you do if she had left debt? Naturally you would pay it." Thus, the Holy Prophet (PBUH) resorted to analogy to resolve the matter.
- The Holy Quran forbids the marriage of two sisters with a man simultaneously. Keeping the effective cause in his view, the Holy Prophet (PBUH) forbade the combining of aunt and niece in marriage.

- HAZRAT ABU BAKR, THE FIRST CALIPH, exercised Qiyas when he decided to wage war against tribes that refused to pay Zakat after the death of the Holy Prophet (PBUH).

Major Themes of the Holy Quran

(A) God in Himself:

- Major theme of the Holy Quran is to highlight Magnificence, Oneness and uniqueness of God (Allah), and His supreme Powers by drawing attention of the mankind to His Attributes:

The Creator:

- All what we see in this universe comprising of billions of galaxies, stars and planets have been created by no one but Allah alone. Being the Sovereign Lord of the universe, He

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administers it single-handedly, without the assistance of anyone or interference from any quarter. The stand of the atheists that this universe came into being as a result of some accident and that it would continue to function in a mechanical manner till it completes the circle of its life and then dissolve into oblivion is, to say the least, a ridiculous idea. The Holy Quran says:

- "It is Allah besides whom none has the right to be worshipped…… He is Allah, the Creator, the Inventor of all things, the Bestower of forms…." (59:23-4)
- And have they not looked into the Kingdom of the heavens and the earth, and all things that Allah has created?" (7:185)

The One and Unique:

- The Creator of the universe is One and Unique without any partners. The unity of design and that of the fundamental facts of creation and existence of the universe proclaim His Oneness. The Holy Quran says:
  - "He is Allah, the One; Allah, the Eternal, Absolute; He begets not, nor is He begotten; and there is none equal or comparable to Him." (112:1-4)
  - "There is nothing whatever like unto Him." (42:11)
  - "He is the First, the Last, the Most High and the Most Near….." (57:3)
  - "He is Allah, besides Whom none has the right to be worshipped…. Glory be to Allah! (High is He) above what they associate as partners with Him…." (59:23-4)

The Sustainer:

- Allah not only created the world but He is also its Sustainer, Cherisher and Provider. Allah in the Holy Quran has called Himself Rabbul Alameen:
  - "The Cherisher and Sustainer of the worlds." (1:1)
  - "Allah, the Cherisher and Sustainer of the world." (7:54)

The Omnipotent:

- He is All Powerful and Supreme, the Mightiest who created this immeasurably vast universe. He is indefinable, unfathomable and inaccessible to human perception. The Holy Quran says:

  "He is Allah,…… the All-Mighty, the Compeller, the Supreme….." (59:23-4)

The Omnipresent:

- Allah is present everywhere but His presence can be felt and visualized only by seeing and probing the excellence and perfection of the universe which He has created. The Holy Quran says:

  "To Allah belong the East and the West: withersoever ye turn, there is the presence of Allah. For Allah is All Pervading, All knowing." (2:115)

The Omniscient:

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- His knowledge in all manifestations and dimensions is absolute, perfect and complete, all-encompassing and all-embracing. He knows the hidden and the manifest, past and present and also what lies ahead, to the minutest possible details.
- The Holy Quran says:
  - "There is nothing whatever like unto Him, and He is the All-Hearing, the All-seeing." (42:11)
  - "He is the First, the Last, the Most High and the Most Near. And He has full knowledge of all things." (57:3)
  - "To Allah belongeth all that is in the heavens and on earth, whether ye show what is in your minds or conceal it, Allah calleth you to account for it." (2:284)

The Eternal and Absolute:

- Allah is the Eternal, without beginning or end, He was there when there was nothing and He will be there when nothing will be there. Allah is the Absolute, not limited by time or place or circumstance. The Holy Quran says:
  - "He is the First (nothing is before Him), the Last (nothing is after Him), the Most High (nothing is above Him), and the Most Near (nothing is nearer than Him)…." (57:3)
  - "Allah! There is no god but He…. The living, The self-sustaining, Eternal…." (2:255)
  - "Say: He is Allah, the One, Allah, the Eternal, Absolute; He begets not, nor is He begotten" (112:1-3)

The Law Giver:

- Allah has not only created the universe but He has also laid down laws which govern all its facets and dimensions. His signs in this respect are scattered everywhere within ourselves and in the entire universe. The stars scattered throughout the infinite space, the vast panorama of nature with its charm and beauty, the regular waxing and waning of the moon, the astonishing harmony of seasons and days and nights all point towards one fact: there is a God, the Creator, the Governor, the Law-Giver who is the Sovereign Lord of this universe. The Holy Quran says:
  - "Blessed is He who has made constellations in the skies, and placed therein a lamp (i.e. the sun) and a moon giving light." (25:61)
  - "It is He who has created seven heavens one above another. No incongruity can you see in the creation of the Most Beneficent." (67:3-4)
- The laws which He has given are eternal. A citrus tree is created to grow citrus, it can not grow pomegranates. The sun will always rise from the east, not south, west or north.

(B) God's Relationship with the Created World:

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- The order of creation is such that the sun, the moon, the stars, water and earth, the day and the night, the seasons of the year, the clouds, wind and rain, the treasures beneath the earth and on its surface, in other words, all the forces of nature use their energy and resources in providing well-being and peace of mind for Man. Such a relation and harmony can be discovered among all phenomena and also between man and his neighbors, near and far, as well as within man's own habitat.
- Man is Allah's best creation as he alone has been blessed with the knowledge, power, faculty and wisdom to explore and understand the mysteries and intricacies of this immeasurably vast universe. It is evident from the fact that when confronted, the angels could not give the names of the things while Adam did it quite easily and spontaneously because he had been so taught by the Supreme Lord. (2:31-33)
- Man is Allah's vicegerent on the Planet Earth. (2:30) Allah has clearly told him that if he acts in accordance with His commands, he will achieve peace and tranquility in this world and eternal bliss and joy (Paradise) in the next world. But if he indulges in defiance, arrogance and self-conceit, eternal sorrow and affliction in the Hereafter will be his fate and Hell his permanent abode.
- Within the constraints of destiny (Taqdeer), Allah has granted man a kind of autonomy. For example, Allah has gifted man with the power of speech which he can use either to do good or evil to humanity, and to tell a truth, or to utter a falsehood. Allah has also bestowed upon man the faculties of learning, speaking, understanding and discriminating right from wrong and good from evil. Allah says:

  "The truth is from your Lord; let him who will believe, and let him who will reject (it)." (18:29)

  "You knew nothing, and He gave you hearing and sight and intelligence and affections that you may give thanks." (16:78)
- Allah loves His Creation so much that He will not force it to commit sin and then punish it.
- Allah is so generous that he does not make it a duty for men to do what is not in their power. The Holy Quran says:

  "Allah burdens not anyone except according to his capacity." (2:286)
- Allah loves those who do good and He likes the righteous, the pious and the patient. Allah wants mankind to be on the `Right Path', for that alone is the way of salvation.
- Allah does not like evil and transgression, for it surely leads to Hell. The Holy Quran says:

"That home of the Hereafter (Jannat) we shall assign to those who rebel not against the truth with pride and oppression in the land nor do mischief by committing crimes. And the good end is for the pious and righteous person." (28:83)

"And walk not on earth with conceit and arrogance." (17:37)

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"And turn not your face away from men with pride, nor walk in insolence through the earth. Verily, Allah likes not any arrogant boaster." (31:18)

- The Holy Prophet (PBUH) said:

"He who has, in his heart, an ant's weight of arrogance will not enter Paradise." (Muslim)

"Shall I not inform you of the inmates of Hell? It is every violent, impertinent, and proud person. (Al-Bukhari & Muslim)

- As Allah is very compassionate, loving and considerate towards human-beings, He gives them repeated chances and opportunities to repent and seek His forgiveness. The Holy Quran says:

"Despair not of the Mercy of Allah: Verily, Allah forgives all sins. Truly, He is Oft-Forgiving, Most Merciful." (39:53)

"And never do we requite in such a way except those who are ungrateful (disbelievers)" (34:17)

"And My Mercy embraces all things." (7:156)

"Certainly, no one despairs of Allah's Mercy, except the people who disbelieve." (12:87)

"Verily, your Rabb is Quick in Retribution (for the disobedient and wicked) and certainly He is Oft-Forgiving, Most Merciful (for the obedient and those who beg Allah's forgiveness)." (7:167)

"But your Lord is Most Forgiving, full of Mercy." (18:58)

"And seek the Forgiveness of Allah; for Allah is Forgiving, Most Merciful." (4:106)

"Why turn they not to Allah, and seek his Forgiveness? For Allah is Oft-Forgiving, Most Merciful." (5:77)

"Tell my servants that I am indeed the Oft-Forgiving, Most Merciful." (15:49)

"If any of you did evil in ignorance, and thereafter repented, and amended (his conduct), indeed He is Oft-Forgiving, Most Merciful." (6:54; 7:153; 9:4-5)

- It should, however, be borne in mind that:

  "He who forgives sins, accepts repentance, is (also) strict in punishment." (40:3)

- It has been clearly laid down in the Holy Quran that on the Day of Reckoning "the Fujjar (the wicked, disbelievers, sinners and evil doers) will be in the blazing Fire (Hell)." (82:14).... "But as for him whose balance (of good deeds) will be light, he will have his home in Hawiyah (pit i.e. Hell)." (101:9)

(C) Allah's Messengers:

- Man is Allah's vicegerent on earth (2:30). Allah clearly commanded right at the outset that if man acts in accordance with His injunctions, he will achieve peace and tranquility

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in this world and eternal bliss and joy in the next world. However, if man indulges in defiance and arrogance, his fate will be eternal sorrow and affliction in the hereafter.

- To keep reminding man of the Right Path, and the Satan's attempts to de-track him, Allah sent His Messengers from time to time to deliver His eternal message to them.
- All these Messengers of Allah numbering about 1,24,000 were absolutely truthful, free of any sins, possessed of the highest order of intelligence, mental ability and alertness. They delivered Allah's message as it was, without any omission, concealment or alteration.
- All the Apostles of Allah were from amongst human beings. They lived a normal life i.e. they married, had children and, like others, struggled to earn their living.
- Allah's message was delivered by the Apostles in the language which the people of that area spoke.
- There was hardly any Prophet who was not scoffed at, insulted, humiliated and tortured by the people, so much so that some of them were even killed by the pagans.
- As Muslims, we have been commanded by Allah to believe in all of His Messengers, to respect them and not to make any distinction amongst them. The Holy Quran says:

  "….. We make no distinction…. Between one and another of His Messengers." (2:285)

- Allah has always helped His Apostles and punished and destroyed the wicked non-believers. The Holy Quran says:

"Then he (Noah) invoked his Lord's help (saying) "I have been overcome, so help (me)! So, we opened the gates of the heaven with water pouring forth, and we caused springs to gush forth from the earth…." (54:9-16)

"So the earthquake seized them (Samud), and they lay (dead), prostrate in their homes…." (7:73-79)

"And (remember) when we separated the sea for you and saved you and drowned Pharaoh's people while you were looking (at them) when the sea water covered them…." (2:50-51)

- Allah's message to human-beings all-through has been the same i.e. they must accept that Allah is the Sole Creator, Sustainer and Cherisher of this universe, He is One and Unique, and that He alone is the Sovereign Lord of the Universe, without any partners to share in His power, Authority and Suzerainty.
- The first Prophet was Hazrat Adam and the last one is Hazrat Muhammad (PBUH). In between comes Hazrat Ibrahim from whom emanated a long line of Prophets through his two sons, Hazrat Ismail and Hazrat Ishaq. From Hazrat Ishaq came Hazrat Yaqoob, Hazrat Yusuf, Hazrat Musa, Hazrat Daud, Hazrat Sulaiman, Hazrat Isa, while Hazrat Ismail was the great great grandfather of Hazrat Muhammad (PBUH). Previously the message of the Prophets was confined to a particular people, area or time span while the message of the Holy Prophet (PBUH) is universal, eternal, and perfect in all aspects and for all of mankind till the last day of human-beings on this planet. It is also stipulated in this last message that after the Holy Prophet (PBUH), no other prophet would now be sent at any time under any circumstances, for whatever Allah wanted to convey to mankind in final shape, has already been communicated through him.

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- Allah, the Exalted, says in the Holy Quran:

"And we have sent you not but as a mercy for the Al-amin (mankind, Jin and all that exists)" (21:107)

"And if your Lord had so willed, He could surely have made mankind one Ummah, or Community (following one religion i.e. Islam), but they will not cease to disagree." (11:118)

"We did indeed send before you Messengers to their (respective) people, and they came to them with clear signs." (30:47)

"We have not sent you but as a Messenger to all of Mankind, giving them glad tidings, and warning them (against sins), but most of them know not." (34:28)

"Say: `O Mankind'! I am sent unto you all, as the Messenger of Allah, to Whom belongs the dominion of the heavens and the earth." (7:158)

"…. But he is the Messenger of Allah and the Seal of the Prophets." (33:40)

- All previous messages were corrupted one way or the other while the last message from Allah i.e. the Holy Quran stands intact till today exactly the way it was revealed to the Holy Prophet (PBUH) more than fourteen centuries back in Arabia.

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Section Three

Arabia Before Islam

Geography:

Location of Arabia:

SW corner of Asia.

N: Najd Desert

S: Indian Ocean.

E: Arabian Sea & Persian Gulf.

W: Red Sea.

Three major deserts:

I) Najd in North

II) Dahna in Centre

III) Rab'al Khali in South

Currently there are seven states within the Arabian Peninsula which are, in order of size from largest to smallest as given below:-

I. The Kingdom of Saudi Arabia (2,48,000 sq. km)

II. The Republic of Yemen (472,099 sq. km)

III. The Sultanate of Oman (306,000 sq. km)

IV. The United Arab Emirates (83,000 sq. km)

V. Kuwait (17,818 sq. km)

VI. Qatar (11,437 sq. km)

VII. Bahrain (694 sq. km)

Total area: 3,139,048 sq. km)

Races:

- ARAB BAIDA: Original aborigines of Arabia destroyed by later races. Include Ad, Samud and Jadis.
- BANU QAHTAN: Yemenites who later migrated north. A.k.a. Arab Ariba (True Arabs).
- ARAB MUSTA'RIBA': Northern Arabs, descendants of Ismail. The Quraish belonged to this group.

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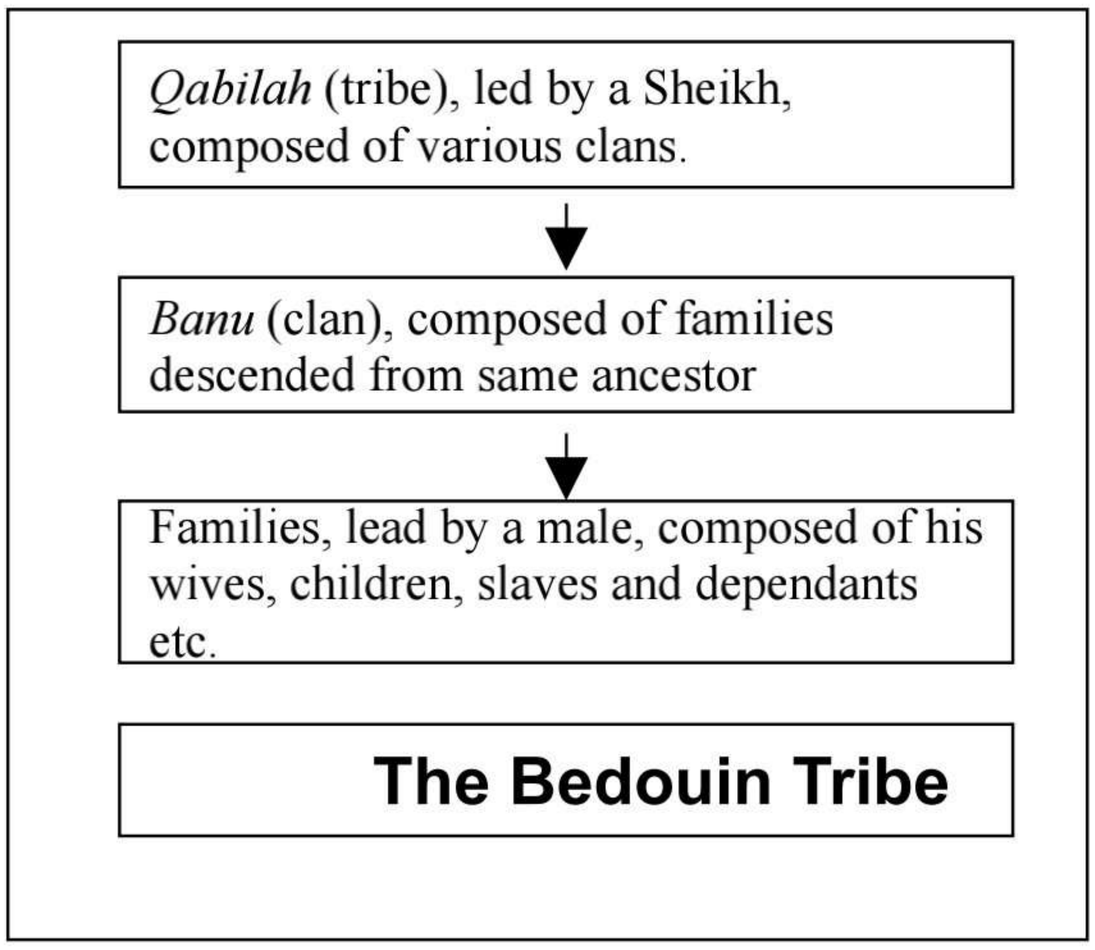
- Disputes in the early Arab history are usually between the Banu Qahtan and Arab Musta'riba'.

People of Arabia:

- There were two types of people in Arabia:

  (I) The Bedouins

  (II) The City Dwellers



Bedouins:

- Called Ahl-ul-Badiya or Bedwin in Arabic.
- More than 80% of Arabs were Bedouins.
- Bedouins travel as much as 500 miles a year. Therefore, one of the Bedouin's most valued possessions was a camel.
- A Sheikh had to reach a decision after consultation with the tribe's council.
- Due to scarcity of pastures in Arabia, Bedouins frequently raided their neighbours and thus, they were naturally born fighters.

Town People:

- Town Arabs also had a similar patriarchal tribal society.
- Most city dwellers were engaged in trade.
- Towns provided most of Arabia's leaders as they received civilization from the rest of the world.

History of the Arabs:

- The Arabs' history can be divided into the following epochs:

  I) The Ancient Arab Period (earliest times – 450 AD)

  II) The Jahiliya Period (450 AD – Rise of Islam)

  III) The Islamic Period (570 – 1258 AD)

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Ancient Arabia (earliest times to 450 AD)

- Even though Egypt and Iraq were civilized two to three thousand years before Christ, Arabia was uncivilized until the rise of the southern tribes.
- Aborigines of Arabia in primitive times were a black race who were destroyed or driven into the Rab'al Khali by the southerners i.e. Banu Qahtan.
- The Banu Qahtan established their Ma'in Kingdom in Yemen (1200 – 650 BC).

Kingdom of Saba (Sabaens):

- Sabaen Kingdom of Banu Qahtan overthrew the Ma'in Kingdom (950 BC – 115 AD).
- Sabaens were great builders; built many palaces and fortresses.
- Sabaens were most famous for their dams.
- They built the famous Ma'rib Dam which irrigated a large piece of southern Arabia.

Kingdom of Sana (Himyarites):

- Himyars were a branch of Banu Qahtan. They established the Himyarite Kingdom of Sana (115 – 525 AD).
- They are most famous for their castles, palaces and fortresses.
- During their reign, the Ma'rib Dam was severely damaged or destroyed by floods several times. However, it was always repaired.
- They traded with south Asia and various Roman provinces and flourished.
- When Romans conquered Egypt, Himyarite commercial interests were dealt a blow as Roman ships now entered the Red Sea.
- At the same time, the Ma'rib Dam was breached several times, forcing tribes to migrate with each resulting flood. It was finally destroyed in 540 AD.
- Tribes migrated to:
  - I. The Syrian Desert.
  - II. Hira in the Persian Empire.
  - III. Central and Northern Arabia.
  - IV. Oman and Bahrain.
  - V. Aus and Khazraj tribes went to the Jewish state of Madina.
- The last Himyar king, Dhu Nuwas was a Jew who persecuted Christians. Christians appealed to Byzantine Emperor Justin I. He wrote to Negus, King of Abbysinia. A 70,000 man Abbysinian army crushed Dhu Nuwas in 525 AD.
- The Himyarite Kingdom came under Abbysinian rule, which lasted for 50 years.

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- In 570 AD, Abrahah, the Abbysinian governor of Yemen, attacked Makkah to destroy it; his army was destroyed by swallows. Arabs called 570 AD 'am-al-fil' or Year of the Elephant, since Abraha's army had elephants in it.
- Soon, the Yemeni Arabs overthrew their Christian ruler with the aid of Persians.
- However, the Persians were also imperialist masters. Yemenites sought the help of their northern brethren against the Persians.

Jahiliya Period (450 AD to Rise of Islam)

- Age of Ignorance.
- In this period, the ideas and ideologies of the people of Arabia were undergoing a massive change.
- The changes were:

  I) Disintegration of the matriarchal system.

  II) Growth of a money-economy throughout Arabia.

  III) Migration of Yemeni tribes towards Northern Arabia.

  IV) Increase in the intrigues of the Roman and Persian empires along the northern and southern borders of Arabia.

- As trade with the rest of the world increased, tribes become more interested in money and trade. The Quraish of Makkah and the Saqifs of Taif were the most prominent.
- These leaders organized the whole of Arabia into trade: markets were opened, fairs were held, caravans were sent in all directions.
- Quraish and the leading tribes lent money to the Bedouins and made huge profits on the interest. Thus, the Quraish became one of the wealthiest tribes in Arabia.
- The matriarchal system was all but destroyed by the cataclysmic change. The moral values promoted by the older system were ravaged. Due to the greed and hunger of both town-dwellers and Bedouins, both engaged in long and protracted wars.

Political conditions of Arabia:

- There was no State of Arabia; there was tribal anarchy.
- If a man killed someone in his own tribe, the victim's family could freely murder him.
- If a man killed someone from another tribe, the grieved tribe took revenge by raiding the perpetrator's tribe.
- The tribal spirit or unity was called asabiyha.
- In Bedouin tribes, even the poorest member had a voice in the tribal council. The Sheikh was not a tyrant; he was a chosen leader.

Ayyam-al-Arab (Wars of the Days of the Arabs):

- These usually started a war:

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I. Tribal greed and plundering instinct

II. War instinct and tendency to fight

III. Poets' fiery words

IV. Pride and honour

- The tribes usually joined alliances during wars.
- Tribes that grew too big usually split up and the two sides started fighting each other.
- Even clans within the same tribe fought each other.

Examples:

War of Basus: Quarrel over a she-camel that was wounded by the chief of the Taghlib tribe and which belonged to a woman named Basus of Banu Bakr tribe. War lasted 40 years. The tribes were descended from a common ancestor!

War of Dahis and al-Ghabra: Dahis and al-Ghabra were a horse and a mare. The sister tribes of Abs and Dhubyan fought each other because of a quarrel over a horse race. Soon all tribes in the area joined in!

Intellectual forces in Arabia:

- Because the nomads were ever mobile and raided their neighbours so much, Arabia spoke a fairly uniform language.
- It is said that the ancient Arabs loved three things the most: his language, his camel and his clan.
- The Arabs considered eloquence of speech, masterful archery and skilled horsemanship the basic attributes of a perfect man.
- Orators and poets were patronized during a war and when preparations were beginning for a new one.
- Rawis recited poems, Qasidahs (odes) and other types of poetry.
- Poets, Rawis and Khatibs (orators) were the oral representatives of a tribe. They led the tribe through oral 'cold wars' before actual physical hostilities began and, just before the battle began, they heaped invectives on the enemy on the battlefield.
- Poets were also the public representatives of chiefs of a tribe; they moulded public opinion in favour and wrote Qasidahs for those who patronized them.
- The poets even traced the genealogy of tribal chiefs up to Ibrahim or even up to Adam.
- Fairs were held throughout Arabia for exchange of goods and competitions of poetry and oration.
- The fair of Ukaz near Makkah was the most famous. A national congress of poets was held here in the Haram months when war was forbidden.

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Moral Life of the Arabs:

- Their Virtues:

  Hospitality and generosity

  Courage and enthusiasm

  Loyalty to clan and tribe

  Steadfastness of character

  Giving shelter to those who ask for it; they would die for those to whom they had given shelter

  Love of freedom.

- Vices:

  I. Looting helpless wayfarers and lonely outcasts. Lavish and extravagant spending
  II. Senseless barbarity and brutality
  III. Unquestioningly murdering another tribe's people over petty disputes
  IV. Treating women worse than animals
  V. Excessive lying
  VI. Breaking of promises and trusts
  VII. Fiery spirit of revenge

Religious life of the Arabs

- Some of them affirmed the Oneness of Allah, believed in the Creator and the Resurrection and were convinced that Allah would reward those who are obedient to Him and punish the disobedient. In this group fell people like Baheera, the monk, from Abdul Qais, Quss Ibn Sa idah and Rabab Ash-shani.
- There were others who believed in the Creator and the beginning of the creation but denied the Messengers and the Resurrection. It is about this group of people that Allah informed in Surah Al-Jathigah
- "And they say: There is nothing but our life of this world, we die and we live and nothing destroys us except Ad-Dahr (Time)"
- Te vast majority of Arabs, however, believed in the Resurrection and the Return to life but they disbelieved in the messengers and clung to the worship of idols as is evident from the following:
- "We worship them only that they may bring us near to Allah" – Surah Az Zumar.
- (iv) There was a multitude of goods and goddesses which the Arabs worshipped, prominent of which were:

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god /goddess	Remarks
Al-Hubal	Sanctuary in Kaaba
Al-uz Al-uzza,, godess of Sun, Power, Strength and Prestige.	Placed on the right side of a way near Makkah which led to Iraq.
Isaf and Na-ilah	Located beside the door of the Kaaba.
Al-Jalsad	Worshipped by the Tribe of Mindah in Hadramdut.
AAl-Lat	Worshipped by the people of Taif.
Wadd	Worshipped by the Tribe of Kalb in Daumatil – Jundal
Nasr	Worshipped by the Tribe of Himyar in Yemen.
Manat	One of the oldest idols erected between Madina and Makkah on the shore of the Red Sea. It was venerated by all, in particular by Al-Ams and Al-Khazraj Tribes of Madina

- Every family in Makkah had an idol in the house which was worshipped and whenever someone wanted to go on a journey, the first thing he would do was to stroke it and so would it be done when he returned from the trip.
- The Arabs worshipped their idols with special rites and ceremonies; camels, goats, sheep and sometimes even humans were sacrificed to them. Their blood was poured on the altar and the worshippers danced around the idol.
- Pagans believed that if they kissed the idol, they would acquire holiness.
- Pagans believed in Jinns and they thought that malicious Jinns inhabited deserted places and paths while good Jinns resided in the populated areas. Jinns could also overpower people and such people were called majnun.
- Sometime Arabs worshipped even trees, sand heaps and a pile of wooden sticks.

Other religions around Arabia

- Verily, those who believe (in Allah and in his Messenger Muhammad) and those who are Jews, and the Sabians, and the Christians, and the Majus (Magians) and those who worship others besides Allah; truly, Allah will judge between them on the Day of Resurrection. Verily, Allah is over all things a Witness. (22:17)

The Magians (Magus):

- Born 600 years before the advent of the Christian calendar in Azerbaijan, Zoroaster established the final doctrine of the Magians. The beliefs of this religion revolve around a constant struggle between the god of goodness or light, Ahura Mazda, and the god of evil and darkness, Ahriman. Deeming fire to be holy, it is ignited in honour of Ahura Mazda in specially constructed temples. A few such temples have survived till today in Yemen,

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Iran and Azerbaijan. Although majority of the Zoroastrians converted to Islam when the Persian Empire crumbled at the hands of the Muslims, a small percentage, called Parsees, still survives in India, Pakistan and Iran.

The Sabians were originally pure monotheists who lived before the first Jews and Christians and worshipped Allah alone. Later on their beliefs became more linked with stars and planets and therefore they were accused of polytheism. They were well-versed and renowned in the study of natural phenomenon. A small number of them even now live in Iraq. They have been mentioned in Sura Al-Baqra, Al-Maidah and Al-Hajj.

The Jews who always considered themselves as the people chosen by God to rule the world were concentrated in clusters like Yasrab (Madina) and Khyber where they had a dominant position. They were also living in different pockets of the Persian and Roman Empires to which they had fled to escape persecution of the Greek, Roman and Christian rulers of Palestine. The Jews did believe in the oneness of God but their overall beliefs had been mutilated and distorted. As a people, they always preferred to live aloof and hardly ever encouraged others to join their religion or otherwise have close social contact with them.

The Christians: After a humble beginning in Palestine and bearing the brunt of persecution and victimization at the hands of the Roman Empire for over three centuries, Christianity got a big boost in 325 A.D. after the Roman Emperor Constantine converted to it and adopted it as a State Religion. However, by this time, it had undergone structural changes in its basic philosophy, teachings and approach by adopting the doctrines of Trinity (Three Gods), Incarnation, Sonship, Atonement, Second Coming and the Gospel Truth. Christianity now had more or less complete sway in places like Palestine, Lebanon, Syria, Egypt and Asia Minor, and was fast spreading in all other directions of the Roman Empire. At the same time, ideological in-fighting too was going on between Syrian Jacobites, Egyptian Copts, Lebanese Maronites with the Papal Authority at Rome and the Chief Patriarch of Constantinople.

The Hindus in the Indian-Subcontinent worshipped hundreds and thousands of gods and goddesses, while at the same time believing in the Supreme Deity whom they called Eshwar or Bhagwan. They were also afflicted with the well-entrenched caste system which had stratified their society into four mutually inseparable classes called Brahmins, Kushtrias, Vesh and Shudras.

The Buddhists: Budshism which originated in northern India and posed great threat to Hinduism in the beginning, was in constant decline in the sub continent. However, it had developed a footing in countries like Ceylon (Sri Lanka), Burma, Thailand and China where its philosophy of self-contentment and enlightenment was fast gaining ground.

World Political Conditions

- Arabian Peninsula was flanked by two super powers: Sassanid Empire (Persian Empire) in the north and north-east and the Byzantine Empire (Roman Empire) in the north-west. Taking advantage of the internal fighting and chaos of the Byzantine Empire, Chosroes, the Emperor of Persia, captured entire territory in the east and west save Constantinople, the capital, from 603 A.D. to 616 A.D. Thus, in Palestine, Egypt and Asia Minor, the Zoroastrian flag replaced the Christian flag. The balance of power tilted so much in favour of the Persians that Chosroes II addressed a letter to Heraclius, the Roman Emperor, as under:

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"From Chosroes, the supreme god of all gods, the Lord of the Earth, to his mean and block-headed slave, Heraclius. Thou sayest that thou hast confidence in God. Why did not thy God save Jerusalem from my hands?"

- To the peace overtures from the Romans, He arrogantly replied:

  "It was not an embassy, it was the person of Heraclus bound in chains that he should have been brought to the foot of my throne. I will never give peace to the Emperor of Rome till he has abjured his crucified God and embraced the worship of the Sun."

- To consolidate his hold on the newly captured territory, he took a series of oppressive measures to eradicate Christianity and as a first measure, He massacred ninety thousand adherents of this religion.

- These events, which were taking place in Rome and Persia, the greatest empires of the time, had their repercussions in Makkah which occupied a central place in Arabia. The Iranians worshipped a sun-god and fire, whereas the Romans believed in revelation and prophethood. It made sense psychologically for the Muslims to side with the Christians of Rome, whereas the Makkahn idolaters sided with the Zoroastrians, they too being nature worshippers.

- When finally the Persians emerged victorious in 616 A.D. and this news reached Madina to which Muslims had emigrated, the opponents of Islam claimed that the Muslims too would be uprooted like the Romans.

- It was at this critical juncture that the Holy Prophet (PBUH) had a highly significant revelation made to him:

  "The Greeks have been defeated in the neighbouring land. But after their defeat they shall themselves gain victory within a few years."

- By 625 A.D., the tables had been turned as Heraclius inflicted a humiliating naval defeat on the Persians and smashed their might by penetrating deep into their heart from the mountains of Armenia.

- The final battle was fought at Nineveh on the bank of the River Tigris in December 627 resulting in the crushing defeat of Chosroes. In the ensuing palace revolt, his eighteen sons were murdered before his own eyes and he was throne into a dungeon by his only surviving son, Siroes, where he expired on the fifth day.

- Thus came true the Quranic prediction contained in Sura Al-Room within the specified period and the Persian Empire started crumbling and disintegrating from within.

Commercial Life of Arabia

- In normal times, caravans used to ply on major trade routes resulting in smooth exchange of goods between Asia and Europe right from the eastern seaboard of China to places in the extreme west of Eurasia.

- As severe hostilities erupted between the Persian and Roman empires, the two super giants of their time, normal caravan routes (such as the Samarkand Golden route) became

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insecure, so much so that the trade was diverted to the Arabian Peninsula through which the goods were transited for onward delivery to their destination in Asia and Europe.

- Having strategic location and already being the religious hub of the Arab world, Makkah emerged as the focal point of transit trade.
- In winter the Quraish led caravans to the north of Arabia to places such as Gaza (close to the Mediterranean sea), Busra Ash Sham (across the Dead Sea), Al-Heira (close to the River Euphrates in Iraq) while in summer they travelled to Yemen (Sana and Aden) and Aksum, the capital of Abyssinia, across the Red Sea.
- As very high stakes were involved, the Quraish, who were fast emerging as virtual monopolists in transit trade, wanted no disruption in its smooth flow or any security hazards which could imperil their interests and authority on the caravan routes.
- Commercial activity was picking up fast all over Arabia as is evident from the emergence of huge markets where fairs were held to transact goods coming from all directions:

Name of the market	Location
Ukaz	Near Makkah at Arafat
Dhil Majaz	Onite, close to Ukaz
Al-Natah	Khaibar
Al-Hijar	Al Yamamah
Souq Aden	Aden
Al-Rabiyah	Hadramamt
Sukar	Oman
Diba	A place in present day UAE
Al-Mushaqqar	Near Hajar in Bahrain
Doumatil-Jandal	Daumatil Jandal in the Nafud Desert in extreme north

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Section four Biographical Account of the Life of the Holy Prophet (PBUH)

Chapter 1

Early Life of the Holy Prophet (PBUH)

Makkah – Location and Geography:

- Located in the SW corner of Hijaz, amidst a double range of barren and dry hills.
- Dry, waterless, barren desert on all sides, intense heat.
- Agriculture not possible, industry not feasible.

- Trade was the source of livelihood for most people.
- Makkah located on major trade routes and was the most important way-station for transit trade between Yemen, Syria, Iraq etc.
- Close to port of Jeddah, so trade also possible by sea.

Foundation of Makkah:

- When Hazrat Ibrahim and Hazrat Ismail constructed Kaaba, Makkah did not exist.
- For many centuries afterwards, it was just a camping ground for neighboring nomadic tribes.
- In circa 1 AD, the tribe of Bani Jurhum took guardianship of the Kaaba and founded the city of Makkah.
- Bani Jurhum ruled over Makkah, until overthrown by the migrating southern tribe of Bani Khuza.
- Bani Khuza were overthrown by the Quraish.

The Rise of Quraish:

- Descendants of Fihr (3rd Century AD), whose surname was Quraish.
- Fihr had a descendent named Qussai (5th Century AD); died in 480 AD.
- Qussai married his daughter to a Khuzarite chief. When the chief died, Qussai drove out Bani Khuza and took over as Makkah's ruler. He invited his family to live in Makkah.

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- In Muhammad (PBUH)'s time, there were ten clans within the Quraish tribe.
- Some rich clans: Mukhzum, Naufal and Umayya.
- Some poor clans: Hashim and others.
- Qussai laid down the foundation of the religious and political power of the Quraish.
- Down from Qussai, the Quraishi leader(s) had the following functions in their power:

Power	Description
Hijaba	Power to hold the keys to Kaaba
Liwa	Power to command the Quraishi army. Liwa was the standard of the Quraish
Nadwa	Power to summon the council of Quraishi leaders
Rifadha	Power to receive an annual poor-tax to feed poor pilgrims
Siqaya	Power over the wells and water sources in or near Makkah.

Reasons for the rise of Makkah:

- Contains the historic Fountain of Zam-Zam, a major attraction for nomadic tribes and passing caravans.
- Contains Kaaba, which became the pantheon of idols of Arabic gods and goddesses, which reached its peak in the Jahiliya Period. Contained 360 idols.
- Located on major trade routes between Yemen, Syria and Iraq.

Ancestors of Muhammad (PBUH):

- Muhammad (PBUH) is a descendant of Hazrat Ibrahim.
- Hashim was a rich merchant who traded with Syria. He died in 510 AD.

Abdul Muttalib:

- After his uncle Muttalib's death in 520 AD, succeeded as chief of Banu Hashim.
- Re-discovered the well of Zam-Zam.
- He was the custodian of Kaaba and was responsible for providing pilgrims with food.

Birth of Muhammad (PBUH) and his childhood:

- Muhammad (PBUH)'s father, Abdullah, died on a commercial mission to Syria. He was buried in Yathrib, only 25 years old.
- Four months after Abdullah's death, Muhammad (PBUH)'s mother Amina gave birth to Muhammad (PBUH) on Monday 12 Rabiul-Awwal, 30 August 570 A.D. (some say it was 571 A.D. the year of the Elephant)
- Since his birth till reaching the age of five, Muhammad (PBUH) lived with a nursemaid named Halima Sadia of the Bedouin tribe of Banu Saad.

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- Muhammad (PBUH)'s mother died on the way during their trip to Yathrib. His nurse, Umme Aiman, brought him back and put him in the custody of Abdul Muttalib.
- Abdul Muttalib, 90 years old, died after two years. Muhammad (PBUH) passed into the custody of his uncle, Abu Talib.
- Muhammad (PBUH) tended the sheep and goats of his uncle and others.

Boyhood and Youth of Muhammad (PBUH):

- Abu Talib was a perfume and cloth merchant.
- At the age of 12, Muhammad (PBUH) accompanied his uncle on a trade trip of many months to Syria.
- On the way, a Christian hermit named Bahira predicted the prophethood of Muhammad (PBUH).

Harb-ul-Fijr:

- Sacrilegious war fought during holy months between the Quraish-Kinana alliance and Hawazin tribe.
- At the start of the war, Muhammad (PBUH) was 16 years old.

Half-ul-Fuzul:

- Harb-ul-Fijr war revealed the lack of a real authority in Makkah. The weak were oppressed in Makkah and clans failed to punish the wrongdoers.
- Several Quraishite tribes (including Bani Hashim) joined a league to protect the oppressed.
- The league was actually formed by the weaker tribes against the more powerful and richer tribes.
- The pledge was taken at the house of Abdullah ibn Judan.

Marriage with Hazrat Khadija:

- Khadija bint Khuwalid was one of the richest women in Makkah.
- At the time of marriage, Muhammad (PBUH) was 25, Khadija was 40.

Incident of Hajr-e-Aswad:

- In 605 AD, Kaaba was rebuilt.
- Muhammad (PBUH) arbitrated and possibly stopped a war.

Bestowing of Prophethood on Muhammad (PBUH):

- Cave of Hira is located in Mount Hira, now called Jabl-e-Noor.
- Muhammad (PBUH) meditated in this cave and prayed to the God of his ancestor and prophet, Hazrat Ibrahim.

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- As time passed by, Muhammad (PBUH)'s every dream at night became true in the coming morning. This was one of the signs of the coming prophethood.

- One night in 610 AD, Muhammad (PBUH) received the first revelation from Allah.
- At this time, Muhammad (PBUH) was in his 40th year.

- Muhammad (PBUH) was meditating in the cave when the angel Jibrail came to him holding a piece of silk brocade with some words written on it.
- The angel told Muhammad (PBUH) to 'read'. When Muhammad (PBUH) told him that he could not read, Jibrail embraced him and asked the same question. This happened three times. Then, Jibrail helped Muhammad (PBUH) recite the Surah al-Alaq (The Embryo):

The Embryo

Read in the name of thy Lord who created

Man from blood coagulated

Read! Thy Lord is wondrous kind

Who by the pen has taught mankind

Things they knew not, being blind.

- This incident unnerved the Prophet (PBUH), who returned home and said to Hazrat Khadija that he feared for himself, and that maybe he was possessed by a spirit. Hazrat Khadija consoled him.
- That night, Hazrat Khadija slept very uneasily, mumbling prayers and keeping watch.
- Next morning, Hazrat Khadija took Muhammad (PBUH) to her Christian cousin Warqa bin Naufal, who was a 'hanif'. Warqa confirmed that the angel that came to Muhammad (PBUH) was the same one that had come to Hazrat Musa. He further stated that if he lived, he would join the true religion of Muhammad (PBUH). However, he died a few days later of old age and natural causes.

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Section four Biographical Account of the Life of the Holy Prophet (PBUH)

Chapter 2

From Call to Migration Timeline:

Year	Event
610	First revelation and the First Muslim.
613	Beginning of Public Preaching; the Early Converts.
614	Entry in the House of al-Arqam. Beginning of the opposition of the Quraish and their persecution of the early Muslims.
616	Start of the Boycott of Banu Hashim a.k.a. Shi'b Abi Talib
619	End of Boycott; death of Khadija and Abu Talib. Journey to Taif.
620	First Madinian converts.
621	First Oath of Aqabah
622	Second Oath of Aqabah

Types of people who joined Islam:

- Young people who belonged to the junior cadre of Quraish.
- Those who could not hope to rise to prosperity and riches in the capitalistic environment of the mercantile and competitive Makkah. They belonged either to the poor or the impoverished clans of the Quraish or belonged to those families of the clan which had been thrown into the background of social success, economic riches and political influence by their rival families which had captured wealth and power.
- Slaves, outcasts and the clients (mawlas) of various tribes and clans.
- Thus, Islam was not a clash between 'haves' and 'have-nots', rather a clash between 'haves' and 'lesser haves'.

First secret converts:

- First person and woman to accept Islam was Khadija.

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- Controversy over who could be the first man: Hazrat Abu Bakr, Hazrat Ali or Hazrat Zaid bin Harris.
- For first 3 years, Muhammad (PBUH) preached secretly. Islam won about 40 converts in all.
- Some of the first converts:

Hazrat Khadija	Hazrat Abu Bakr 1st Caliph	Hazrat Ali 4th Caliph	Hazrat Zaid bin Harris
Hazrat Saad bin Abi Waqqas (Conquered Persia)	Hazrat Zubair bin al-Awwam	Hazrat Usman bin Affan (3rd Caliph)	Hazrat Talha
Hazrat Abdur Rehman bin Auf	Hazrat Abu Ubaida ibn Jarrah (Conquered Syria)	Hazrat Bilal	Hazrat Abdullah ibn Masud

Public Preaching (613-16 A.D.):

- Three years after the first revelation, Muhammad (PBUH) received his second revelation, signaling the start of public preaching:

> "O you wrapped up in your mantle:
>
> Arise and warn!
>
> And your Lord do magnify."

- Muhammad (PBUH)'s gathering of all the clans of the Quraish on Safa; Abu Lahab (the Prophet's uncle)'s evil and angry words; the crowd disperses; meeting unsuccessful.
- After, Muhammad (PBUH) invited his own kinsmen to dinner; he asked who would help him; only Hazrat Ali gets up and joins the Prophet. This meeting also unsuccessful. At this meeting Muhammad (PBUH) said to his guests:

> "No Arab has offered to his nation more precious advantages than those I bring you. I offer you happiness in this world and the life to come. Who among you will aid me in this task?"

- Undeterred, Muhammad (PBUH) entered the house of Al-Arqam (one of the first Muslims). This house was situated near Kaaba and many pilgrims passed near it.
- For next 4 years, Muhammad (PBUH) preached from the House of Al-Arqam. This house is also called the House of Islam. During this period, as many as 200 hundred people were converted.
- Conversion of Hazrat Hamza: He was the uncle of Muhammad (PBUH). He was fond of hunting and when he returned from it one day, Abu Jahl's slave girl told him how cruelly

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Abu Jahl had hurt and wounded Muhammad (PBUH). Infuriated because of his love for the Prophet (PBUH), he upbraided Abu Jahl and challenged him to do his worst. Then, he went to the house of Al-Arqam and became a Muslim.

- Conversion of Hazrat Umar: By 6th year of Prophethood, Hazrat Umar bin Khitab, chief of Banu Adi, was one of the worst enemies of Islam. One day, he was in the Kaaba discussing the rising Muslim influence when he decided to murder the Holy Prophet (PBUH). On his way to the house of Al-Arqam, he met Saad bin Abi Waqqas, who informed him that Hazrat Umar's own sister Hazrat Fatima and her husband had accepted Islam. Enraged, Hazrat Umar went to his sister's house, where he found both of them reading the Quran. Even after hitting her violently on the face so hard that it started bleeding, she told Hazrat Umar that she would follow Muhammad (PBUH) no matter what he did. Touched, Hazrat Umar asked her to read a few verses of the Holy Quran to him. Struck by the beauty of the Holy Quran, Hazrat Umar went to the house of Al-Arqam and immediately entered the fold of Islam. The Muslims were so overjoyed by the entry of so powerful a man into Islam that their victory cry was heard across Makkah.

Opposition of the Quraish

Introduction:

- During first 3 years of preaching, there was no opposition from the Quraish because preaching was in secret.
- At first, people made quips about Muhammad (PBUH) who had 'brought news from the Heavens'.
- Main persecutors were Abu Jahl, Abu Lahab and his wife, Abu Sufyan, Walid bin Mughaira and Atba bin Rabi.

Religious Causes:

- Quraish respected their ancestors and were ready to die for them and their beliefs. Thus, they did not want to leave the 360 idols that their ancestors had worshipped. When Muhammad (PBUH) told them that their ancestors were in grave trouble because of polygamy and idol-worship, the Quraish grew violent.
- Even though Quraish believed in prophets, they suspected that Muhammad (PBUH) only sought glory and power for himself by becoming the King of Arabia through religion.

Moral Causes:

- Islam and the Quraish's moral values were diametrically opposite.
- Islam preached modesty, while the Quraish were used to lavishness, Islam promulgated equality of men and women, while the Quraish treated their women like chattels, Islam enjoined loyalty to one faith, while the Quraish wanted loyalty only to the clan or tribe.
- Embracing Islam meant discarding the practices of drinking, adultery, gambling, murder and plunder for which the Qureshi were not ready.

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Social Causes:

- The class conscious rich Quraish could not reconcile with the slogan of equality of all humans raised by Muhammad (PBUH).
- If Islam ruled, the high and the low, the master and the slave, the rich and the poor, black and white all would be on equal footing.

Political Causes:

- The most powerful clan of the Quraish ruled Makkah, i.e. at that time, Banu Makhzum ruled with the help of Banu Umayya. Islam wanted a capable and competent man to rule the kingdom, not a tribe.
- If Islam was allowed to expand, the present Makkan rulers would no doubt have to relinquish their rule. They had an intense fear of power shifting from their hands into the hands of the Muslims. That is why the ruling tribes were the most hostile towards Islam.
- In ancient times, politics and wealth went hand in hand.
- The leading families feared that loss of political power would mean loss of wealth.
- Banu Umayya could not bear that anybody from Banu Hashim, the tribe to which the Holy Prophet (PBUH) belonged, should have supremacy on them. They were also of the view that the Holy Quran should have been sent to someone who possessed wealth and authority in Makkah.

Economic Causes:

- By talking about social justice and equality, Muhammad (PBUH) struck at the roots of the then big business, high finance and monopolistic economy and other facets of the capitalistic/mercantile practices. It is because of this that to the new rich and the privileged, he appeared as a lunatic, a revolutionary, a disrupter of law and a magician.
- The Byzantine & Persian Empires flanking the Arabian Peninsula were constantly at each other's throat. As a result thereof, Makkah had become the hub of transit trade between Asia & Europe. As vital economic interest of the Quraish was at stake, they just could not afford any disruption in the status quo or the balance of power and the smooth flow of trade on the caravan routes, which, otherwise, they apprehended would happen if the momentum being gained by the Muslims was not effectively checkmated in time.

The persecutions:

- The first and most to suffer at the hands of the Quraish were the converted slaves. They were beaten, roasted on hot desert sand, laid on their backs on burning coals, tortured and kept enclosed for days in dark, small rooms. Some were even butchered in cold blood.

Slave	Remarks
Hazrat Bilal	Made to lie on his back in chains on the scorching desert sands by his master.
Hazrat Yasir, Hazrat Sumiya and their son Hazrat Ammar.	Hazrat Yasir and Hazrat Sumiya were tortured to death while their son was treated with utmost cruelty.

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Hazrat Khabbab Treated with cruelty and barbarity.

- As regards their own clansmen and kinsmen, the prosecutors were milder but more organized. Each Quraishite family was responsible for punishing its men and women. Hazrat Usman bin Affan and Hazrat Zubair bin al-Awwam were tortured by their uncles while Hazrat Saad ibn al-Waqqas was tortured by his relatives.
- Muhammad (PBUH) was tortured psychologically and physically:
  - I. People who had called him "the truthful" and "the trustworthy" tried to defame his character by openly calling him a liar.
  - II. Men and women threw rubbish on him as he was walking on the street and strew his path with thorns.
  - III. Once, when Muhammad (PBUH) was praying in the Kaaba, a wicked Quraishite threw a camel's innards on him as he was prostrating before Allah.
- The Quraish tried to tempt him to stop preaching Islam. They sent Utba bin Rabia with the following lures:
  - I) Wealth uncountable.
  - II) Lordship of Makkah.
  - III) A beautiful damsel of his choice and liking.
- However, the Prophet recited to him a few verses of the Quran. Utba bin Rabia went back impressed and told the Quraish that it was best for them that they did not attack Muhammad (PBUH) anymore because if he succeeded in his 'plan', Muhammad (PBUH) would only pave the way for their future lordship over Arabia, and if he failed, it would cost them nothing.
- Next, the Quraish asked Abu Talib to restrain his nephew or give him up to them. The aged man asked Muhammad (PBUH) not to bring disaster on his family and his clan, the Banu Hashim. Muhammad (PBUH) replied:

"O my uncle! If they placed the sun on my right hand and the moon on my left to force me to renounce my work, verily I would not desist therefrom, until God made manifest His cause, or I perished in the attempt."

Migration to Abbysinia

- When the persecution became unbearable, the Prophet received command that some of his followers should migrate to Abbysinia.

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- Abbysinia (present day Ethiopia) had a kind-hearted Christian king named Najashi or Negus.

- First migration (including Hazrat Usman bin Affan and his wife Hazrat Ruqayya) took place in 615 AD:

11	Men
4	Women
15	TOTAL

- Quraish immediately dispatched a delegation to Negus with gifts. The Quraish had had long-standing trade relations with Abbysinia.
- The Quraish demanded the immediate return of the fugitive Muslims.
- When Hazrat Jafar explained the principles of Islam to the king, Negus refused to hand the Muslims over to the Quraish.
- Encouraged by this success, another party of Muslims left for Abbysinia in 616 AD. This is known as the Second Migration to Abbysinia:

83	Men
18	Women and children
101	TOTAL

Boycott of Banu Hashim (616 – 619 AD):

- Alarmed at the escape of the Muslims from their clutches, the Quraish suspected that Muhammad (PBUH) was planning an invasion of Makkah with Negus, not unlike the invasion of Abrahah in 570 AD.

- Knowing that they could not harm Muhammad (PBUH) much as he was under the protection of his clan, Bani Hashim, they agreed to boycott the entire clan.
- All the clans of the Quraish agreed not to intermarry with Banu Hashim, nor to sell or trade with them.
- This agreement was signed and hung in the Kaaba.

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- Excommunicated, the clan retired to the rock-bound property of Abu Talib on the outskirts of Makkah called Shi'b Abi Talib.
- Only Abu Lahab did not join the Bani Hashim in their exile.
- The clan lived in impoverishment and near starvation except for the holy months when no enmity was allowed.
- When Muhammad (PBUH) tried to preach Islam at the fair of Ukaz, Abu Lahab would start shouting profanities at him. Foreigners dispersed when they saw that Muhammad (PBUH) didn't have support among his own relatives.
- Thus Islam's progress came to a total standstill during this period.
- After three years of seeing the Bani Hashim suffer, the rest of the Makkans were touched by their deplorable condition.
- Zubair bin Abi Umayya led the way to end the boycott.
- When the door of Kaaba was opened, the Quraish saw that the agreement had been eaten by termites, except the name of Allah. They saw this as a sign from Allah and lifted the boycott.

The Year of Mourning:

- In 619 AD, Abu Talib and Hazrat Khadija died.
- Hazrat Khadija died at the age of 63.
- Muhammad (PBUH) was struck by grief. He later said that when nobody believed in his mission, Hazrat Khadija believed him, when he was friendless, she befriended him and when he was helpless, she helped him.
- Abu Talib's death was a severe blow to Muhammad (PBUH). He lost his only support amongst the hostile Quraish.

Visit to Taif:

- Ten years had passed since Muhammad (PBUH) brought the Message of Allah to the Quraish. However, they still remained adamant and refused to change.
- Taif is an oasis city near Makkah. At that time, it was something of a resort for the rich people of Arabia, with lush gardens and lavish display of wealth.
- Muhammad (PBUH) journeyed with Hazrat Zaid bin Harris to Taif.
- The rich people of Taif were too busy in their worship of Lat to listen to Muhammad (PBUH). The hooligans and rabble of Taif threw stones at Muhammad (PBUH) and so seriously wounded him that his shoes were caked with blood. He escaped once again from the vicious clutches of a barbaric people.

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Migration to Madina

Problems of the City of Yasrib:

- Yasrib is a city located 300 miles to the north of Makkah, on the route to Syria, in the north-west corner of Hijaz.
- Fleeing from the persecution of the Babylonian, Greek and Roman empires, the Jews settled at Yasrib, Khyber, Fadak and other places in northern Arabia.
- There were three tribes of Jews settled in Madina, Banu Nazir, Banu Qunayqa and Banu Qurayza.
- In the 4th Century AD, two Arab Himyarite tribes of Aus and Khajraz, migrating from Yemen, settled in Madina.
- Jews threatened the idol-worshipping Aus and Khazraj that soon they would have a Jewish prophet and then, they would vanquish their enemies.
- Aus and Khizraj soon dominated the Jews and took away some of their property. However, the two tribes started fighting each other.
- Banu Nazir, Banu Qurayza and Aus formed one alliance while Banu Qaynuqa and Khazraj formed another alliance. There was constant bloodshed.
- In 616 AD, the more numerous Khazraj lost the Battle of Bu'ath and lost their date orchards and there was horrendous destruction of life and property.
- Just like Makkah, Madina lacked a real ruler. Wars between the Aus and Khazraj were getting too frequent, and were destroying precious resources and property.

First conversion of Yasribites:

- In the 11th year of prophethood, hearing of a prophet in Makkah, six people from the Yasribite tribe of Khazraj came to Muhammad (PBUH) during the pilgrimage season.
- They saw that Muhammad (PBUH) was indeed the prophet that the Jews thought would come from among them. They seized the opportunity and accepted Islam.
- Muhammad (PBUH) sent Hazrat Mus'ab bin Umair with them to assist the preaching of Islam.

First Pledge of Aqabah:

- In the 12th year of prophethood, twelve people came from Yasrib and accepted Islam.
- These Muslims helped spread Islam in the city of Yasrib.

Second Pledge of Aqabah:

- In the 13th year of prophethood, seventy five people came from Yasrib to take the usual pledge.

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- Islam began to spread very rapidly after this.

Hijrah (622 AD):

- Allah gave Muhammad (PBUH) the command to migrate to Madina.
- Family after family left, until only Muhammad (PBUH), Hazrat Abu Bakr, Hazrat Ali and their families were left behind.

- Upon finding this out, Quraish held a meeting in Dar-un-Nadwa on whether the Holy Prophet (PBUH) should be exiled, imprisoned for life or killed. On Abu Lahab's recommendation, they decided that a young man from every tribe should murder Muhammad (PBUH) in the coming morning.
- During the night, Muhammad (PBUH) was informed by Allah of the Quraish's deadly plans:

"They plot but Allah plans; and the best of planners is Allah." – (8:30)

- After putting Hazrat Ali in his own bed, Muhammad (PBUH) left Makkah with Hazrat Abu Bakr and looked his last on the city of his birth for many years to come.
- The baffled and enraged Quraish found Hazrat Ali on the bed instead of Muhammad (PBUH) in the morning.
- A massive search was undertaken, with the orders to the effect that Muhammad (PBUH) was to be captured dead or alive. The Quraish set a huge reward of 100 camels on the capture of Muhammad (PBUH).
- Muhammad (PBUH) and his companion hid in a cave in Mount Saur for three days and nights.
- Muhammad (PBUH) arrived at Quba, a village 3 miles from Yasrib, on 8th of Rabi-ul-Awwal. Later, Hazrat Ali also joined them.
- Here, Muhammad (PBUH) constructed the first mosque ever built on the face of the earth. He took part in the construction himself.
- The Holy Prophet (PBUH) stayed in Quba for 14 days.
- Muhammad (PBUH) left for Yasrib on a Friday. On the way, he said his prayers in the house of Bani Salim. He also delivered his first Friday sermon there.
- The Prophet (PBUH) was greeted with joy and reverence in Yasrib.
- At the spot where his camel stopped, the Masjid-e-Nabwi was later built. This plot belonged to two orphan boys, and they were paid the due price of the land.

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- During the construction of the mosque, Muhammad (PBUH) stayed in the house of Hazrat Abu Ayub Ansari.
- The city was renamed Madinat-un-Nabi, later shortened to Madina.

Importance of Hijrat:

I. Starting point of Muslim calendar.

II. Hijrat saved Islam from becoming just another small sect in Makkah.

III. Starting point of Islamic consolidation and expansion.

IV. Madina became a center around which all the tribes of Arabia were united into a nation.

V. Hijrat gave Muslims a chance to learn and develop their religion.

VI. Hijrat revealed the moral and physical strength of the Muslims.

VII. Put an end to the vicious rivalry between Aus and Khazraj.

VIII. Hijrat provided the Holy Prophet (PBUH) with an opportunity to practically establish an Islamic state based on the principles of equality, fraterninty, brotherhood, justice, fair-play and welfare of all citizens.

IX. Having gathered together in one land, the Muslims were now able to defend Islam effectively and proclaim its teachings to everyone around.

X. As the Muslims now actually had a country based on solid foundations, it enabled them to take necessary steps to keep that country strong and stable.

XI. The Muslims were able to invite people to the fold of Islam not only in Macca or Madina but also in other parts of the inhabited world.

XII. As Muslims were strong in Madina unlike Macca, a group of hypocrates emerged under Abdullah bin Ubai which tried to weaken Muslims from within.

XIII. The presence of Muslims at Madina posed a direct threat to the trade caravans which used to ply from Makkah to the northern regions of Arabia.

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Section four — Biographical Account of the Life of the Holy Prophet (PBUH)

Chapter 3

Foundation of the Republic of Madina

Political parties in Madina after Hijrat:

- There were four parties in Madina: The Muhajirin (about 150 in all) and the Ansar on one side, and the Munafiqeen and the Jews on the other.
- The Munafiqeen (hypocrites) were lead by Abdullah bin Obay. The strife-weary people of Madina had almost chosen him as their ruler when Muhammad (PBUH) came and he was cast aside.

Brotherhood of Muhajirin and Ansar:

- The Muhajirin arrived in Madina in a deplorable condition. Most had left their families, children, friends, houses and money behind for the sake of Allah. They had no food or shelter.
- Muhammad (PBUH) formed between Muhajirin and Ansar a brotherhood based not on blood or kinship, but one based on religion.
- The Ansar gave their Muhajirin brothers half of their property and wealth.
- During the period they were cut off from their relatives in Makkah, the Muhajirin were treated as real brothers of the Ansar in matters of inheritance as well.
- Soon, the Muhajirin took to trade and grew rich themselves.
- After the Battle of Badr, the League of Brotherhood was abrogated because of the immense war booty that was captured.

"The sins of the emigrants – are forgiven." (3:195)

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The Charter of Madina:

- The Charter was basically divided into three parts:
  I. Political Clauses.
  II. Civic Clauses.
  III. Religious Clauses.

Political Clauses:

Clause	Description
Republic and Nation of Madina.	Muslims and Jews constitute one political Ummah against the whole mankind.
The Peace of the Republic	The valley of Madina would be a place of peace for its citizens, Muslims or Jews.
Sovereignty of Allah and the Presidency of His Prophet	Muhammad (PBUH) would settle differences, controversies and disputes between people. If there is any mischief, guidance will be sought from the Prophet (PBUH).
Duties of War and Peace	No one in Madina could declare war without the permission of the Prophet (PBUH) War and Peace shall be in common. The Jews and Muslims will help each other if someone attacks Madina. If the Jews and Muslims fight side-by-side, each will bear the cost. If either the Muslims or the Jews make peace, both will have to make peace, except for religious wars. During Jihad, no Muslim will make peace with the enemy without others' unanimous consent i.e. Muslims will be one body during war or peace.
Prohibition of civil strife.	There will be love, faithfulness and fidelity between the Muslims and Jews.
Duties of non-Muslims.	None may offer refuge to the life or property of the Quraish of Makkah.

Civic Clauses:

Clause	Description
Peace and blood-money	Muhajirin and Ansar will be responsible for their own wards. Payment of blood money will be cooperative, while each will ransom their prisoners separately.

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Debt and Contract	Muslims will rescue those deeply in debt. No Muslim will enter into direct relations with one who has already entered into contract with another believer.
Breach of peace and other offenses.	Muslims will unanimously rise against tyranny, oppression and evil.
Duties of Believers.	No Muslim will assassinate another Muslim on behalf of an infidel, nor will he help a non-Muslim against a Muslim.
Murder and its punishment.	Whosoever kills a Muslim intentionally shall be retaliated against, unless the victim's relatives agree to accept blood money. No Believer will harbor a murderer, nor will he encourage him.
Right of retaliation or self-defense.	He who has received a minor injury will not be stopped from retaliating.
Responsibility for murder.	Whosoever murders will be responsible for his tribe and himself.

Religious Clauses:

Clause	Description
Mutual responsibility and brotherhood of Muslims.	Muslims are brothers and will defend and offer refuge to each other. If a Jew becomes a Muslim, he is equal to other Muslims and he will not be harmed.
Political alliance with the Jews.	Muslims are in a political alliance with the Jews and are one with them.
Freedom of worship and the Principle of Tolerance.	There is to be tolerance of religion between Jews and Muslims. Whoever breaches this clause is responsible for him and his family.

Effects of the Charter of Madina:

- Brought out complete transformation of the political, religious and civic life of Madina.
- Established political unity and transformed a city of warring tribes into a peaceful state.
- Introduced a complete civil and criminal law, gave equality to the common man.
- Protected the life and property of every man in Madina.

Significance of the Charter of Madina:

- It has been called the Magna Carta of early Islam.

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- Through this Charter, the Holy Prophet (PBUH) planned to integrate Jews who had fortified themselves in their castles and were trying to form a rule of their own into the city-state of Madina. They could not be allowed to start a civil war by breaking away from the state.
- The old system of loyalty to the tribe was to be replaced, as a tribe could not guarantee protection beyond its own small confines. Also, tribes waged wars without any law being imposed on them. This charter bound every man in Madina to owe his allegiance to the state and the state alone on matters like warfare and law and order. This effect went beyond just Madina and eventually united the whole of Arabia.
- This Charter also bound the Muslims tightly into a single community, who would live and die together.

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Section four Biographical Account of the Life of the Holy Prophet (PBUH)

Chapter 4

Wars with the Quraish

(A) The Battle of Badr:

Causes

(1) Threat to Makkan economy:

- Every spring, caravans loaded with goods would depart from Makkah to their northern destinations. They carried spices, leather, gums, frankincense and precious metals. In return, they brought cloth, silk and, especially, bullion.
- Often, these caravans contained 1,000 camels or more.
- The departure and arrival of these caravans was a time of great jubilation for all of Makkah because it was this trade that had brought the Quraish to such power and prominence.
- Every person in Makkah had a stake in these caravans, and the Quraish usually made a profit of 50% or more, due to their monopolistic practices.
- The person who invested most in the caravan was made its leader.
- When the Holy Prophet (PBUH) migrated to Madina with his followers, the Makkans breathed a sigh of relief and returned with all fervor to their trading and dealing.
- However, hearing of the success of Muhammad (PBUH) in Madina, the Quraish, instead of trying to establish friendly relations with them, changed the trade route.
- This act convinced the Holy Prophet (PBUH) that the Quraish would never give up their grudge against him.
- As a counter-measure, Muhammad (PBUH) denied them all trade outlets in the area near Madina.

(2) Quraishite intrigues through their accomplices in Madina:

- The Quraish knew that there were hypocrites in Madina who only paid lip service to Islam.

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- They wrote a letter to the leader of the hypocrites, Abdullah bin Obay, threatening reprisals if he did not expel Muhammad (PBUH) from Madina.
- Abdullah called a meeting of his fellow citizens and discussed with them the Quraishite letter.
- Hearing of this, Muhammad (PBUH) rushed to the meeting and dissuaded Abdullah from civil war as it would only cause bloodshed, because the Ansar would fight their own relatives for the sake of Islam.

(3) Economic warfare and strategic alliances of Muhammad (PBUH):

- Having himself been a merchant, Muhammad (PBUH) fully understood the Quraishite trade's 'soft belly' near Madina.
- From the spring of 623 AD, Madina waged an economic war against Makkah to cut off the Quraish's lifeline.
- First, only Muhajireen took part in the raids. However, Ansar soon started participating as well.
- The Muslims' only aim was to harass the Quraish, not to cause bloodshed.
- The Holy Prophet (PBUH) himself led three expeditions against the Quraishite caravans:

Kurz bin Jabir's raid on Madina:

- Kurz bin Jabir was a Bedouin chief in the pay of the Quraish.
- In July 623 AD, the Quraish wrote him a letter to the effect that he was to raid Madina.
- Kurz came as close to Madina as he dared and made off with some camels and cattle of the Muslims.

Incident at Nakhla:

- This incident took place at Nakhla in November 623 AD, one of the four holy months when fighting was forbidden.
- Nakhla lies between Makkah and Taif and was a halting place for caravans going to and from Makkah and the south.
- After establishing friendly relationships with the northern tribes, Muhammad (PBUH) concentrated more on cutting off the Quraish's southern trade. Kurz bin Jabir's raid highlighted the urgent need for such an action.
- A reconnaissance party of 8 men, headed by Hazrat Abdullah bin Jahsh, was assigned to watch the Quraish's movements to the south of Makkah.
- The party came upon a caravan headed by Amr bin Hazrami, a prominent Quraishite leader.
- In the raid, Amr bin Hazrami was killed and his two companions were captured, while another escaped to Makkah.

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- Muhammad (PBUH) was displeased with this bloodshed because this event aggravated tensions between Makkah and Madina and gave the Quraish a chance to slander the Muslim community.

Revelation of Jihad at this time:

- As events were fast moving towards a clash of arms, the Holy Prophet (PBUH) received divine revelation giving the Muslims permission to wage war:

> "Permission is given to those who fight because they have been wronged, who have been driven from their homes undeservedly, only for that they said 'Our Lord is God.' "
>
> "Fight in the way of God with those who fight against you."

- With reference to the Nakhla incident:

> "They will ask thee concerning war in the sacred month. Say, the war therein is bad, but to turn aside from the cause of God and to have no faith in Him and the sacred temple, and to disown its people is worse in the sight of God."

- The fighting Muslims were assured that if they won, the world would be their's and if they died in the Holy War, Paradise would be their's.

(4) Interception of Abu Sufyan's caravan:

- The interception of Abu Sufyan's caravan was the immediate cause of the Battle of Badr.
- This caravan was pursued when it left Makkah in October 623 AD. At that time it had eluded pursuit.
- This caravan was the largest ever sent from Makkah.
- This caravan was returning in the month of December 623 AD.
- The Holy Prophet (PBUH) had posted two men near the caravan route to keep watch. However, some hypocrites told Abu Sufyan and he changed his route.
- Alarmed, Abu Sufyan sent an urgent plea for help to Makkah. The messenger arrived in Makkah; he raised a loud cry and literally shook the whole city.
- An army of 1,000 men, under the leadership of Abu Jahl, immediately took a course to reach the caravan.
- However, the caravan arrived safely in Makkah after the army had left.
- The army's leaders held a meeting and debated whether they should go on towards Madina or not.

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- Utba bin Rabiya opposed a war that would spill the blood of their own relatives, while Abu Jahl hotly advocated a march on Madina.
- Badr is 60 miles from Madina.
- The Quraishite army marched to Badr and set camp there.
- Strangely, the Quraish did not secure the nearby water supply.

Position Prior to the Battle of Badr (January, 624 AD)

Muslims leave for Badr:

- When the news of the Quraishite camping reached Muhammad (PBUH), he held a council of war with the Muhajireen and Ansar.
- The Muhajireen immediately agreed to fight.
- The Ansar were questioned whether they wanted to fight or not, because according to the Pledge of Aqabah, they were not bound to fight outside Madina.
- Hazrat Saad bin Muaz, speaking on behalf of the Ansar, stated firmly that the Ansar would be willing to lay down their lives in the way of Islam.
- Muhammad (PBUH) and his army reached Badr on a Thursday evening, January 624 AD.
- Muslims took immediate possession of the only water stream in the area, an advantage that the Quraish had neglected to take, even though they had come before the Muslims.
- Muhammad (PBUH) spent that night in a hastily built hut of wood and prayed to Allah:

> "O Lord! Forget not Thy promise of assistance. If this little band were to perish, there will be none to offer unto thee pure worship."

Strength and position of the two armies:

- 83 Muslims were Muhajirin, 60 were from Aus and 170 were from Khazraj.
- The armies' strength:

	Men	Horses	Camels
Muslims	313	2	70
Quraish	1000	200	700

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- The Muslim armory was extremely weak. Few had proper war swords and some even fought with camel bones.
- The Quraish were encamped on sandy soil, while the Muslims were on firm ground. When it rained the night before the battle, the Quraish camping ground's sand absorbed the dampness and made it difficult for them to walk and maneuver on it.

Muslim advantages:

- Allah was with the Muslims.
- Superior military formations used by Muhammad (PBUH).
- Muslims had the water supply.
- Sun was on the Muslims' backs.
- The Muslim camp's ground was firm and easy to walk on, while the Quraish had a soggy area.
- Muslims had confidence in Allah and His Prophet.
- Quraish were fighting for wealth and hatred, while the Muslims were fighting for Islam.
- Many Muslims were eager to fight when they saw their torturers before them.

The Commencement of the actual Battle of Badr:

- Muhammad (PBUH) arranged his army in ranks early on Friday morning.
- No sooner had he done this that the Quraish came marching, struggling through the soaked sand.

- Battles in those times were fought in three stages:

  I. A war of words.
  II. Individual contests.
  III. Open and general battle.

- Quraishite poets stepped forward and heaped insults on the Muslim warriors. The Muslims replied with shouts of 'Allah-u-Akbar!'
- Next, three Quraishite contestants stepped forward for individual contest:

  I. Utba bin Rabia
  II. His son Walid bin Utba.
  III. His brother Shaiba.

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- Three Muslims stepped forward to meet the challenge:

  I. Hazrat Hamza.

  II. Hazrat Ali.

  III. Hazrat Ubaida bin Harish.

- Hazrat Hamza killed Utba, Hazrat Ali killed Walid, while Hazrat Ubaida was injured and his companions helped kill Shaiba.
- Open contest started and the Quraish marched on the Muslims with closed ranks.
- Muslims threw stones and arrows at them and then suddenly fell on them with a cry of:

"Ya Mansur! Amit!" – "O victors! Kill!"

- Muhammad (PBUH) used a military formation called a phalanx from the word falak-gar. In this formation, all Muslims formed a circle so that no Muslim's back was exposed to the enemy. The Quraish were hampered by their column formations that limited maneuverability.
- Muhammad (PBUH) employed superior tactics and denied the Quraish water and kept their faces towards the sun.
- When the Quraish faced the sun, the Muslim army seemed larger than it was.
- Soon, a harsh, dusty wind started blowing and further magnified the small Muslim army's strength in the eyes of the Quraish.
- After Abu Jahl and other Quraishite leaders were killed, the Quraishite retreat turned into a rout.
- The Quraish left behind 70 dead and 70 prisoners.
- 14 Muslims were martyred.
- Many Quraishite leaders were killed, including Abu Jahl, Utba, Walid, Shaiba, Umayya bin Khalaf and his son etc.
- Many prominent Quraishite men were taken prisoner like Abbas (uncle of the Holy Prophet (PBUH)), Uqba, an-Nazr, Sohail and a son of Abu Jahl.
- After resting 3 days on the battlefield, the Muslims returned to Madina.

Booty:

- Muslims captured booty of 114 camels, 15 horses and a large amount of clothes, carpets, articles of fine leather and a large amount of arms and armor.

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- This was distributed among the soldiers, after deducting a royal fifth for the Holy Prophet (PBUH).

Treatment of prisoners:

- Only Uqba and an-Nazr were executed for their cruel treatment of the Muslims before they migrated to Madina.
- Those who could afford it ransomed themselves by giving money to the Muslims or buying arms and equipment for them.
- Those who were too poor to ransom themselves were set free without any payment.
- Those who could read and write were set free after they taught a number of Muslim boys and girls for a specific length of time.
- Prisoners were treated kindly on the strict orders that they were not to be hurt.

Veterans of Badr:

- The veterans of Badr proudly bore the title of 'Badri'.
- Later on, they were given first rank in the Register of Pensions during the reign of the Second Caliph, Umar.

"Allah had helped you at Badr, when you were a contemptible little force." – (3:123)

Effects and importance of the Battle of Badr:

1. VICTORY OF THE FORCES OF GOOD OVER THE FORCES OF EVIL/ NEW OVER OLD:

- This battle was a struggle between the forces of the old paganism of the Jahiliya period and the new social and political order of Islam.
- If the Quraish had won the battle, they would have destroyed Islam and left Arabia in the Jahiliya period. As a result, Arabia could not have flourished as a center of culture for the world as it did under the Muslims.

2. A DECISIVE BATTLE:

- This battle was one of the most important and decisive in the world. Never before had such a small band of men brought about such a change in history.
- This was the first time when superior strategy held back the brute force of sheer mass and numbers.

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3. CONSOLIDATION OF ISLAM:

- This battle gave Islam a glory and prestige that it had formerly lacked. In a way, Islam had proven itself against the Makkans (the infidels) that it could not be browbeaten into submission.
- In Madina, the apostleship of the Holy Prophet (PBUH) was confirmed, as only God's Hand could have held back such a strong force of the pagans of Makkah.
- Muhammad (PBUH)'s rule was finally absolute.
- Many nomadic tribes sensed the changing winds and flocked under the banner of Islam.

4. DECIMATION OF THE QURAISHITE LEADERSHIP:

- Some eleven leaders were killed.
- Abu Lahab, who did not participate in the battle, died of a grief-induced fever a week later.
- Since the ruling clan, Bani Makhzum, had lost so many leaders, the leadership of Makkah temporarily passed on to the Bani Umayya.
- Bani Umayya's surviving chief, Abu Sufyan, was now the leader of the Quraish.

(B) The Battle of Uhad

Causes:

(1) Revengeful feelings of the Quraish:

- The Quraish had suffered in men, material and prestige.
- Abu Sufyan's strategy of keeping the Makkans' grief bottled was a tactful move. This sorrow and grief turned into bitter and acrid hatred.
- The Quraish could not stand the fact that the Muslims were prospering while they were taking a beating.

(2) Ghawat-as-Sawiq:

- Trying to somewhat compensate for Badr, Abu Sufyan led an expedition against Madina.
- Going as near to Madina as he dared, he ravaged the date groves in the vicinity.
- When the Holy Prophet (PBUH) arrived with a small force, the Quraish fled, leaving behind bags full of grain meal.

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- This raid, however, did nothing to appease the whipped Quraishite prestige.

(3) Capture of caravan by Muslims:

- Safwan bin Umayya tried to send a caravan to the north.
- Even though he used a route well to the east of Madina to avoid the western blockade, the caravan was captured.
- A raiding party of 100 men, headed by Hazrat Zaid bin Harris, captured the caravan.
- The caravan was worth 100,000 dirhams.

Position Prior to the Battle of Uhad (Thursday, 23 March, 625 AD)

- Uhad is a hill 3 miles to the north of Madina, on the route to Syria.
- The Quraish advanced with easy marches, reached the foot of the hill of Uhad and set their camp.
- The Quraish reached Uhad on Thursday, 21 March 625 AD.

Muhammad (PBUH)'s Council of War:

- Hardly had the Makkans reached Madina, Muhammad (PBUH) was informed. He held a council of war.
- Senior men like Muhammad (PBUH) and Abdullah bin Obay argued that since the Quraish were superior in strength, Muslims should stay in Madina, where houses would serve as fortresses.
- Younger Muslims were eager to fight in the open, to prove the Muslim martial strength to the Bedouin tribes and to show that one Muslim is equal to ten infidels.
- The enthusiasm of the young men carried the day and Muhammad (PBUH) agreed to their appeals.

Desertion of Abdullah bin Obay:

- After the Muslim army had marched some miles towards Uhad, Abdullah bin Obay deserted with his 300 men.
- He argued that since Muhammad (PBUH) had decided to go against his wishes by fighting in the open, he had a right to desert the army with the 300 men under his command.
- This alarming incident left the Muslims with only 700 men.

Strength and position of the two armies:

	Men		Horses	Camels
Muslims	700	(100 coats of mail)		
Quraish	3000	(700 coats of mail)	200	3000

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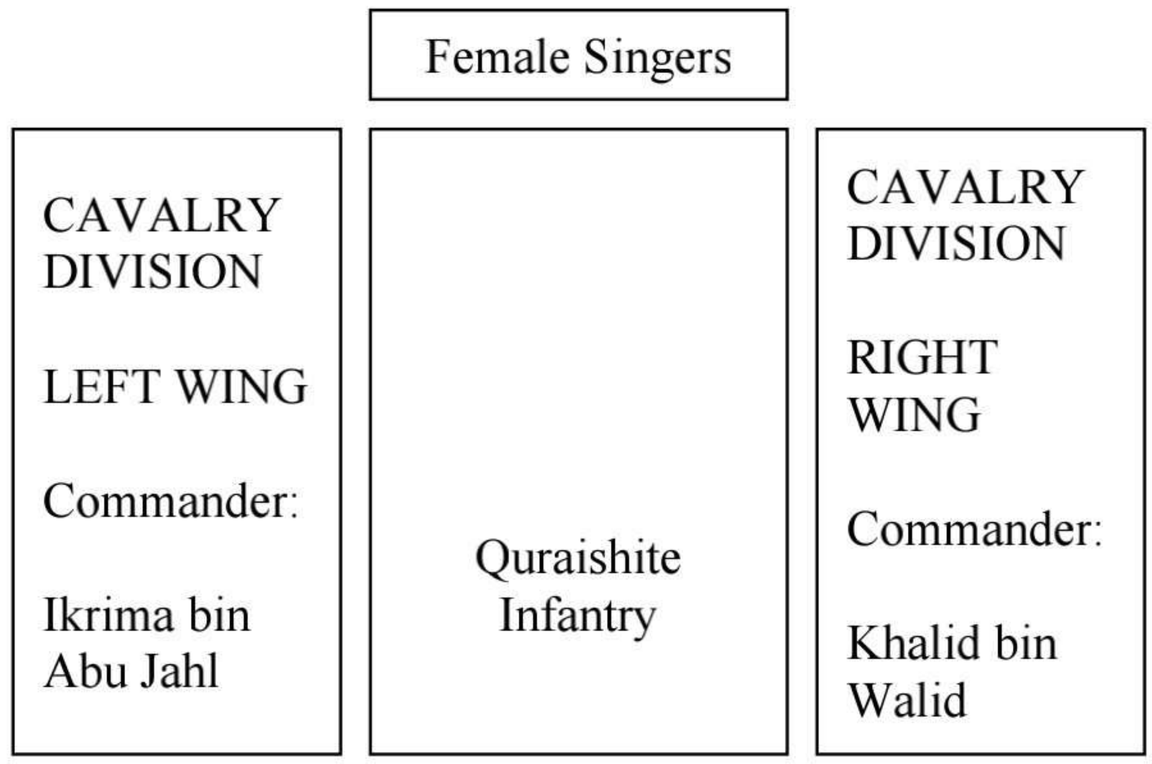
- Muhammad (PBUH) moved his army unobserved to higher ground on the western slope of Uhad. This had two advantages:

I. The enemy would have difficulty in advancing through the rising ground, while the Muslims could attack with ease.

II. In case of a retreat, Muslims could ascend up the hill.



The pass of Uhad:

- On top of Uhad was a pass which could be crossed by cavalry.
- Muhammad (PBUH) posted 50 archers under the command of Hazrat Abdullah bin Jubayr to defend it.
- They had strict order not to abandon this position under any circumstances.

The Commencement of the Battle of Uhad:

- While the Holy Prophet (PBUH) was arraying his forces, the Quraishite army began its advance.
- Some Quraishite women had accompanied the army like Hinda bin Utba (daughter of Utba who was killed by Hamza at Badr and wife of Abu Sufyan), Umm-e-Hakeem (granddaughter of Abu Jahl) and Fatima (sister of Khalid bin Walid).

- Individual contests were held:

I. Hazrat Ali killed Talha of the Abd-ad-Dar family.

II. Hazrat Hamza killed Taha's brother, Usman.

- While individual contests were being held, the Quraishite women were singing battle songs.

- Next, open battle started. The Makkan cavalry tried to attack from behind the Muslim lines but the archers stayed their advance.
- Hazrat Ali, Hazrat Hamza and Hazrat Zubair displayed great feats of daring and courage.

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The Tide Turns:

- The Muslims kept pressing and reached as far as the Quraishite camp.
- Seeing the Quraish fleeing in disarray, Muslims started looting their camp.
- The archers on the pass did not want to miss their opportunity and, disobeying the Holy Prophet (PBUH) and their commander, Hazrat Abdullah bin Jubayr, all except 12, abandoned their positions and joined the looting.
- The commander of the right wing of the Makkan cavalry, Khalid bin Walid, saw his opportunity and attacked the Muslim army's rear through the pass.
- Seeing this brave charge, the fleeing Quraish resumed fighting. The Muslims were trapped between the onslaught of the Makkan foot-soldiers and cavalry.
- The scattered Muslim army retreated up the Uhad hill.
- Seeing their opportunity, the Quraish attacked the Holy Prophet (PBUH) with full force.
- Muhammad (PBUH) was surrounded and protected by his faithful companions. Many of them lay down their lives while protecting him from the hail of arrows, stones and javelins.
- At this critical moment one of the archers who had stayed on the pass, raised the cry that the Holy Prophet (PBUH) had been killed.
- This sounded the death knell for Muslim army's confidence and many of them fled, leaving the Holy Prophet (PBUH) with a few of his companions.
- However, hearing this, the Quraish also stopped their advance and returned to their camp after raising the cry of victory.
- The Holy Prophet (PBUH) was eventually carried to the heights of Mount Uhad, where he was safe from the attacks.
- When the retreating Muslims heard that Muhammad (PBUH) was alive, they began to rally around him.
- The Quraish decided that it was better to return to Makkah with the victory they had won and chose not to attack Madina, which was a fatal mistake as the Muslims could still deny passage to their caravans.
- Abu Sufyan came near Uhad and cried that this victory was a return for Badr. He also challenged them to a battle in Badr next year.

- Marching towards Makkah, the Quraish mutilated the bodies of the fallen Muslim heroes.
- Before the battle, Hinda had offered her black slave Wehshi freedom and riches if he killed Hazrat Hamza. After Wehshi had fulfilled his task by martyring Hazrat Hamza, with his javelin, Hinda mutilated Hazrat Hamza's corpse and chewed his liver.

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Losses:

- Muslims lost 74 men, and many were seriously injured including Hazrat Ali.
- Quraish lost only 20 men.

- Muhammad (PBUH) forbade the mutilation of the Quraishite corpses. They were buried in a single grave.

Effects and Importance of Uhad for Muslims:

1. Martyrdom of several Muslim leaders: Several Muslim leaders had fallen on the battlefield: Hazrat Hamza, Hazrat Mus'ab bin Umair and others.
2. Fall in prestige of Muslims: The Quraish immediately exploited this:

   I. The Quraish roused Bedouin tribes against Muslims. As a result, some canceled their alliances with Madina and defected to Makkah.

   II. The Quraish offered lucrative rewards to those who would kill Muslims. As a result, many resorted to treachery:

      (a) The tribes of Banu Amir and Banu Sulaim invited 70 Muslim teachers to preach among them and then murdered them near the well of Bir Ma'una.

      (b) The tribe of Banu Lihyan killed or captured 7 Muslim teachers at ar-Raji.

   The Holy Prophet (PBUH) sent expeditions against each of these tribes and punished them severely.

3. Psychological strengthening of Muslims: If Badr had enhanced the confidence of Muslims, Uhad sobered and chastened them. It taught them that the inherent Arab love of plunder was less important than the Holy Prophet (PBUH)'s orders.

"Be not cast down, neither be ye grieved. Ye shall be yet victorious if ye are true Believers." – (3:133)

4. Mortality of Muhammad (PBUH): This defeat brought home the supreme fact of Muhammad (PBUH)'s mortality.

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"If he (Muhammad) dies, therefore, or be slain, will ye turn on your heels? But he who turneth on his heels shall not injure Allah at all." – (Quran)

Effects and Importance of Uhad for Makkans:

- Even though their personal motives of revenge were satisfied, they had not assaulted Madina and destroyed Islam from the roots.
- A lot of the money spent on preparing for the battle was wasted because their primary objective, capture of Madina, was not completed.
- The post-Badr anger and hatred of the Makkan population for the Muslims was spent and they could never be roused up into such a furor again.
- Madina could still deny them passage for their caravans.

(C) The Battle of the Ditch (February-March 627 AD)

Causes:

In response to Abu Sufyan's challenge at the Battle of Uhad, Muhammad (PBUH) took an armed force of 1500 men with wares and merchandise to Badr in 627 AD.

I. The Muslims traded and bartered their merchandise and profited from this venture.

II. The Muslims maintained a camp for 8 days. The Quraish did not meet the challenge.

III. This defiance of the Muslims enraged the Quraish and they started preparations for an immediate assault on Madina.

The Quraish prepare for the final assault on Madina:

- The Holy Prophet (PBUH)'s expeditions against malicious desert tribes provided the Quraish with many allies.
- The exiled Jewish tribe of Banu Nazir, which had settled in Khyber, allied itself with the Quraish.
- With the help of the Jews and their own gold, the Quraish succeeded in forming a formidable circle of alliances.
- The following Bedouin tribes joined the alliance (al-Ahzab) with the Quraish:

  I. Ashja and Murra

  II. Bani Fezara

  III. Bani Sulaim

  IV. Ghatafan

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- The Quraish also enlisted the help of Abbysinian mercenaries.
- The total strength of the Allied army was somewhere between 10,000 to 15,000 strong and was commanded by Abu Sufyan.
- The total strength of the Muslim army was 3,000 men and 50 cavalry.

The Prophet (PBUH)'s Council of War and digging of the trench:

- Friendly tribe of Khuza informed Muhammad (PBUH) of departure of Allied army.
- The eastern and western approaches to Madina were unsuitable for fighting since the surface of the land consisted mainly of volcanic, stony rocks.
- The southern Madina was also ill-suited for fighting for the land was filled with date trees as well as Mount Aer. But the Muslim army was still threatened from south because of the machinations of the Jewish tribe, Banu Quraiza which inhabited the area.
- In the Council of War, Hazrat Salman Farsi made a suggestion to the Holy Prophet (PBUH): "O Messenger of Allah (PBUH), when we were attacked in the land of Faris and we feared the approach of horses, and when we were surrounded, we would build trenches around us (i.e. to prevent the horsemen from being able to attack)."
- So, the Muslims dug trenches along the northern part of Madina, a laborious task that they completed in 9 to 10 days.
- The trench was barely finished when 10,000 strong enemy army came in sight.

The Siege of Madina:

- When the enemy soldiers saw the trench, they were puzzled and surprised. They thought that this was a cowardly and un-Arabic way to fight.
- When they taunted the Muslims, a hail of stones and arrows met them instead of words.
- Thus began the siege of Madina, which lasted for about 30 days.
- The Bedouins, who had expected a quick victory and bountiful plunder, were unaccustomed to this situation, which disheartened them.
- To counter this situation, Abu Sufyan enlisted the help of Bani Qurayza, who were contemplating joining hands with the Quraish and stabbing the Muslims in their backs.
- Alarmed at this situation, Hazrat Saad bin Muaz contacted the Bani Qurayza and reminded them of the Charter of Madina. The Jews replied that they did not know of any prophet or any charter.
- As a precautionary measure, Muhammad (PBUH) posted a small detachment to keep watch on the Jewish movements.
- One day, a party of the Quraish crossed the ditch on horseback at a weak spot. They were repelled.
- The Allies tried to cross at later times, but were always repelled by the vigilant Muslim guard.

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- It was winter in Madina and chilly winds starting blowing across the desert landscape.
- When about 30 days of the siege had passed, one night a fierce windstorm blew into the Quraishite camp and threw the allied army into tumult.
- That night, they quietly broke camp and went back to their pastures and cities.

Reasons for the Quraishite defeat:

- Lack of reconnaissance and intelligence before the Quraishite army set out for war.
- The ditch was a puzzling and disheartening obstacle for the Quraish. Once again, superior strategy stood the test of numbers.
- The Quraishite did not carry enough food supply to provide for the army over a long period of time.
- Despite their large numbers, there was no unity between the various tribes. Only the lucrative prospect of plunder kept them united for some time.
- Secret agents of the Muslims had sowed disunity between the Jews and the Quraish.
- Abu Sufyan lacked the will power to carry through an aggressive and massed attack to cross the ditch in force.

Effects of the Battle of Ditch:

I. This war impoverished the Quraish and they had no funds left to fight another major war.

II. The prestige of the Quraish fell sharply and their allies abandoned them with disgust.

III. The aggressive spirit of the Quraish was finally and completely spent.

IV. Madina still held the jugular of the Quraish, the Syrian trade routes, in its hands.

V. This disastrous defeat brought about a silent revolution in the leadership of the Quraish. The Makhzum once again replaced the Umayyads. The hostile Makhzum prevented the pacified Umayyads from making a settlement with Muhammad (PBUH).

VI. Expulsion of Jews from Madina.

Allah, the Exalted, says in the Holy Quran about the Battle of Ditch

"O you who believe! Remember Allah's Favour to you when there came against you hosts, and We sent against them a wind and forces that you saw not. And Allah is Ever All-Seer of what you do." (33:9)

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Section four Biographical Account of the Life of the Holy Prophet (PBUH)

Chapter 5

Expulsion of Jews from Madina

Introduction:

- There were three tribes of Jews in Madina:

Tribe	Allies	Occupation
Banu Qaynuqa	Abdullah bin Obay Khazraj	Bani Qaynuqa had no agricultural land; they were goldsmiths and bankers
Banu Nadir		Agriculturists.
Banu Qurayza	Aus	Agriculturists

- Bani Nadir and Bani Qurayza had the best agricultural lands in Madina.
- The Jews of Madina had close relations with the powerful settlement of Jews in Khyber.
- Pre-Hijrat Arabs of Yasrib clashed with the Jews because:
  - I) Bani Qaynuqa, who were goldsmiths and bankers, were loan sharks. They practiced usury, which was banned in Islam.
  - II) Bani Nadir and Bani Qurayza had the best lands; the land-hungry Arabs yearned for a fair division of the extremely fertile lands around Madina.

Muhammad (PBUH)'s attempts at a settlement with the Jews:

- According to the Charter of Madina:
  - I) Muslims and Jews formed one political Ummah or State.
  - II) The allies and clients of Jews enjoyed the security and freedom given to the Jews.

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III) Jewish citizens would have the same rights as Muslims citizens of Madina.

IV) Jews could practice their religion as freely as the Muslims.

- Besides, these provisions were made to strengthen the bond between Muslims and Jews:

I) The Jews' holy city, Jerusalem, was the Qibla of the Muslims.

II) Muslims kept fast on Ashura.

III) Muslims also prayed at the time of Jewish mid-day worship.

IV) Muslims were allowed to eat food with Jews.

V) Muslims were allowed to marry Jewish women.

Jewish attempts to provoke the Muslims:

- Jews joined forces with the Munafiqeen, who were headed by Abdullah bin Obay.
- Jewish poets satirized Muhammad (PBUH), the Quran and Muslim women.
- Jews intentionally mispronounced the Quran, changing its meaning and committing blasphemy.
- Finally, these steps were taken against the Jews, before extraditing them:

I) Qibla was changed from Jerusalem to Makkah.

II) Fasting was enjoined in the month of Ramadan.

III) Jews were denounced for altering the words of their Torah and corrupting their own religion.

Expulsion of Bani Qaynuqa (February, 624 AD) – After Badr:

- Bani Qaynuqa were goldsmiths and bankers. They lent Muslims money and charged heavy interest on it, which was against the Muslim law.
- A Muslim woman went to a Qaynuqite goldsmith's shop to buy some gold ornaments; A Jew pinned her skirt to her dress; when the woman got up, her back was bared and nearby Jews jeered lewdly; on this, a Muslim man killed a laughing Jew; the rest of the Jews killed the Muslim man.
- Muhammad (PBUH) hoisted the white banner with which the Muslims had fought at Badr and lay siege to the fortress-houses of the Jews.
- After a siege of 15 days, Jews surrendered.
- Muhammad (PBUH) gave all 400 men a death sentence. Abdullah bin Obay came to their rescue.
- Finally, Bani Qaynuqa was expelled from Madina.

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- Muslims received the Jews' goldsmith tools and household goods.
- Allah, the Exalted, says in the Holy Quran :
- "O you who believe! Take not as your advisors those outside your religion since they will not fail to do their best to corrupt you. They desire to harm you severely. Hatred has already appeared from their mouths, but what their breasts conceal is far worse….." (3:118)

Expulsion of Bani Nadir (June, 625 AD) – After Uhad:

- The Messenger of Allah (PBUH) and a number of Companions went together to Banu Nadir, one of the three Jewish tribe of Madina.
- Their purpose was to ask them to help pay blood money for two people that were killed from Banu Amir tribe.
- The giving of such help was binding upon Banu Nadir; one of the conditions of the peace pact they made with the Muslims was that they would help in the matter of blood money.
- Apparently the Jews showed willingness to help the Muslims, but when the Holy Prophet (PBUH) was sitting beside the wall of one of their houses, seeing how vulnerable he was, their leaders said to one another, "Indeed, you will never again find the man to be in a similar situation. Who among us will climb this house and throw a large stone at him, thus freeing us from him."
- The Holy Prophet (PBUH) was informed of this plan through revelation. He instantly left the place and then sent Muhammad bin Maslamah Ansari to convey to them the message that he knew precisely what it was that they were plotting.
- Muhammad (PBUH) gave the Jews an ultimatum telling them to leave Madina within ten days, with half of the agricultural produce of their lands.
- After a siege of 14 days, Jews departed with as much as they could carry on their camels.
- Their lands were divided between the Muhajireen and 2 destitute Ansar.
- Some of the Bani Nadir settled in Khyber and later conspired with the Quraish before the Battle of the Ditch.

Expulsion of Bani Qurayza (March, 627 AD) – After Battle of the Ditch:

- As the people of Banu Qurayza had exhibited open betrayal and hostility towards Muslims at the time of the Battle of the Ditch which was a violation of the pact that they had signed with them, Muhammad (PBUH) besieged their fortresses for 25 days.
- Bani Qurayza offered to leave Madina on the same terms as the other two Jewish tribes, but this offer was rejected.
- Their allies, Aus, pleaded with Muhammad (PBUH) to be lenient with the Bani Qurayza.
- Muhammad (PBUH) offered the Jews a chance to be judged by a person from their allied tribe, Aus.

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- The Holy Prophet (PBUH) nominated Hazrat Saad bin Muaz for this task.
- Hazrat Saad, according to the Torah, sentenced all the Jewish men to death, and declared that the women and children be sold as slaves.
- Accordingly, 600-700 Jewish men were executed for their treachery.
- Allah, the Exalted, says in the Holy Quran:

  "And those of the people of the Scripture who backed them (the disbelievers), Allah brought them down from their forts and cast terror into their hearts, (so that) a group (of them) you killed, and a group (of them) you made captives And He caused you to inherit their lands, and their houses, and their riches……" (33:25-27)

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Section four Biographical Account of the Life of the Holy Prophet (PBUH)

Chapter 6

TREATY OF HUDAYBIA

Muslims set out for pilgrimage (February, 628 AD):

- About a year after the Battle of the Ditch, Muhammad (PBUH) saw a dream of his visit to the Ka'aba.
- He told the Muslims that they were to go with him to Makkah to perform Umra.
- This news filled them with joy, as the Mujahideen had not seen their city for the past 6 years.

- Muslims wore the traditional pilgrim garb, with only a sheathed sword for self-defense, which was the usual attire of pilgrims in those days.
- They took 70 camels with them to sacrifice to Allah.

- About 1400 Muslims left for the pilgrimage.
- They set out for Makkah in February, 628 AD.

Opposition by the Makkans:

- The Makkans refused to allow Muslims entry into Makkah and backed their claims with arms.
- This was unusual because:

  I) Makkans didn't even keep their worst enemies from the Ka'aba.

  (II) Bloodshed was not allowed in the holy months.

- Proceeding towards Makkah, a detachment of the Makkan cavalry intercepted the Muslims.
- To avoid bloodshed, Muhammad (PBUH) led his followers off the main road.

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- At a place called Hudaybia, the Holy Prophet (PBUH)'s camel stopped of own account. Taking this as a sign from Allah, the Muslims made camp at this place.
- Hudaybia is 3 miles from Makkah, just inside the sacred perimeter around the holy city.

Bay't-e-Rizwan:

- To negotiate with the Quraish, a messenger was sent to Makkah to declare the Prophet (PBUH)'s intention to perform Umra.
- When this messenger didn't return, Hazrat Usman bin Affan was sent.
- When Hazrat Usman didn't return as well, a rumor broke out that he had been killed.

- At this critical moment, Muhammad (PBUH) realized that the Quraish were bent on spilling Muslim blood.
- As the Muslims were unarmed, except for their swords, Muhammad (PBUH) took from them the pledge to fight to the death for Islam in case a battle broke out.
- This pledge was taken under a tree or rizwan, and that is why it is called the Bay't-e-Rizwan.

- Fortunately, Hazrat Usman returned soon after the pledge was taken.

Treaty of Hudaybia:

- After several Quraishite leaders arrived, negotiations began.
- The following points were agreed upon:

I) Muslims and Quraish wouldn't fight for 10 years.

II) Muhammad (PBUH) and his followers would not perform pilgrimage this year. They would perform it next year, staying for 3 days in Makkah.

III) Both parties were free to ally themselves with whomever they wished.

IV) Anyone fleeing from Makkah to Madina will be returned, but anyone fleeing from Madina to Makkah would not be returned.

- This treaty lasted only 2 years, and was broken by the Quraish.

Disappointment of Muslims:

- Muslims, especially Hazrat Umar, were disappointed with the treaty because:

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I) On the actual document, the Quraish had refused to recognize Muhammad (PBUH) as the Prophet (PBUH) of Allah and had refused to write the Muslim Tasmiyah. Instead, they wrote: "In Thy name, O God".

II) They would have to return to Madina this year, even though their beloved city was in plain sight.

III) The clause regarding repatriation of people fleeing from Makkah, in their eyes, was unfair and unjust.

Incident of Hazrat Abu Jandal:

- Moments before the treaty was actually signed, a Muslim escapee named Hazrat Abu Jandal from Makkah reached Hudaybia.
- His father demanded his immediate return in the light of the new treaty.
- Even though Abu Jandal showed the Muslims his torture marks, they were helpless and he was returned to his torturers.
- Muhammad (PBUH) consoled him and told him to put his trust in Allah.
- Before going back to Madina, Muslims performed the rites of Umra at Hudaybia.

Consequences of the Treaty:

1. **"A clear victory":** On the way back to Madina, Muhammad (PBUH) told the disheartened Muslims that he had received this revelation from Allah, which filled Hazrat Umar and the Muslims with joy:

"Verily We have given unto thee a clear victory."

2. **Settlement of the Iyes:** After the Treaty of Hudaybia, Hazrat Abu Basir, a young Muslim, escaped from Makkah and reached Madina. His captors came to Madina and received him from the helpless Muslims. On the way back, Hazrat Abu Basir killed one of them and escaped to the Red Sea cost, called Iyes. Soon, many other Muslim escapees joined him and their band looted passing Makkan caravans. They were beyond the jurisdiction of Madina and Makkah. This forced the Makkans to cancel the repatriation clause.
3. **Rise in prestige of Madina:** As the Quraish had formally recognized the sovereign status of Madina, the two states of Makkah and Madina were now equal in the eyes of the Bedouin tribes who keenly started observing which way the balance of power would tilt.
4. **Punishment of Jews/Conquest of Khyber:** Since the Quraish had become neutral in the struggle between the Jews and Muslims, Muslims attacked the Jewish settlement of Khyber which had become the hub of conspiracies against them and took it with ease in 7 A.H.

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5. **Recruitment of new converts:** Since there was no longer a state of war between Makkah and Madina, many Makkans came to Madina and mingled with the populace. Most converted to Islam. Thus, Islam won many important people like Hazrat Khalid bin Walid and Hazrat Amr bin al-As.

6. **Creation of conducive atmosphere for preaching Islam to Rulers around Arabia:** As the hostilities had ceased and the ten-year truce between the Quraish and the Muslims brought much awaited peace and normalcy, Prophet Muhammad (PBUH) could now put across his message to the rulers of Abyssinia, Bahrain, Roman Empire, Persian Empire, Oman, Damascus and Yamanah. It was something which was totally inconceivable before this treaty was signed with the bitterest enemies of Quraish.

The proof of this "clear victory" is that though Muhammad (PBUH) went to Makkah with 1400 men in 628 AD, three years later he went with 10,000.

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Section four Biographical Account of the Life of the Holy Prophet (PBUH)

Chapter 7

UNIFICATION OF NORTHERN ARABIA

(A) Judaism and the Conquest of Khyber

The location and strength of Khyber:

- "Khyber" means "fortified".
- Khyber was 70 miles to the north of Madina.
- It was a cluster of some 20 fortresses, around which lay farms and palm groves.
- The renowned 'invulnerable' fortress of al-Qamus was situated in the heart of Khyber.
- This was the seat of Kinana, the chief of Khyber.

The Importance of Khyber:

- As long as Khyber stood unconquered, it could support the pagan tribes of Najd against Madina.
- Khyber was the seat of the Jewish power in Arabia. If it fell, other Jewish settlements like Fadak, Ayala etc. would also capitulate.

March on Khyber:

- The Jews of Khyber contacted the people of the Ghatafan tribe, who were known to be mercenaries for hire. As a reward for fighting the Muslims, they were offered a percentage of their yearly produce of fruits and dates.
- They also entered into alliances with the tribes of Fadak, Taima and Wadi Al-Qura, together they were to launch a surprise attack on Madina.
- They sent special messengers to the Quraish of Makkah and other tribes asking them to prepare for a full-fledged attack on Medina and provided financial support for this purpose.

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- They held secret negotiations with Abdullah bin Ubbay, the leader of the hypocrites, against the Muslims.
- The Battle of Khandaq, when hosts of the enemies from all parts of the country besieged Madina, was mainly caused by the intrigues and financial assistance of the Jews of Khayber.
- Having been informed of their secret plan, the Holy Prophet (PBUH) traveled to Khyber two months after treaty of Hudaibiya with 1600 men and 200 cavalry and laid siege to different fortresses.
- Out of a number of forts which were spread over Khyber in clusters, Na'im was the first fortress to be over taken by Muslims, while Al-Qamus was the greatest and most formidable of Khyber's fortresses which was conqurred under the command of Hazrat Ali who killed the famous Jewish warrior, Marhab, in this battle.
- As for other fortresses such as Al-Watih and As-Sulalim, they were surrendered peacefully.
- During this entire period, no one came to the help of the Jews of Khyber.
- According to the pact which was agreed upon, Khyber was allowed to remain in the hands of the local inhabitants, on the condition that half of the annual harvest of all planting and date trees would be paid as Jizya.
- All other Jewish settlements and cities around Khyber also agreed to the same terms.

(B) Submission of pagan tribes

- As Makkah and Khyber, the mainstays of the pagan tribes of Najd, had been neutralized; these tribes were isolated from their heaviest sources of support.
- First Bedouin tribe to submit to Islam was the Bani Ashja.

- From the west of Madina, several tribes submitted to Islam including:

  I) Aslam.
  II) Daws.
  III) Saad.

- In 8 AH, a year after Hudaybia and Khyber, many northern tribes accepted Islam, including:

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I) Dhubyan.

II) Ghatafan.

III) Murrah

- Thus, before the Fall of Makkah, all tribes of the Najd had accepted Islam.

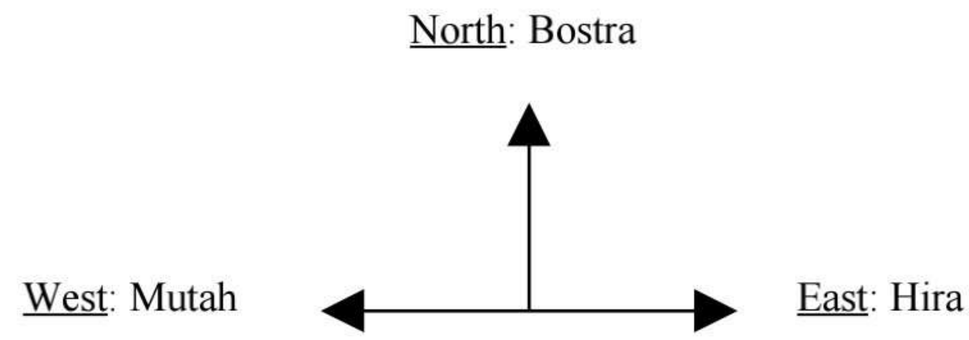
(C) Submission of Christian Tribes

- Christian tribes were located in frontier regions of Syria and Iraq.
- Some Christian tribes:

I) Ghassan.

II) Kalb.

III) Bali.



- Reasons for opposition:

I) Their religion, Christianity.

II) Their allegiance to the Byzantine Empire.

- These tribes were vassal states of the Byzantine Empire and had defended the Byzantine Empire for centuries against Arab marauders.

(D) The Battle of Mu'tah (September, 629 AD):

- In the year 7 A.H. the Holy Prophet (PBUH) sent letters to the kings and leaders around Arabia inviting them to embrace Islam. Among those who carried these letters was Hazrat Haris bin Umair who was deputed to go to the king of Bursa Ash-Sham.
- When Hazrat Haris stopped at Mu'tah, he was kjilled by shurahbil bin Amr Ghassani, Caesar's governor of Ash-Sham.
- So, the purpose of Mu'tah expedition was to teach Shruabil a lesson and to tell all such rulers that Muslims were now a force to be reckoned with which could not be dealt with in a derogatory manner.

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- The Holy Prophet (PBUH) assembled a fighting force of 3000 and he appointed Hazrat Zaid bin Haris to be their leader. The Holy Prophet (PBUH) knew that the Muslims were to confront Romans and not any weak or insignificant tribe, so he explained that if Hazrat Zaid were to die, then the command be taken over by Hazrat Jafar bin Abi Talib, and in case he too dies, then Hazrat Abdullah bin Rawahah should lead the troops.
- As the Muslim fighting force of 3000 was no match to the formidable strength of the Romans numbering 100,000, all the three commanders died one after the other and ultimately the banner of leadership was handover to Hazrat Khalid bin Walid, the Sword of Allah, who was able to manage a tactical withdrawal without suffering any more losses.
- When the force reached Madina, the Muslims said to them: "O you have taken flight: you have fled (when it was time to fight) in the way of Allah."
- Coming to their defense, the Holy Prophet (PBUH) said: "Rather, you are ones who have retreated, and I am you troop (referring to the following verse: "And whoever turns his back to them on such a day, unless it be a stratagem of war, or to retreat to a troop of his own."
- It is reported that Hazrat Jaffer bin Abu Talib aged thirty three who had recently returned from Abyssinia had more than ninety wounds on his body from spears and arrows.
- It is also reported that Hazrat Khalid bin Walid broke nine swords in this battle.
- No doubt, the Muslims had to retreat but it did show that they were now a fast coming-up force which could no longer be ignored even by the mighty enemies like the Romans.

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Section four — Biographical Account of the Life of the Holy Prophet (PBUH)

Chapter 8

Letters of the Holy Prophet (PBUH) to different Rulers asking them to Embrace Islam (7.A.H.)

1. Letter to Chosroes, The Emperor of Persia

- Contents of the Letter: "In the name of Allah, the Most Gracious, the Most merciful. From Muhammad the Messenger of Allah, to Chosroes the emperor of Persia. Peace be upon those who follow true guidance and believe in Allah and His Messenger, and bear witness that there is no God except Allah, with no partner or associate, and that Muhammad is His slave and Messenger. I invite you to the call of Allah, for I am the Messenger of Allah (PBUH) to mankind, so that I may give warning to him who is living and that the word (or the charge) may be established against the disbelievers. Become Muslims and you will be safe, but if you refuse then the sin of the Magians (Persians) will be upon you."
- It was delivered to Chosroes at Ctesiphon (Al-Mada'in), the capital of Persia by Hazrat Abdullah bin Huzafah.
- Chosroes took the letter and tore it up. When the news of that reached the Messenger of Allah (PBUH), he said: "May Allah tear apart his Kingdom."
- Chosroes wrote to his Deputy in Yemen telling him: "Send two strong men to this man in the Hijaz to bring him to me."
- When they met the Holy Prophet (PBUH) in Madina, he told them: "My Lord has killed your Lord this night."
- When they came back to Yemen, the news of the murder of Chosroas at the hands of Sherwaih was confirmed. So Badhan, the Ruler of Yemen, became Muslim alongwith the descendents of the Persians settled there.

2. Letter to Muqawqis, the Ruler of Egypt

- Contents of the Letter: "In the Name of Allah, the Most Gracious, the Most Merciful. From Muhammad the Messenger of Allah, to Al-Muqawqis the ruler of Egypt. Peace be upon those who follow true guidance. I invite you to the call of Islam. Become Muslim,

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you will be safe; become Muslim and Allah will give you a double reward. But if you turn away, the sins of the Egyptians will be upon you."

- It was delivered to Muqawqis by Hazrat Hatib.
- The reaction of Muqawqis towards the letter was healthy. He sent back the following reply to the Holy Prophet (PBUH).
- "In the Name of Allah, the Most Gracious, the Most Merciful. To Muhammad ibn `Abdullah from Al-Muqawqis the ruler of Egypt. Peace be upon you. I have read your letter and understood what you said in it and to what you call (people). I know that there is a Prophet still to come, and I thought that he would appear in Syria. I have honoured your envoy and I am sending to you two girls who are of high status in Egypt, and some clothes, and a mule for you to ride. Peace be upon you."
- The Holy Prophet (PBUH) married Hazrat Mariya Qibtiyyah who became the mother of his Son Ibrahim while the other girl, Shireen, was married to Hazrat Hassan bin Sabit.
- The Holy Prophet (PBUH) kept all the gifts but he sent the doctor back to Egypt saying: "Go back to your people, for we are a people who do not eat until we get hungry and when we eat, we do not eat our fill."
- Hazrat Mariya Qibitiyyah came from Hafn, a village on the outskirts of Ansyna in South Egypt on the bank of River Nile.
- Hazrat Amir Muawiya spared the people of this village from having to pay the Khiraj tax during the days of his Governorship, as an honour to Hazrat Mariya.

3. Letter to Heraclius, The Caesar of the Byzantine Empire

- Contents of the Letter: "In the Name of Allah, the most Gracious, the most Merciful. From Muhammad, the Messenger of Allah to Heraclius the ruler of Rome (Byzantium). Peace be upon those who follow true guidance. I invite you to the call of Islam. Become Muslim and you will be safe, and Allah will give you a two-fold reward, but if you turn away then the sins of the Arisiyyin will be upon you."
- The letter was delivered to Heraclius by Hazrat Dihya.
- Reaction: After ascertaining the facts from Abu Sufyan and another person who both happened to be in Gaza in connection with trade-business, Heraclius who himself was on way to Jerusalem from Constantinople to pray there in thanksgiving for his victory over the Persians said: "I knew that he (the Holy Prophet (PBUH) would appear but I did not think that he would be from among you. If I knew that I would be safe, I would take the trouble to go to him, and if I were in his presence I would wash his feet."
- If only Heraclius had understood what the Holy Prophet (PBUH) said in his letter: "Become Muslim, you will be safe," and realized that this applied in a general sense, both in this world and in the Hereafter, and had become Muslim, he would have been safe from all that he feared.

4. Letter to Najjashi, The Ruler of Abyssinia

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- The letter was delivered to him by Hazrat Amru bin Umayyah.
- Najjashi embraced Islam.

5. Letter to Munzir bin Sawi, King of Bahrain

- The letter was delivered to him by Hazrat Alab bin Al-Hazrami.
- Munzir embraced Islam.

6. Letter to the Two Rulers of Oman, namely Jafer and Abd who both were brothers.

- The letter was carried by Hazrat Amr bin Aas.
- Both the brothers embraced Islam.

7. Letter to Manzir bin Haris, The Ruler of Syria

- The letter was carried by Hazrat Shuja bin Wahb Al-Asdi.
- The Ruler of Syria received the envoy with courtesy but he did not accept Islam.

8. Letter to Hawza bin Ali, The Ruler of Yamamah

- The letter was delivered by Hazrat Sulait bin Amr.
- Hawza did not convert to Islam.

Umrah Pilgrimage to Makkah by Muslims (7 A.H.):

- The Holy Prophet (PBUH) went to Makkah to perform Umrah with his 2000 Companions.
- He specifically asked his Companions not to take any arms with them.
- The Quraish vacated the city and allowed the Muslims to perfom the rituals.
- The Muslims stayed in Makkah for 3 days. The Quraish were highly impressed with the discipline and the sense of devotion exhibited by Muslims all through the process of Umrah.
- As per the terms of the agreement, the Muslims left Makkah for Madina peacefully on the completion of 3 days time period.

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Section four Biographical Account of the Life of the Holy Prophet (PBUH)

Chapter 9

Fall of Makkah

Breaking of the Treaty of Hudaybia:

- Quraish were allied with Banu Bakr.
- Madina was allied with Banu Khuza.
- Banu Bakr and Banu Khuza were old and bitter enemies.
- The Battle of Mu'tah encouraged the Bani Makhzum clan of the Quraish to incite Banu Bakr against Banu Khuza, a clear breach of the terms of the Treaty.
- When some of the men of Banu Khuza ran into the Kaaba, the ancient sanctuary, Banu Bakr even violated this holy place and slaughtered them.
- The chief of Banu Bakr came to Madina and asked for the Prophet (PBUH)'s help.
- Muhammad (PBUH) offered the Quraish three options:

  I) Pay blood money to the victims' families.

  II) Abandon their alliance with Banu Bakr and thus allow Madina to punish them.

  III) Declare the Treaty of Hudaybia as dissolved.

- As the first two options meant a great loss of prestige, the Quraish could not decide what to do.
- The Banu Makhzum clan of the Quraish was, however, eager for a fight with Madina.

March on Makkah:

- As the Quraish had already broken the Treaty of Hudaybia, Muhammad (PBUH) had the right to take the offensive against Makkah.
- Muhammad (PBUH) called on all his allied tribes for help in the assault on Makkah. Most of them supplied large contingents.
- Muhammad (PBUH) left for Makkah on January 1, 630 AD.

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- The Allied army set camp some distance from Makkah. Each soldier was told to light a fire, which greatly exaggerated the size of the already large Muslim army.
- Abu Sufyan accepted Islam and went back to Makkah to tell the Makkans that:

  I) Anyone who took refuge in Abu Sufyan's house would be safe.

  II) Anyone who stayed quietly in his or her house would be safe.

  III) Anyone who stayed in the Kaaba would be safe.

- Abu Sufyan also told the Makkans that it would be sheer madness to fight such a huge army. Most Makkahns agreed not to put up resistence.

Entry into Makkah:

- The Muslim army was divided into four columns, each to take a separate section of Makkah, and each commanded by:

  I) Hazrat Muhammad (PBUH).

  II) Hazrat Abu Ubaydah.

  III) Hazrat Saad bin Ubadah.

  IV) Hazrat Khalid bin Walid.

- The strategy was that if a Muslim column came under attack, another column could strike at the enemy from the rear.

- The commanders were given orders that they would resort to arms only if unavoidably necessary.
- Hazrat Saad bin Ubadah was relieved of command when he was heard planning the slaughter of Makkans. He was replaced by his son.

- Hazrat Khalid bin Walid was to take the area of Banu Makhzum. He encountered resistance, but swept the enemy away. Losses:

  I) Muslims: 2 men.

  II) Makhzum: 13 men.

Muhammad (PBUH) entered Makkah on 11 February 630 AD.

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- After the complete conquest of Makkah, Muhammad (PBUH) bowed his head before Allah and offered him his thanks.

Breaking of Idols in Kaaba:

- Muhammad (PBUH) immediately performed Tawaf of the Kaaba.
- Then he prayed inside the structure of the Kaaba.
- Next, he broke all 360 idols in the Kaaba. After breaking each idol, he recited:

"Say, the Truth has come and Falsehood has vanished. Surely, Falsehood is bound to vanish" – (Quran)

- Then, he gave the keys of the Kaaba to Usman bin Talha and gave him and his descendents the post of caretaker of the Kaaba.

Sermon on Safa and conversion of Quraish:

- After this, Muhammad (PBUH) gave a sermon on Safa. There, he asked the Quraish whether they knew what punishment he was about to give to them. They replied:

"Thou art a noble brother and the son of a noble brother."

- In reply, Muhammad (PBUH) granted all of them amnesty by saying:

"No blame on you be this day. Go, you are free."

- Struck by his generosity, almost all of the Quraish accepted Islam, including:

I) Hinda.

II) Ikrima bin Abu Jahl.

III) Suhail bin Amr.

- Only four of the Quraish were put to death for having satirized the Prophet (PBUH) and tortured the Muslims.
- Muhammad (PBUH) stayed in Makkah for 20 days.
- During this stay, idol-temples around Makkah were destroyed, i.e. the temples of Uzza, Manat etc.

Effect of Fall of Makkah:

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I) Start of Muslim southern expansion.

II) Start of the ultimate goal of unification of Arabia and outward expansion.

III) Addition of fearless and completely loyal Quraish to the Muslim State of Madina.

IV) Since Muhammad (PBUH) had converted his own people (Quraish), most Arabs now admitted that he was a true prophet.

V) Conversion of the Quraish led to the end of polytheism in the Arabian Peninsula as in the following year (9 A.H.), delegates came from all over to announce their conversion to Islam, so much so that the year had its name as "The year of Delegates".

VI) The victory was significant militaryily, to be sure, but was also significant on another level as well: the Holy Prophet (PBUH) now won over the hearts of Quraish's leaders and citizens.

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Section four — Biographical Account of the Life of the Holy Prophet (PBUH)

Chapter 10

Supermacy of Islam in Central and Southern Arabia

(A) Wars with the Tribe of Hawazin:

The Hawazin:

- Large and powerful tribe.
- Dwelt in SE of Makkah.
- Very powerful clan of Hawazin, Saqif, lived in Taif.
- They worshipped a Mother Goddess called al-Lat.
- Traded with Persia.

Battle of Hunain (31st January, 630 AD)

- When they heard of Muhammad (PBUH)'s march towards Makkah, they started preparations for war. They expected a long struggle between Makkah and Madina, both of which were their enemies. They would strike when both parties were weakened by war.

- At the news of the conquest of Makkah, they quickly dispatched 20,000 men to advance towards the city.
- Muhammad (PBUH) left with 12,000 men (10,000 original force, 2,000 Quraish) to intercept the Hawazin army.
- Rich Quraishite men served the army with supplies and money.

- After a 3-day march, Muslims camped near the narrow pass of Hunain in the evening of 30th January.

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- The Hawazin were skilled in archery. They secretly posted archers in the pass before the battle.
- Next morning, 31st January, the Muslims advanced. They were caught unawares by the enemy archers and were put to rout with heavy casualties.
- Muhammad (PBUH) was left alone with his devout Companions in an extremely prone position, with the enemy advancing towards him.
- However, Muhammad (PBUH) soon rallied the army and the counterattack devastated the enemy lines.

- The Hawazin suffered heavy casualties. Similarly, two Bedouin Muslim tribes were almost wiped out.
- Booty captured by Muslims:

  I) 6,000 prisoners (including the Hawazin women and children).

  II) 28,000 camels.

  III) 4,000 sheep.

  IV) 4,000 pieces of silver.

Effects of the Battle of Hunain:

- Put an end to the power of the hostile tribe of Hawazin, the last obstacle on the road to southern expansion.
- Like Khyber, other tribes in the area submitted to Islam, mostly without a fight.
- This was the last of the Great Battles of Muhammad (PBUH). A period of consolidation started after this war.

Siege of Taif (February, 630 AD):

- The remains of the Hawazin force retreated into their fortress-city of Taif.
- Taif was laid siege to but they put up a determined defense.
- Eventually, Muhammad (PBUH) raised the siege because Taif was not a hindrance in the way of Muslim expansion.

(B) Submission of other tribes to Islam:

- After the conquest of Makkah and the defeat of the Hawazin, Islam spread rapidly because:

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I) Muhammad (PBUH) had finally converted his own people, the Quraish. This was the sign, in the eyes of Arabia, that Muhammad (PBUH) was indeed a true Apostle.

II) After the Hawazin had been defeated, there was no one left to challenge the authority of Madina. Arabs realized that Muhammad (PBUH) was their friend, not their enemy.

III) The death of Chosroes and the decaying of his empire gave Islam the chance to spread in southern Arabia.

(C) Tribal deputations for embracing Islam:

- 9 AH and 10 AH are called 'Years of Deputations' because many tribes came to Madina to submit to Islam.
- After Battles of Badr, Uhad and Al-Khadaq, the Arabs said: "Let him and his people fight it out; if he prevails over them, then he is a true Prophet."
- During this time, more than 70 delegations called on the Holy Prophet (PBUH) in Madina and many tribes straight away converted to Islam.
- When a tribal deputation returned from Madina, it took with it a teacher to explain Islam, a Zakat collector and a governor for far-flung areas.
- The Hawazin accepted Islam when, upon request, Muslims agreed to repatriate them with the 6,000 prisoners of war captured at Hunain.
- Saqif also converted when its chiefs went to Madina and accepted Islam.
- The kings of Yemen, Bahrain and Oman also accepted Islam.

(D) Tabuk Expedition (Sept-Dec., 630 AD):

- When Muhammad (PBUH) returned from Makkah, news reached him of the buildup of a large number of Christian troops near the Syrian border, commanded by Emperor Heraclius.
- Heraclius was planning to attack the capital of Islam, Madina.
- This was a clear threat to Muslim-held or Muslim-controlled areas of northern Arabia.
- In dealing with the threat, the Holy Prophet (PBUH) had all but two choices:
  (1) Wait for them to launch an attack on Al-Madinah.
  (2) Go to them in what would be a preventive war.
- For Madina, this was a difficult time to wage war because:

  I) There was drought and famine in Hijaz.
  II) Summer was exceptionally hot.

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III) It was time for the picking of dates.

IV) Bedouins were reluctant to fight the Byzantine troops after the defeat of Muslim forces at the Battle of Mu'tah.

V) The hypocrites were spreading seeds of dissension and fear within Madina.

- As Muslims did not have enough supplies and arms, Muhammad (PBUH) asked everyone to contribute to the expedition. Hazrat Abu Bakr, Hazrat Umar and Hazrat Usman contributed the greatest share.

- The Muslim army (30,000 total) consisted of:

I) 20,000 foot.

II) 10,000 cavalry.

- At the start of the march, Abdullah bin Obay once again abandoned the Muslim army.
- When they reached the massing point of the enemy's army, they found that the Christian army had melted away when they heard of the Muslim advance.
- After the gathered forces of the Romans became scattered and divided, Hazrat Khalid bin Walid was sent to Damatil-Jandal. Yuhannah bin Rau'bah of Alilah (Al-Aqabah) came to Hazrat Khalid and made a peace pact on the condition that he was to pay a small amount of Jizyah to the Muslims. The people of Jarba and Adhrah came as well, making a similar agreement.
- Muhammad (PBUH) stayed at Tabuk for 20 days.

Effects of the Tabuk Expedition:

I) Muhammad (PBUH) made new allies in the region.

II) When Muhammad (PBUH) returned to Madina successfully, he finally put an end to the Munafiqeen's power.

III) Muhammad (PBUH) proved that Muslims were now a power to be reckoned with as they had mustered the courage to challenge the Romans far away from Madina right on their own borders.

Some of the most important things that took place during the Tabuk expedition:

- The Muslims set out to fight the Romans inspite of the drought and the extreme heat.
- When the Holy Prophet (PBUH) made the announcement that people should get ready to depart for the Tabuk expedition, a number of Companions came to him and said: "O Messenger (PBUH) of Allah, carry us (i.e. provide us with mounts so that we can come

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with you.)" The Holy Prophet (PBUH) said: "By Allah, I can find no (mounts) to carry you on." They turned back, and their eyes flowed with tears of sincere grief.

- A groupt of 82 men from Banu Ghaffar made lame excuses to avoid the expedition which has been condemned in the Holy Quran as under:

  "….They destroy their own selves, and Allah knows that they are surely liars…. Those who believe in Allah and the Last Day would not ask your leave to be exempted from fighting, with their properties and their lives, and Allah is All-Knower of the pious." (9:42-44)

- The three hestitated in their intention, and despite the fact that they were true, sincere Muslims, they ended up staying behind. After the Tabuk expedition, the Muslims were ordered to boycott them to neither greet nor speak to them though they were free to go wherever they wanted. Ultimately, they were forgiven:

  "…. Then, He forgave them (accepted their repentance), that they might beg for His Pardon…." (9:117-118)

- The Holy Prophet (PBUH) finally put an end to the Munafiqeen's (hypocrites) power.

(E) End of the Jahiliya Period and ban on paganism:

- By 9 AH, Arabia had been united under Islam.
- Hazrat Ali was dispatched to Makkah to proclaim a ban on paganism and idol-worship in Arabia. Pagans were banned from entering the Kaaba for all times to come.

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Section four Biographical Account of the Life of the Holy Prophet (PBUH)

Chapter 11

Last Days of the Holy Prophet (PBUH)

The Farewell Pilgrimage

Introduction to the Last Pilgrimage:

- Muhammad (PBUH) declared his intention to perform Hajj.
- All Muslim areas responded to the call and Muslims from all over journeyed towards Makkah.
- Muhammad (PBUH) left for Makkah from Madina on 25th Zul-Qada.
- He was accompanied by 90,000 Muslims.
- This Hajj was performed, in total, by 124,000 Muslims; there was not even a single pagan.

Pilgrimage begins:

- On the 8th of Zul-Hajj, the Hajj began. At mid-day, Muhammad (PBUH) gave a sermon to the congregation.
- On the 9th of Zul-Hajj, they set out for Mina.

The Farewell Sermon:

- On midday of 9th of Zul-Hajj, Muhammad (PBUH) gave his sermon in the Uranah valley of Mount Arafat.
- His every word was repeated loudly by Hazrat Rabia bin Umayya to the congregation.
- In the beginning of this address, Muhammad (PBUH) said:

"O people! Listen to my words, for I do not know whether I shall ever meet you in this place again after this year!"

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- In this sermon, Muhammad (PBUH) emphasized the following points:

I) Muslims should regard the lives and property of other Muslims as sacred.

II) Those who are entrusted with someone else's property should stay true to their trust.

III) Usury is abolished.

IV) Rights of wives and husbands over each other:

"O my people! You have rights over your wives and your wives have rights over you."

V) Equality of human beings:

"The Arabs are not superior to Ajamis (foreigners) nor the Ajamis to Arabs."

VI) Brotherhood of Muslims:

"All Muslims are brethren."

VII) Kind treatment of slaves. They should be given the same food and clothes that we use. Their mistakes should be forgiven. Prophet (PBUH) also said that those who abuse slaves will not enter Paradise.

VIII) No prophet will ever come after Muhammad (PBUH), nor will any new religion be born.

- Then, the Prophet (PBUH) asked, "O God! Have I conveyed Thy Message?"
- In reply, the people replied as one, "Yes."
- At this, Muhammad (PBUH) added, "O God! Thou art my Witness."
- At that moment, Muhammad (PBUH) received a revelation from Allah, which he told the assembly as well:

"This day have I perfected for you your faith, And completed My blessing upon you, And have accepted for you Islam as a religion."

- After this, pilgrims completed the remaining rites of Hajj.
- Muhammad (PBUH) stayed in Makkah for 3 days.

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Last six months of the Prophet (PBUH)'s life

- Received deputations and appointed governors, tax collectors and teachers to various areas.

Beginning of the rise of false prophets:

- Three increasingly powerful false prophets emerged during this period:

I)	Musailma the Liar	-	Central Arabia.
II)	Aswad Ansi	-	Yemen
III)	Tulayha	-	Najd

- Musailma wrote to Muhammad (PBUH) that he too was a prophet and demanded that Muhammad (PBUH) divide the earth with him.
- Muhammad (PBUH) called Musailma 'Musailma the Liar' and told him that it is Allah who has ownership of the earth and it is He who gives to the creatures of His choice.
- Aswad Ansi was the chief of his tribe.
- As he claimed magical powers, people flocked under his banner.
- He captured Najran and Sana.
- He was assassinated by a party of Muslims, one day before the Prophet (PBUH)'s demise.

Last days of the Holy Prophet (PBUH):

- During his last days, Muhammad (PBUH) was busy preparing an expedition (commanded by Hazrat Usama bin Zaid) against some Christian tribes on the Syrian border.

- As Muhammad (PBUH) had been poisoned by a Jewish woman at Khyber, the poison still lingered in his body and was showing its deadly effect on his health.
- He was ill for 15 days before dying.
- During his illness, Muhammad (PBUH) stayed at Ayesha's house.

- When he grew too weak to lead the prayers, he appointed Hazrat Abu Bakr as the Imam.
- This is the only indication from Muhammad (PBUH) as to whom he would like as his successor.
- In the early days of Islam, the Imam during prayers had the prerogative to political power.

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- On the 15th day of his illness, Muhammad (PBUH) felt better and went to the Masjid-e-Nabwi. This exertion exhausted him and he returned to Ayesha's house.
- That day, he breathed his last.

- The Apostle of Allah (PBUH) died on 11th Rabi-ul-Awwal, 632 AD.
- He was buried on the spot where he died.

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Section four Biographical Account of the Life of the Holy Prophet (PBUH)

Chapter 12

Some Outstanding Qualities of the Holy Prophet (PBUH)

(1) Honesty and Truthfulness.

- All the people in Makkah appreciated and recognized his honesty and truthfulness and used to call him Al-Sadiq, The Truthful and Al-Amin – The trustworthy.
- Hazrat Khadija married him because of his qualities of honesty and trustworthiness.
- Even the bitterest enemies of Islam, Abu Jahl and Abu Sufyan, admitted that Muhammad (PBUH) was not a liar; they just thought that what he said, they did not deem to be right and so they opposed him.
- When he started preaching Islam publicly for the first time and asked. "O Quraish! If I say that an army is advancing on you from behind the mountain, would you believe me?" They all unanimously said: "Yes, because we have never heard you tell a lie."
- He practiced these qualities all through his life, no matter what the circumstances were and this was acknowledged by all, even those who were hell-bent to eliminate him one-way or the other.
- The Holy Prophet (PBUH) said: "Truth leads to piety and piety leads to Jannat. A man persists in speaking the truth till he is enrolled with Allah as a truthful. Falsehood leads to vice and vice leads to the Fire (Hell), and a person persists on telling lies until he is enrolled as a liar." (Al-Bukhari & Muslim)

(2) Humility and Modesty

- The Holy Prophet (PBUH) said: "Allah has revealed to me that you should humble yourself to one another. One should neither hold himself above nor transgress against another." He practiced it to an extent that he disliked if anyone stood up when he entered a room, for he never wished to be treated as a ruler.
- When Hazrat Ayesha was asked what did Allah's Messenger (PBUH) used to do inside his house, she said: "He used to keep himself busy helping members of his family and when it was time for salat, he would get up for prayer." (Al-Bukhari)

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- It shows how humble and modest the Holy Prophet (PBUH) was because he never deemed it as an insult and indignity when he extended his cooperation to women in household affairs.
- When he entered Makkah as a conqueror, he exhibited humility, gentleness and modesty and not pride, arrogance or self-conceit, in line with what has been commanded in the Holy Quran:
    - "And walk not on earth with conceit and arrogance." (17:37)
    - "And turn not your face away from men with pride, nor walk in insolence through the earth. Verily, Allah likes not any arrogant boaster." (31:18)
- The Holy Prophet (PBUH) said:

  "Every religion has a distinctive quality and the distinctive quality of Islam is modesty. (Ibn Majah).... Modesty is part of faith, and faith is in Paradise and indecency is from evil and evil is in Hell."(Ahmad and Tirmizi)
- All the Messengers of Allah practiced and preached humility. The Holy Quran says:
    - "Before thee we sent (messengers) to many nations, and we afflicted the nations with suffering and adversity, that they might learn humility."(6:42)
    - "And be kind and humble to the believers who follow you." (26:215)
- The Holy Prophet (PBUH) not only himself lived a simple, modest life but taught his followers to be humble, kind and courteous to all.

(3) Fulfillment of Promises and Honoring the Covenants

- The Holy Prophet (PBUH) always fulfilled his promises, so much so that people used to keep their valuables with him for safe keeping. He was so meticulous in it that when he secretly migrated to Medina to avert the murder plan of the Quraish, he left Hazrat Ali behind so that he could return the trusts that people had left with him.
- When the Holy Prophet (PBUH) wrote a letter to Heracleus, the Caesar of the Byzantine Empire, inviting him to embrace Islam, the Roman Emperor checked up the credentials of the Holy Prophet (PBUH) from Abu Sufyan who, like him, happened to be in Palestine at the given point of time. What a tribute it is to the Holy Prophet (PBUH) that even his worst enemy confirmed to Heraclius that the Holy Prophet (PBUH) had never broken his promise and that allover he was reputed to be a trustworthy and truthful person.
- It certainly speaks of the perfection of character when we visualize the Holy Prophet (PBUH) returning Abu Jandal, a Muslim from Makkah, who escaped prison and managed to reach the place where the Treaty of Hudaibiya was being written, to the enemies saying:

  "O Abu Jandal ! Be patient, we can not break the treaty. Allah will soon find a way for you."

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- The same he did when he disallowed two of his Companions to participate in the Battle of Badr because they had pledged to the Makkahns that they would not fight on the side of the Muslims while seeking release from them.
- The Holy Prophet (PBUH) said:
    - "For everyone who breaks his covenant, there will be a flag on the Day of Judgment, and it will be said: `This is (proof of) betrayal by so and so." (Muslim).
    - "Allah Almighty said: "I will contend against three (types of) people on the Day of judgment: A person who has made a covenant in My Name and then has broken it……." (Al-Bukarhi)
    - "Whoever possesses these four characteristics is a hypocrite; and anyone who possesses one of them in fact possesses a trait of hypocrisy until he gives it up: When he is entrusted (with something), he proves dishonest…. When he makes a covenant, he breaks it….". (Al-Bukhari and Muslim)
- By his personal example, the Holy Prophet (PBUH) set an example for all mankind. The Holy Quran says: "O you who believe! Fulfill (all) obligations." (5:1)…. "And fulfill the covenant, for the covenant shall be questioned about." (17:34)

(4) Forgiving others' Offences:

- Allah, the Exalted, says:
    - "Let them forgive and Passover (the offence). Do you not desire that Allah should forgive you?" (24:22)
    - "Repel evil with that which is best."(23:96)
- A great quality of the Holy Prophet (PBUH) was that he never took revenge from anyone, so much so that he forgave even his bitterest enemies. When he conquered Makkah, the city where he and his followers were subjected to ruthless torture, humiliation, insults, boycott and persecution for thirteen long years, he pardoned everyone by granting general amnesty to all, something which hardly has any parallel in world history.
- When the Holy Prophet (PBUH) was maltreated at Taif, the angel of mountains greeted him and said:
- "O Muhammad, Allah listened to what your people had said to you so that you may give me your orders. If you wish I will bring together the two mountains that stand opposite to each other at the extremities of Makkah to crush them in between." But Allah's Messenger said: "I rather hope that Allah will raise from among their descendents people as will worship Allah the One, and will not ascribe partners to Him (in worship)." (Al-Bukhari and Muslim).

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- In the Battle of Uhd, when the face and head of the Holy Prophet (PBUH) were bleeding, his Companions asked him to curse the enemies, but he said that he was not sent to curse but to invite people to the path of Allah.
- Only a man of his sterling personality could have forgiven Wehshi, who killed Hazrat Hamza in the Battle of Uhd or Hind, the wife of Abu Sufyan, who had torn out and chewed Hazrat Hamza's liver.
- Whenever he dealt with any situation, he always kept in view the commands of Allah who says:
    - "Show forgiveness, enjoin what is good, and turn away from the foolish." (7:199)
    - "So overlook (O Muhammad) their faults with gracious forgiveness." (15:85)
    - "And Verily, whosoever shows patience and forgives, that would truly be from the things recommended by Allah." (42:43)

(5) Sincerity and Dedication:

- The Holy Prophet (PBUH) was always sincere in his mission. He never doubted it nor did he ever falter in carrying it out and he never sought any reward or favor for it. The Leaders of Quraish gave him temptations of wealth, kingship, marriage with the most beautiful lady of Makkah but he refused them all telling that he had a Divine Mission to accomplish. The very fact that he rejected all the offers of riches, honor and kingship made by the tribal chiefs and chose instead to bear their persecution, insults and ridicule at Makkah, and wars and killings at Madina, is sufficient to demonstrate to any genuine observer his extreme sincerity and earnestness in his Mission.
- Allah, the Exalted, says:

  "And no reward do you ask of them for this: it is no less than a Message for all creatures." (12:104)….. Say, O Muhammad: No reward do I ask of you for it. I only ask of him who will, to adopt the Way of his Lord." (25:57)

(6) Love, Kindness and Compassion to all people

- The Holy Quran mentions his kind and gentle behavior in these words: "O Messenger of Allah! It is a great Mercy of Allah that you are gentle and kind towards them, for had you been harsh and hard-hearted, they would all have broken away from you." (3:159)
- Once the Holy Prophet (PBUH) said to Hazrat Ayesha: "Never turn away any needy man from your door empty-handed….. Love the poor, bring them near to you and Allah will bring you near to Him on the Day of Resurrection."

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- He never used harsh words towards anyone. The worst expression he ever used in his conversation was: "What has come over him? May his forehead become darkened with mud."
- The Holy Prophet (PBUH) was extremely kind, tender-hearted and affectionate. He took great interest in the welfare of all people and had great compassion for the ones in trouble. His love and kindness was not confined to Muslims alone, but was shown to all, including animals, birds and insects.

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Section four Biographical Account of the Life of the Holy Prophet (PBUH)

Chapter 13

Behavior of the Holy Prophet (PBUH) Towards Others

(1) Behavior Towards Companions:

- The Holy Prophet (PBUH) was always very sweet, kind, considerate and helpful towards all of his Companions. Each one of them had a direct rapport with him, for he not only gave individual attention to all of them but was also, otherwise, concerned about the overall well-fare of each member of the Muslim Community. A Companion said of him: "When Allah's Messenger was asked for anything he never said `No to anyone." (Bukhari and Muslim). There is hardly any other example in history where the devotees would go to the extent of sacrificing their lives for their leader as was in his case.

(2) Behavior Towards Enemies:

- A great quality of the Holy Prophet (PBUH) was that he never took revenge from anyone, so much so that he forgave even his bitterest enemies. When he conquered Makkah, the city where he and his followers were subjected to ruthless torture, humiliation, insults, boycott and persecution for thirteen long years, he pardoned every one by granting general amnesty to all, something which hardly has any parallel in world history.
- When the Holy Prophet (PBUH) was maltreated at Taif, the angel of mountains greeted him and said:

  "O Muhammad, Allah listened to what your people had said to you so that you may give me your orders. If you wish I will bring together the two mountains that stand opposite to each other at the extremities of Makkah to crush them in between." But Allah's Messenger said: "I rather hope that Allah will raise from among their descendants people as will worship Allah, the One, and will not ascribe partners to Him (in worship)." (Al-Bukhari and Muslim).
- In the Battle of Uhd, when the face and head of the Holy Prophet (PBUH) were bleeding, his Companions asked him to curse the enemies, but he said that he was not sent to curse but to invite people to the path of Allah.

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- Only a man of his sterling personality could have forgiven Wehshi, who killed Hazrat Hamza in the Battle of Uhd or Hind, the wife of Abu Sufyan, who had torn out and chewed his liver.
- The Holy Prophet (PBUH) was also very kind, just and fair to the Jews who missed hardly any opportunity to exhibit their contempt and hostility towards the Muslims in general and their leader in particular. Once a Jew complained to the Holy Prophet (PBUH) that a Muslim had slapped him, the Holy Prophet (PBUH) immediately called that person and scolded him there and then. It is also recorded in history that he stood up as a mark of respect when the funeral of a Jew was passing.

(3) Behavior Towards Women:

- Holy Prophet (PBUH)'s behavior towards women was especially very compassionate. He gave them un-matched honour, dignity and respect and made them feel master of their own fate. He set-aside a special day for them when he would enquire about their problems and answer their queries. He motivated the women to acquire knowledge and become the nucleus of their families in all respects. He would encourage them to interact with his wives so that they could feel at ease while seeking guidance and clarification from them.

(4) Behavior Towards People in General:

- He was very loving and affectionate towards all people, be they believers or non-Muslims, merely for the sake of Allah. His heart really ached within him when he saw the corrupt and miserable state of the people. It was the same love and affection of the Holy Prophet (PBUH) that made him free 70 prisoners of war in Badr on payment of ransom etc., more than a hundred of Banu Mustaliq, and six hundred from the Battle of Hunain, all without any ransom money.
- He was often worried and grieved for people, even before his Mission of Prophethood. The Holy Quran mentions his grief for his fellow-beings in these words:
    - "It may be you are killing yourself with grief, that they do not become believers." (26:3)
    - "You would perhaps fret yourself to death, following after them in grief, if they believe not in this Message." (18:6)
- The Holy Prophet (PBUH) said: "The best of you are those who when seen are a means of Allah being brought to mind." (Ibn Majah)….. "The action dearest to Allah Most High is love for Allah's sake and hatred for Allah's sake." (Ahmad & Abu Daud)

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(5) Behavior Towards the Orphans, the Poor and the Needy:

- The Holy Prophet (PBUH) was exceptionally kind and friendly to the orphans, the poor and the destitute, and commanded his Companions to show utmost regard and kindness to them.
- The Holy Prophet (PBUH) said:
    - "I and one who takes care of an orphan, will enter Paradise together like this"__ and he raised his forefinger and middle finger together, leaving no space between them. (Bukhari)
    - "He who works hard on behalf of old women and the destitute is like a Mujahid (a warrior) fighting in the Cause of Allah; or like a person standing in prayer who never tires, or like one who observes the fast and does not break it. (Bukhari and Muslim).
    - "The worst food is the food served at a walimah dinner to which rich persons are invited and from which poor people are excluded." (Bukhari and Muslim)
    - "Allah, I declare sinful any failure to safeguard the rights of two kinds of weak ones: orphans and women." (Nasai)
    - "The best house among the Muslims' houses is one which contains an orphan who is well-treated, and the worst house among the Muslims' houses is one which contains an orphan who is badly treated." (Ibn Majah).
    - "If anyone provides food and drink for an orphan, Allah will absolutely guarantee him Paradise, unless he commits an unpardonable sin." (Transmitted in Sharh as-Sunnah).
- If we reflect on the fundamental teaching of the Holy Quran, we notice that the welfare of the have-nots and their betterment is its most important object as is evident from the following:
    - "Therefore, treat not the orphan with harshness, nor repulse the beggar." (93:9-10)
    - "See you one who denies religion? He is the one who repulses the orphan (with harshness) and encourages not the feeding of the needy." (107:1-3)
    - "Treat with kindness…. Orphans and those in need." (2:83)
    - "But if, at the time of division (of inheritance)…. Orphans or poor are present, feed them out of the (prosperity), and speak to them words of kindness and justice." (4:36)
    - "…. That you stand firm for justice to orphans. There is not a good deed which you do, but Allah is well-acquainted with it." (4:127)
- It should be borne in mind that the Holy Prophet (PBUH) was himself an orphan as his father had died before his birth, his mother left for the eternal abode when he was just six

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years old and even the next protector, his grandfather, expired when he was barely eight years old. So, right from beginning, he knew it very well what orphanage meant and to what torture and grill one is subjected if the father and the mother are not alive in one's early life.

- The Holy Prophet (PBUH) often used to pray: "O Allah! Keep me alive as a poor man; make me die as a poor man and resurrect me in the company of the poor."
- Once the Holy Prophet (PBUH) came to know that Hazrat Abu Bakr had treated Hazrat Bilal and Hazrat Salman harshly. As both of them were poor, he felt annoyed. On knowing this, Hazrat Abu Bakr went to both of them and asked for their forgiveness.
- On other occasions, whenever the Holy Prophet (PBUH) saw any needy person in distress, he would gather the Muslims to help their brethren.
- He ensured that those who were deprived and dilapidated were looked after and rehabilitated effectively, both by the believers in their individual capacity and the State as a collective entity, not as a favor but as a religions obligation.

(6) Behavior Towards Children

- The Holy Prophet (PBUH)'s love and kindness towards children was proverbial.
- He was so considerable that if he heard any baby crying, he would shorten the prayer for fear that the mother might he distressed. He told his Companions to always keep in mind: "Allah intends for ease, and He does not want to make things difficult for you." (2:185)
- He never differentiated between the children of believers and non-believers. It is reported that once some children of the non-believers were killed by mistake in a war. The Holy Prophet (PBUH) was extremely grieved to hear this. Someone said: "O Messenger of Allah! They were the children of un-believers!" To this the Holy Prophet (PBUH) replied: "The children of un-believers are better than you. Never kill children, for every child is born, by nature, as a Muslim."
- When someone related the killing of one's daughter before embracing Islam, the Holy Prophet (PBUH) started shedding profuse tears and sobbed like a helpless person.
- The Holy Prophet (PBUH) laid great stress on the proper protection and care of children while they were young and on proper education, discipline, mental culture and moral training when they were approaching the age of maturity. He always emphasized that one's character was like a fort which no one could penetrate and so every parent must concentrate on his child's character-building right from the beginning.
- The Holy Prophet (PBUH) loved his own children very much. He always showed special love and consideration to his daughter Hazrat Fatima and her sons, Hazrat Hassan and Hazrat Hussain.
- The Holy Prophet (PBUH) is reported to have said: "He who is not kind will not be shown kindness."

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- It is not a surprise to find that the Holy Prophet (PBUH) was known as a great friend of Children.

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(7) Behavior Towards Slaves:

- The Holy Prophet (PBUH) was a very affectionate and close friend of slaves, servants and destitute. He treated them with the utmost love and kindness and always spoke to them in a friendly manner.
- He set his own slave Hazrat Zaid free, adopted him as his son and married Hazrat Zainab bint Jahsh, a Quraish lady of very high position, with him. Likewise Hazrat Salim, another slave, was married to Hazrat Fatima bint Atbah.
- Hazrat Bilal, a Negro slave, whose release was arranged by Hazrat Abu Bakr, was appointed Muazzan at Masjid-I-Nabwi by the Holy Prophet (PBUH). He was also made custodian of the revenues that were received from different sources by the Islamic state of Madina.
- Whatever the Holy Quran taught on slavery, The Holy Prophet (PBUH) translated it into action and the net result was complete integration of the slaves as part and parcel of the Islamic Society, enjoying all the rights and benefits which were available to free men.
- The Holy Prophet (PBUH) said:
    - "Listen and obey, even if an Abyssinian slave with a head like a raisin is made governor over you." (Bukhari)
    - "The most excellent charity is intercession for which a slave is set free." (Baihaqi in Shuab al-Iman)
    - "He who has a slave-girl and educates her and treats her nicely, then frees her and marries her, will get a double Reward." (Bukhari).
- The Holy Prophet (PBUH) advised the Muslims to always keep in mind what the Noble Quran says in this respect:
    - "Give them something yourselves out of the means which Allah has given you." (24:33)
    - "The freeing of slaves is an act of great virtue in the sight of Allah." (90:12-13)
- How touchy the Holy Prophet (PBUH) was about the slaves is evident from the following:
    - "You (the Companions) are still ignorant these slaves are your brothers. God has given you power over them. If they are not suited to your temperament, sell them. Do not harm God's creatures." (Mishkat)
    - "One who treats his slaves badly and unkindly will not enter Paradise."
- The Holy Prophet (PBUH) himself freed 63 slaves and so did many of his Companions (Page 224, Encyclopaedia of Seerah Vol.VIII, by Afzalur Rahman).
- The result of Holy Prophet (PBUH)'s measures was that as for as hereditary slaves were concerned, almost all of them had been freed, even before the end of the Caliphates of the Four-Rightly Guided Caliphs.

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(7) Behavior Towards the Workers

- The Holy Prophet (PBUH) was a great friend of the workers and always advised and praised their contribution to the growing wealth and power of the society.
- He himself had been a worker in his boyhood and had gone through all the sufferings and deprivations that the working class people have to face.
- He used to graze the sheep of the people of Makkah for a small wage. He physically participated in the construction of Masjid-I-Nabvi and the digging of the trench at the Battle of the Ditch along with his Companions.
- He never liked other people to be doing work while he was just sitting watching, but always preferred to share the work.
- He always instructed his Companions to give high place to human labor in the light of what the Holy Quran says on this:
    - "There is nothing for man but what he strives for." (80:39)
    - "There is a guaranteed share for those who seek and endeavor." (41:10)
- The Holy Prophet (PBUH) set up a code of law to protect the legitimate rights of workers as below:
- Long and continuous periods of works were prohibited.
- The work must not be heavy or un-bearable for the worker; if heavy, the employer was directed to give the servant a hand or lighten his burden.
- Wages must be paid soon after the work was finished or at the end of the period of work.
- The employer was prohibited from inflicting any physical punishment on the worker.
- The employer was asked to be generous in respect of the quantum of wage to be paid.
- The Holy Prophet (PBUH) did all he could, in the circumstances of his time, to raise the dignity of labor as well as their living standard. The main object of all these social and economic reforms was to make people realize that the working class was the backbone of the society and needed to be treated in a humane and dignified manner unlike what it had to face during the Jahlia Period.

(8) Behavior Towards Animals:

- The Holy Prophet (PBUH) was very kind and gentle to animals and took great care to see that they were fed properly, supplied with water at regular intervals and not put to work for long hours.
- He was also very considerate to all kinds of birds and taught his Companions not to disturb or destroy even the habitations of insects.
- He set personal example to show to his Companions how animals ought to be kept in a state of contentment.
- The Holy Prophet (PBUH) said:

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"Do not use any living creatures as a target." (Muslim)

"Allah who is Blessed and Exalted has decreed that everything should be done in a good way. So, when you kill, use a painless method. When you cut an animal's throat, sharpen your knife so as to give the animal as little pain as possible." (Bukhari & Muslim)

"If anyone wrongfully kills a sparrow, or anything greater, Allah will question him about his killing it." On being asked what was the right way to do so, he replied: "To cut its throat and eat it, but not to cut off its head and throw it away." (Ahmad, Nasai and Darimi)

"When you alight from a mount, take off its saddle before you do anything else."

"When you travel in fertile country, give the animals their due and when you travel in time of draught, make them go quickly (to avoid hunger). (Abu Daud)

"A woman was punished in Hell on account of a cat which she had confined until death. She never gave it to eat or drink when she confined it, nor did she set it free so that it might eat the vermin of the earth." (Al-Bukhari & Muslim)

"A man approached a well, descended inside it and drank to his fill. Outside the well there happened to be a dog that was panting out of extreme thirst. The man felt mercy towards it. So he took off one of his shoes, filled it with water and handed it to the dog to quench its thirst. Allah was pleased with the man's good deed and admitted him into Paradise." (Al Bukhari & Muslim)

- All these Ahadis show the general concern of the Holy Prophet (PBUH) for all living things, animals, insects and birds.

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Section four — Biographical Account of the Life of the Holy Prophet (PBUH)

Chapter 14

Government and Society under Muhammad (PBUH)

Structure and Nature of the Islamic State of Madina:

- The Supreme Ruler of the State was Allah.
- The Laws of Allah were supreme.
- The administrative, political, judicial, legislative, military and spiritual head of the Islamic State was Muhammad (PBUH). Muhammad (PBUH) also determined foreign policy and relations.
- Muhammad (PBUH) ruled by the Commandments of Allah. If the Quran was silent on some matter, he used his own judgement.
- Muhammad (PBUH) was assisted in ruling by his close followers, whom he always consulted before making a decision on his own. However, if the decision was according to the Quran, he did not consult anyone.
- The Islamic State was called the Ummah or the "Nation and Brotherhood of all Muslims".
- The Ummah was a sort of 'super-tribe', consisting of tribes as a basic unit of administration.

Masjid-e-Nabwi:

- The Masjid-e-Nabwi was the central point of Madina.
- Here, Muhammad (PBUH) handled all the work of the state.
- This was also the court of the Holy Prophet (PBUH).
- In this mosque, Muhammad (PBUH) himself led public prayers.
- In the Mosque of the Prophet (PBUH), various registrars kept records of revenues, drafted letters to kings and chiefs and kept the Seal of the Prophet (PBUH).

Tribal and Provincial Government:

- Tribes were fairly autonomous and were ruled by their chiefs.

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- Various teachers and Zakat-collectors helped the chief.
- In far-flung places like Yemen, governors were appointed.
- The **Wali** of a province was:

  I) Governor of a province.
  II) Imam of prayers.
  III) Military commander.
  IV) Judge.
  V) Administrator (CEO of province).

- The Wali's duties were to administer, propagate Islam, maintain peace and collect taxes.
- The **Amil** of a tribal area collected Zakat, Sadaqah and alms etc. He was a revenue collector.
- The **Qazis** were judges of remote areas and provinces. They were independent of Walis, e.g. Hazrat Ali and Hazrat Muaz bin Jabal were Qazis.
- Qazis were instructed by the Prophet (PBUH) to decide cases according to the Quran, then Sunnah, then Ijma and lastly Ijtihad.

Revenue System of the State:

Tax	Tax-payer	Rate	Beneficiaries
Zakat and Sadaqah	All Muslims	Two and a half percent of the produce of lands and cattle, among other.	Poor, orphans, widows.
Jizya	Non-Muslims	One Dinar a year from every adult, able-bodied male.	Madina protected the tribe or nation paying Jizya.
Kharaj	Non-Muslim landowners.	Half of the produce of the land.	Poor and needy, equipment for Muslim soldiers.
Khums	1/5th of spoils of war given to the Prophet (PBUH).		Given to Muhammad (PBUH) and his relatives, poor and needy and spent for the general good of the Muslim community.
Al-Fay	Lands conquered	Whole produce of these	Given to Muhammad

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by Muslims	lands e.g. Fadak.	(PBUH) and his relatives, poor and needy and spent for the general good of the Muslim community.

Military Set-up:

- Muhammad (PBUH) was Commander-in-Chief.
- Muhammad (PBUH) appointed commanders for an expedition or led it himself.
- Muslims soldiers were strictly disciplined.
- They maintained a highly ethical code of conduct.
- Muslim forces consisted of infantry, cavalry and archers.
- Tribes participating in the battle were the basic unit of command and fought under their own chief.
- Muhammad (PBUH), when leading the force himself, arrayed his forces most carefully and instructed his commander how and when to defend or advance.

Education System:

- Though himself unlettered, Muhammad (PBUH) was an ardent advocate of education:

> "Seek knowledge, even though you have to go to China."
>
> "The ink of the scholar is more sacred than the blood of the martyrs."

- Before Islam, only a few schools existed outside cities like Makkah or Taif.
- Most of the Quraish knew how to read and write because of the demands of their mercantile dealings.
- The literate prisoners of Battle of Badr were set free after they taught 10 Muslim boys and girls each.
- After this event, literacy spread rapidly in Madina.
- Schools called madrisahs were founded in mosques.
- Here, boys and girls were taught reading and writing in Arabic, calligraphy and primary education skills.
- A lot of emphasis was placed on boys' physical education and training.

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- Higher education was received in universities like the institution at Safa near the Masjid-e-Nabwi etc.
- Students studied geography, physics, etc. and foreign languages.
- Many became Huffaz and learnt the Quran by heart. They were usually posted as teachers to remote tribes.
- Teachers were given the highest respect.

Achievements of Muhammad (PBUH)

1. **Put an end to the Jahiliya Period.** Thus, he brought the filthy rich and the paupers to equal terms. He was a champion of justice, fair-play, equality, fraternity and brotherhood. He put an end to the perverted morals of that era.

2. **Started the urbanization of Arabia:** Gradually, under Muslim rule, nomads started living in the cultured cities, instead of wandering as hunter-gatherers and shepherds without an art, culture or science.

3. **Unified the Arab tribes into one single entity:** After Muhammad (PBUH), people owed their allegiance to a state, rather than a tribe. Thus, a Muslim Ummah (Nation) was formed. Arabia became a safer place for trading etc. under one government.

4. **Consolidation of Islam:** Muhammad (PBUH) fought numerous battles in the four corners of Arabia to consolidate and preach his religion. By migration, he and his followers made the ultimate sacrifice and created the Ideal Islamic Welfare State of Madina.

5. **Transformation of the Arab people:** Channeled the virile spirit of the Arabs and turned them from near-barbarians into scientists, artists, philosophers and scholars.

6. **He made illiterate, uncouth and barbarous Arabs into a formidable force,** which in a short span of time, smashed the Mighty Roman and Persian Empires and made Muslim Umma an envy of everyone in the world.

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7. **He was the first one to give the world "The Charter of Human Rights"** which hold good till today in all dimensions and respects.

8. **The Holy Prophet (PBUH) laid down rules of war** which became the foundation for further enunciation and application in international law at global level.

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Section four Biographical Account of the Life of the Holy Prophet (PBUH)

Chapter 15

Relations of the Ist Islamic State of Madina under the Holy Prophet (PBUH) with other States

A. Policy of Co-existence and non-aggression:

- As Islam is a religion of peace, love and kindness to all mankind, the Holy Prophet (PBUH), right from beginning, did his level best to ensure peaceful co-existence with neighboring States and Tribes. The state of Medina strictly followed the policy of non-interference in others' affairs and never initiated hostilities or aggression against other States, Tribes or Groups.
- Whatever transpired between the Muslims and the Quraish was purely the result of the hostile and intrasigent attitude exhibited by the Chiefs of Makkah who were bent upon eliminating Muslims from the face of this earth one way or the other. It is they who initiated the hostilities of Badr, Uhd and Khandaq and not the Muslims of Madina who all through were fighting a defensive battle of survival.

B. Honoring of Covenants, Agreements and Treaties:

- The Holy Prophet (PBUH) not only initiated the peace process but also scrupulously honored the covenants, Agreements or Treaties which the State of Madina signed with others. The most glaring example is of the Treaty of Hudaibiya which was yet in the process of being signed by both sides but as the provisions had verbally been agreed to, the Holy Prophet (PBUH) returend Abu Jandal back to his guardian from Makkah although he was neither legally bound to do so nor any of his Companions was agreeable to this. The same holds true about other agreements as well. History bears witness to the fact that the Muslims honored the treaty which had been signed with the Jews of Khayber in letter and spirit and remained contented with half produce of dates and fruits although the area was too rich to be left with the adversaries.
- The Holy Prophet (PBUH) advised his Companions and functionaries of the State to always keep in mind the Commands of Allah Almighty in this behalf.
    - "O you who believe fulfil obligations." (5:1)
    - "And fulfil the covenant, for the Covenant shall be questioned about." (17:34)

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- The Holy Prophet (PBUH) said:
  - "For everyone who breaks his covenant there will be flag on the Day of Judgment, and it will be said [to his or her humiliation before all creation]: "This is [proof of] betrayal by so-and-so." (Muslim)
  - "Allah the Almighty said: `I will contend against three [types of] people on the Day of Judgment: A person who has made a covenant in My Name and then has broken it; a person who has sold a free man and then has devoured his price; and a person who has hired a laborer and has not given him his pay after he has obtained his due in full from him." (Al-Bukhari)
  - "Whoever possesses these four characteristics is a hypocrite; and anyone who possesses one of them in fact possesses a trait of hypocrisy until he gives it up: when he is entrusted [with something], he proves dishonest; when he speaks, he tells lies; when he makes a covenant, he breaks it; and when he quarrels, he behaves in a very impudent, insulting manner." (Al-Bukhari and Muslim)

C. Showing Full Respect and Honor to Foreign Ambassadors, Dignitaries and Delegations:

- The State of Madina always treated foreign dignitaries with full honor. The Holy Prophet (PBUH) normally used to accommodate foreign visitors in the Masjid-I-Nabvi and would personally ensure that they and their mounts were well looked after. There is not a single example where any such dignitary was maltreated or given less protocol and respect to which he was otherwise entitled under the then prevailing norms. Even when the bitterest enemy of Islam, Abu Sufyan, visited Madina after his side had violated the Treaty of Hudaibiya, he was neither insulted nor humiliated by anyone; the only thing which the Muslims did was not to recommend him to the Holy Prophet (PBUH) or, in any other manner, show any sympathy for his cause.
- On the other hand, much against the prevailing norms of behavior, chosroes, the Emperor of Persia, tore the letter which was sent to him by the Holy Prophet (PBUH) asking him to embrace Islam while the Ruler of Basra Ash-Sham, Shurahbil ibn Amr Al-Ghassani, went to the extent of killing the bearer of the letter.

D. New Rules of War and Humane Treatment of Prisoners:

- The Holy Prophet (PBUH) instructed his Companions that even in most distressing circumstances, they should not become revengeful and arrogant and always try to remain within the norms prescribed by Allah Almighty. The Muslims, therefore, never destroyed vital establishments, crops and fruit-trees or killed old people, women and children even in open wars with their enemies. They also set new standards of treatment and release of prisoners of war. For example, all the prisoners of the Battle of Badr were extended excellent treatment. All those who could afford were released after payment of ransom. The poor and the old were allowed freedom without any ransom while those who could read and write were given the option of release after a fixed time provided they taught ten Muslim children each. It was something novel and unique in Arabia, for uptil then the prisoners were either killed straightaway after their capture, or were subjected to most inhuman treatment during captivity.

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E. New Parameters of generosity and kindness in victory:

- It was something normal in Arabia if a revenge war continued for generations. The Holy Prophet (PBUH) showed to the Arabs the other extreme i.e. of general amnesty to all, including the worst enemies, at the time of his conquest of Makkah. This exhibition of super-human kindness and gentleness in face of a unanimous feeling to the contrary in his victorious camp not only brought all Quraish into the fold of Islam but also extinguished the fire of revenge once for all between the two sides which, otherwise, could have raged for decades un-abated.

F. Definite Show of Strength and Power where warranted:

- The thrust of Holy Prophet (PBUH)'s policies, no doubt, was peaceful co-existence and non-aggression against others but if war became inevitable as in the case of Makkahns, the Jews of Khyber and the Romans of the Byzantine Empire, he struck at them with full force, determination and courage till such time that they either surrendered or ceased hostilities otherwise . The same he did by resorting to pre-emptive strikes whenever he received a credible information that such and such tribe or state was mobilizing its forces to swoop at Madina.

(G) In Nut-shel the Policy followed by the Holy Prophet (PBUH) was to have friendly relations with all States and Tribes around Madina based on equality, justice, and non-interference in each other's affairs and to live in peace as good neighbors.

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Section five — The First Islamic Community of Madina

Chapter 1

Umm-ul-Momineen

(1) Hazrat Khadija bint Khuwaylid

Introduction:

- Even in her childhood, Hazrat Khadija had been known for her piety, and her great gifts of person and character.
- Her father was Khuwaylid bin Asad.
- Her mother was Fatima bint Za'idah.

First Marriage:

- She was first married to Abu Hala bin Zurarah.
- From this marriage, she bore her husband two sons:
  (1) Hala
  (2) Hind
- Therefore, she is also known as Umm-e-Hind.

Second Marriage:

- After the death of her first husband, she married Ateeq bin Aidh Makhzumi.
- She had a daughter from this marriage, named Hindah.

Hazrat Khadija's character:

- As a widow, Hazrat Khadija lived a chaste life. She went to the Kaaba and offered her prayers regularly.
- Hazrat Khadija was one of the richest, noblest, most respected ladies of Makkah.
- She had made a comparative study of religions and was well grounded in Christian and Jewish Scriptures.

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Trade partnership with Muhammad (PBUH):

- Hazrat Khadija's father had died in the Battle of Fijar and had left her a large fortune.
- She needed a man to lead her trade caravans to Syria and earn a profit for her.
- Extent of her trade: her caravans were on one side and the rest of Makkah's on the other.
- Many nobles of Quraish recommended Muhammad (PBUH) for this task.
- Muhammad (PBUH) agreed to lead Khadija's caravan to Syria. He would receive half of the profit from the trip.
- Started when Muhammad (PBUH) was 22 years old.
- On the journey to Syria, Khadija's slave, Maysarah, accompanied Muhammad (PBUH).
- The trip was a stunning success.
- On return to Makkah, Maysarah greatly praised Muhammad (PBUH)'s virtues and trading skills.

Marriage of Muhammad (PBUH) and Hazrat Khadija:

- Slowly, Hazrat Khadija was more and more impressed by Muhammad (PBUH)'s character and piety. When he was 25, she sent a marriage proposal for Muhammad (PBUH) to his uncle, Abu Talib.
- After consultation with his elders, Muhammad (PBUH) agreed and married Hazrat Khadija.
- At this time, Muhammad (PBUH) was 25 and Hazrat Khadija was 40 years old.
- Importance of this marriage for Muhammad (PBUH):
- This marriage freed Muhammad (PBUH) from financial worries and he was finally able to devote his time to meditation.
- In Hazrat Khadija, Muhammad (PBUH) found a pious, loving and understanding companion.
- This marriage gave Hazrat Khadija the greatest happiness.
- She placed her loving companionship and her great fortune at Muhammad (PBUH)'s disposal.
- Muhammad (PBUH) too was very pleased. In his later years, he counted these pre-prophetic days with Hazrat Khadija as the happiest of his life.

Hazrat Khadija as a support for Muhammad (PBUH):

- When Muhammad (PBUH) met the angel Jibril for the first time on Mount Hira, he was shaken and afraid.
- At this critical time, Hazrat Khadija's encouraging and soothing words helped greatly.

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- Her love for Muhammad (PBUH) is shown by the fact that she did not sleep the night he was made a prophet, but kept mumbling prayers throughout.
- Next day, she took Muhammad (PBUH) to her cousin, Warqa bin Naufal.
- On return, convinced of Muhammad (PBUH)'s prophethood, she declared her faith in his mission.
- Thus, Hazrat Khadija was the first convert to Islam.
- After publicly declaring his prophethood, Muhammad (PBUH) was besieged at all sides by idolaters.
- During these days in Makkah, Hazrat Khadija fully supported her husband financially, with her influence and with encouragement and unflinching support.

Offsprings of Muhammad (PBUH) and Hazrat Khadija:

I. Hazrat Qasim
II. Hazrat Tahir alias Abdullah
III. Hazrat Zaynab
IV. Hazrat Ruqayyah
V. Hazrat Umm Kulthum
VI. Hazrat Fatima

Death of Hazrat Khadija:

- Hazrat Khadija died on 11 Ramadan, 3 years before Hijrat.
- At the time of her death, she was 65 years old.
- Her death was a great blow to Muhammad (PBUH) and suddenly, everything seemed dark and dismal to him.

Muhammad (PBUH)'s gratitude and love for Hazrat Khadija:

- Muhammad (PBUH) never forgot Hazrat Khadija, and even after her death, he remembered her support and love for him.
- Muhammad (PBUH) did not marry any other woman while Hazrat Khadija was alive.
- After Hazrat Khadija's death, whenever an animal was slaughtered by the Prophet (PBUH), he always sent a portion to ladies who had been Hazrat Khadija's friends.
- Once, Hazrat Ayesha bitterly expressed her jealously of Hazrat Khadija. In reply, Muhammad (PBUH) said:

"She hailed my mission at a time when everyone howled against it
And lent me the support of her conviction when there was hardly a believer.
She enlivened my life when I was woe begone
And opened the floodgates of her heart when I felt lonely and deserted."

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- At a later time, he said:

"Khadija's love is given to me by Allah."
"The noblest ladies of this world are Marium and Khadija".

(2) Hazrat Saudah bint Zam'ah

- The first lady to enter the household of the Prophet (PBUH) after the passing away of Hazrat Khadija.
- Obedient and loyal, simple and selfless.
- She was among the first to accept Islam and also had the distinction of emigrating twice, fist to Abyssinia and then to Madinah. Her life is a beacon for all Muslim women
- Her mother was Shammoos from the tribe of Bannu Najjar, a branch of the Quraish.
- Her father was also from a branch of the Quraish, Banu'Amer bin Loii.
- She was first married to her cousin, Sakram bin Amar, and then to the Prophet (PBUH) on his death.
- All her husband's brothers, Harat Sohail, Harat Sahel, Harat Hatib and Harat Saleet had the honour of being Companions of the Prophet (PBUH).
- Once the Holy Prophet (PBUH) was settled in Madinah after emigration, he sent Hazrat Zaid bin Haris and Hazrat Abu Rafia to Makkah with some camels and 500 Dirhams to bring all the member of his family. Thus, Hazrat Saudah came to Madinah alongwith the daughters of the Holy Prophet (PBUH).
- Hazrat Saudah was a tall, healthy woman with a great sense of humour. She had a slow lumbering walk because of her build and when she went with the Holy Prophet (PBUH) on Hajj she took special permission to leave for Muzdalifah earlier so as to avoid the crowds.
- Hazrat Saudah was extremely generous, simple and pious and distinguished for her sense of duty and obedience.
- She was a devout person and was very punctual about her hours of prayers. She had sound knowledge of religious matters. There are five authentic Ahadis attributed to her.
- She lived to the ripe old age of 80 and passed away during the Caliphate of Hazrat Umar bin Khattab.
- Hazrat Ayesha said about her:
- "I did not wish seeing any women except Saudah bint Zam'ah if I could be in her skeleton."

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(3) Hazrat Ayesha bint Hazrat Abu Bakr

- Hazrat Ayesha was born at Makkah, 8-9 years before Hijrat.
- Her father was HazratAbu Bakr Siddiq.
- Her mother was Zaynab bint Amir.
- After the death of Hazrat Khadija, Muhammad (PBUH) was inconsolable. Someone broached to him the idea of remarrying.
- Muhammad (PBUH) and Hazrat Ayesha's marriage was consummated when Hazrat Ayesha was at least 14.
- Hazrat Ayesha enjoyed the company of Muhammad (PBUH) and had freer access to him than any one else.
- She was intelligent, quick-witted, well-informed on religious and historical matters as she imbibed divinely inspired knowledge and wisdom from the very fountainhead of Prophethood.
- Her apartment was the centre where Ayats were revealed by the Divine Mercy of Allah. Thus she was given the title of "Horizon of the ladies of Islam."
- She was very large hearted and benevolent. On one occasion, at one sitting, she gave away 70,000 Dirhams while at an other 1,00,000 Dirhams sent to her from Syria.
- She was modest, pure, pious and extremely tender-hearted.
- The Angel Jibril specifically greeted her and during her lifetime the Holy Prophet (PBUH) gave her the wonderful news that she would enter Paradise.
- As she had a keen and inquiring mind, she dug deeply into the meaning of Ahadis and Ayat.
- She also remembered by heart hundreds of traditions and is thus given a high rank among narrators of Ahadis.
- It was also by efforts of Hazrat Ayesha that conflicting points between the Holy Quran and Sunnah were cleared.
- She also reviewed Ahadis of Muhammad (PBUH) that people brought to her for confirmation.
- Some 2,210 Traditions were narrated by her.
- In accordance with Divine Revelation, Hazrat Ayesha did not remarry after Muhammad (PBUH)'s death.
- Hazrat Ayesha was very charitable and gave most her wealth away in charity.
- She died on 17 Ramadan, 58 AH.

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- She is buried in Madina in the Jannat-ul-Baqi.

(4) Hazrat Hafsa bint Hazrat Umar

- One day the Angel Jibril visited the Holy Prophet (PBUH) and narrated about Hafsa: "She is often fasting and worshiping lady and she will be your wife in Paradise too."
- Hazrat Hafsa was the daughter of Hazrat Umar Farooq. She was an extremely religious lady who used to spend her time mostly in prayer and fasting. She was an excellent writer and orator besides being an ardent follower of Islam.
- Hazrat Hafsa had such noble qualities and such an amiable nature that Ayesha remarked that among the wives of the Holy Prophet (PBUH) only she could compare with her.
- Hazrat Hafsa was first married to Khanees, son of Huzaifa. She became a Muslim alongwith her parents and her husband. She was one of those who migrated to Abyssinia alongwith her husband and then came over to Madinah. Her husband got killed in the battle of Uhad. After the Iddat period was over, the Holy Prophet (PBUH) married her with a view to strengthening his ties with Hazrat Umar and his tribe.
- Hazrat Hafsa died at the age of 59 in the 45th year after hijrah dring the Kaliphate of Hazrat Muawya. Her funeral prayers wre led by the governor of Madinah Marwan bin Hakam and she was laid to rest in Jannatul Baqih by the eminent companions such as Hazrat Abu Hurairah and Hazrat Abu Sa'eed Khudri.
- The following Ayat of the Holy Quran expresses an apt attribute to this great Mother of the Believers:
- "Verily, the pious will be in the midst of Gardens and Rivers (Paradise). In a seat of truth, near the Omnipotent King." (54:54-55)
- As the Holy Prophet (PBUH) had instructed her in religious and other related topics, she had become a distinguished teacher, guide and an authority on complicated juridical matters. She was also the custodian of the original copy of the Holy Quran which had been compiled by Hazrat Zaid bin Sabit under the orders of the first Caliph, Abu Bakar. This copy ultimately became the authentic version of the Holy Quran which is read since then all over the Muslim world.
- Atleast sixty traditions heard by her from the Holy Prophet (PBUH) have been quoted by her.
- She was an extremely religious lady, known for her devotion to prayer and fasting. She was also very fond of reading and writing.
- Before her death, she asked her brother Hazrat Abdullah bin Umar to distribute her entire property to the needy and poor.

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(5) Hazrat Zainab bint Khazeemah

- Hazrat Zainab was a lady known as The Mother of the poor and needy because she was the most generous among the ladies of the Holy Prophet (PBUH)'s household.
- She was born 13 years before Holy Prophet (PBUH) was chosen as the Messenger of Allah.
- Among the righteous band of people who first proclaimed truthfulness was Hazrat Zainab bin Khazeemah.
- She had been married to Hazrat Abdullah bin Jahash who attained martyrdom during the battle of Uhad. After the death of her husband, she attained the enviable position of becoming a wife of Holy Prophet (PBUH).
- She was very pious, courteous, kind, helpful and considerate lady who went all out to accommodate the poor even at the cost of her own pressing needs. Hardly any needy person ever returned empty-handed from her house. She was well-acclaimed for her qualities of generosity and large-heartedness even during pre-Islamic times.
- She lived barely 8 months after her marriage to the Holy Prophet (PBUH). She was just 30 years old when she passed away. The Holy Prophet (PBUH) led the funeral prayers and she was buried in Jannat ul Baqih. Thus, after Hazrat Khadija, she was the second wife to have passed away in the life time of Holy Prophet (PBUH).

(6) Hazrat Umm Salmah bint Abu Umayyah

- Her real name was Hind bint Abu Umayyah who became famous by the name Umm Salmah.
- She was noble by birth, intelligent, learned, wise and skillful and was first married to Hazrat Abdullah bin Abdul Asad Makhzumi known as Abu Salamah, the son of the Holy Prophet (PBUH)'s paternal aunt Barrah bint Abdul Muttalib.
- Like her husband who was the eleventh person to come into the fold of Islam, Umm Salma was also one of the earlier converts.
- Her mother was Atikah bint Amer. Her father's name was Abu Umayyah bin Abdullah who was a very wealthy man and famous throughout the Arab world for his public service and charity.
- She first migrated to Abyssinia with her husband. From there they came back to Makkah and then migrated to Madina. She had the distinction of being the first Muslim Woman to migrate to Madina.

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- After the death of her husband in the Battle of Uhad, she was married to the Holy Prophet (PBUH) in the year 4 A.H.
- Hazrat Umm Salma, because of her beauty, knowledge and wisdom, held an eminent position among the wives of the Holy Prophet (PBUH). After the truce of Hudaibiyah, the Holy Prophet (PBUH) ordered his Companions to sacrifice the animals they had brought along and shave their heads. As they all seemed reluctant and did not rise to obey his command, Umm Salma suggested to the Holy Prophet (PBUH) that he should not speak about the subject to any one, but just go out from the tent and offer the sacrifice and shave his head. Then he could see the effect of his action. And what she expected happened – all the Companions followed suit.
- Hazrat Umm Salma was an astute and educated lady who was devoted and committed to the welfare of the destitute and needy. Several of the Ayat of the Noble Quran were revealed to the Holy Prophet (PBUH) when he was in her apartment, for instance, Ayat in Surat Al-Ahzab:

  "And Allah only wishes to remove evil deeds from you, O members of the family (of the Prophet), and to purify you with a thorough purification." (33:33)
- Hazrat Umm Salma also had the distinction of taking part in many battles of significance in the history of Islam. She was with the Holy Prophet (PBUH) during the battles of Bani Mustalaq, Ta'if, Khaibar, Hunain and the conquest of Makkah.
- She was very pious, noble, kind-hearted, modest and generous. It is said that the wives of the Holy Prophet (PBUH) were treasuries of Ahadis but Hazrat Ayesha and Hazrat Umm-e-Salmah had no equal.
- Hazrat Umm Salma was very learned in religious matters. She knew 378 Ahadis of the Holy Prophet (PBUH) by heart. Hazrat Abdullah bin Abbas used to consult with her for many points of Shariah.
- Hazrat Umm Salma had hardly any equal in mastery over language. When she spoke, her words and phrases were very well chosen and exactly appropriate for the expression of ideas.
- She lived to the ripe old age of 84 and died in the year 62nd after Hijrah. She lived to see the rule of the pious Caliphs. Hazrat Zainab bint Jahash was the first among the Mothers of the Believers to pass away and Hazrat Umm Salma was the last. This was during the rule of Yazid and she was laid to rest besides the other wives of the Holy Prophet (PBUH) in Jannat ul Baqih.
- The Holy Prophet (PBUH) said: "Umm Salma participated in Rizwan pledge, therefore, she deserved the Paradise." ….. "Allah has commanded me to marry only with the women of Paradise."

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(7) Hazrat Zainab bint Jahsh

- She was the daughter of Umaimah bint `Abdul Mutalib who was the Messenger of Allah's Paternal Aunt. Her brother was the distinguished general, Abdullah bin Jahash. Another brother was a noted author of religious poetry, Abu Ahmad bin Jahash. Her sister was famous woman Companion Hazrat Hamnah bint Jahash.
- Known for her generosity and sympathy for the needy, sobriety and abstinence, devotion and prayer, she was first married to Hazrat Zaid bin Haris, the adopted son of the Holy Prophet (PBUH). After her divorce, she was married to the Holy Prophet (PBUH) at the express command of Allah in order to destroy the barbaric custom of giving the same status to adopted children as to their own flesh and blood.
- Hazrat Zainab was an innately good woman who used to devote a great deal of her time to prayer and fasting. She was hospitable, modest, generous and soft-hearted, so much so that the poor and distressed of the city broke into tears when they heard they lost their benefactress and patron.
- She was beautiful, intelligent, wise, of noble birth, who was the envy of the many.
- Hazrat Ayesha says that in terms of value and position, Hazrat Zainab was her equal. She said she had never seen any other person who was so eager to get closer to Allah. To gain nearness to Him, she was more charitable than most, and her generous behaviour with relatives was impeccable. She died during the Caliphate of Hazrat Umar Farooq at the age of 53.

(8) Hazrat Javeriah bint Haris

- Hazrat Ayesha said: "I did not see any lady, except Hazrat Juveria who became a source of blessing for her tribesmen more than Juveriah because hundreds of her tribesmen were liberated from the slavery by her action."
- Hazrat Juveria was the daughter of Haris bin Abi Zarar, the Chief of Banu Mustalaq who along with his tribe was defeated
- Hazrat Juveria came to Madina as a spoil of war which had taken place at Marisa between the Muslims and her tribe, Banu Mustalaq, which was headed by her father Haris. According to the custom of those days, she fell to the lot of Hazrat Sabit bin Qais Ansari who was ready to release her for a ransom of gold; but from where could she get the gold to give in exchange for her freedom? She pleaded with the Holy Prophet (PBUH) to take notice of the pitiful and desperate condition in which the daughter of the chieftain found herself. On her persuasion, the Holy Prophet (PBUH) agreed to pay her ransom and marry her if she liked, to which she immediately consented. As a result of

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this marriage, the prisoners of war from her tribe numbering about six hundred were released.

- Before her marriage to the Holy Prophet (PBUH), her name was Barah which was changed to Juveriah. When she married the Holy Prophet (PBUH) at the age of twenty, she was not only exceptionally beautiful but also graceful, elegant, dignified and eloquent.
- When Hazrat Ayesha saw her for the firs time, she exclaimed that Hazrat Juveriah was as beautiful as a fairy.
- Sometime later, her father and all of the men who had been freed on the occasion of her marriage accepted Islam as their religion. Thus, Hazrat Juveriah was blessed with a two-fold honour, first of freeing her tribesmen from slavery and then of bringing them into the fold of Islam.
- She was a very noble, pious and learned lady from whom a number of Ahadis have been quoted.
- She died at the age of sixty five in the year 50 A.H. during the Caliphate of Hazrat Ameer Muawya and was buried in Jannatul Baqi.

(9) Hazrat Safiyyah bint Huyayee

- Her father's name was Huyayee bin Akhtab who was the Chief of the Jewish tribe of Banu Nazeer which settled at Khaibar after its expulsion from Madina.
- Her mother's name was Barah bint Shamwal.
- Hazrat Safiyyah was first married to Salam bin Makham but the couple separated on grounds of incompatibility. Her second husband was Kananah bin Rabi who was killed in the battle of Khaibar.
- As a spoil of the Khaibar war, she fell to the lot of Hazrat Dahya Kalbi, a Companion of the Holy Prophet (PBUH). On the persuasions of others, the Holy Prophet (PBUH) married Hazrat Safiyyah herself as she was the daughter of the Chieftain and gave another slave girl to Hazrat Dahya Kalbi.
- Hazrat Safiyyah was noble both by birth as well as by nature. She was God-fearing and intelligent, beautiful and patient, tolerant and dignified.
- At the time of her marriage, she was just seventeen but with her pleasant and friendly attitude, she quickly earned herself a respectable place in the household of the Holy Prophet (PBUH).
- Hazrat Safiyyah was very fond of reading the Noble Quran, many of its Surahs she knew by heart.

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- Hazrat Safiyyah was generous and open-handed, kind and sympathetic, helpful and considerate to the needy. She exhibited an exceptional courage in trying to send food and water to Hazrat Usman, the 3rd Caliph, who was besieged in his house in Madina in 35 A.H.
- All historians are unanimous in acclaiming her as a storehouse of knowledge and wisdom.
- After leading a life full of devotion and commitment to Islam, she passed away in 50 A.H. during the Caliphate of Hazrat Ameer Muawya and was buried in Jannatul Baqih. She left a hundred thousand Dirham which were distributed as per her will immediately after her death.

(10) Hazrat Umm-i-Habibah bint Abu Sufyan

- She was the daughter of Abu Sufyan, an outstanding figure amongst the Quraish, who led many expeditions against the Muslims till his conversion to Islam at the time of fall of Makkah.
- Her original name was Ramlah. She was first married to Obaidullah bin Jahash who alongwith his wife, two brothers and two sisters obeyed the call to Islam right in the beginning.
- The couple was among the second group which migrated to Abyssinia where her husband had the misfortune to become heretic and apostate by switching over to Christianity while she continued to stick to Islam.
- When her husband died, she was left alone to bear the brunt of circumstances along-with her three children in Abyssinia.
- When Muslims had consolidated their position in Madina, someone informed the Holy Prophet (PBUH) about the miserable plight of Hazrat Umm Habibah in Abyssinia. The Holy Prophet (PBUH) immediately sent her the proposal of marriage which was accepted, as a result of which she became a member of his household.
- Due to her knowledge, mastery of Hadis and eloquence, she was ranked third among the Mothers of the Believers after Hazrat Ayesha and Hazrat Umm Salmah. There are sixty five Ahadis narrated by her which have been quoted by prominent personalities such as Muawya, Urwah bin Zubair and Zainab bint Umm Salmah.
- Although her father was a powerful figure of Makkah, he could not make her daughter recant at any stage because all through she withstood the pressures exerted on her by the enemies of Islam.
- She died at the age of seventy three in 44 A.H. during the reign of her brother Hazrat Ameer Muawya and was buried in Jannatul Baqih.
- She was an epitome of grace, nobility, generosity and dignity all through her life.

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(11) Hazrat Maimoonah bint Haris

- Her original name was Barah which was changed by the Holy Prophet (PBUH) to Maimoonah which means "the blessed". She was named Maimoonah because she was married to the Holy Prophet (PBUH) at a time the Muslims under his command were able to enter Makkah after years of exile.
- Her father's name was Haris bin Hazan and he belonged to the tribe of Banu Halal.
- Her mother was Hind bin Auf who had the unique distinction of being the only woman who was the mother-in-law of the Holy Prophet (PBUH), the first Caliph, Hazrat Abu Bakr, Hazrat Hamza bin Abdul Muttalib, Hazrat Abbas bin Abdul Mutallib, Hazrat Jafar bin Abi and Hazrat Ali bin Abi Talib.
- She was first married to Masood bin Amer but they soon separated on grounds of in-compatibility. Her second husband was Abu Raham who died shortly after their marriage.
- Hazrat Maimoonah was the last lady that the Holy Prophet (PBUH) married in 7 A.H.
- Hazrat Maimoonah had an exceptional memory and knew by heart many of the Ahadis. In narrating the Hadis, she comes third after Hazrat Ayesha (2210) Hazrat Umm Salmah (378) as to her credit are 76 Ahadis.
- She died at a place near Makkah in 51 A.H. during the Caliphate of Hazrat Ameer Muawya.
- She was a highly dignified, noble, God-fearing, pious and a humble lady who was known for freeing slaves and helping the needy and distressed. The Holy Prophet (PBUH) called her a "Symbol of Goodness" while Hazrat Ayesha remarked that "Maimoonah was very God-fearing and had great regard for the rights of her kith and kin"
- Her opinions on juridical matters are given a very high rating by Muslim scholars.

(12) Hazrat Mariyah Qibtiyya

- After the treaty of Hudaibiya, the Holy Prophet (PBUH) sent letters to a number of Kings, Chieftains and local rulers inviting them to the fold of Islam.
- One such letter was carried to Muqawqis, ruler of Egypt, by Hazrat Hatib. Muqawqis treated the envoy well and said good words for the Holy Prophet (PBUH). As a gesture of goodwill, he sent two girls who were of high status in Egypt, some clothes, a doctor and a mule for the Holy Prophet (PBUH) in Madina.

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- The Messenger of Allah married Hazrat Mariyah who became the mother of Holy Prophet (PBUH)'s son Hazrat Ibrahim while the second girl, Shireen, was married to Hazrat Hassan bin Sabit
- The Holy Prophet (PBUH) sent the doctor back to Egypt saying.
- "Go back to your people, for we are a people who do not eat until we get hungry and when we eat, we do not eat our fill."
- As she was from a village in the land of Egypt called Hafn, Hazrat Ameer Muawiya spared the people of this village from having to pay khiraj tax during the days of his governorship as a tribute and honour to Hazrat Mariyah Qibtiyyah.
- She was the second lady after Hazrat Khadija to have the honour of becoming the mother of Holy Prophet (PBUH)'s son, Hazrat Ibrahim, who died leaving both the parents in immense pain and sorrow.
- Hazrat Mariyah was a pious, noble, dignified and committed lady whom the first two Caliphs held in high esteem till her death.

(13) Hazrat Rehana bint Shamoon

- Hazrat Rehana belonged to the famous Jewish tribe of Banu Quraiza which was besieged by the Holy Prophet (PBUH) in 5 A.H. when it indulged in open and insolent treachery at the time of the Battle of the Ditch. As all the men of this tribe were killed in line with the verdict of the arbitrator, Hazrat Sa'd bin Muadh, and their children and women were taken slaves, one of the girls captured by the Muslims was Hazrat Rehana. The Holy Prophet (PBUH) freed her when she embraced Islam and then married her.
- She was a very noble, pious and a dignified lady who rendered valuable services to the cause of Islam.
- She was a generous, helpful and a kind person who always went out of the way to help the needy and the poor.
- She lived for ten years after the death of the Holy Prophet (PBUH).

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Section five — The First Islamic Community of Madina

Chapter 2

Descendents of the Holy Prophet (PBUH)

Introduction:

- Muhammad (PBUH) had 3 sons and 4 daughters.
- Zakat is not to be given to the descendants of Muhammad (PBUH).
- Sons:
  - I) Qasim
  - II) Tahir
  - III) Ibrahim
- Daughters:
  - I) Zaynab
  - II) Ruqayyah
  - III) Umm Kulthum
  - IV) Fatima

Sons of Muhammad (PBUH)

Hazrat Qasim:

- First child of Muhammad (PBUH) and Hazrat Khadija.
- Born at Makkah.
- He was old enough to walk when he died.
- Because of him, Muhammad (PBUH) was also known as Abu-ul-Qasim.

Hazrat Tahir alias Abdullah:

- Second child of Muhammad (PBUH) and Hazrat Khadija.

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- Born at Makkah. Died at Makkah.
- Surah al-Kausar was revealed at the sorrowful incident of his death.

Hazrat Ibrahim:

- Born of Hazrat Mariah Qibtiyah.
- Named after Prophet Ibrahim.
- Ibrahim died in infancy. By chance, a solar eclipse occurred on the same day. Arabs believed that this happened because of some dignitary's death. Muhammad (PBUH) refuted this belief.

Daughters of Muhammad (PBUH)

Hazrat Zaynab:

- Born of Hazrat Khadija.
- Born after Hazrat Qasim.

- Zaynab's husband, Abu-ul-Aas, became a prisoner of war after Badr.
- He was released without any ransom, but on the condition that Hazrat Zaynab would be allowed to migrate to Madina. This was done.
- Hazrat Abu-ul-Aas became a Muslim after the Treaty of Hudaybia.

- She died in Madina in 8 AH.

Hazrat Ruqayyah:

- Second daughter of Muhammad (PBUH).
- Married to Hazrat Usman.
- She died of smallpox in 2 AH, at the time of the Battle of Badr.
- She was 21 years old at that time.

Hazrat Umm Kulthum:

- Third daughter of Muhammad (PBUH).
- Married to Usman after the death of Hazrat Ruqayyah.
- She died without any offspring in 9 AH.

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Hazrat Fatima:

- Youngest and most beloved daughter of Muhammad (PBUH).
- Muhammad (PBUH) was 41 when Hazrat Fatima was born.
- Hazrat Fatima married Ali after the Battle of Badr.
- Hazrat Fatima died on 3 Ramzan, 11 AH.
- She is buried in Jannat-ul-Baqih.

Grandsons of Muhammad (PBUH)

Hazrat Imam Hassan:

- Elder son of Hazrat Ali and Hazrat Bibi Fatima.
- Born on 1 Ramadan, 3 A.H. in Madina.
- Named "Hassan" by the Holy Prophet (PBUH). He shared in the life of the Holy Prophet (PBUH) for somewhat over seven years.
- Also known as Shabbar, Hebrew for "handsome".
- Hazrat Muhammad (PBUH) and Hazrat Ali were Hazrat Hassan's only teachers.
- Hazrat Imam Hassan learnt newly revealed verses by heart as Muhammad (PBUH) recited them to him.
- Hazrat Imam Hassan was 8 years old when Muhammad (PBUH) passed away. His mother also died a few months later. He was thus under the guidance of Hazrat Ali for the remaining years of his boyhood.
- During Hazrat Ali's Caliphate, Imam Hassan took part in all battles.
- He also held charge of the Bait-ul-Maal.
- On Hazrat Ali's death, Hazrat Imam Hassan ascended to the office of Caliphate, supported by 40,000 people.
- Besides being Imam, He also occupied the function of Caliph for about six months, during which time he administered the affairs of the Muslims.
- Hazrat Ameer Muawiya was found amassing his forces on the Iraq-Syria border.
- When Hazrat Imam Hassan attempted to rally his Iraqi troops for battle with Ameer Muawiya on the Iraq- Syria border, it became evident they had turned away from him.
- Deserted by most of his supporters, Hazrat Imam Hassan signed a peace treaty with Hazrat Ameer Muawiya to prevent bloodshed of the Muslims in two opposing camps.
- Thus, Hazrat Imam Hassan announced his abdication in the Masjid-e-Nabwi and retired in Madina.

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- One of Hazrat Imam Hassan's wives Joda bint Ash'as's father had been an enemy of Hazrat Ali's family. This man had supported Hazrat Ameer Muawiya in the Battle of Siffin and had taken part in the plot to assassinate Hazrat Ali. On the 3rd attempt Joda managed to poison him, and he died within hours.
- Hazrat Imam Hassan was buried in Jannat-ul-Baqih.
- During all the ten years of his Imamat, He lived in condition of extreme hardship and under persecution, with no security even in his own house.
- In human perfection, Hazrat Imam Hasan was a reminiscent of his father and a perfect example of his noble grandfather, The Holy Prophet (PBUH) used to say about him and his younger brother Hazrat Imam Hussain:

  "These two children of mine are Imams whether they stand up or side down."

Hazrat Imam Hussain:

- Younger son of Hazrat Ali and Hazrat Bibi Fatima.
- Born on 3 Sha'aban, 4 AH.
- Hazrat Bibi Fatima became ill after bearing Hazrat Imam Hussain; the baby was given to Umm-e-Fazal for nursing.
- Hazrat Imam Hussain most resembled the Holy Prophet (PBUH).
- On his deathbed, Hazrat Imam Hassan handed over the charge of Imamat to his brother.
- Hazrat Ameer Muawiyah's son, Yazid, succeeded to his father in the office of Caliphate in 60 AD, at Damascus.
- Hazrat Imam Hussain did not swear allegiance to Yazid. He then left for Makkah, as he did not want Yazid to cause bloodshed in Madina.
- A deputation of the people of Kufa asked Hazrat Imam Hussain to come to the rescue of the faith.
- Hazrat Imam Hussain sent his cousin, Muslim, to Kufa to assess the situation. This event occurred toward the end of the month of Rajab and the beginning of Sha'ban of 60 A.H. For nearly four months Hazrat Imam Hussain stayed in Makkah in refuge.
- In Kufa, thousands paid homage to Hazrat Imam Hussain. Only when Muslim had dispatched the letter asking Hazrat Imam Hussain to come over to Kufa, did he (Muslim bin Aqeel) see the treachery.
- As almost all the leaders of Kufa had been bribed, the Governor of Kufa (deputy of Yazid) made the people desert Muslim and ultimately kill him.
- On his way to Kufa, Hazrat Imam Hussain heard the news of Muslim's assassination.
- At this stage, large numbers of his companions began to desert him.
- However, Hazrat Imam Hussain proceeded towards Kufa as before.

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- Yazid's army surrounded the Imam's camp at Karbala, near the River Euphrates. Soon all water supplies to the camp of the Imam were cut.
- When the Imam decided to fight the enemy's army and announced that the ultimate end was near, many people defected. Soon, he was left with only 72 faithful companions.
- By 10 Muharram, all of the Imam's companions were slain. Giving the charge of Imamat to his sick son, Zain-ul-Abideen, he went back to the battlefield. He was wounded from head to feet. When he died, his head was cut off and taken to Yazid's court.
- Thus, Hazrat Imam Hussain won an everlasting victory against the forces of evil.
- The male survivors of this tragedy were Hazrat Ali bin Hussain (Hazrat Zain-ul-Abideen, the fourth Imam), his four year old son Muhammad bin Ali who became the fifth Imam and Hasan Musanna, the son of the second Imam.

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Section five — The First Islamic Community of Madina

Chapter 3

Asharah Mubasharah

- A 'Sahabi' is a person who:

  I) Embraced Islam.

  II) Saw the Holy Prophet (PBUH).

  III) Kept company with Muhammad (PBUH), even if for a very short duration.

  IV) Died as a Muslim.

- There were approximately 144,000 Companions.
- All Mothers of the Faithful, Asharah Mubasharah, participants in the battles of Muhammad (PBUH), all the Muslim men and women who pledged loyalty to Islam and all those who attended the Farewell Sermon are companions.
- The only Companion whose name occurs in the Quran is Hazrat Zaid bin Haris.
- The first Companion to die for Islam was Hazrat Haris bin Abu Halah.
- Most Companions had died by the end of the first Hijri century.
- Importance of Companions:

  I) Supported Islam in its early day by migrating for it and fighting for it at the Battles of Badr, Uhad and Ditch etc.

  II) Played a key role in preserving and compiling the Quran and the Ahadis.

  III) Extended the dominion of Islam by conquest.

  IV) Preached Islam in every corner of the world.

Ahadis on Companions:
"My Companions are like stars. If you follow anyone of them, you will receive guidance."

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"The best of my people are my generation, then their immediate generation, then their immediate followers."

Asharah Mubasharah:

- The **Asharah Mubasharah** are those Companions of Muhammad (PBUH) who had been told in their lifetimes of their admission into Paradise.
- The **Asharah Mubasharah** are:

I) Hazrat Abu Bakr. (Please see Section Six, Chapter 1, Page ____)

II) Hazrat Umar. (Please see Section Six, Chapter 2, Page ____)

III) Hazrat Usman. (Please see Section Six, Chapter 3, Page ____)

IV) Hazrat Ali. (Please see Section Six, Chapter 4, Page ____)

V) Hazrat Talha bin Ubaidullah.

VI) Hazrat Zubair bin al-Awwam.

VII) Hazrat Abdur Rehman bin Auf.

VIII) Hazrat Saad bin Abi Waqqas.

IX) Hazrat Sa'id bin Zaid.

X) Hazrat Abu Ubaydah bin al-Jarrah.

Hazrat Talha

Introduction:

- Belonged to the Banu Taim clan of the Quraish.
- He had been at the market of Sauq-Basri when the hermit named Buhaira predicted the signs of prophethood in Muhammad (PBUH).
- When Muhammad (PBUH) proclaimed his mission, Hazrat Talha immediately accepted Islam.
- Grandnephew of Hazrat Abu Bakr.

Character and Qualities:

- Piety.
- Bravery.
- Charity.
- Intense devotion to Muhammad (PBUH) and his cause.
- Hazrat Talha was a very wealthy and generous man.

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- Once, he received 700,000 Dirhams from the area of Hadramawt. He distributed it between the Muhajirin and Ansar, keeping just 1,000 for his wife.
- For many acts of generosity, he earned the titles of 'Talhatul Khair' (Benevolent) and 'Talhatul Fayyaz' (Generous) from the Holy Prophet (PBUH).

Migrations:

- Abyssinia.
- Madina.

Battles:

- At Badr, he reconnoitered the movements of Makkan caravans.
- At Uhad, he placed himself in front of Muhammad (PBUH) as a human shield. He received 24 wounds and lost two fingers of his hand.
- Participated in all expeditions after Uhad.

Death:

- Died in the Battle of Jamal in 36 A.H. at age of 62.

Ahadis:

"Talha has made (paradise certain for himself)."
"If anyone finds pleasure in looking at a martyr walking on the face of the earth, let him look at Talha bin Ubaidullah."

Hazrat Zubair bin al-Awwam

- Nephew of Hazrat Khadija.
- Cousin of the Prophet (PBUH).
- Accepted Islam at age of 15 or 16.
- Migrated to Madina.
- Fought in all of Muhammad (PBUH)'s campaigns.
- Led expeditions for Hazrat Umar.
- Recommended by Hazrat Umar as a possible candidate for the Caliphate.
- Died during Battle of Jamal at the age of 64.
- Killed by one of Hazrat Ali's partisans.

Ahadis:

"Behold, for every prophet there is a helper, and my helper is Zubair."

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Hazrat Abdur Rehman bin Auf

- Before conversion to Islam at the age of 30, he was known as Abu Amr.
- Recommended by Hazrat Umar as a possible candidate for the Caliphate.
- Migrations:
  I) Abyssinia.
  II) Madina.
- Started a small-scale business in Madina and became one of the wealthiest merchants.
- Led expedition against Christian Governor of Doma-tul-Jandal.
- Died in Madina (32 AH) at the age of 72 and left a lot of wealth to his widows, the poor, the orphans and the veterans of Badr.

Ahadis:

… "O Allah! Give Abdur Rehman bin Auf drink from Salsabil in Paradise."

Hazrat Saad bin Abi Waqqas

- He was a maternal uncle of Muhammad (PBUH).
- He was 13 years old when he accepted Islam.
- Though his mother protested his acceptance of Islam by threatening to kill herself by starvation, Hazrat Saad did not abandon his religion. A verse in the Holy Quran was revealed in support of this action.
- Recommended by Hazrat Umar as a possible candidate for the Caliphate.
- He participated in all the battles of Muhammad (PBUH).
- Actively engaged in the conquest of Persia.
- Governor of Iran during the First Caliphate.
- Governor of Kufa during the Third Caliphate.
- Commander in Chief of Muslim army during the conquest of Iraq.
- He was adept at archery.
- During the Battle of Uhad, Hazrat Saad shot some 1,000 arrows at the enemy.
- Hazrat Saad bin Abi Waqqas died in his house at Madina in 54-58 AH (varying accounts).
- Many Quranic verses have been revealed in connection to Hazrat Saad and some of his actions.
- Though very poor in Makkah, he left a large amount of estate behind on his death.

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Ahadis:

"O Allah, answer Saad when he supplicates Thee."

Hazrat Sa'id bin Zaid

- Hazrat Sa'id bin Zaid was born to a tribe that practiced monotheism and detested idolatry and polytheism.
- Married to Hazrat Fatima, sister of Hazrat Umar (second caliph), before Hazrat Umar accepted Islam.
- He and his wife had accepted Islam together.
- Migrated to Madina.
- Well known for his piety.
- Took part in the Battle of Ajnadayn against the Byzantine Empire.
- Commanded a cavalry contingent during the battle for Damascus.
- Commanded an infantry division during the Battle of Yarmouk, displaying remarkable courage.
- He died in Kufa at the age of 80.

Hazrat Abu Ubaydah bin Al-Jarrah

- Hazrat Abu Ubaydah was one of the most distinguished of the Holy Prophet (PBUH)'s Companions.
- He was born in Makkah where after acceptance of Islam, he had to undergo many unbearable hardships at the hands of the Quraish.
- First he migrated to Abyssinia and then to Madina where he bravely participated in most of the battles which were fought between the Muslims and the pagans of Arabia.
- In the battle of Badr, he came face to face with his father whom he killed for Allah after some hesitation.
- In the battle of Uhad, he broke two of his teeth while pulling out the metal links of the helmet which the Holy Prophet (PBUH) was wearing.
- At the time of the conquest of the Makkah, he was one of those four prominent Companions who were given command of the formations which entered into the city from different directions.
- He also took part in the expedition which the Holy Prophet (PBUH) sent to Syria just before his death.
- He was one of those who witnessed the treaty of Hudaibiya.

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- After the death of the Holy Prophet (PBUH), his name too figured for appointment as Caliph, but he instantly refused it and, along-with Hazrat Umar, chose Hazrat Abu Bakr to lead the Muslim Ummah and swore allegiance to him.
- When he was appointed a commander for the Army in Syria for tactical reasons by Hazrat Umar in place of Hazrat Khalid bin Walid, he presented the appointment letter after the war in a graceful manner saying to Hazrat Khalid bin Walid: "I did not want to disturb your plans when the war was raging. We are not seeking worldly power, nor do we work for the sake of this world. We are both brothers in Allah's cause."
- He is the one who conquered Damascus where he is said to be buried.
- It was because of his sense of modesty, coupled with loyalty, courage and conviction that Hazrat Abu Ubaidah won the title "the Trustee of the (Muslim) Nation" which certainly was an unmatched tribute as it had been conferred on him by the Holy Prophet (PBUH) himself.

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Section five — The First Islamic Community of Madina

Chapter 4

Scribes of Divine Revelation

(1) Hazrat Abu Bakr (Please see Section Six, Chapter 1, Page ____)
(2) Hazrat Umar (Please see Section Six, Chapter 2, Page ____)
(3) Hazrat Usman (Please see Section Six, Chapter 3, Page ____)
(4) Hazrat Ali (Please see Section Six, Chapter 4, Page ____)

(5) Hazrat Abdullah bin Masud

- The Holy Prophet (PBUH) said about Hazrat Abdullah bin Masud "Whoever likes to recite the Quran as fresh (i.e., accurately) as it was revealed, let him recite it the way it is recited by the son of Umm `Abd." He had deep knowledge of the Holy Quran, both in the form of recitation and content.
- He was the first Muslim who openly recited Sura Al-Rehman before the pagans of Makkah, withstood their beating and did not care for the tortures which the Quraish inflicted upon him for such a daring act.
- After conversion to Islam, he hardly ever missed an opportunity of accompanying the Holy Prophet (PBUH) to learn every possible thing he could from him, to the extent that some people mistakenly thought that he was the member of the Holy Prophet (PBUH)'s family.
- His enthusiasm for learning made the former shepherd a leading authority on the Quranic Recitation as well as other matters of the faith. Hazrat Umar Khattab said of him: "He is full of knowledge." while Hazrat Abu Musa Ash'ari remarked about him: "Do not ask people like me about anything as long as you have this man of deep knowledge among you."
- He migrated twice to Abyssinia and then to Madina, took part in the battle of Badr and killed Abu Jahal.
- He was sent to Kufa as an administrator by Hazrat Umar who always held him in high esteem because of his knowledge, nobility, sobriety and commitment to the cause of Islam.

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- He is reported to be the authority on some 800 traditions. Some of his contemporaries described him in these words: "We have never seen a man who is better behaved, gentler in teaching and more Allah-fearing than him."

(6) Hazrat Zaid bin Sabit

- Among the people to whom Muslims are to be grateful for the written preservation of the Holy Book of Islam is Hazrat Zaid bin Sabit, who was principal scribe of the Holy Prophet (PBUH).
- He belonged to the Khazraj tribe of Madina and had accepted Islam at the age of 11 before the Muslims moved to this city from Makkah.
- As he was only 13 years old, inspite of his persistent pleas, the Holy Prophet (PBUH) did not allow him to participate in the Battles of Badr and Uhad. However, subsequently, he took part in the battle of Khandaq and in the Tabuk Expedition.
- On the directions of the Holy Prophet (PBUH), he learnt Hebrew and Syriac Languages and became an official interpreter and translator for him.
- His deep knowledge of the Holy Quran made even the great Companions of the Holy Prophet (PBUH) resort to him and show special respect to him, despite the fact that he was much younger than most of them, being only 22 at the time of the death of the Holy Prophet (PBUH).
- He was the first Ansar to severe allegiance to Hazrat Abu Bakr as the Caliph. He participated in the battle of Yamama and fought the apostasy war against Musailma, the liar. During the Caliphate of Hazrat Umar, he was the Qazi of the city of Madina and he was quite often appointed as a Deputy to look after the affairs of the State whenever the Caliph went to perform Hajj or Umrah or visited any other place.
- After the battle of Yamama, he was chosen as the Head of the Committee which was given the task of compiling the Holy Quran in book form which job he did commendably well. The text of the Holy Quran so collected by him was then preserved and kept by Caliphs Hazrat Abu Bakr and Hazrat Umar and it was later on entrusted to Hazrat Hafsa, the wife of the Holy Prophet (PBUH).
- During the period of the third Caliph, it was Hazrat Zaid bin Sabit who was given the task of preparing a standard version of the Quran which he completed quite diligently. It is this standard copy (known to be Usmani Script) prepared by Hazrat Zaid bin Sabit which is recited as such till this time in the entire Muslim world.

(7) Hazrat Ameer Muawiya

- He was the son of Abu Sufyan who was a prominent personality of Quraish and a bitter enemy of Islam for a long time.

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- He, along with his father and other members of Banu Umayyad, converted to Islam at the time of the fall of Makkah.
- After Hazrat Ameer Muawya accepted Islam, he was appointed as secretary to the Holy Prophet (PBUH) in which capacity he rendered valuable services.
- During the Caliphate of Hazrat Umar, he was appointed governor of the Province of Syria which he administered quite well.
- During the period of the third Caliph, Hazrat Usman, he built for the first time a strong naval fleet which ensured Muslim suzerainty over the Mediterranean sea. He was also instrumental in expanding the Muslim empire further west.
- During the Caliphate of Hazrat Ali, he was removed from the governorship of Syria but he refused to carry out the command. As a result thereof, the two sides fought battles of Camel and Saffin which unfortunately struck deep at Muslim unity and cohesion which till then had remained hallmark of the Muslims.
- After the death of Hazrat Ali and the abdication of his claim for the Caliphate by Hazrat Imam Hassan, Hazrat Ameer Muawiya became the Caliph and founded the Ummayad Dynasty which ruled the Muslim world for many decades.
- He died at the age of seventy five. Before his death, he nominated his son Yazid to the coveted position of Caliph. This action of Hazrat Muawiya led to the tragedy of Karbala and, even otherwise, has caused a lot of divisions and schisms in the Muslim world since then.

(8) Hazrat Ubbay bin Kaab

- He belonged to the Khazraj tribe and was one of the most distinguished Companions and scribes of the Holy Prophet (PBUH).
- He was one of the earliest converts as he had pledged allegiance to the Holy Prophet (PBUH) at Aqaba.
- Because of his commitment, dedication and devotion, he was held in very high esteem by he Holy Prophet (PBUH) and the Companions.
- He knew the whole Quran by heart which he used to recite in an astoundingly beautiful manner.
- He was one of those few persons to whom Hazrat Abu Bakr used to refer sensitive matters for consultation and opinion.
- He died during the Caliphate of Hazrat Usman in 29 A.H.

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(9) Hazrat Khalid bin Walid

- He belonged to the Quraish tribe and was one of the bitterest enemies of Islam before his conversion in the eight year after Hijra.
- His strategic swoop on Muslims from the rear turned victory into defeat in the battle of Uhad.
- In the war of apostasy, his performance was simply outstanding, particularly in the battle against Musailma, the liar.
- In the battle of Mu'tah, he saved the Muslim army from complete annihilation at the hands of the Romans by resorting to strategic withdrawal. It is with reference to this battle that he was given the title of Sword of Allah by the Holy Prophet (PBUH).
- During the conquest of Makkah, he was one of the four commanders who led the Muslim army into Makkah.
- During the period of both Hazrat Abu Bakr and Hazrat Umar, he was instrumental in conquering major chunks of the territories of the Persian and Roman Empires.
- He exhibited exemplary character when he was relieved from command by Caliph Hazrat Umar, telling his successor Hazrat Abu Obaida that it made no difference whether he was in command or a soldier as long as he was fighting for the sake of Allah.
- This outstanding fighter and military strategist died in 21 A.H. leaving a big name behind.

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Section five — The First Islamic Community of Madina

Chapter 5

Muhajirin and Ansar

- When the Holy Prophet (PBUH) arrived in Madina, he declared brotherhood between the Muhajirin and the Ansar in the house of Hazrat Anas ibn Malik. There were ninety men – half of them from the Muhajirin and half of them from the Ansar – and the Holy Prophet (PBUH) declared brotherhood between them in charity and benevolence, and made them to inherit from each other in case of the death of any of them, in preference to their next-of-kin. This continued until the Battle of Badr took place, when Allah revealed:

  "And blood relations among each other have closer personal ties in the Decree of Allah (regarding inheritance)…" (33:6), returning the right of inheritance to the next of kin, rather than those joined in brotherhood.

Muhajirin

- The Muhajirin are those people who emigrated in the way of Allah from Makkah to Madina.
- The term 'Muhajir' is not applied to the Holy Prophet (PBUH) himself.
- The Muhajirin suffered greatly at the hands of the Quraish before their migration.
- Some emigrants had to leave their sons, daughters, wives or husbands behind for their religion.
- Some stole out of Makkah alone and made the arduous journey to Madina by themselves.
- Also, they took virtually no possessions to Madina, and thus arrived penniless.

Quran:
"The sins of the emigrants --- are forgiven."
"Those who believed, migrated and expended blood and treasure in fighting for the cause of Allah, occupy a high position."

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Ansar

- The Ansar are the people of the tribes of Aus and Khazraj.
- These tribes had migrated to Madina in the twilight of the Himyarite Empire.
- These two tribes fought with each other, as well as the Jews with whom they shared the city.
- After Muhammad (PBUH)'s arrival, these two tribes lived in peace forever.
- After the establishment of the Brotherhood between the Muhajirin and the Ansar, the Ansar were eager to divide their every possession with their new brothers.
- Quite a few Ansar even divorced some of their wives to give to their brothers who had arrived from Makkah without their families or without their wives.
- The Ansar stood with the Holy Prophet (PBUH) through thick and thin right from the Battle of Badr, where Hazrat Saad bin Muaz, on behalf of the Ansar, pledged allegiance and unequivocal support to the cause of Islam. They did this, even though they were not required to do so by the Pledges of Aqabah.
- After the death of the Holy Prophet (PBUH), they gave up their right and reconciled with the suggestion that the next caliph ought to be from the Quraish.
- Along with the Muhajirin, they too made tremendous contribution to the spread of Islam by conquest and preaching.

Ahadis:

"The sign of faith is love of the Ansar and the sign of hypocrisy is hatred of the Ansar."

"If the people took one path, and the Ansar another, I would choose the path of the Ansar."

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Section five — The First Islamic Community of Madina

Chapter 6

Important Personalities during the Lifetime of the Holy Prophet (PBUH) at Makkah & Madina

At Makkah:

(1) Abdul Muttalib

- The genealogical tree of Abdul Muttalib is as under:

  Fihr – d – Qussai – s – Abd Manaf – s – Hashim – s – Abdal Muttalib

  Where: d = descendent

  s = son

- When Muttalib died in 520 AD, his nephew Abdul Muttalib succeeded to his functions of the Rifadha and Siqaya and he also became the head of the Banu Hashim.
- He was the custodian of the Kaaba and the distributor of food and water among the pilgrims who came to the House of Allah.
- He also rediscovered the well of Zam-Zam, which had been buried under sand for some time past.
- Abdul Muttalib had 6 daughters and 12 sons. One of his sons was Abdullah, who was very dear to him.
- When 25 years of age, Abdullah was married to Amna. Soon after his marriage, he left on a commercial mission for Syria. On his return, he stayed in Yasrib, where he died.
- The Holy Prophet (PBUH) was the grandson of Abdul Muttalib and remained in his custody for two years.
- Abdul Muttalib died eight years after attack on Makkah by Abrahah, the governor of Yemen.

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(2) Abu Talib

- The genealogical tree of Abu Talib is as under:

Fihr – d – Qussai – s – Abd Manaf – s – Hashim – s – Abdal Muttalib – s – Abu Talib

- His father's name was Abdal Muttalib. His mother was Fatima bint Umro.
- Zubair and Abdullah (father of the Holy Prophet PBUH) were his real brothers, besides 7 stepbrothers.

- At the age of 8, Muhammad (PBUH) passed into the custody of Abu Talib after the death of his grandfather.
- In spite of his poverty, Abu Talib raised his nephew just like his own children, with the greatest care and affection.
- Abu Talib was a perfume and cloth merchant.
- At the age of 12, Muhammad (PBUH) accompanied his uncle on a trade trip of many months to Syria.
- On the way, a Christian hermit named Bahira predicted the prophethood of Muhammad (PBUH).
- When Muhammad (PBUH) declared his prophethood, almost everyone except Abu Talib turned against him.
- All through his life, Abu Talib sheltered his nephew from the blows of the Quraish.
- While not a Muslim himself, when the Quraish declared a boycott of the Banu Hashim, he stood with Muhammad (PBUH) and rallied his clan to the Prophet (PBUH)'s support.
- In the formative years of Islam, the unflinching support given by Abu Talib to his nephew provided a great shield against the onslaughts of the Quraish.

(3) Haleema Sadia

- According to Arab custom, soon after his birth, Muhammad (PBUH) was entrusted to the care of Haleema Sadia of the Banu Hawazin tribe – which was famous for its purity of tongue and its eloquence – for suckling him and bringing him up.
- The first 4 years of his life were thus spent in the desert home of his foster-parents, away from the city of Makkah in 'the lap of Nature'.

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- The name of Haleema's own son was Abdullah bin Haris and of her daughter was Hazaf alias Sheema.
- When the tribe of Hawazin was defeated and Sheema was captured along with many others, Muhammad (PBUH) showed great respect to her.
- Muhammad (PBUH) always called Haleema 'my mother'.
- Later, Haleema and her whole family embraced Islam.

(4) Buhaira Rahib:

- When Muhammad (PBUH) was 12 years of age, he accompanied his uncle Abu Talib on a trade trip to Syria.
- At Basra (in Syria), he met a Christian hermit called Buhaira who predicted that Muhammad (PBUH) would be the last of the prophets and that this thing had been foretold in the previous scriptures.
- Buhaira also advised Abu Talib to immediately take his nephew back to Makkah so that Jews could not harm him, as there was a possibility that they too would recognize the signs of prophethood in him.

(5) Abu Jahl

- The real name of Abu Jahl was Amr bin Hisham. His clan called him Abdul Hakm (the father of wisdom) while the followers of Holy Prophet (PBUH) replaced this name with Abu Jahl which means "father of ignorance."
- He belonged to the tribe of Makhzum, an influential off-shoot of the Quraish.
- Being the nephew of Walid bin Mughira, the Chief of Mukhzum, he was the first cousin of Hazrat Khalid bin Walid.
- He was a wealthy Makkahn merchant who never hesitated to display arrogance, rudeness and ruthlessness towards his opponents and adversaries.
- He is the one who spoke on behalf of the group of the Quraish Elite who called on Abu Talib saying: "Your nephew has reviled our gods, denounced our religion, belittled our intelligence and claimed that our forefathers were astray. Now either you must stop him or else give us a free hand with him, for you follow what we follow, which is opposed to what he follows, so let us deal with him for you."
- He was one of the bitterest enemies of the Holy Prophet (PBUH) and all what he stood for. He never missed an opportunity to malign and humiliate the Holy Prophet (PBUH), so much so that he ultimately planned his assassination as well alongwith other elites of Makkah.

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- He is the one who arranged for a complete boycott of Bani Hashim in 616 A.D. by the league of various tribes of Makkah and took all possible measures to enforce it.
- When Holy Prophet (PBUH)'s own uncle Abu Lahab, who after the death of Abu Talib, had became chief of Banu Hashim, refused to accord him any protection and the people of Taif too almost beat him to death, Abu Jahl was jubilant that he would now succeed in his nefarious designs of eliminating the Holy Prophet (PBUH) once for all. When Mutim bin Adi, Chief of Nawfil tribe, extended protection to the Holy Prophet (PBUH), the one who went into fury was Abu Jahl who cursed Mutim blatantly.
- Abu Jahl is the one who forced the Battle of Badr both on the Muslims and the Quraish of Makkah. He was killed in this Battle, while his compatriots had to undergo the humiliation of a crushing defeat which virtually changed the course of history in favor of Muslims.
- Abu Jahl is one of those people in the Muslim history who are condemned most, for he did everything conceivable to insult, harm and humiliate the Holy Prophet (PBUH) and his followers.

(6) Abu Lahab

- His real name was Abul Uzza but he was known as Abu Lahab because of his reddish complexion.
- His wife's name was Umm Jameel bint Harb ibn Umayya.
- He was the wealthiest of Holy Prophet (PBUH)'s uncles but he was more close to his wife's clan than his own i.e. Banu Hashim.
- Abu Lahab and his wife not only opposed the Holy Prophet (PBUH) ruthlessly right from the beginning when he started preaching Oneness of Allah, but also left hardly any stone unturned to make his life as miserable as possible. It is because of this that Allah Almighty revealed Divine condemnation in Sura Al-Lahab of the Holy Quran about both Abu Lahab and his wife.
- Abu Lahab participated in all meetings of the Elites of Makkah where conspiracies were hatched to torture, terrorize and assassinate the Holy Prophet (PBUH) and his devoted Companions. Unlike Abu Talib who protected his nephew even in the most distressing circumstances, and Hazrat Hamza who stood with the Holy Prophet (PBUH) like a solid rock in all trials, Abu Lahab always openly sided with the opposite camp.
- He was so opposed to Holy Prophet (PBUH) that he did not side with Banu Hashim even when the whole of Makkah collectively boycotted his kith and kin.
- After the death of Abu Talib and his ascension to the position of chief of Banu Hashim, he did not extend the mandatory protection which under the tribal system was Holy Prophet (PBUH)'s birth right. It is because of this reason that the Holy Prophet (PBUH) had to travel to Taif to seek protection which too did not materialize. If Mutim bin Adi, the grandson of Nawfal (the real brother of Hashim) had not given protection to the Holy

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Prophet (PBUH) at this critical juncture, things would have become far worse for him because Abu Lahab was indirectly prompting and supporting the would-be-assassins.

- Though he did not participate in the Battle of Badr but his hatred and hostility was so outrageous and un-bounded that he could not stand the humiliation and insult of the Qurdish at the hands of Holy Prophet (PBUH) and his compatriots and died soon thereafter out of sheer shock.

(7) Abu Sufyan

- Abu Sufyan whose real name was Sakhr belonged to the tribe of Banu Umayya, an important off-shoot of the Quraish.
- His father's name was Harab. His son, Hazrat Ameer Muawiya, first became governor of Syria and then a Caliph and founded Umayyad Dynasty which ruled the Muslim Empire for about 90 years. One of his daughters, Hazrat Umm Habibah Ramalah, was the wife of the Holy Prophet (PBUH). The name of Abu Sufyan's wife was Hind bint Utaba who took revenge of her father's death in Badr by chewing Hazrat Hamza's liver in the Battle of Uhad.
- From 40th to the 60th year of Holy Prophet (PBUH)'s life, Abu Sufyan was his sworn enemy, primarily because Holy Prophet (PBUH)'s clan, Banu Hashim had replaced Abu Sufyan's father and grandfather from the leadership of Makkah and his daughter had married the Holy Prophet (PBUH) after she emigrated to Madina from Abyssinia.
- He was a rich trader of Makkah and enjoyed an influential position both amongst Quraish and at distant places such as Gaza to which he frequently took trade caravans.
- Unlike some other prominent Chieftains of Makkah, he was a man of cool and composed temperament who rarely exhibited violent hostility although he was, otherwise, doing everything conceivable to destroy Islam and the Holy Prophet (PBUH).
- He was part of the close circle of influential Quraish who had planned assassination of the Holy Prophet (PBUH) in 622 A.D. before his secret migration to Madina.
- Abu Sufyan was indirectly responsible for the Battle of Badr which broke the backbone of the Quraish and humiliated them all over Arabia.
- He also commanded Makkahn armies in the Battles of Uhad and Ditch, signed the treaty of Hudaybia with the Muslims and ultimately converted to Islam when Makkah capitulated before the onslaught of the Muslim Army in 630 A.D.
- From then onward, he remained loyal and faithful, so much so that during the wave of apostasy, complete tranquility and peace prevailed all over Hijaz, although the situation could adversely have been exploited by him, if he had any bad feelings left.
- Abu Sufyan actively participated in the Taif expedition after the conquest of Makkah.
- During the Caliphate of Hazrat Abu Bakr, he remained governor of Najran and Hijaz. He died at the advanced age of 88 in 31 A.H.

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(8) Mutim bin Adi

- Mut'im bin Adi is one of the benefactors of Islam, for he gave protection to the Holy Prophet (PBUH) when, after the death of his uncle, Abu Talib, he was totally at the mercy of Quraish who were all out to eliminate him once for all, while the attitude of the new Chief of Banu Hashim, Abu Lahab, was too evasive, lukewarm and slippery towards him.
- Mut'im was related to the Holy Prophet (PBUH) as he was the grandson of Nawfal who was the brother of Hashim – the great grandfather of the Holy Prophet (PBUH).
- Although he too had not embraced Islam, but he was not cruel, inhuman, hostile and violent like Abu Jahl, and Abu Lahab towards the Holy Prophet (PBUH) and other members of Banu Hashim against whom boycott had been imposed.
- Actually Mut'im was one of those five men who managed lifting of the ban against Banu Hashim and thus provided the Holy Prophet (PBUH) some relief from prolonged agony and torture.
- As Abu Talib, the chief of Banu Hashim, had died alongwith Khadija and the new Head of the Clan, Abu Lahab, was in no mood to provide Holy Prophet (PBUH) even a shadow of protection and the people of Taif too had maltreated him and rejected his mission, the Holy Prophet (PBUH) sent a message to Al-Akhnas bin Shuraiq, saying: "May I enter Makkah under your protection?" But he replied: "I am an ally and an ally may not confer protection." So, the Holy Prophet (PBUH) sent a message to Suhail bin Amr, who replied: "Banu Amir does not offer protection to Banu Ka'b" So, he sent a message to Mut'im bin Adi who agreed to protect him and announced from his mount: "O people of Quraish! I have granted protection to Muhammad, so let none of you trouble him."
- The Holy Prophet (PBUH) remained under Mut'im's protection till Mut'im's death in 622 A.D.
- In the Battle of Badr, two of Mut'im's nephews became prisoners. When Mut'im's son Jubayr came to Madina to ransom them, the Holy Prophet (PBUH) treated him very graciously. Later on, Jubayr bin Mut'im converted to Islam.

At Madina:

(1) Hazrat Abdullah bin Abbas

- Hazrat Abdullah, the first cousin of the Holy Prophet (PBUH), was born three years before the Hijra. He was a lucky lad who spent his formative years in the lap of the Holy Prophet (PBUH). In fact, since he became seven years of age, he kept close and constant Companionship to the Holy Prophet (PBUH). He would prepare the water for his ablution, pray behind him and even ride with him on his travels. Despite his very young age, he behaved like an adult with his intelligence, keen and inquisitive mind and heart.

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- During his life time there was hardly anyone equal to him in knowledge of religious, literary and historical matters. To quench his insatiable hunger for learning, he used to visit every person, place and corner saying "People should go to knowledge, not knowledge come to people." It was because of his keen intelligence, constant questioning and alert observation that he earned the title of "The Scholar of the Community of Islam." It would not be an exaggeration if we say that he was a "mobile school or university" of his time.
- People used to come to him in hundreds to seek clarification on different questions pertaining to the Holy Quran, Sunnah and history and he would do his best to make things easier for everyone around.
- It was not mere knowledge that he was reputed for. What is more important is that, at the same time, he was a practicing teacher whose manners and actions were in total consonance with his knowledge and teaching.
- Hazrat Abdullah Ibn Abbas was a very pious, noble and a generous person, the one who was always very keen to help the needy and the poor.
- Despite his young age, the righteous Caliphs consulted him quite frequently and gave more weight to his opinions and views than the ones expressed by older men.
- Hazrat Abdullah Ibn Abbas, an epitome of knowledge, grace and piety, died in Taif at the age of seventy one.

(2) Hazrat Abdullah bin Umar

- Hazrat Abdullah was barely ten years old when he accompanied, Hazrat Umar bin Khattab, his father, in his migration to Madina in the first year of the Hijra. From that date onward, Hazrat Abdullah bin Umar was never known to have strayed from the path he had accepted for himself, the footsteps of the Holy Prophet (PBUH). Hazrat Ayesha is reported to have said: "No one followed in the footsteps of the Holy Prophet (PBUH) as closely as did ibn Umar."
- He was not allowed to take part in the battles of Badr and Uhad because of young age but subsequently from the battle of the Ditch onward, he actively participated in all campaigns.
- He was very pious, God-fearing and meticulously careful in observing Sunnah. This spirit of ibn Umar made him hesitant to report any saying of the Holy Prophet (PBUH) unless he was absolutely sure of remembering it down to the letter. He was equally cautious and careful in giving fatawas (religious verdicts) because of his very strict adherence to Sunnah.
- He was very generous and magnanimous. He is known to have released one thousand slaves, including Hazrat Nafi, the well-known narrator of Ahadis. (Page 224, Encyclopaedia of Seerah Vol.VIII, by Afzalur Rahman)
- Hazrat Abdullah bin Umar used to say:

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- "When you survive till the evening, do not expect to live till the morning; and when you survive till the morning, do not expect to live until the evening. While in good health (do good deeds) before you fall sick, and while you are alive (do good deeds) before death strikes."
- In the narration of Ahadis (1630), he falls immediately next to Hazrat Abu Huraira. Althrough he has been held as an authority on juridical and other connected religious matters. (Page 224, Encyclopaedia of Seerah Vol.VIII, by Afzalur Rahman)

(3) Hazrat Abu Ayub Ansari

- He belonged to the Khazrij tribe of Ansar at Madina and was one of those who embraced Islam at the second Pledge of Aqaba.
- He had the privilege and honour of hosting the Holy Prophet (PBUH) himself when he came to Madina after migration.
- He actively participated in all the major campaigns, both in the lifetime of the Holy Prophet (PBUH) and after his death in the reign of the four Righteous Caliphs.
- He was witness to the fall of Egypt at the hands of Hazrat Amar bin Aas under whose command he fought this battle against the Romans.
- During the period of Hazrat Ali's Caliphate, he remained Governor of Madina.
- During the rule of Hazrat Ameer Muawiya he took part in the expedition which was sent to capture Constantinople, the capital of the Byzantine Empire. When he was on the death bed after suffering serious wounds in the fight, he expressed the wish that he be buried near the walls of the Seat of the Eastern Roman Empire.
- Although his wish could not come true at that time, it did materialize when the city of Constantinople which is now called Istanbul was conquered by the Ottomans under the command of their ruler Sultan Muhammad in 1452 A.D.

(4) Hazrat Abu Huraira

- He converted to Islam in 7 A.H. and was an outstanding figure among the Ahl-e-Suffah.
- He alone was responsible fro the preservation and transmission of about two thousand Hadis. This is all the more interesting because he had the honour of accompanying the Holy Prophet (PBUH) for four years only. How can this unique phenomenon be explained! The answer lies in two special features of his personality: spectacularly unique memory and his complete devotion to learning from the Holy Prophet (PBUH) to the extent that he hardly left his company except at night which Hazrat Abu Huraira could afford since up-till then he had no wife and children or the wealth to worry about.

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- He took upon himself the job of teaching everything he knew to others, besides encouraging to learn in general.
- On his persistent persuasion, his mother converted to Islam although in the beginning she was too hostile and adamant in the rejection of faith.
- Besides his love for knowledge and learning and exceptionally strong memory, he was also known for his humility, generosity and piety. Although he was later appointed governor of Bahrain and Madina by different Caliphs, his humility and piety never left him.
- After the death of the Holy Prophet (PBUH), he regularly gave lessons from Masjid-e-Nabwi. He died in the year 57 A.H. All through, he was held in very high esteem by the Holy Prophet (PBUH) and his Companions

(5) Hazrat Abu Musa Ashari

- He embraced Islam with other members of his tribe in Yemen and then migrated to Madina.
- He took part in the battle of Hunain which was fought between the forces of Hawazin and Saqif and the Muslims.
- During the period of Hazrat Abu Bakr, he continued to retain the position of governship of Yemen which was entrusted to him by the Holy Prophet (PBUH).
- Hazrat Umar appointed him as governor of Kufa.
- He was one of the most committed, devoted and dedicated Companions of the Holy Prophet (PBUH) who held him in high esteem.
- His deep understanding of the Holy Quran and Ahadis was well-known and appreciated all over. He is regarded as an authority on juridical matters.
- He was one of the arbitrators who were appointed in 37 A.H. to resolve the dispute which had brought Hazrat Ali and Hazrat Muawiya to head-on collision. The attempt at arbitration failed because he was too simple and straight forward to gauge the shrewdness of the opposite camp

(6) Hazrat Abu Zarr Ghaffari

- Hazrat Abu Zarr was one of the very early converts to Islam (between the 5th or 6th year of Prophedhood).
- He belonged to the Ghaffar tribe, which was famous for being a gang of highway robbers.

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- No sooner had he accepted Islam, he went to the Ka'bah, and there in front of all the enemies of Islam, he pronounced the declaration of the faith which almost brought him death out of the beating he received.
- The very next day, he again went to the Ka'bah and started cursing the idols whom some people were worshipping. He was severely beaten by the pagans as a result of which he fainted there.
- On the advice of the Holy Prophet (PBUH), he went back to his tribe and started preaching Islam first among them, and afterwards to the neighboring tribe of Aslam. Both the tribes accepted Islam, visited Madina after the Battle of Trench to show allegiance to the Holy Prophet (PBUH) and thereafter became a formidable force on the side of Muslims in all major encounters.
- Hazrat Abu Zarr was a champion of poor and a staunch opponent of wealth, grandeur, pomp and show to which Muslims were fast getting acquainted after the annexation of rich Persian and Roman territories.
- As many people were being endangered by the riches pouring in the Islamic Empire, he kept reminding them of the verdict of Allah contained in the Holy Quran (9:34-35): "Those who hoard up gold and silver and spend them not in the way of Allah, unto them give tidings of a painful torment…. This is the treasure which you hoarded for yourself. Now taste of what you used to hoard."
- One of the first people to hear this warning was the governor of Syria whom Hazrat Abu Zarr advised to shun luxuries and live a life of simplicity. For fear of trouble and political uprise, the Caliph called Hazrat Abu Zarr back to Madina. He settled at Rabdhah, a place few miles away from Madina, and died there without having even shrouds enough to cover his blessed corpse.
- He was one of those fourteen lucky persons whom Holy Prophet (PBUH) deemed as his very close friends

(7) Hazrat Ameer Hamza

- He was related to the Holy Prophet (PBUH) in three ways. He was the Holy Prophet (PBUH)'s uncle, his foster brother and also the son of his maternal aunt.
- He was known all over Makkah for his expertise and adeptness in the art of wrestling, hunting, archery and swordsmanship.
- One day, when he returned from a hunting expedition and was informed that Abu Jahl had abused and insulted his nephew, the Holy Prophet (PBUH), he was enraged to the extent that he immediately rushed to the Ka'bah, pounced upon Abu Jahl and openly announced there and then his conversion to Islam.
- His acceptance of Islam enabled the Holy Prophet (PBUH) to preach it openly which till then was almost a dream.

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- In the Ramzan of 1st Hijra he was deputed to lead a contingent of 30 Muhajirin to the shores of Red Sea to monitor the movement of Makkahn trade caravans. He, thus, had the honor of being the first one to whom the banner of Islam was entrusted.
- In the battle of Badr, he alongwith Hazrat Ali and Hazrat Obaida participated in the customary opening round of fight in which he killed Utba bin Rabia, a towering figure of the Quraish. In the ensuing open battle also, his performance was simply outstanding, for he single-handedly killed many more pagans.
- In the battle of Uhad, he was martyred at the hands of Wehshi who had been specially deputed to accomplish this job by Hinda,the wife of Abu Sufyan, whose father was killed in the battle of Badr by Hazrat Hamza. Hinda cut out the liver from his dead body and tried to chew it to ventilate her anger and contempt for Hazrat Hamza.
- Wehshi is the same person who after his conversion to Islam, participated in the wars of apostasy and was instrumental in the killing of Musailma the Liar, who had declared himself as a Prophet.
- Hazrat Hamza was buried by the side of Uhd mountain and the Holy Prophet (PBUH) himself conferred the title of "Chief of the Martyres" on him

(8) Hazrat Amr bin Aas

- Some people informed Caliph Hazrat Umar bin Khattab: "The Roman soldiers are under the command of Artiboon (a man of great cunning and courage)". The Caliph answered: "We have appointed our own Arab Artiboon to face the Roman Artiboon. Let us see how things turn out". The man referred to by the Caliph was no other than Hazrat Amr bin Aas who was a real genius on matters of war and politics.
- He was born about 47 years before the Hijra.
- He and his father both were the active antagonists of Islam and the Holy Prophet (PBUH) but after the treaty of Hudaibya, he came on his own to Madina to announce his conversion to Islam.
- Due to his intelligence, loyalty to the faith, along with many other qualities, he was sent to Oman by the Holy Prophet (PBUH) upon the acceptance of Islam by the people there.
- He effectively participated in the war against the wave of apostasy which erupted in Arabian Peninsula immediately after the death of the Holy Prophet (PBUH). He was commander of the force which fought the tribes of Qudda'ah, and Al-Haaris in Tabuk and Daumatil-Jandal.
- He was responsible for the defeat of Romans in the Syrian region and the liberation of Palestine from the clutches of the Byzantines. The keys of this city were personally received by the Caliph, Hazrat Umar, from its Patriarch.
- During the reign of Hazrat Umar bin Khattab, Egypt too was liberated by Hazrat Amr bin Aas from the Roman control after six centuries of colonization.
- During the rift between Hazrat Ali and Hazrat Muawiya, he sided with the latter.

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- He died in Egypt in 51 A.H.
- The Holy Prophet (PBUH) is reported to have said about him: "Amr is among the best people of the Quraish." (At-Tirmizi)

(9) Hazrat Anas bin Malik

- He belonged to the tribe of Khazrij and was born 10 years before the Holy Prophet (PBUH) migrated to Madina.
- He belonged to an eminent family in which most of the people converted to Islam quite early in time.
- When the Holy Prophet (PBUH) settled in Madina, he took Hazrat Anas bin Malik under his care. Hazrat Anas was almost always in the company of the Holy Prophet (PBUH) doing different jobs for him.
- Except the battle of Badr when he was too young, he participated in all other major encounters rendering valuable services to the cause of Islam.
- During the period of Hazrat Abu Bakr, he was the Governor of Bahrain while the Second Caliph Hazrat Umar Khattab deputed him to Basra to educate people there who had recently converted to Islam.
- He is the narrator of many Ahadis and is held in high esteem by the Muslim Scholars.
- He was a very pious, noble, humble and a devoted person all through his life.
- Among the Companions of the Holy Prophet (PBUH), he was the last one to have died in the year 93 A.H.

(10) Hazrat Bilal ibn Rabah

- He was born of an African slave girl of Abyssinian origin who belonged to the tribe of Bani Juma.
- He was one of the earliest converts. His master Ummayya bin Khalaf used all sorts of torture on him to make him change his mind. He ordered his men to take Hazrat Bilal and throw him on the hellish sands of the desert at the hottest times of the summer day. To make sure of the effect of that searing sand, they further put a heavy rock on Bilal's chest, trying all the time to make him revert to polytheism. Bilal's response always was simple but an effective one: Ahad, Ahad, which means Allah is one.
- When Ummayya despaired of Hazrat Bilal's reversion to disbelief, he accepted Hazrat Abu Bakr's offer and sold him to Hazrat Abu Bakr saying that he was ready to sell him for even an ounce of gold to which Hazrat Abu Bakr's answer was: "I would have paid even one hundred ounces for him."
- After the migration of the Holy Prophet (PBUH) to Madina, when the institution of Azan was founded, it was Hazrat Bilal who was the first to be asked by the Holy Prophet

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(PBUH) to recite it. Therafter, he came to be known as Holy Prophet (PBUH)'s Muezzan. While calling out the Azan after the death of the Holy Prophet (PBUH), he could not bear the absence of his master and would burst into tears. Therefore, with the permission of Caliph Hazrat Abu Bakr, he moved to Syria and settled there permanently.

- At the time of the conquest of Makkah, it was Hazrat Bilal who was asked to make the call (Azan) for prayers, after idols had been destroyed in and around the Ka'bah.
- He was a very bold, courageous and committed person. He took part in almost all major encounters. In the Battle of Badr, he killed his previous Maser who used to torture him mercilessly.
- During the period of the Holy Prophet (PBUH), he was custodian of Public Treasury which showed how much confidence and trust was reposed in him by the Holy Prophet (PBUH).
- He participated in the campaign of Syria under Hazrat Abu Ubaydah. When Hazrat Umar, the Caliph, visited the conquered land, he called out the last Azan of his life.

(11) Hazrat Jaffar bin Abu Talib

- Hazrat Jaffer was the elder brother of Hazrat Ali, thus Holy Prophet (PBUH)'s first cousin.
- He embraced Islam in its early stages alongwith his wife and migrated to Abyssinia among the second batch in the fifth year of Prophethood.
- In Abyssinia, he was the one chosen to present the point of view of Muslims before Negus, the ruler, when the Makkahn delegation tried to poison him and his courtiers that the presence of Muslims among them was a threat both to Christianity as well as to the suzerainty and authority of Negus. Hazrat Jaffer eloquently described the basic teachings of Islam and refuted the machinations of the Makkahns by reciting verses from Surah Al-Ankaboot, Surah Ar-Room, Surah Al-Kahf and Surah Maryam. By his sheer presentation, logic and rationale, he turned the table and the two envoys of Quraish had to return in ignominious failure.
- When the situation crystallized in Madina and Khaibar too fell to the Muslims, Hazrat Jaffer emigrated and was settled at a place quite near to Masjid-i-Nabvi.
- When a force of three thousand fighters was dispatched to Mu'tah in 8 A.H. to avenge the killing of Hazrat Haris ibn Umair at the hands of Shurahbil ibn Amr Al-Ghassani, Caesar's governor over Ash-Sham, Hazrat Jaffer bin Abu Talib was asked to take command from Hazrat Zaid bin Haris in case he was killed. This actually happened during the course of the war and Hazrat Jaffer did take command but he too was martyred after suffering ninety wounds on his body and loss of both of his hands. This, in itself, speaks volumes about his chivalry, fortitude, and also his commitment and dedication to the cause of Islam. The Holy Prophet (PBUH) said: "Allah has granted him two wings in place of his two hands so that he flies about in Paradise wherever he likes." (Al-Bukhari).

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- Hazrat Jaffer was a very pious, noble, and generous person who cared a lot about the needy and the distressed. Amongst the Muslims, he was commonly called as Abu Masakeen.
- Another distinctive feature of his personality was that he resembled a lot with the Holy Prophet (PBUH) in features, habits and manners

(12) Hazrat Mu'az bin Jabal

- He converted to Islam at the second pledge of Aqaba.
- He participated in all major battles and exhibited exemplary courage and fortitude.
- He was highly committed to the cause of Islam and always tried his best to learn directly from the Holy Prophet (PBUH) by keeping constant company with him.
- How high the Holy Prophet (PBUH) placed him is evident from the fact that he was sent by him to Yemen both as a governor and Judge. He was known to be a scholar of the Holy Quran, Sunnah and Islamic Jurisprudence. When the Holy Prophet (PBUH) appointed him the governor of Yemen, he asked him how he would decide the matters in which he could not find rule in the Holy Quran and Sunnah. The governor-designate replied: "I will do my best by exercising my own judgment." The Holy Prophet (PBUH)'s response was: "Praise be to Allah who has guided the messenger of His Prophet to that which pleases His Prophet." (Abu Dawud and Tirmizi)
- The Holy Prophet (PBUH) said of him: "The most learned of my Ummah about the lawful and unlawful is Mu'az bin Jabal." (At-Tirmizi)
- During the Caliphate of Hazrat Abu Bakr, he returned from Yemen and participated in the expedition which was sent to Syria (the Battle of Mu'tah) under the command of Hazrat Usama bin Zaid.
- While in Syria, he died of plague in 18 A.H

(13) Hazrat Salman Farsi

- He hailed from a village in Isfahan, Iran.
- His father was a prominent merchant and a highly devoted and committed follower of Zoroastrianism.
- At young age, Salman became keeper of the fire, the one who tends the fire and does not let it go.
- As he always felt something missing in his faith, he ran away from his home to Syria and stayed there with the Bishop of a Church. Then he moved to Mosul and Ammuriyah (in the land of the Byzantines) and ultimately to Wadi Al-Qura where he was sold as slave and taken to Madina by a Jew of Banu Quraizah.

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- During all of this period, he was looking for the last Prophet whose arrival had been prophesied by the Christians Bishops with whom he had stayed at different places to quench his thrust for knowledge and enlightenment.
- Ultimately, he located the Personality in Madina, converted to Islam and managed to get release from slavery as well when the Muslims of Madina arranged the requisite amount for payment to the Jewish owner.
- Hazrat Salman missed Battles of Badr and Uhad as he then was a slave but participated in the Battle of Ditch.
- It is on the advice of Hazrat Salman Farsi that the Muslims dug a long trench along the northern part of Madina in nine to ten days. As the eastern and western approaches to Madina were unsuitable for fighting having volcanic rocks and the Southern Madina was filled with date trees as well as Mount Aer, the trench effectively checkmated the onslaught of 10,000 strong army of the Makkahns which ultimately withdrew in disgust.
- Salman was a very knowledgeable, God-fearing, generous and helpful person. He was considered to be one of the best of the Companions, one of the most ascetic and virtuous.
- When he was asked about his lineage, he said: "I am Salman Ibn Al-Islam."
- The Messenger of Allah (PBUH) established the bond of brotherhood between him and Hazrat Abu Darda.
- The Muhajirin used to say: "Salman is one of us" and the Ansar used to say: "Salman is one of us." The Holy Prophet (PBUH) said: "Salman is one of us, Ahlul-Bait – the people of the household."
- He was made governor of Madain, formerly the capital of the Persian Empire.
- Many Ahadis have been narrated from him. He died in 35 A.H. after living a long life

(14) Hazrat Usama bin Zaid

- At a time when the Muslims were undergoing the rigors of victimization and persecution at the hand of the Maccans, an interesting incident happened which brought happiness and delight to the heart of Holy Prophet (PBUH), namely, the birth of a boy in the seventh year before Hijra whose father was the Holy Prophet (PBUH)'s adopted son. This child was Hazrat Usama whose mother was Barakah (Umm Ayman), the slave girl who used to serve Hazrat Amna, the mother of the Holy Prophet (PBUH) and who was almost a second mother to him.
- Hazrat Usama was a man with great intelligence, piety and valor. He could not participate in the battles of Badr and Uhad but managed to be among the defenders of the city of Madina at the battle of the Trench although at that time too he was just 15 years old.
- At the Battle of Hunyan, where sure victory suddenly turned into almost defeat due to the surprise ambush of the enemy, he was one of the very few people who kept on fighting alongwith the Holy Prophet (PBUH) till the last moment and turned the tables.

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- After the set back which the Muslims suffered at the Battle of Mu'tah, the Holy Prophet (PBUH) sent another army against the Romans in the Syrian region and appointed Usama as its Commander at the young age of 20. It is interesting to know that this army included such prominent personalities as Hazrat Abu Bakr Siddiq, Hazrat Umar Khattab and Hazrat Abu Obaida bin Al-Jarrah. However the expedition could not go because the Holy Prophet (PBUH) died when this force was barley a few miles from Madina.
- It was dispatched again by the first Caliph immediately after assumption of office. The plan to defeat the Romans at their door steps materialized, paving the way for the later conquests of the Syrian region and Egypt, both of which were annexed in a short span of time.
- Hazrat Usama was a man of impressive personality who always won respect of his contemporaries. He was an epitome of nobility, piety, decency and grace.

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Section five

The First Islamic Community of Madina

Chapter 7

Imamat and Khilafat in Shi'ite Thought

- The learning and wisdom of Prophets belongs to the divine plan of guidance. Its function is to ensure the survival, continuity, purity and vitality of "Deen".
- The Imam is the divinely appointed heir to the learning and wisdom of the Prophet and its custodian. Thus, the person who bears the duty of guarding and preserving the Divine message after it is revealed and is chosen by God for this function is called the Imam in the same way that the person who bears the prophetic spirit and has the function of receiving Divine injunctions and laws from God is called the Prophet.
- It is possible for the Imamat and Prophecy (Nubuwwat) either to be joined in one person or to be separate.
- Now if worldly rule is available, it rightfully belongs to the Imam as his Divine prerogative. But if Imamat is denied that right of worldly rule, nevertheless, it is Imamat, just as a Prophet is a Prophet, whether his people deny him the right of becoming the worldly ruler, or whether they throw him into prison. In the same way, even if the people of the Imam throw him into prison, he is their Master, or the leader of that community.
- Imamat and Khilafat, the two offices in Islam, are different in their entirety:
    - People owe allegiance to Imam for it is his Divine right. In case of Khilafat, people pledge their allegiance and by virtue of it, he becomes worldly ruler or Khalifa.
    - If there is no territory, there is no Khalifa, but Imam is Imam, territory or no territory.
    - Khilafat or Hukumat can be given or taken away. Imamat, on the other hand, can neither be given nor can it be taken away.
    - Imamat is above any dispute, or above any controversy. It can not be disputed as it is God-ordained. Hukumat or Khilafat can be disputed, and is often disputed.

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- Like the Prophets, Imams are also infallible.
- Unlike the Sunnis, the Shi'as believe that after the death of the Holy Prophet (PBUH), it was the exclusive prerogative and right of Hazrat Ali and his male progeny from Hazrat Fatima to become Khalifas of the Islamic world because Imamat had already been divinely bestowed upon them.
- Isna Asharia, the main Shia Sect., believes in the succession of the twelve Imams as spiritual leaders of the Muslims, starting from Hazrat Ali and ending at Hazrat Imam Muhammad Mehdi, the Muntazar. Together with the Holy Prophet (PBUH) and Hazrat Bibi Fatima, these twelve Imams are known as the Fourteen Pure Souls.
- **Zaydis, another Shi'ite Sect.** usually does not consider the Imamat to belong solely to the Household of the Holy Prophet (PBUH) and do not limit the number of Imams to twelve. Also they do not follow the jurisprudence of the Household of the Holy Prophet (PBUH) as do the Twelve Imam Shi'ites.
- **The difference between Twelve Imam Shi'ism and Ismailism** lies in that for the latter the Imamat revolves around the number seven and prophecy does not terminate with the Holy Prophet (PBUH). Also for them change and transformation in the injunction of the Shariah are admissible, as is even rejection of the duty of following the Shariah, especially among the Batinis. In contrast, the Twelve-Imam Shi'ites consider the Holy Prophet (PBUH) to be the "Seal of Prophecy" and believe him to have twelve successors and executors of his will. They hold the external aspect of Shariah to be valid and impossible to abrogate. They affirm that the Holy Quran has both an exoteric and an esoteric aspect.

The Twelve Imams of Asna Ashriah

1. **Hazrat Ali** **(Please see Section Six, Chapter 4, Page ___)**

2. **Hazrat Imam Hasan** **(Please see Section Five, Chapter 2, Page ___)**

3. **Hazrat Imam Hussain** **(Please see Section Five, Chapter 2, Page ___)**

4. **Hazrat Imam Zain-ul-Abideen**

- His real name was Ali and he was titled as Zain-ul-Abideen and Sajjad.
- He was born in Madina in 36 A.H. He was the son of Hazrat Imam Hussain. His mother was the daughter of Yazdgird, the King of Persia.

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- He was the only son of Hazrat Imam Hussain to survive, for his other three brothers Ali Akbar, aged twenty five, Jafar, aged five years and Ali Asghar who was a suckling baby, were martyred during the event of Karbala.
- He could not participate in the war of Karbala because of severe illness and his inability to carry arms.
- After the tragedy of Karbala, he was sent with the womenfolk to Demascus. He remained in the prison for some time and then was sent to Madina with honor by Yazid who wanted to pacify public opinion.
- However, for second time, by the order of the Umayyad Caliph, `Abdul Malik, he was chained and sent from Madina to Demascus and then back to Madina. As he was always under the threat of being imprisoned or assassinated, he retired from public life completely, closed the doors of his house in Madina to the strangers and spent his time mostly in worship.
- He was an extremely pious, God-fearing, generous and helpful person who spent most of his time in worship and meditation. Whenever he would remember Allah and His bounties, he would fall in prostration, therefore, he was known as Sajjad i.e. one who performs excessive prostrations.
- He used to go out at night to distribute everything that he had to help the poor and the needy.
- People from far-off places used to come to acquire knowledge from him. Among the works of the fourth Imam is a book called Sahifah 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."
- He died in 83 A.H. after 35 years of Imamat and was buried at Jannat ul Baqi in Madina. Some Shi'ite traditions say that he was poisoned by Walid bin Abdul Malik through the instigation of the Umayyad Caliph Hisham.

5. Hazrat Imam Muhammad Baqir

- He was the son of fourth Imam and was born in 57 A.H. / 675 A.D. in Madina. His mother was Fatima, the daughter of Hazrat Imam Hasan.
- He was present at the event of Karbala when he was four year old.
- He was a contemporary of four Umayyad Caliphs.
- As revolts and wars had broken out in some corners of the Islamic World and there were a number of disputes on different matters within the Umayyad family itself, the Caliphate remained busy and to a certain extent the members of the Household of the Holy Prophet (PBUH) were spared of victimization. So, Hazrat Imam Muhammad Baqir, is an exception who was not tortured, imprisoned, humiliated or maltreated at the hands of the ruling clan as others invariably were.
- Hazrat Imam Muhammad Baqir was a highly learned person. A large number of illustrious men of science were trained by him in different Islamic Sciences.

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- He died in 114 A.H.

6. Hazrat Imam Jafar Sadiq

- Hazrat Imam Jafar Sadiq was the son of the fifth Imam, Hazrat Imam Baqir and was born in 83 A.H.
- His Imamat was for a period of 34 years which coincided with the end of the Umayyad Caliphate and the beginning of the Abbasid Caliphate.
- In the beginning of his Imamat, the over all political climate was quite favorable which provided him greater possibilities to propagate religious sciences. During this period, he trained many scholars in different fields such as Zararah, Muhammad ibn Muslim, Mu'min Taq, Hisham ibn Hakam, Aban bin Taghlib, Sufyan Sawri, Abu Hanifah (the founder of the Hanfi School of law), Qazi Sukuni and Qazi Abul-Bakhtari.
- It is said that his classes and sessions of instruction produced four thousand scholars of Hadis and other sciences.
- During the later part of his Imamat, he was subjected to severe restrictions first by Hisham, the Ummayad Caliph, who had him arrested and brought to Demascus, then by Saffah and Mansoor, the Abbasaid Caliphs.
- Eventually, the Imam was allowed to return to Medina where he spent the rest of his life in hiding, until he was poisoned and martyred through the intrigue of Caliph Mansoor in 140 A.H. / 757 A.D.
- Hazrat Imam Jafar Sadiq was a very pious, generous, truthful and charitable person who often used to lose consciousness in remembrance of Allah.

7. Hazrat Imam Musa Kazim

- He was the son of the 6th Imam, Hazrat Jafar Sadiq. He was born in 128 A.H. / 744 A.D.
- He was contemporary with the Abbasaid Caliphs Mansoor, Hadi, Mehdi and Haroon.
- He mostly lived in hiding, until Caliph Haroon got him arrested while he was praying in the Mosque of the Holy Prophet (PBUH). He was chained and imprisoned, then taken from Madina to Basra and from Basra to Baghdad where for years he was transferred from one prison to another.
- Finally, he died in Baghdad in 183 A.H. in the Sindi bin Shahak prison through poisoning and was buried in the cemetery of the Quraish which is now located in the city of Kazmiyah.
- The period of his Imamat lasted for 35 years.
- He was very pious, knowledgeable, generous, brave, noble and a dignified person. He exercised a great control over his temper and hence he is known as Al-Kazim, the one who controls anger. For his righteousness, he was given the title of Abd-us-Salih i.e. the righteous slave of Allah.

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- He used to recite the Holy Quran and pray for long hours. It is reported that he died while in a state of prostration.

8. Hazrat Imam Ali Raza

- He was the son of the seventh Imam and was born in 148 A.H. / 765 A.D.
- The period of his Imamat coincided with the Caliphate of Haroon and then his sons Amin and Ma'mun.
- Until then, the policy of the Abbasid Caliphate towards the Shi'ites had been increasingly harsh and cruel. Every once in a while, one of the supporters of Hazrat Ali would revolt causing bloody wars and rebellions which were of great difficulty and consequence for the Caliphate. The Shi'ite Imams did not cooperate with those who carried out these rebellions but the population continued to consider the Imams as their religious leaders to whom obedience was obligatory and believed in them as the real caliphs of the Holy Prophet (PBUH). They considered the Abbasid Caliphate to be far from the sacred authority of their Imams, for the Caliphate had come to seem more like the courts of the Persian Kings and Roman Emperors and was being run by a group of people more interested in worldly rule than in strict application of religious principles.
- Caliph Ma'mun thought of finding a new solution for these difficulties which the seventy-year old policy of his Abbasid predecessors had not been able to solve. To accomplish this end, he chose Hazrat Imam Ali Raza as his successor, but he soon realized that he had committed an error, for there was a rapid spread of Shi'ism, a growth in the attachment of the populace to the Imam and an astounding reception given to the Imam by the people and even by the army and government agents. Ma'mun sought to find a remedy for his difficulty and had the Imam poisoned and martyred in 203 A.H. / 817 A.D.
- Hazrat Imam Ali Raza was buried in the city of Tus in Iran, which is now called Mashhad.
- Ma'mun displayed great interest in having works on the intellectual sciences translated into Arabic. He organized gatherings in which scholars of different religions and sects assembled and carried out scientific and scholarly debates. The eighth Imam also participated in these assemblies and joined in the discussions with scholars of other religions. Many of these debates are recorded in the collections of Shi'ite Hadis.
- Hazrat Imam Ali Raza was very pious, noble, dignified, generous and a helpful person. He used to worship and prostrate himself before Allah for long hours and recite the Holy Book regularly.

9. Hazrat Imam Muhammad Taqi

- He was the son of the 8th Imam, Hazrat Ali Raza. Hazrat Imam Muhammad Taqi is some times also called Jawad and ibn Raza.
- He was born in Madina in 195 A.H. / 809 A.D.
- At the time of the death of his father, he was in Madina.

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- The Abbasid Caliph Ma'mun called him to Baghdad which was then the capital and married his daughter with him to keep a close watch on him both outside and within his own household.
- The Imam spent some time in Baghdad and then with the consent of the Ma'mun set out for Madina where he remained until the death of the Caliph.
- When Mu'tasim became the Caliph, he called Imam Muhammad Taqi back to Baghdad and had him poisoned in 220 A.H. / 835 A.D.
- Hazrat Imam Muhammad Taqi was a highly learned, knowledgeable, generous, brave, and a benevolent person. He would ride his horse carrying money and food with him and straightaway distribute it to the poor and needy, there and then.
- The span of his Imamat was 17 years.

10. Hazrat Imam Ali Naqi

- Imam Ali Naqi, some times referred to by the title of Hadi, was the son of the ninth Imam and was born in 212 A.H. / 827 A.D. in Madina.
- During his lifetime, Hazrat Imam Ali Naqi was contemporary with seven of the Abbasid Caliphs, Mamun, Mutasim, Wasiq, Mutawakil, Muntasir, Mustain and Mutazz.
- It was during the rule of Mutasim in 220 A.H. / 835 A.D. that his noble father died through poisoning in Baghdad. At that time Hazrat Imam Ali Naqi was in Madina where he immediately assumed the title and position of Imam.
- He stayed in Madina teaching religious sciences until the time of Caliph Mutawakil who deceptively invited him to Samarrah, the then capital of the Abbasid Empire, and put him to lot of repeated insults and humiliation.
- In his enmity toward the Household of the Holy Prophet (PBUH), Mutawakil had no equal among the Abbasid Caliphs. He was especially opposed to Hazrat Ali, whom he cursed openly. He even ordered a clown to ridicule Hazarat Ali at voluptuous banquets. In the years 237 A.H. / 850 A.D., he ordered the mausoleum of Hazrat Imam Hussain in Karbala and many of the houses around it to be torn down to the ground. Then water was turned upon the tomb of the Imam. He ordered the ground of the tomb to be cultivated so that any trace of the tomb would be forgotten.
- Pressures of a similar kind were also put on the descendants of Hazrat Ali who lived in Egypt and other places of the Abbasid Empire.
- Hazrat Imam Ali Naqi accepted in patience the tortures and afflictions of the Abbasid Caliph Mutawakil until the Caliph died and was followed by Muntasir, Mustain and finally Mutazz, whose intrigue led to the Imam being poisoned and martyred in 254 A.H. / 868 A.D.
- Hazrat Imam Ali Naqi was a very soft spoken, pious, gentle and generous person. He was known to distribute all what he had to the needy and the poor.

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- His Imamat lasted for 33 years in which he withstood all possible humiliation and torture at the hands of different Abbasid Caliphs who considered him a potential threat to their power, suzerainty and authority.

11. Hazrat Imam Hasan Askari

- Hazrat Imam Hasan Askari was the son of the tenth Imam and was born in Madina in 232 A.H. / 845 A.D.
- He gained the Imamat after the death of his father.
- During the seven years of his Imamat, due to untold restrictions placed upon him by the Caliphate, he mostly lived in hiding and dissimulation (taqiyah). He did not have any social contact with the common people among the Shi'ite population. Only the elite Shi'as were able to see him some times. He spent most of his time in prison.
- As the Shi'ite population had reached a considerable level in both numbers and power and every one knew that the Shi'as believed in the Imamat, therefore, the Caliphate always kept Hazrat Imam Hasan Askari under its close supervision more than ever before.
- It had become all the more imperative because the eleventh Imam was rumored to have a son who was to be the promised Mehdi. Therefore, as soon as the news of the illness of Hazrat Imam Hasan Askari reached the Abbasid Caliph Mutamid, he had his house thoroughly searched and the house inmates examined not once or twice but for more than two years.
- The eleventh Imam was buried in his house in Samarrah next to his father Hazrat Imam Ali Naqi in 260 A.H. / 872 A.D.
- Hazrat Imam Askari, like his predecessors, was a gentle, noble, humble, generous and a very knowledgeable person. In spite of highly repressive circumstances, the Imam trained hundreds of scholars in different religious and allied disciplines.

12. Hazrat Imam Muhammad Mehdi

- He was born in Samarrah in 256 A.H. / 868 A.D.
- He bears the title, the Muntazir – the expected – the Hujjah – the proof of the truth, the Qaim – the living, Imam-i-Asar, Sahib-e-Zaman and the Mehdi – the guide.
- He lived under the care of his father till his death in 260 A.H. His birth was kept secret and he always remained hidden from public view and only a few companions of his father could see him.
- When his father died, he was barely 5 years old.
- Immediately after becoming Imam, he went into hiding or occultation (ghaybat). For the period of the minor occultation, (ghaybat-e-Sughra) which began in 260 A.H. / 872 A.D. and ended in 329 A.H. / 939 A.D., lasting about 70 years, he continued to communicate with his followers through his deputies to whom he appeared only in exceptional

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circumstances. From the year 329 A.H., he no longer communicated and the period of greater occultation began.

- It is believed that he is hidden from the people and will remain hidden as long as Allah wishes it to be so. He will appear only when the world is full of injustice, tyranny, sins and chaos.
- He will preach Islam, fight with Dajjal and after killing him will establish Allah's order and justice in this world and wipe off the oppressors and tyrants.
- The Shi'as quote the following tradition of the Holy Prophet (PBUH) about him:
- "If there were to remain in the life of the world but one day, God would prolong that day until He sends in it a man from my community and my household. His name will be the same as my name. He will fill the earth with equity and justice as it was filled with oppression and tyranny."

The Seven Imams of Isma'ilis

- Hazrat Imam Jafar Sadiq, the 6th Imam of Asna Ashria, had a son named Isma'il who was the oldest of his children. The Isma'ilis hold that although Isma'il died during the lifetime of his father, he was the Imam and that the Imamat passed after him to his son Muhammad and his descendents and not Hazrat Imam Musa Kazim as Shi'as of Isna Asharia believe.
- The Isma'ils consider the following to be the Wasi of the Holy Prophet (PBUH):

  Hazrat Ali

  Hazrat Imam Hussain. They do not consider Hazrat Imam Hasan among the Imams (Page 79 of the book titled "Shi'ite Islam" written by Allama Syed Muhammad Hussain Tabatabani, published by the State University of New York.)

  Hazrat Imam Ali bin Hussain al Sajjad popularly known as Imam Zain-ul-Abideen

  Hazrat Imam Muhammad bin Baqir

  Hazrat Imam Jafar Sadiq

  Hazrat Imam Isma'il bin Jafar

  Hazrat Imam Muhammad bin Isma'il

  After them, there are seven descendents of Imam Muhammad bin Isma'il whose names are hidden and secret. Then come the first seven rulers of the Fatimid Caliphate of Africa and Egypt (909-1171 A.D. / 297-567 A.H.), the first of whom, `Ubaidullah al-Mehdi, was the founder of the Fatimid Dynasty.

  The Isma'ilis also believe that in addition to the Proof of God (the aforesaid Imams), there are always present on earth twelve `chiefs' (naqib) who are the Companions and elite followers of the Proof.

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Section six The Four Pious Caliphs

Chapter 1

Caliphate of Hazrat Abu Bakr 632-34 AD

Hazrat Abu Bakr: His life before becoming a caliph and his character:

- Hazrat Abu Bakr was born in Banu Taim bin Murrah bin Ka'b, a respectable family of the Quraish.
- He was 2 years and 3 months younger than Muhammad (PBUH).
- His ancestry coincided with the Holy Prophet (PBUH) on Murrah in eighth generation.
- His father was Usman bin Amir.
- His mother was Salma bint Sakhr bin Amir.
- At the age of 18, Abu Bakr became a cloth merchant; he prospered and became one of the richest men in Makkah.
- He was the first free and adult male to accept Islam.
- Hazrat Abu Bakr diligently preached Islam among his close friends, i.e. Hazrat Usman, Hazrat Zubair, Hazrat Talha, Hazrat Abdur Rehman bin Auf etc.
- He also purchased and set free slaves like Hazrat Bilal who had accepted Islam and were now being tortured by their masters.
- By being the first to announce his faith in the Prophet (PBUH)'s Miraj, he earned the title of Siddiq.
- His daughter Hazrat Ayesha was the wife of the Holy Prophet (PBUH).
- Two of his daughters Hazrat Asma and Hazrat Ayesha became Sihabia.
- His daughter Hazrat Asma was married to Hazrat Zubair bin Al-Awwam who was one of the Ashrah Mubashshrah.
- He was the one who accompanied the Holy Prophet (PBUH) in the secret Hijra migration from Makkah to Madina.
- Hazrat Abu Bakr was the first leader of Hajj group of three hundred Muslims.
- He was the one whom the Holy Prophet (PBUH) ordered in his life time to lead the prayers.

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- In Madina, he was the chief counselor of Muhammad (PBUH).
- He was extremely charitable and spent freely in the way of Islam at occasions like the expedition to Tabuk etc.
- Hazrat Abu Bakr was one of the Asharah Mubasharah.

Main attributes of his personality:

- Tender-hearted but firm and courageous.
- Extremely simple in his habits, very helpful and caring towards the poor and the destitute.
- Brave, far-sighted and wise, fully determined and committed to the cause of Islam.
- Very generous in spending his wealth to please Allah and His Messenger whenever an occasion so warranted.
- Balanced and mature, intellectually and morally sound, pious and humble.

Ahadis: "Never has the sun risen or set on a person, except a prophet, greater than Abu Bakr."

Election of Hazrat Abu Bakr:

- After the death of the Holy Prophet (PBUH), Madina had two political groups which vied for the caliphate: the Ansar and the Muhajirin.
- The Ansar decided to choose a caliph from among themselves and held a meeting of the tribes of Aus and Khazraj.
- They insisted that because of their service to Islam, they had a right to the office of caliphate.
- However, Hazrat Abu Bakr dissuaded them from appointing a caliph from among themselves as no Arab would obey a non-Quraishite caliph so soon after Muhammad (PBUH)'s death.
- The Ansar abdicated their right to the office and thus did a great service to Islam by preventing civil war in Madina.
- In his inauguration speech in the Masjid-e-Nabwi, Hazrat Abu Bakr declared his intention to follow the path of Muhammad (PBUH) and to help the weak against strong oppressors.

Reasons for Hazrat Abu Bakr's election:

- His piety and loyal devotion to Muhammad (PBUH).
- His closeness to Muhammad (PBUH), i.e. his friendship, his daughter being married to Muhammad (PBUH).

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- His being a Quraishite, as opposed to the Madinite Ansar, whom Bedouin Arabs would not accept as leaders.
- Hazrat Abu Bakr's election as Caliph of the State established the democratic procedure for the election of a caliph.

Hazrat Usama's Expedition:

- A few days before his death, Muhammad (PBUH) had been preparing an expedition to suppress rebellious tribes on the Syrian border.
- These troops were temporarily stationed near Madina.
- On hearing the news of the Prophet (PBUH)'s death, the troops of this expedition broke camp and returned to Madina.
- As Madina had only light defenses, Hazrat Abu Bakr's companions advised against sending the expedition.
- However, to honor the Prophet (PBUH)'s last words, he ordered the expedition to set forth and march in the name of Allah as before.
- Accordingly, Hazrat Usama bin Zaid, the commander, left Madina with his army in June 632 AD.
- After ten days, he engaged the enemy, Banu Quza, and returned to Madina victorious and with a large bounty.
- This expedition:
  - I) Secured the border area against Byzantine attacks.
  - II) Suppressed the tribes on the border.
  - III) Was a Muslim expression of faith and trust in their religion and their solidarity. It showed that they could hold their own, even in bleak times.
  - IV) Strengthened the courage of the depressed people of Madina.
  - V) Was a setback for Bedouin tribes preparing for rebellion and assaults against Madina.

Refusal to pay Zakat and Bedouin attack on Madina (June-August, 632 AD):

- Some Bedouin tribes were incited by the false prophet, Tulayha, to attack Madina.
- To find an excuse for attacking Madina, these tribes sent deputations to Hazrat Abu Bakr, asking for exemption from Zakat.
- Hazrat Abu Bakr told them flatly that he would take Zakat from everyone, even if it were 'a string to tie a camel'.

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- Three Bedouin tribes (Banu Abs, Banu Dhubyan, Banu Sulaim) attacked Madina, under the command of Tulayha's brother.
- The Madinite army surprised them and the Bedouin tribes were defeated in the Battle of Dhu'l Qassa.
- This battle saved Madina from its menacing Bedouin neighbors.
- It encouraged Muslims to fight against the rebels, apostates and false prophets.
- It also showed the iron resolve of Hazrat Abu Bakr.

The Wars of Apostasy (Sept. 632 – June 633 AD)

- Reasons for the apostasy of tribes and rise of false prophets:

  I) Many tribes assumed that they owed personal allegiance to Muhammad (PBUH) only, not the State of Madina.

  II) Arabia was not completely politically united under Islam. A number of tribes were in the process of integration with Madina, i.e. they had not completely converted to Islam or had signed only a few treaties with Madina.

  III) Many tribes had only recently converted to Islam. Thus, Islam was not firmly rooted in their hearts, as opposed to paganism. Some only gave up idolatry outwardly and hid their idols away instead of breaking them.

  IV) Some Bedouin tribes were jealous of 'the Prophet (PBUH) of the Quraish' and wanted prophets for their own tribes. The false prophets eagerly filled this 'gap'.

  V) The Bedouins were people who loved their freedom and disliked any kind of authority or a peaceful and organized life. Their love of loot, plunder and licentious living was still very much embedded in them when Muhammad (PBUH) died.

  VI) Many tribes were loath to pay Zakat and Jizya. Hazrat Abu Bakr was not willing to grant them freedom from Zakat as the collection of Zakat and Jizya were according to divine commandments.

The False Prophets:

Musailma the Liar:

- Belonged to the powerful tribe of Banu Hanifa.
- This tribe dwelt in and around Central Arabia.
- Visited Muhammad (PBUH) when he came with a tribal deputation.
- When he returned home, he claimed to be a prophet.

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- Musailma wrote to Muhammad (PBUH) that he too was a prophet and demanded that Muhammad (PBUH) divide the earth with him.
- Muhammad (PBUH) called Musailma 'Musailma the Liar' and told him that it is Allah who has ownership of the earth and it is He who gives to the creatures of His choice.
- Musailma even composed some clumsy verses of his own and established his own method of worship. He reduced the number of prayers and abolished fasting and zakat.
- Musailma means 'little Muslim'. He was called so because of his pathetic imitation of Islam.
- Musailma soon made himself master of Banu Hanifa and took command of 40,000 men.

Aswad Ansi:

- Aswad Ansi was the chief of his tribe.
- As he claimed magical powers, people flocked under his banner.
- He captured Najran and Sana.
- He was assassinated by a party of Muslims, one day before the Prophet (PBUH)'s demise.

Tulayha:

- Chief of Banu Asad.
- Banu Asad dwelt in the Najd.
- He was a wealthy man and a great warrior.
- Once, while lost in the desert with his tribe, he divined a water spring. He thought this sufficient to claim prophethood.
- He was extremely dangerous to Madina because of his proximity to the city.

Sajjah:

- She was a Christian woman.
- She belonged to the Banu Taghlib, which was a branch of the large Banu Tamim.
- As her tribe was a subject of the Persian Empire, her appearance might have been due to Persian instigation.

Hazrat Abu Bakr's policy towards the apostates:

- Hazrat Abu Bakr took a strict policy against apostates.
- Before hostilities began, Hazrat Abu Bakr gave the rebels a last chance to lay down their arms, repent and submit to Islam.
- If they refused, no mercy was to be shown to them: their men would be slain, their women and children would be sold as slaves and their property would be confiscated.

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- Hazrat Abu Bakr divided the Muslim strength into 11 divisions and gave each a banner. Each division was placed under a distinguished commander like Hazrat Khalid bin Walid, Ikrima bin Abu Jahl and Hazrat Amr ibn al-As.
- Commanders were told to summon the rebels by the call of the Azan. If they replied with the Azan, they were to be left alone. If not, battle was to commence.

War against Tulayha:

- Hazrat Khalid bin Walid led the expedition against Tulayha.
- Tulayha persuaded the chiefs of the tribes of Ghatafan and Tayy to help him against the Muslims.
- Thus, Tulayha was amassing his forces at Buzakha for a final thrust against Madina.
- At Buzakha, the rebels defeated at Dhu'l Qassa joined Tulayha's forces.
- While marching towards Buzakha, Hazrat Khalid persuaded the Banu Tayy to abandon Tulayha and join up with his forces.
- Thus, Hazrat Khalid was reinforced by 1,000 men.
- Tulayha was defeated in the Battle of Buzakha and he fled to Syria.
- He was captured when Muslims later conquered Syria and accepted Islam.
- His tribe was also pardoned when they submitted to Islam.

War against Musailma:

- Disappointed by her own tribe, Banu Tamim, Sajjah decided to march against Musailma.
- At his garden outside Yamama, Musailma beguiled her and she agreed to marry him.
- Hearing of this suspicious union, Sajjah's forces melted away.
- Sajjah returned to Mesopotamia a few days later and was never heard of again.
- Hazrat Abu Bakr dispatched Ikrima bin Abu Jahl and another commander against Musailma.
- Ikrima attacked Musailma hastily and was defeated. Ikrima was delegated to suppress the rebels in Oman. The task of destroying Musailma came to Khalid bin Walid.

Battle of Yamama (April, 633 AD)

- Musailma arrayed his forces outside the town of Yamama.
- The enemy fought with desperate bravery and nearly routed the Muslims.
- Hazrat Khalid bin Walid rearranged his forces in tribal formation, so that men could fight near their own kith and kin.

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- This stratagem was successful and the devastated forces of Musailma retreated to a fortified garden and locked the doors.

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Battle of the Garden of Death

- A brave Muslim soldier scaled the wall of the garden and opened the locked doors.
- The rest of the Muslim army flooded in and the battle began.
- This battle was so bloody that it is called the Battle of the Garden of Death.
- 2,000 Muslims died and 10,000 of Musailma's force perished.
- This battle spelt the end of apostasy in Central Arabia.
- The death of 300-1200 Muslim 'hafizeen' of the Quran led to the compilation of the Holy Book.

Various campaigns and battles

Campaign in Bahrain:

- Suppression of those who had aided Musailma.
- The ruler who had accepted Islam in Muhammad (PBUH)'s time had been responsible for the conversion of many of his subjects to Islam. After the ruler's death, many people apostatized.
- Even though the Persian Empire supported the rebels, the Muslims crushed them completely.

Campaign in Oman and Mahrah:

- The ruler who had accepted Islam in Muhammad (PBUH)'s time had been responsible for the conversion of many of his subjects to Islam. After the ruler's death, many people apostatized.
- The people were suppressed and they laid down their arms.
- The people of Mahrah region had also apostatized. They were also subdued. They accepted Islam and were granted amnesty.

Campaign in Yemen:

- The Persian governor who had accepted Islam in Muhammad (PBUH)'s time had been responsible for the conversion of many of his subjects to Islam.
- Aswad Ansi succeeded in gaining a large following. Soon, he became powerful enough to challenge the governor.
- At the caliph's orders, the Muslim army engaged and utterly destroyed the rebels.
- The rest laid down their arms. Those who accepted Islam were granted amnesty.

Campaign in Hadramawt:

- The Kindi tribe of Hadramawt revolted in 633 AD.

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- They apostatized from Islam and refused to pay taxes.
- In a battle, a large number of apostates were killed. The survivors laid down their arms.

Campaign in Eastern Iraq:

- The following were the causes of the war between the State of Madina and the Persian Empire:

  I) Ill-treatment of Muhammad (PBUH)'s envoy by Khusroe Parvez.

  II) Ill-treatment of Arab tribes in the Persian Empire.

  III) Persian intrigues in Arabia, i.e. instigating Yemen to rise against Madina, and possibly incited Sajjah to falsely claim prophethood.

  IV) Decay of the Persian Empire: since the death of Khusroe Parvez, numerous weak princes had ascended the throne of the empire.

  V) Lure of fertile lands and booty.

  VI) Refusal of Persians to trade with Islamic Arabia.

  VII) Battles between border-patrol forces.

- In 633 AD, Hazrat Khalid bin Walid was ordered by the Caliph to proceed to the Persian border.
- Four columns, each under a different commander, were ordered to reinforce Hazrat Khalid bin Walid's army.
- Hazrat Khalid bin Walid sent Hurmuz, the commander of the Persian army, a letter asking him to choose from one of the following options:

  I) Accept Islam.

  II) Pay Jizya.

  III) Prepare for war.

- Hurmuz chose the last option.
- Through fast marches, Hazrat Khalid's army surprised the enemy. The Persians were forced to go into battle immediately.
- Hurmuz's troops were tied together with chains so that they would fight bravely. However, this lead to their undoing as thousands of men could not retreat and maneuver before a swift Muslim assault.
- As the Persians tried to retreat while bound in chains, thousands of them were massacred.
- Thus, the Battle of Kazima is also known as the Battle of Chains.

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- Hurmuz was killed in the battle and thousands of his men were taken prisoner.

Battle of Mazar:

- Another Persian army crossed the Tigris at Mazar. Survivors of Hurmuz's army joined up with them.
- They halted at Mazar and set camp.
- As soon as Hazrat Khalid reached Mazar, he was informed of the Persian concentration. He attacked immediately and routed the enemy.
- Muslims overtook the fleeing enemy and killed many, while a large number drowned in the Tigris.
- The inhabitants of Mazar offered submission and agreed to pay Jizya.

Battle of Walaja:

- The Persian emperor sent two more armies to engage the Muslims.
- This army group crossed the Euphrates and set camp at Walaja.
- The Persians were massacred and most of the enemy was annihilated.

Battle of Ulleis:

- The Persians joined forces with Christian Arabs.
- They camped 10 miles from Walaja.
- A greater part of the enemy army was destroyed.

Conquest of Hira:

- Hazrat Khalid marched towards Hira.
- The governor of Hira abandoned his city and took flight.
- Hira was occupied without opposition.

Campaign in Western Iraq:

- Towards the end of June 633 AD, Hazrat Khalid marched towards Anbar.
- Anbar was an important trading town and caravans came here from Persia and Syria.
- The town was protected by walls and a deep moat.
- Hazrat Khalid ordered the old and weak camels to be killed and their carcasses dumped into the moat.
- This formed a bridge and the Muslim forces attacked the wall.
- Finding his situation hopeless, the governor surrendered. The Persian army and their families were allowed to withdraw peacefully.
- Muslims occupied the town of Anbar.

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- With the siege and conquest of another large fortified town, En-at-Tamr, the entire region from Uballa to Anbar came under Muslim control.

Campaign in Syria:

- In February 634 AD, Hazrat Abu Bakr called for Jihad against Syria.
- By March, he had assembled a large force of four corps, 7,000 men each, commanded by Amr bin Aas, Yazeed bin Abu Sufyan, Shurabhil bin Hassan and Abu Ubaydah bin Jarrah.
- Khalid bin Walid marched from Hira with 9,000 men towards Syria.

Battle for Basra:

- When Hazrat Khalid approached Basra, he came to know that a detachment of 4,000 Muslim warriors under Shurabhil was fighting the Byzantine Empire.
- He sent a message to Hazrat Abu Ubaydah to meet him.
- Soon, the Byzantine and Muslim armies faced each other.
- Hazrat Khalid offered Islam to the enemy commander, Romanus, who embraced it.
- Surprised by their commander's defection, they withdrew to the city and locked its gates.
- During the night, Romanus led a detachment of Muslims, through a secret tunnel, into the city.
- The Byzantines were killed in large numbers and the survivors surrendered.

Battle of Ajnadein:

- Determined to teach the Muslims a lesson, the Byzantine emperor Heraclius massed his forces at Ajnadein, a place west of Jerusalem.
- Hazrat Khalid integrated and massed all the Muslim forces in Syria for the attack on the enemy forces at Ajnadein.
- When the Byzantine commander died, the enemy fled and was killed in large numbers.

Siege of Damascus:

- Marching towards Damascus, Muslims came upon a large number of Byzantine troops blocking their way.
- After these troops had been defeated, the survivors fled to Damascus and locked the gates.
- Damascus was laid siege from 21 August – 23 August 634 AD.
- On 23 August, the news of the death of the caliph reached the Muslims and they left for Madina.
- It was during the caliphate of Hazrat Umar that Damascus finally fell into the hands of Muslims.

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Death of Hazrat Abu Bakr:

- Died in Madina in 634 AD.
- Buried by his relatives, next to Muhammad (PBUH).
- Appointed Hazrat Umar as caliph; decision accepted by people.

Administration of Hazrat Abu Bakr:

- Formed a truly democratic state. He consulted eminent companions in all important matters.
- Arabia was divided into provinces, governed by governors.
- A Qazi and Amil aided him.
- Established cantonments and kept a reserve military force.
- Gave proper shape to the Bait-ul-Maal.

Services to Islam:

- One of the earliest followers and supporters of Islam.
- Great missionary and preacher.
- Saved many newly converted slaves from their cruel masters.
- Participated in almost every battle of Muhammad (PBUH).
- At Hunain, when everyone had deserted Muhammad (PBUH), he stayed at his side.
- One of the very few Muslims who supported the Treaty of Hudaybia immediately after it was signed.
- Donated everything he had for the Tabuk Expedition.
- Kept himself in control when everyone panicked after Muhammad (PBUH)'s death.
- Dissuaded the Ansar from starting a civil war.
- Suppressed rebels and apostates which saved the state of Madina from internal disintegration and collapse.
- Added a large amount of territory to the Islamic State of Madina
- Took steps to compile the scattered revelations of the Holy Quran after the Battle of Yamama.

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Section six The Four Pious Caliphs

Chapter 2

Caliphate of Hazrat Umar Farooq

Hazrat Umar: His life before becoming a caliph and his character

- Hazrat Umar belonged to the Quraishi family of Banu Adi.
- His father's name was Khattab bin Nufail.
- The ancestry of Hazrat Umar coincided with the Holy Prophet (PBUH) in eighth generation.
- The name of Hazrat Umar's mother Hantamah bint Hisham bin Mughairah.
- He was born in the Year of the Elephant (about 40 years before migration). He was thus 12-13 years younger than the Holy Prophet (PBUH).
- Hazrat Umar was born in an educated and well-off family. He too was personally eduated by his father.
- In his youth, Hazrat Umar acquired the skills of geneology, fighting, wrestling and oratory.
- Before his acceptance of Islam, Hazrat Umar was appointed to the ambassadorial post by the Quraish.
- He was well-established in trade.
- Hazrat Umar was 27 years old when the Holy Prophet (PBUH) was given the charge of Messengership.
- In the sixth year of Prophethood, Hazrat Umar accepted Islam in Arqam's house in Makkah which at that time was the centre of Prophet's preaching.
- After his conversion to Islam, Muslims performed prayer for the first time in Ka'bah.
- He was thirty three years old when he embraced Islam.
- He was given the title Farooq i.e. one who can distinguish between right and wrong by the Holy Prophet (PBUH) after he convertd to Islam.
- He migrated to Madina and took part in all major battles, i.e. Badr, Uhad, Ditch, Khyber and Hunain.
- His daughter Hazrat Hafsah was Holy Prophet (PBUH)'s wife.
- He gave half his wealth at the time of the Tabuk Expedition.

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Main attributes of his personality:

- Simplicity, kindness, full commitment, dedication and devotion to his duty as Caliph, good judge of men, able to discern truth from falsehood, high moral standards, tough as administrator, possessed the qualities of foresight and far-sightedness, quick and sharp in decision-making and ensuring its implementation.

Election of Hazrat Umar as the second caliph:

- 24 August 634 AD.
- Hazrat Abu Bakr nominated Hazrat Umar as the next Caliph.
- After Hazrat Abu Bakr's death, most of the eminent Companions of Muhammad (PBUH) swore allegiance to Hazrat Umar.

Wars with Persia

Battle of Namarraq (October, 634 AD):

- Because the Muslims had captured Hira under the caliphate of Abu Bakr, the infuriated Persian Emperor sent a large force under a famous general.
- The two armies met 10 miles from Hira.
- Persians were defeated and put to flight.

Battle of Jar/Battle of the Bridge (October, 634 AD):

- Alarmed by the Muslim victory, the Persian Emperor dispatched a large army, commanded by Bahman.
- The Muslim army was led by Hazrat Abu Ubaydah.
- Before this mighty force, the Arabs fell back and re-crossed the Euphrates.
- The Persian commander challenged Hazrat Abu Ubaydah to cross the river again or allow him to come to the Arab side.
- Acting rashly and against his advisors' warnings, Hazrat Abu Ubaydah ordered the Muslim army to build a bridge of boats and cross the river.
- Once on the opposite side, the Muslims found themselves in an alarming situation. They were hemmed in between the Persian war-elephants in their front and the swift river Euphrates on their backs.
- The Arabs and their animals had never seen elephants before and were terrified by these fierce and gigantic beasts. These elephants routed the Muslim cavalry.
- Hazrat Abu Ubaida ordered the cavalry to dismount and fight on foot.

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- Although the Muslims fought bravely and brought down many elephants, they were trampled in large numbers under the beasts' feet.
- Hazrat Abu Ubaida himself was martyred by one of the elephants. His brother succeeded him, but one by one, the Muslim commanders were martyred.
- A Muslim had cut the boat-bridge so that the Muslim army would not lose heart and retreat easily.
- However, the routed soldiers jumped into the river and many lost their lives.
- The new Muslim commander, Hazrat Musanna, ordered the bridge to be rebuilt. He and a small detachment held back the Persians while the survivors crossed over to the Arab side.
- Out of the original Muslim force of 9,000 men, approximately:

  I) 3000 survived.

  II) 2,000 fell fighting.

  III) 2,000 drowned in the river.

  IV) 2,000 fled to Madina and elsewhere.

Battle of Buwayb (November, 634 AD):

- Acting wisely and calmly after the disastrous Battle of Jasr, Umar rallied his allies to fight against the Persian Empire.
- When the Persians came to know of this, they sent a large force under the command of Mehran, an expert in Arabian warfare techniques.
- The Muslim army was commanded by Hazrat Musanna.
- Like the Battle of Jasr, the Persian army camped on the eastern side of the Euphrates.
- This time, however, the Muslims allowed the Persians to cross over to the Arabian side.
- The next day, the two armies engaged in a fierce battle at Buwayb.
- Even though the Persian force was many times larger than the Muslim army, they were put to rout when Mehran was killed.
- The Muslim force destroyed the bridge over the Euphrates when the Persians tried to fall back. Persians were killed in large numbers and their army was almost completely destroyed.

Hazrat Umar resolves to conquer Iraq:

- Hazrat Umar realized that if Hira was to be held by the Muslims, Madain, the Persian capital of the Iraqi province, must be captured.
- Hazrat Umar called for Holy War on Persia and wrote letters to his allies and rallied them under his banner.

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- Finally, an army of 20,000 men was mustered and was placed under Hazrat Saad bin Abi Waqqas.

Battle of Qadisiya:

- Hazrat Saad was ordered to march to Qadisiya, a little fortress on the western bank of the Ateeq (a branch of the Euphrates).
- From here, Hazrat Saad sent an envoy to the court of Yazdgard, the Persian Emperor, with the message of Islam.
- The Persian Emperor insulted the envoy and turned him out of his court.
- To teach the Muslims a lesson, he dispatched a large army of 120,000 men, including 300 war-elephants. This army was commanded by Rustum.
- The Muslim army now numbered 30,000, including 1400 of Muhammad (PBUH)'s Companions and 99 veterans of Badr. The soldiers had also brought their families along, as they intended to settle on the conquered land.
- Rustum encamped with his army on the opposite bank of the river. He intended to tire out the Muslims or make them short of supplies before attacking.
- Arab raiding parties, which attacked the fertile Persian fields, forced the Emperor to order Rustum to commence fighting.
- Rustum and his army crossed the river in the secrecy of the night by building a dam to check the flow of the water.
- The battle that ensued was very fierce and lasted for 3 days and 4 nights.
- Hazrat Saad directed his forces from his sick bed.
- Eventually, the Persians lost and were killed in large numbers.
- Rustum was killed as he tried to flee the battlefield.
- Losses:

  I) Muslims --- 8500 men.

  II) Persians --- 30,000 to 40,000 men.

- Booty:

  I) 6,000 pieces to every soldier.

  II) 70,000 pieces from the jewels stripped from the body of Rustum.

  III) 100,000 pieces from the Persian banner made from panther's skin.

- Consequences:

  I) Put an end to the military might of the Persian Empire.

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II) Arab tribes no longer hesitated to fight against Persia and the enemies of Islam.

III) Way to Madain opened.

Siege and capture of Madain:

- After resting his troops , Hazrat Saad marched on Madain with the intention of capturing it.
- The army defending the city fell back before the Muslim assault, fled into the city and closed the gates.
- The Muslims captured the city after a siege and a brave assault by the troops.
- Booty:

  I) Vessels and statues of gold and silver.

  II) Stores of precious stones.

  III) Luxurious wardrobes.

  IV) Thousands of prisoners of war.

  V) Each soldier received 12,000 dirhams.

Battle of Jalula:

- The Persian king, fleeing from Madain, took refuge in Hulwan.
- As a result, his remaining army occupied Jalula, a place in the neighborhood of Madain.
- This army made great preparations for battle; the entire town was converted into a fortress and a deep ditch was dug around the town.
- Hazrat Saad, with Hazrat Umar's permission, sent a strong army to Jalula under the command of Qaka.
- The siege of Jalula stretched over 7 months.
- Eventually, the Persians decided to counterattack and drive out the Muslims.
- The Muslim commander pulled back his army so that the whole of the Persian army could come into the field.
- Fierce fighting ensued.
- Eventually, a fierce storm started blowing into the Persians' faces and they fell back and were killed in large numbers.
- The residents of Jalula surrendered on the usual terms of Jizya.

Battle of Nahawand:

- After the Battle of Jalula, Hazrat Umar stopped further conquest and sought to consolidate Muslim rule in the lands already occupied.

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- Towards this end, a peace treaty was signed with the Persians.
- However, the Persians soon broke the treaty and marched with 60,000 men against the 30,000 Muslims.
- The two armies fought at Nahawand for 2 days. On the 3rd day, the Persians took refuge in their forts.
- By a clever strategy, the enemy was coaxed out of hiding and hand-to-hand fighting took place.
- The Persian might was shattered forever and their emperor fled to Isfahan.
- This battle was a decisive one for the whole world, as it signaled the end of Persian power and the rise of Muslims.

Wars with the Byzantine Empire

- The Eastern Roman Empire consisting of Syria, Jerusalem and Egypt was called the Byzantine Empire.
- Although relations between the two parties had been cordial when Muhammad (PBUH) sent his envoy to Heraclius, things had begun to cool down.
- The Christian prince of Syria had murdered Muhammad (PBUH)'s envoy at Mu'tah. This led to an increase in the hostility.

Causes:

- Rebellion of the Bedouin tribes on the Syrian border against Muslim rule on instigation of the Byzantine Empire.
- Bedouin tribes in the Byzantine Empire on the Syrian border rendered help to their kinsmen in Arabia to raid Muslim territory.
- Natural expansive need of Arabia as it was not very rich in resources as compared to its neighbours.

Conquest of Syria

Battle of Yarmouk:

- During the time of Hazrat Abu Bakr, Muslims had defeated the Romans on the Syrian front.
- During the reign of Hazrat Umar, Hazrat Khalid bin Walid had now added Damascus, Jordan and Emmessa to the Muslim State.
- In retaliation, the Byzantine Emperor sent 260,000 men, who camped in the valley of Yarmouk.

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- Hazrat Abu Ubaydah rallied 40,000 men under the banner of Islam.
- The Byzantines offered to pay the Muslims a large sum of money if they left Syria.
- Hazrat Abu Ubaydah offered them the usual:

  I) Accept Islam.

  II) Pay Jizya.

  III) Prepare for battle.
- The battle lasted for 6 days.
- By the afternoon of the 6th day, only 1/3 of the Byzantine army remained.
- Meanwhile, a storm broke out and the fleeing Byzantines were cut down in large numbers.
- With this battle, the Byzantines lost Syria and Muslim rule was ushered in.

Fall of Jerusalem:

- After the Battle of Yarmouk, Muslim forces spread out in all directions in Jordan and captured key areas to pave the way to Jerusalem.
- The city of Jerusalem, held sacred by Jews and Christians, was strongly fortified and was protected on all sides by deep valleys.
- Muslims laid siege to Jerusalem in the severe winter.
- Hazrat Amr bin Aas, the Muslim commander, wrote to Hazrat Abu Ubaydah for reinforcements.
- When the reinforcements arrived, the citizens of the city lost heart and offered surrender if the Caliph himself would come and receive the keys of the city.
- Leaving Hazrat Ali as his deputy, Hazrat Umar left for Jerusalem with a slave, taking turns to ride the camel.
- When he arrived, a treaty with the citizens was drawn up, guaranteeing security of life, safety of churches and other religious buildings etc. The citizens were required to pay Jizya. Those who wouldn't do so were asked to leave the city.
- When Hazrat Umar asked the Patriarch of the city where he could offer the prayer of thanksgiving, he was led to a church.
- Hazrat Umar declined to pray in the church because he feared that he would set an example for Muslims to convert churches to mosques.
- He was then led to a place where Prophet David used to pray.
- Staying in Jerusalem for a few days, he reorganized the administration and built the Mosque of Hazrat Umar.

Conquest of Egypt:

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- Causes/Reasons:
  - I) The Muslim navy was extremely weak and Alexandria was a strong naval base of the Byzantines. From there, they could launch a devastating attack.
  - II) Egypt was the 'granary of the Empire', and its capture would debilitate the food system of the Byzantine Empire.
  - III) The conquest of Egypt would open the way to large parts of Africa.
  - IV) The Copts of Egypt lived in miserable conditions under their Byzantine masters; Hazrat Amr knew that these people would welcome and support the Muslims.
- With the permission of the Caliph, Hazrat Amr bin Aas set out for Egypt with 4,000 men, in 639 AD.
- After attacking small towns, he laid siege to the fort of Fustat, which lasted for 7 months. This fort was captured.
- Alarmed by the Muslim advance, the Egyptian king sent a large army to hold Alexandria.
- When the Muslims reached Alexandria, they found it heavily fortified and manned by 50,000 soldiers.
- At this time, the Muslims strength was only 12,000.
- Whenever the Muslims tried to get close to the city, the enemy rained boulders on them.
- Also, Alexandria was a major port and help could come from sea any time.
- When the Byzantines tried to fight the Muslims in the open, they were beaten back.
- When Emperor Heraclius died, a wave of disappointment went over the besieged city as they knew that no one would now come to their help anymore.
- Finally, the city capitulated and Muslims became the masters of Egypt.

Death of Hazrat Umar:

- After the Battle of Nahawand, many Persian men, women and children were sold as slaves.
- One of these was Abu Lulu, also known as Firoz.
- He was purchased by the Governor of Basra.
- In Zil Haj, 23, Hazrat Umar was leading the morning prayers when Firoz attacked him with a dagger and inflicted several wounds.
- Hazrat Umar survived for some days and nominated his successors, asking them to choose the caliph from among themselves:
  - I) Hazrat Ali
  - II) Hazrat Usman

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III) Hazrat Zubair bin Awwam

IV) Hazrat Abdur Rehman bin Auf

V) Hazrat Talha

VI) Hazrat Saad bin Abi Waqqas

- With the permission of Hazrat Ayesha, Hazrat Umar was buried next to Hazrat Muhammad (PBUH).

Administration of Hazrat Umar:

- He remained as a model for administrators and rulers to come.
- Following the example of Hazrat Muhammad (PBUH) and Hazrat Abu Bakr, Hazrat Umar formed the constitution of the State on the basis of democracy.
- He established a Majlis-e-Shoora, consisting of both the Ansar and the Muhajirin. It included prominent Companions of Muhammad (PBUH) and he always consulted this body before making any important decision.
- He also established the Majlis-e-Aam, consisting of the Muhajirin, Ansar and representatives of various tribes. This body was called into session on special occasions.
- Each province was placed under a Wali, and each district was placed under an Amil.
- These officers had to report to Makkah on occasion of the Hajj, where the caliph could hear complaints against them and make decisions.
- These officers also had to keep a record of their assets and property. On their retirement, their accounts would be checked to see if they had been honest or not.
- Qazis were entrusted with judicial duties and were completely independent of the Wali.
- He was the first one to establish the Departments of Military, Education, Jails and Police etc.
- The department of Dewan was responsible for collection of all types of revenue, from the center as well as from the provinces.
- New taxes like Ushr (1/10th of the income of big lands) and Zakat on ownership of horses, were imposed.
- A new system of distribution of money from the Bait-ul-Maal was established.
- Soldiers were well looked after, but were not allowed to buy lands in the conquered territories or live with the settled people; they could only live in cantonments.
- Farmers were cared for as well. In conquered territories, they were allowed to retain their lands.
- He himself patrolled the streets of Madina at night to look for people who needed help.

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- Introduced the Muslims Hijri calendar, old-age pension system and census of the population.
- Patronized female education.

Services to Islam:

- Great boost to early Islam in Makkah.
- Played an important part in getting Abu Bakr elected as the first caliph.
- Held back the Persian and Byzantine hordes who were bent on attacking Arabia.
- Overpowered the Persian and Byzantine empires and conquered their large tracts of land.
- Consolidated the conquered territories.
- Left an efficient administrative system for his successors.

Hadis: "He who hates Umar, hates me, he who loves Umar, loves me."

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Section six The Four Pious Caliphs

Chapter 3

Caliphate of Hazrat Usman

Hazrat Usman: His life before becoming a caliph and his character:

- Hazrat Usman belonged to Banu Ummayya family of the Quraish.
- His father's name was Affan.
- He was born in Makkah in the 6th year of the Elephant.
- His mother's name was Arwah.
- His ancestry coincided with the Holy Prophet (PBUH) in fifth generation on Abd Munaf.
- In the ignorance Period, his by-name was Abu Amr.
- After embracing Islam, his by-name was Abu Abdullah.
- Hazrat Usman's father was one of the richest men in Makkah.
- Hazrat Usman was educated and loved learning.
- He lived a chaste life, even during the Jahiliya Period, and never drank, gambled or worshipped idols.
- When he accepted Islam at the hands of Hazrat Abu Bakr, his family started torturing him.
- Hazrat Usman was one of the first Arabs to accept Islam.
- Muhammad (PBUH) gave Hazrat Usman his second daughter, Hazrat Ruqayya, in marriage.
- Hazrat Usman migrated to Abbysinia with his wife, where he flourished as a trader.
- He returned to Makka when a rumor spread among the emigrants that the Quraish had accepted Islam.
- Instead of returning to Abbysinia, he stayed back at Makkah with the Prophet (PBUH).
- Here, he spent freely in the way of Allah and liberated quite a few Muslim slaves.
- Migrated to Madina where Hazrat Aus bin Sabit was his host.

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- After the Battle of Badr, Hazrat Ruqayya fell ill and passed away.
- Muhammad (PBUH) gave his third daughter, Hazrat Kulsum, in marriage to Hazrat Usman.
- Thus, Hazrat Usman is known as Zun-Nurain, or "the possessor of two lights".
- Barely 6 years after her marriage, Hazrat Kulsum also fell ill and died.
- In Madina, Hazrat Usman worked hard as a trader and became one of the richest men of the city.
- He used to spend freely in the way of Allah, and earned the title of Ghani.
- Took part in all important battles, except Badr, when he was nursing his dying wife, Hazrat Ruqayya.
- Second person after Hazrat Umar to offer allegiance to Hazrat Abu Bakr as the first caliph.

Main attributes of his pesonality:

- Eloquence and dignity, forgiveness even when able to wreak vengeance, generosity, modesty and nobility; sincerity in friendship and giving advice, kindness and compassion to all people, zeal for his faith, fear of the Lord and his devotion in Allah's worship.

Election as Caliph:

- Hazrat Umar told the following people to choose the next caliph from among themselves:

  I) Hazrat Ali

  II) Hazrat Usman

  III) Hazrat Zubair bin Awwam

  IV) Hazrat Abdur Rehman bin Auf

  V) Hazrat Talha

  VI) Hazrat Saad bin Abi Waqqas

- Hazrat Abdur Rehman bin Auf was not willing to shoulder the responsibilities of being a caliph and Hazrat Talha was not in Madina at the time of Hazrat Umar's death.
- Hazrat Abdur Rehman bin Auf agreed to act as a judge in the choosing of the next caliph.
- After having consulted with the contestants, prominent Companions and the populace, he determined that the majority favored Hazrat Usman.
- Hazrat Abdur Rehman bin Auf and all the other contestants took the Bayt at the hands of Hazrat Usman. Thus, Hazrat Usman was selected as the 3rd Caliph on 4 Muharram, 24 AH.

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Conquests in the East and West:

- Most foreign rulers thought that it would be easy to wrest control of territories from the kind-hearted Hazrat Usman.
- There were several serious uprisings in Persia in the East and Byzantine in the West.
- Within the 1st year of his caliphate, he swiftly crushed these rebellions.
- During his reign, the whole of North Africa was conquered, including the present countries of Libya, Tunisia, Algeria and Morocco.
- The island of Cyprus was also captured.
- Thus, by Hazrat Usman's reign, the Muslim Empire stretched from Morocco to Kabul.

Causes of the revolt against Hazrat Usman:

- The Islamic State contained many tribes and nationalities which had been subjugated. Although some of them had accepted Islam, they still grudged their defeat and Islam had not imbibed their hearts.
- The Jews who had lost their religious and social importance conspired against Islam.
- When Hazrat Usman learnt of the activities of these conspirators, he expelled them from Kufa and Basra. These conspirators widened their sphere of activity. Especially in Egypt, where a number of Jews who had only outwardly accepted Islam joined hands with them One of these Jews, Abdullah bin Saba, instigated Muslims in the name of Hazrat Ali in Kufa, Basra, Madina and Egypt and sowed the seeds of dissension amongst them.
- Rivalry in the Quraish themselves, i.e. between the Hashimites and Umayyads weakened the power of Hazrat Usman. Old tribal jealousies began to raise their head.
- Hazrat Usman's leniency encouraged his enemies.

Charges against Hazrat Usman:

Nepotism:

- It was alleged that Hazrat Usman appointed his inefficient relatives as governors in four provinces out of the twelve in the Muslim State, i.e. Egypt, Syria, Kufa and Basra.

Governor	Province	Relation with Usman	Remarks
Muawiya	Syria		Able ruler and excellent administrator.
Abdullah bin Saad	Egypt	Foster brother	N. Africa conquered under his rule.

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Walid bin Uqba	Kufa	Close relation	Replaced Saad bin Abi Waqqas when he could not control the situation. Conducted successful campaigns in Armenia and Azerbaijan. Was deposed at public agitation, in public interest.
Abdullah bin Amir	Basra	Cousin	Replaced Abu Musa Ashari at the demand of the people of Basra. Conquered Fars, Seestan and Khusaran.

Leniency:

- It is also alleged that Hazrat Usman was weak and did not exercise a check on his governors.
- Actually, he had his governors in confidence and they enjoyed much independence from the center.
- He did not wish to interfere in their day-to-day affairs.

Burning of old copies of the Holy Quran:

- Rebels raised hue and cry that Hazrat Usman had maliciously burnt copies of the Quran.
- Hazrat Usman answered each and every one of the rebels' charges in the presence of Hazrat Ali and some Companions; they were satisfied.
- The rebels stuck to their point-of-view and prepared to march on Madina from Egypt, Kufa and Basra, with a contingent of 1,000 men coming from each region.
- Finding the people of Madina ready to defend their city disappointed the rebels.
- Hazrat Ali tried to argue with them and they finally agreed to turn back if Hazrat Usman would appoint Muhammad bin Abu Bakr as governor of Egypt in place of Abdullah bin Saad.

Martyrdom of Hazrat Usman:

- The rebels returned 4 days later, shouting for revenge.
- They claimed that they had intercepted an order of Hazrat Usman to the governor of Egypt to kill Muhammad bin Abu Bakr and his companions upon their arrival.
- Hazrat Usman swore that he had sent no such order.
- The rebels told Hazrat Usman to abdicate or he would be disposed.
- When Hazrat Usman refused, they besieged his house and cut off all supplies of food and water.
- Hazrat Ali and Hazrat Zubair deputed their sons to protect Hazrat Usman and bring him food and water.
- Hazrat Usman refused all offers of military help as he did not want to shed Muslim blood.

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- The siege lasted for 50 days.
- Some rebels scaled the back walls of Hazrat Usman's house, jumped in and mercilessly killed him while he was reading the Holy Quran.
- When Hazrat Usman's wife, Naila, tried to save him, she was pushed away and her fingers were cut off.
- This tragic event took place on 18 Zil-Haj, 35 AH.
- Hazrat Usman's martyrdom shattered Muslim unity and serious differences arose between the Muslims who were now divided into two parties – the Hashimites and the Umayyads.

Administration:

- Followed the Sunnah of Hazrat Muhammad (PBUH)
- Relaxed the strict laws of Hazrat Umar.
- Allowed Arabs to acquire lands in conquered areas.
- Made extensions to the Masjid-e-Nabwi and constructed new mosques.
- Ordered construction of inns, border-outposts and guesthouses.
- Made arrangement to supply travelers with water by having wells dug near roads.
- Built dam to protect Madina from floods coming from the side of Khyber.
- Raised the salaries of officers and the armed forces.
- Rendered great service to Islam by standardizing the Quran.

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Section six The Four Pious Caliphs

Chapter 4

Caliphate of Hazrat Ali

Hazrat Ali: His life before becoming a caliph and his character:

- According to traditions, Hazrat Ali was born in Makkah in the 28th Year of the Elephant.
- His Father was Abu Talib bin Abdul Muttalib who was custodian of the Kaaba.
- Mother was Fatima bint Asad.
- Hazrat Ali is descended from Hashim, thus Hazrat Ali's line is known as the Hashimites.
- Hazrat Ali was a first cousin of Muhammad (PBUH), his Kunyah was Abu Turab.
- At a very early age, Muhammad (PBUH) took him into his care.
- Hazrat Ali often accompanied Muhammad (PBUH) on trade trips to Syria.
- Hazrat Ali learnt reading and writing when he was still a boy.
- At 10 years of age, Hazrat Ali became the 2nd person to accept Islam
- Hazrat Ali slept on Holy Prophet (PBUH)'s bed in the night of migration and left for Madina after returning the trusts to the owners which were entrusted by the Makkahns to the Holy Prophet (PBUH).
- Used to memorize revelations that Muhammad (PBUH) received and maintained a written record of what he heard from Muhammad (PBUH).
- Hazrat Ali learnt the Holy Quran by heart.
- Hazrat Ali was one of the Asharah Mubasharah.
- In Madina, when brotherhood was being established between the Ansar and the Muhajirin, Muhammad (PBUH) declared Hazrat Ali to be his brother.
- Hazrat Ali married Muhammad (PBUH)'s youngest and most beloved daughter, Hazrat Fatima.
- Won titles of Asadullah (Lion of Allah) and Haider-e-Karrar (Unmatched Warrior)
- Was a very learned person; his knowledge extended over mathematics, physics, and astronomy.
- He was a great orator and poet.

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- Hazrat Ali's source of livehood was agriculture.
- Hazrat Ali participated with the Holy Prophet (PBUH) in all battles except Tabuk.
- Hazrat Ali was about 22 years when he participated in the battle of Badr and killed the first disbeliever Walid.
- Hazrat Ali's own elder brother Aqeel, became a prisoner at the hand of Muslims in the battle of Badr.
- The treaty of Hudaibiya was written by Hazrat Ali.
- He killed two very brave disbelievers Amr bin Abd Wudd in the battle of Khandaq and Marhab at the time of Qamus fort's counter in the battle of Khaibar.
- Hazrat Ali was sent by the Holy Prophet (PBUH) to preach Islam to Madhhij tribe.
- He was sent to destroy the idol Falas of Tai tribe.
- Hazrat Ali washed Holy Prophet (PBUH)'s body and entered the grave before laying it there.
- For the two offspring of Hazrat Ali (Hazrat Hasan and Hazrat Hussain) the Holy Prophet (PBUH) said: "Both the young men are the Chiefs of Paradise."
- Five hundred and eighty six Ahadis have been narrated by Hazrat Ali.

Main attributes of his personality:

- Boldness, courage and chivalry, patience, perseverance and his capacity to forgive even when able to wreak vengeance, generosity, kindness and compassion to all people; his humility despite his high status; his nobility, grace and fear of the Lord, and his un-wavering commitment to the Holy Prophet (PBUH) and to the cause of Islam.

Ahadis:

"If I am the city of knowledge, Ali is its gate."

Election as Caliph:

- After Hazrat Usman's assassination, rebels felt it necessary to choose a caliph before leaving Madina.
- Rebels asked various people to ascend to the office of caliphate:

  I) Hazrat Ali, Hazrat Talha and Hazrat Zubair refused to be elected as caliphs.

  II) The Ansar declined, saying that in the presence of Hazrat Ali, no one else deserved to be caliph.
- The rebels promised some drastic action unless a caliph was chosen within the next 24 hours.
- The people of Madina gathered in the Masjid-e-Nabwi to hold council.

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- The leader of the Egyptian rebels declared that the next caliph should be pious, brave, learned and should have been close to Muhammad (PBUH). Only Hazrat Ali fitted these criteria and was persuaded into becoming the 4th Caliph. Hazrat Talha, Hazrat Zubair and others took Bayt at his hands.

Change of governors:

- Hazrat Ali felt that a change of provincial governors was in the interest of the state.
- Hazrat Ali's advisors and friends warned him against taking such a drastic step before establishing his caliphate.
- They especially warned him against deposing Hazrat Ameer Muawiya, Governor of Syria, as Hazrat Umar, not Hazrat Usman, had appointed him.
- Hazrat Ali acted against their advice.
- Appointments made by Hazrat Ali:

Name	Province
Usman bin Hanif	Basra
Saad bin Ubaydah	Egypt
Abdullah bin Abbas	Yemen
Ummara bin Shahab	Kufa
Suhail bin Hanif	Syria

- Basra, Egypt and Yemen came under control
- Ummara bin Shahab could not take control of his office and had to return to Madina.
- A Syrian army met Suhail bin Hanif and told him that they did not accept Hazrat Ali as Caliph.

Battle of Camel (Jamal):

- Even after the rebels had left for home and Hazrat Ali had become caliph, peace had not returned to Madina.
- Umayyads had become quite powerful in Syria and raised a cry of revenge for the blood of Hazrat Usman.
- Hazrat Usman's bloodied shirt and the fingers of his wife that were stuck to it was shown in the mosque at Damascus.
- People in Makkah and Madina also demanded that the murderers of Hazrat Usman be punished.
- Keeping the political situation in view and that the assassination was not the work of just a few people, Hazrat Ali declined to do anything until peace had been restored in the empire.

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- Hazrat Talha and Hazrat Zubair were discontented with Hazrat Ali's inaction.
- They contacted Hazrat Ayesha, who herself was deeply grieved at Hazrat Usman's murder.
- Hazrat Talha and Hazrat Zubair raised an army and persuaded Hazrat Ayesha to accompany them.
- Hazrat Ali's son, Hazrat Hassan, also managed to raise an army of 10,000 from Kufa.
- The two armies met at Basra.
- Hazrat Ali assured Hazrat Ayesha that he could not yet execute the murderers because of lack of evidence and that he really wanted to punish the guilty.
- As both parties did not want bloodshed, negotiations were started and hostilities were suspended.
- Mischief-makers from both armies were alarmed as peace meant their own doom. They raided forces on each side and thus started a general battle.
- Hazrat Talha and Hazrat Zubair left the battlefield, but were caught and murdered by the treacherous mischief-makers.
- In this battle, Hazrat Ayesha mounted a camel and battle ensued around it.
- When her camel was wounded and Hazrat Ayesha was brought down unhurt, the fighting stopped.
- Hazrat Ali treated Hazrat Ayesha with respect and honor and sent her back to Madina, escorted by her brother, Muhammad bin Abu Bakr.
- Hazrat Ayesha retired to a quiet life and never took part in politics again.
- In this battle, thousands of men from each side were killed.
- As a result of this battle, Hazrat Ali's Caliphate came to be acknowledged in every province except for Syria.

Battle of Siffin:

- Hazrat Muawiya had refused to leave his post as governor of Syria.
- Under his influence, no one in Syria had taken the oath of allegiance to the new caliph.
- Hazrat Muawiya started a campaign, seeking revenge for the blood of Hazrat Usman.
- He declared the election of Hazrat Ali to be illegal and said that it had been under the influence of the rebels that he had become caliph.
- He even accused Hazrat Ali of being an accomplice to the murder of Hazrat Usman.
- As a result, Syria, Iran and Iraq were won over by Hazrat Muawiya.
- Not wanting to shed Muslim blood, Hazrat Ali offered peace to Hazrat Muawiya and said that since the people who had selected Hazrat Abu Bakr, Hazrat Umar and Hazrat Usman

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as caliph had also accepted him, Hazrat Muawiya and his followers must accept him as well.

- In return, Hazrat Muawiya demanded that Hazrat Ali hand over the assassins of Hazrat Usman first before negotiations.
- Since war became inevitable, the Caliph Hazrat Ali raised an army of 80-90,000.
- Hazrat Muawiya also marched with a large army.
- The two armies met at Siffin.
- They stood facing each other for months.
- When negotiations broke down, general fighting started.
- The main battle began on 8 Safar, 37 AH.
- On the fourth day, Hazrat Muawiya's army was nearing defeat. He ordered his soldiers to tie the Quran on their lances as a sign of a cease-fire.
- Hazrat Ali was forced to stop fighting.
- After the battle, Hazrat Abu Musa Ashari and Hazrat Amr bin Aas were chosen as arbiters, to decide the matter in accordance with the Quran and Sunnah by the month of Ramadan.

Kharijites:

- As a result of the Battle of Siffin, a new sect called the Kharijites was born.
- This term means 'separatists'.
- On the way to Kufa, they insisted that Hazrat Ali should attack the Syrians.
- When Hazrat Ali replied that he could not break the agreement, 12,000 men separated from him.
- The separatists marched towards Harwara, where they formed a party and started their activities against the caliph.
- That is why they are called Kharijites.
- These people were involved in the murder of Hazrat Usman.
- They had allied themselves with Hazrat Ali in the Battle of Jamal.
- They said that they were the only true believers and had a right to kill unbelievers.
- They considered only Hazrat Abu Bakr and Hazrat Umar as true caliphs and regarded others as usurpers.

Arbitration:

- Hazrat Abu Musa Ashari and Hazrat Amr bin Aas met at Dumat-ul-Jandal to discuss the case of Hazrat Ali and Hazrat Muawiya.

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- Hazrat Abu Musa wanted to depose both Hazrat Ali and Hazrat Muawiya and let the people choose their next caliph.
- Hazrat Amr wanted to depose Hazrat Ali alone.
- Hazrat Ali did not abide by the judgement as he felt that it was one-sided.

Battle of Nahrawan:

- While Hazrat Ali was planning to attack Hazrat Muawiya, the Kharijites started creating problems.
- Hazrat Ali marched on them and a battle ensued at Nahrawan.
- Out of the 4,000 Kharijites, only a few dozen managed to escape.
- This was a hollow victory as it diverted Hazrat Ali's attention from his campaign against Hazrat Muawiya.

Fall of Egypt:

- After the victory at Nahrawan, Hazrat Ali wanted to attack Hazrat Muawiya. However, his troops deserted him.
- Taking advantage of this situation, Hazrat Muawiya ordered Amr bin Aas to attack Egypt.
- Egypt was re-conquered by Hazrat Amr bin Aas.
- After this, rebellion broke out in all provinces.
- Hazrat Ali was forced to sign a peace treaty with Hazrat Muawiya.
- It was decided that Hazrat Muawiya should rule over Syria and Egypt, while Hazrat Ali ruled over the rest.

Martyrdom of Hazrat Ali:

- Alarmed by this new peace, the Kharijites plotted the murder of Hazrat Ali.
- In 40 AH, some of them assembled in Makkah, with the intention to murder Hazrat Ali, Hazrat Muawiya and Hazrat Amr bin Aas simultaneously.
- On 18 Ramzan, 40 AH, while Hazrat Ali was leading the morning prayers, Ibn Muljim attacked him with a poisonous sword.
- These wounds proved fatal and the caliph died on 21 Ramadan, naming no successor and leaving the choice to the people.
- His blood was avenged by his son, Hazrat Imam Hassan, who killed Ibn Mujlim.
- There are varying accounts as to where he is buried. The majority holds that he was buried at Najaf.

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Section Seven Six Articles of Faith

Chapter 1

Unity or Oneness of Allah

- Belief in the Unity or Oneness of Allah is the 1st Article of Faith.
- Islam calls to the belief that the Creator, the Sustainer, the Cherisher and the Sovereign Lord of this immensely vast universe comprising billions of galaxies and stars is Allah who is one and unique without any partners.
- His nature is so sublime that it is far beyond our limited conceptions.
- He is not a mere abstract of philosophy, all the creatures testify to His Existence, and none are comparable to Him.
- The fundamental facts of creation and existence of the universe and the unity of its design all proclaim His Oneness.
- Allah is the Eternal, without beginning or end, the Absolute, who is not limited by time or place or circumstance.
- He is the Creator, the Sustainer and Planner of the whole universe. There is no one else who has the right to be worshipped except Him.
- He has the Most Beautiful Names and the Loftiest Attributes.
- His knowledge extends to everything seen and unseen, present and future, near and far and His Grace and Mercy are unbounded.
- He is the All Mighty, the All Wise.
- He is Omnipotent, Omnipresent, Omniscient, Eternal and Absolute, the Law Giver, the One who single-handedly administers the whole universe as its Sovereign Lord.
- The Holy Quran speaks of Allah as under:
    - "It is Allah besides whom none has the right to be worshipped…… He is Allah, the Creator, the Inventor of all things, the Bestower of forms…." (59:23-4)
    - "And have they not looked into the Kingdom of the heavens and the earth, and all things that Allah has created?" (7:185)
    - "He is Allah, the One; Allah, the Eternal, Absolute; He begets not, nor is He begotten; and there is none equal or comparable to Him." (112:1-4)

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- "There is nothing whatever like unto Him." (42:11)

- A person who wholeheartedly believes that Allah alone is the Master of this universe and that he himself is His humble servant, will always try to follows His commands and mould his life in accordance with the injunctions of the Holy Quran and Sunnah.
- On the other hand, transgressor of the Power and Authority of Allah will exhibit arrogance and defiance (by ridiculing and casting doubt on revelation). It is he who would be at loss and not Allah. In Surah Al-Qamar 54:2, Allah says: "And if they see a sign they turn away and say: This is continuous magic." In the same Surah at 54:43, it is revealed: "Are your disbelievers (O Quraish) better than the nations of Nuh, Lut, Salih and the people of Fir'aun who were destroyed."
- The opposite of Oneness or Unity of Allah is Shirk which means associating partners with the Supreme Lord. The Holy Quran considers Shirk to be an unpardonable sin. It says:
- "Allah forgives not that partners should be set up with Him, but He forgives anything else to whom He pleases; to set up partners with Allah is to devise a sin most heinous indeed." (4:48)
- The Islamic belief of Oneness of Allah or Tawheed cuts across the Doctrine of Holy Trinity as preached by Christians or the two-god (Ahura Mazda and Ahriman) concept of Magians or the worship of multitude of gods and goddesses by the Pagans. It also contradicts the stand of the atheists who claim that this universe came into being as a result of some accident and would continue to function in a mechanical manner till it completes its circle of life and dissolves into oblivion.

What Exactly is Tawheed

- Man has always had an inner need to worship some deity. It is ingrained in his nature.
- This is because:
  - (a) Man is weak, frail, needy and destitute.
  - (b) He is dependent on hundreds of forces for survival.
- In primitive times, man started to worship objects governing various parts of nature, e.g. rivers, trees, the wind etc. But soon he learned that these objects were more dependent than he himself was e.g. rivers dry up, trees fall in a tempest etc.
- After this stage, he will notice what striking regularity there is in the universe e.g. the precise movement of the stars, the currents of wind, water etc. This leads to belief in a Supreme Being.
- However, man still believes (like the Arabs not long ago) that along with the Supreme God, there are hundreds (even thousands!) of minor gods or goddesses who, like governors of a province, manage on behalf of the Higher Authority.
- Still, some people think that God has a human body and has 'settled' on earth. Others think His image must be worshipped. Others believe that he can only be approached through saints, spirits and sages.

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- Tawheed is the exact opposite of all these beliefs. It was taught by all the prophets, i.e. Hazrat Ibrahim, Hazrat Nuh, Hazrat Musa, Hazrat Isa, Hazrat Muhammad (PBUH) etc.
- Tawheed teaches that power must rest in the hands of one creator because two cannot EVER share power. It is illogical to think that two or more gods could rule the universe.
- Tawheed also teaches that these powers are not transferable.
- Tawheed also refutes trinity.
- Tawheed also contradicts the idea that Allah has any wife, son, daughter or any family of ANY kind.
- The atheists' belief that the universe was created by chance is obviously wrong because the world follows amazing, almost miraculously precise movement and timings.
- Tawheed also says that Allah is/has:
  - (a) Infinite powers and authority.
  - (b) Independence from all others.
  - (c) All must be obliged to solicit His help.
  - (d) Omnipotent, omniscient and omnipresent.

Effects of Tawheed on a person's life:

Effect	Why
1. Open-mindedness.	He understands that everything is a subject of his Lord and his love or interest doesn't remain confined to any particular group.
2. Self-esteem.	Believer understands that only Allah has power over his affairs and only He wields authority. He never bows his head or stretches his hand.
3. Modesty and humbleness.	He knows that everything he has is given to him by Allah and He can take it back whenever he wants.
4. Virtuous and upright.	He knows that Allah is his only means of success and salvation. He does not look to others as his gateway to prosperity.
5. Optimistic / does not despair.	Faith in dependence on Allah and that Allah will never leave his side if he is struggling for a good cause.
6. Determination, perseverance, Trust in Allah.	Strong belief that Allah will help him through every step and is always watching him.

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7. Bravery.	Because: Fear of death and love of safety. Idea that someone else can take his life. are destroyed since (i) only Allah holds the power of giving and taking life, and (ii) every living being has a time appointed for him to die and go back to his Lord.
8. Peace and contentment, removal of jealousies, hatreds etc.	Believer understands that Allah bestows wealth and fortunes as He, and ONLY He, wills.
9. Obeys Allah's laws and commands.	He knows that Allah is watching his every move and that He is "closer to him than his own jugular". Nothing can evade the Lord of the Throne.

- Best illustration of Tawheed is found in Surah Ikhlas and its correct manifestation is contained in Surah Fatiha wherein one has to say: "Iyya ka na'budu wa iyya ka nastaeen". If one strictly follows this in life, then he is surely on the Right Path (Sirat-e-Mustaqeem) as he worships no one but Allah and seeks help from no one but Allah.

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Section seven Six Articles of Faith

Chapter 2

The Angels

Introduction:

- Belief in angels is 2nd Pillar of Islam, next only to Faith in Allah.
- Angels are unseen beings.
- Not Allah's daughters as was the belief of the Arab polytheists before the advent of Islam.
- Not to be worshipped.
- Only know what Allah has taught them.
- Cannot act of their own accord.
- Carry orders out flawlessly by Allah's command.
- Never fail in their duties.
- Are arranged in ranks, i.e. each has his appointed place.
- Act as Allah's messengers.
- Descend by Allah's command.
- Appeared before Hazrat Zakariya, Hazrat Ibrahim, Hazrat Maryam, Hazrat Lut and Hazrat Muhammad (PBUH) and other Apostles as messengers.
- Strengthen hearts of believers. Helped believers at Badr which led to ultimate victory of Muslims.
- Intercede only for those who are acceptable to Allah and not otherwise.
- Descend to earth on Lailatul-Qadr by leave of Allah to carry out commands and shower His bounties on Believers.
- Have destroyed wicked nations like the nation of Hazrat Lut on Allah's command.
- Prostrated before Hazrat Adam at Allah's command.
- Will accost righteous believers on their entering heaven.

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- Guardians of Hell Fire.

Holy Spirit Jibril:

- Archangel. Highest ranking amongst angels, also called Ruh-ul-Qudus and Ruh-ul-Amin.
- Brought wahi for Muhammad (PBUH) (starting from Hira) and all others Apostles of Allah Almighty.
- Ascended to the heavens with Muhammad (PBUH) on Shab-e-Mirage.

"Verily this is the word of a most honourable Messenger, Endued with Power, with rank before the Lord of the Throne, With authority there, (and) faithful to his trust." (Surah Takwir, 19-21)

Recording Angles (Kiraman Katibin):

- Record every act, no matter what the magnitude, which will be presented before Allah Almighty on the Day of Judgement.
- Are blessings of Allah.

Angel of Death:

- Take the souls of men.
- Take souls of believers gently, violently of wicked people.

Name	Role
Hazrat Jibrail	Archangel. Brought wahis to Apostles.
Hazrat Israel	Malak-ul-Maut. Angel of Death.
Hazrat Israfil	Blower of Sur (trumpet).
Hazrat Mikail	Rain, Rizq etc.

- The Holy Quran says:
    - "The Messenger believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believers in Allah. His Angels, His Books, and His Messenger. (2:285)
    - "It is not Al-Birr (piety, righteousness, and each and every act of obedience to Allah, etc.) that you turn your faces towards east and (or) west (in prayers); but Al-Birr is (the quality of) the one who believes in Allah, the Last Day, the Angels, the Book, the Prophets…." (2:177)
    - "And whosoever disbelieves in Allah, His Angels, His Books, His Messengers, and the Last Day, then indeed he has strayed far away." (4:136)
- When Jibril asked the Holy Prophet (PBUH) about Iman, he said:
    - To believe in Allah, in His Angels, in His Books, in His Messengers, in the Last Day, and to believe in Divine Preordainment, both the good of it and the bad of it.

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Chapter 3

The Books of Allah

Third Article of Faith

- **Belief in Allah's Books is one of the pillars of Islam.** This means that we must believe with certainty that Allah has some Books that he revealed to His worshipers with the clear truth. Those Books consist of Allah's Speech: He really spoke them as He willed and in a way that He willed.
- **The Holy Quran says:**
    - "We believe in Allah and that which has been sent down to us and that which has been sent down to Ibrahim, Isma'il, Ishaq, Ya'qub, and to Al-Asbat [the twelve sons of Ya'qub], and that which has been given to Musa and Isa, and that which has been given to the Prophets from their Lord. We make no distinction between any of them, and to Him we have submitted (in Islam)." (2:136)
    - "The Messenger believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allah, His Angels, His Books, and His Messengers. They say, "We make no distinction between one and another of His Messengers" — and they say, "We hear, and we obey, (We seek) Your forgiveness, our Lord, and to You is the return (of all." (2:285)
- When Jibril asked the Holy Prophet Prophet (PBUH) about faith, he said:

  "To believe in Allah, His Angels, His Books, His Messengers, the Last Day, and to believe in Divine Preordainment–both the good and bad of it."
- Belief in the Books includes:

  (a) They were indeed sent down or revealed from Allah.

  (b) Specific belief in those Books that Allah taught us the names of, such as the Noble Quran.

  (c) We should not only apply the rulings and laws of the Holy Quran but we must also be pleased with those rulings, submitting to them, regardless of whether we understand the wisdom for any given ruling or not.

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- **Previous Books are either:**
  - I) Corrupted / Interpolated with human texts
  - II) Out-of-date
  - III) Originals lost / improper translations
  - IV) Doubtful authenticity
  - V) Meant only for particular people, nations or times.
- Allah created everything on earth for man, so He could not leave man without guidance.
- All revealed books have same essence.
- Revealed texts given to every apostle who were some 124,000 in number.
- Revelation is spiritual communication between Allah and his Apostles.

Book/Sheets	Revealed to which Apostle
Suhuf-I-Ibrahim	Hazrat Ibrahim (a.k.a. Khalil-Allah, Abraham)
Suhuf-I-Musa	Hazrat Musa (a.k.a. Moses)
Toraa (Torah)	Hazrat Musa
Zubur (Psalms)	Hazrat Daud (a.k.a. David)
Injeel (Bible)	Hazrat Isa (a.k.a. Jesus Christ)
Qur'an	Hazrat Muhammad (PBUH)

- The Holy Quran says that the Jews made "it (Torah) into (separate) sheets for show".
- Injeel confirmed Torah.
- Quran says this about Christians and the Injeel: "but they forgot a good part of the message that was sent to them".
- Doctrine of Trinity corrupted the original religion of Hazrat Isa.
- Holy Prophet was mentioned in Torah and Injeel.

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Section seven Six Articles of Faith

Chapter 4

Prophet and Prophethood

- 4th article of faith.
- They were some 124,000 in number, spread over hundreds and thousands of years and nations.

("… Nor would We (Allah) visit with our wrath
until We had sent an apostle (to give warning").
– The Holy Quran.

- All prophets brought essentially same message.
- Thus belief in all prophets is a must, and in their messages, but keeping in view that their followers have corrupted Allah's directive.
- We are not definite about the Prophethood of those who haven't been mentioned in the Holy Quran, but we aren't allowed to say anything wrong about them but can comment on the tenets and rituals of their religion.
- Key differences between Muhammad (PBUH) and other prophets:

Others	Muhammad (PBUH)
1. Sent for certain people for a certain length of time.	Sent for the whole world and for all time till the Day of Judgment. Last Prophet (Seal of Prophets).
2. Other prophets' teachings have either disappeared or are erroneous.	The teachings of Muhammad (PBUH), his biography, his Sunnah, the Book entrusted to him by Allah, his morals, habits etc. are etched in history, never to be effaced.
3. Other prophets' teachings were not all-embracing and complete (see #1).	Muhammad (PBUH)'s teachings are the final and complete Message of Allah.

- Pagans opposed Muhammad (PBUH) because (in addition to other factors):

  I) He was not an angel.

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II) He was not a god.

- All apostles were men chosen and favored among a nation, had wives and children, ate food and "walked in the streets" (25:20) and "taught in the language of those to whom they were sent" (14:4).
- They brought "clear signs and evidence". "Allah took a covenant from the prophets".
- None could be false to their missions e.g. stray from their message.

Hazrat Adam

- Hazrat Adam has been mentioned in the Holy Quran 25 times, primarily in Suarh Al-A'raf, Surah Taha and Surah Al-Baqarah.
- Allah's vice-regent on earth.
- Created of dust moulded into shape.
- Created in the "best of moulds".
- Allah created him with His own hands (Surah Saad).
- Allah taught him the names (or nature) of all things.
- Angels prostrated before him but Iblis didn't.
- Told by Allah to dwell in the garden with his wife and eat good things but not to approach the tree.
- Deceived by Iblis that upon eating the fruit, they would become angels or immortals.

"Our Lord we have wronged our own souls; if Thou forgive us not and bestow not upon us Thy mercy, we shall certainly be lost." -- (7:23)

- At Allah's command, they were sent to settle on earth.

Hazrat Nuh

- Hazrat Nuh has been mentioned in the Holy Quran 43 times, primarily in Surah Hud, Surah Shur'ara and Surah Nuh.
- Hazrat Nuh was a Muslim.
- Sent with warnings to his people.

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- But the people rejected him, said he was a man like them, that he was mad. Threatened to stone him.
- Challenged him to bring the threatened punishment.
- He tried to reason and argue with them. Told them that he didn't ask for a reward or recompense.
- Allah instructed Hazrat Nuh to construct an ark.
- Hazrat Nuh was ridiculed for doing so.

> (Thus it was) till, when Our commandment came to pass and the
> oven gushed forth water, We said: Load therein two of every kind,
> a pair (the male and female), and thy household, save him against
> whom the word hath gone forth already, and those who believe.
> And but a few were they who believed with him.
> -- (Surah Huud)

- Hazrat Nuh took one pair of each kind of animal (male and female) with him.
- Hazrat Nuh's son refused to come and was drowned.
- Ark came to rest on Mount Judi.
- Allah established prophethood in his line.
- Hazrat Nuh's wife acted dishonestly, and she was accordingly punished.
- The people of Hazrat Nuh lived in Southern Iraq, not too far from where the city of Kufah is situated today.
- Al-Judi is a mountain facing ibn Umar Island at the junction of the Syrian and Turkish borders, on the eastern bank of Tigris River.
- This mountain can easily be seen from the Syrian town of Ain Dewar.
- The excavations which have been carried out in Ur, Urukkish and Shruback revealed that a great flood had taken place there in the distant past.

Hazrat Hud

- Hazrat Hud has been mentioned in the Holy Quran 7 times.
- Sent after Hazrat Nuh to the 'Ad people.
- He reasoned with them, but they too rejected him.
- Allah sent a furious wind, which raged for seven nights and eight days, shredding the condemned people.

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- The people of Ad, to whom Hazrat Hud had been sent, lived in an area of curved sand hills in the Southern part of the Arabian Peninsula. They worshipped a number of idols: Wudd, Suwa, Yaghut, Yauq and Nasr and Al-Hattar.
- The people of Hadramawt say that after Ad was destroyed, Hazrat Hud lived in the land of Hadramawt, until he died in the western part of their land, not too far from the city of Taryam, which is near the valley of Barhut. It is also worth mentioning that there is a grave in Palestine that is erroneously said to be of Hazrat Hud.

Hazrat Ibrahim

- Hazrat Ibrahim has been mentioned 69 times in the Holy Quran, primarily in Surah Al-Baqarah, An-Nisa, Al-Imran, Al-An'am, Al-Anbiya, At-Taubah.
- Born in southern Iraq, Hazrat Ibrahim settled in the city of Ur Al-Kaldaniyyah. After the attempt to burn him failed, Hazrat Ibrahim traveled to Harran, which is situated in the northern part of Arabian Peninsula.
- Then he went to Palestine, taking with him his wife Sarah, his nephew Hazrat Lut and his wife. Due to a draught that afflicted the lands, Hazrat Ibrahim had to travel to Egypt during the era of the Shephered Kings. Later on, he returned to Palestine with his nephew Hazrat Lut.
- At this junction, they had to part from one another because there just was not enough fertile land for both of their herds of livestock. So, Hazrat Ibrahim settled in B'ir Sheva while Hazrat Lut settled down south of the Dead Sea.
- From southern Palestine, Hazrat Ibrahim traveled to Makkah with his second wife, Hazrat Hajra, and built Ka'bah with the help of his son, Hazrat Ismail.
- Hazrat Ibrahim had two sons: Hazrat Ismail, the elder, and Hazrat Ishaq.
- Hazrat Ibrahim dreamed that Allah wanted a sacrifice of his son, Hazrat Ismail, who immediately offered his life.
- As Hazrat Ismail lay prostrate, just before the sacrifice, Allah told Hazrat Ibrahim that his vision had been fulfilled and Hazrat Ibrahim and Allah "ransomed him with a momentous sacrifice".
- Hazrat Ibrahim is also known as Khalil-Allah (Friend of Allah).
- Allah granted the site of the Ka'aba to Hazrat Ibrahim.
- He and his eldest son Hazrat Ismail raised its foundations and sanctified it.
- Hazrat Ibrahim was asked to proclaim the Hajj.
- Hazrat Ibrahim prayed to Allah to make Makkah a city of peace and security and to send an apostle from among his offspring.
- Hazrat Ibrahim was an upright Muslim. He was not a polytheist, Christian or Jew.

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- Hazrat Ibrahim held the Suhuf-I-Ibrahim.
- Allah demonstrated to Hazrat Ibrahim His power of giving life to dead objects.
- Allah showed Hazrat Ibrahim the kingdom of heaven and earth.
- Hazrat Ibrahim tried to dissuade his father Azar from idol-worship, only to be threatened by being stoned to death.
- Story of Hazrat Ibrahim breaking the idols:

After the idol-worshippers left their idols alone in their idol-house, Hazrat Ibrahim broke them behind their backs, all except the chief idol. When the idol-worshippers came back, they asked Hazrat Ibrahim if he had done the deed. Hazrat Ibrahim replied that the chief idol had crushed the false gods. Annoyed, the people replied that the chief idol could not answer their queries. So, Hazrat Ibrahim invited them to the true religion of Islam. However, the furious idol-worshippers prepared to put Hazrat Ibrahim to the flame. However, the Holy Quran says that Allah said: "O fire, be coolness and peace for Ibrahim". Thus, Hazrat Ibrahim and his nephew Hazrat Lut migrated to another land.

Hazrat Ismail & Hazrat Ishaq

- Hazrat Ishaq is mentioned in the Holy Quran 17 times while Hazrat Ismail appears by name 12 times.
- The lives of Hazrat Ismail and Hazrat Ibrahim are closely linked to one another through important events.
    - The famous slaughtering and sacrifice, which is why Hazrat Ismail is called, Az-Zabih (the sacrificed one)
    - In an important journey that is mentioned in the Holy Quran, Hazrat Ismail migrated to Makkah with his mother and father.
    - Hazrat Ibrahim often visited Makkah, and on one of those visits, Allah ordered him and Hazrat Ismail to build the Ka'bah, which of course they then built.
- Hazrat Ismail died in Makkah and was buried there, and it is believed that both he and his mother were buried near the Ka'bah.
- Both Hazrat Ismail and Hazrat Ishaq were the sons of Hazrat Ibrahim.
- They were neither Jew nor Christians but were Muslims.
- Both of them were made Prophets by Allah Almighty.
- Hazrat Ismail was offered by Hazrat Ibrahim as a sacrifice to please Allah.
- Hazrat Muhammad (PBUH) was from the line of Hazrat Ibrahim through Hazrat Ismail.

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Hazrat Yusuf

- Hazrat Yusuf's name appears in the Holy Quran 27 times, primarily in Surah Yusuf (25 times).
- He was a prophet.
- When he attained full manhood, Allah taught him the interpretation of dreams.
- Story of Hazrat Yusuf:

"One day Hazrat Yusuf dreamed of eleven stars, sun and moon prostrating before him. His father Hazrat Yaqub told him that Allah would confer prophethood upon him, as He had unto his father and forefathers. Also, Hazrat Yusuf was not to tell his brothers lest jealousy turn their minds against him. His brothers schemed because they saw the love Hazrat Yaqub had for Hazrat Yusuf, and plotted to throw him down a well whence a caravan would pick Hazrat Yusuf up. They took permission from their father to take Hazrat Yusuf out so that he could play. Hazrat Yaqub worried that a wolf would eat Hazrat Yusuf. However, they said that they were a strong band.

Next day, the brothers threw Hazrat Yusuf down a well and came back with his shirt stained with false blood. That evening, they told their father that they went racing, left Hazrat Yusuf alone and a wolf came and devoured him. However, Hazrat Yaqub did not believe them and turned to Allah for help. Meanwhile, a caravan picked Hazrat Yusuf up and sold him to an Egyptian man at a cheap price of some silver pennies. The Egyptian man told his wife, Zulaikha, to take care of Hazrat Yusuf because if he was of use to them, they might adopt him as a son. However, the woman was entranced by the beauty of Hazrat Yusuf and tried to seduce him and bolted the door. Hazrat Yusuf turned away from evil and raced to the door, with Zulaikha in pursuit. She reached out to him and tore his shirt from behind. At that moment, Hazrat Yusuf's master appeared at the door. Hazrat Yusuf told his master that Zulaikha had asked of him an evil deed. A witness arbitrated that if Hazrat Yusuf's shirt was torn from behind, then he was truthful, but if it was torn from the front, then he was the sinner. However, Hazrat Yusuf was found not guilty and his master saw the truth.

After this, women in the city began to gossip that Zulaikha had been struck down for the love of a slave. Hearing this malicious talk, Zulaikha invited them to a feast and gave each of them a knife. Then, she called Hazrat Yusuf into the room. Stunned by his beauty, the women cut their fingers in awe! Hazrat Yusuf preferred prison to what they were inviting him to. Allah granted him this wish and Hazrat Yusuf went to prison, which he shared with two other men. They asked Hazrat Yusuf to interpret their dreams and Hazrat Yusuf did so with accuracy. Hazrat Yusuf asked one of them that when he was released, he should tell the king about Hazrat Yusuf. However, the prisoner forgot to do this and Hazrat Yusuf remained in jail for several more years.

One day, the king dreamed of seven lean cows devouring seven fat ones and of seven green ears of corn and seven withered ones. When his chiefs could not interpret, the released prisoner went to Hazrat Yusuf and asked him about the interpretation of King's dream. According

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to Hazrat Yusuf, there would be seven years of bountiful harvest after which shall come seven years of terrible famine and then the people would once again prosper. The king called Hazrat Yusuf to him, and Zulaikha admitted her mistake and told the king of Hazrat Yusuf's truthfulness. Yusuf was made guardian of the storehouses.

When the famine came, Hazrat Yusuf's brothers came to Egypt to purchase grain. They did not recognize Hazrat Yusuf, however, he recognized them. Hazrat Yusuf demanded that unless they brought their other brother with them, they would get no grain. However, he filled their sacks just the same so that they would come back. They brought their brother with them and got their grain. Hazrat Yusuf discreetly slipped his cup in the summoned brother's bag and he was thus arrested and remained with Hazrat Yusuf. The brothers panicked for they had taken an oath from their father that they would protect him.

They went back to their father and told him their story. Hazrat Yaqub's eyes were white with grief for Hazrat Yusuf. When the brothers once again went back, Hazrat Yusuf revealed himself. He also gave them his shirt to pass over the eyes of their father so that he may see again. Then, he called his parents to Egypt and the brothers admitted their mistake and were forgiven.

- After his death in Egypt, his body was transported to Hebron in Palestine, where he was buried in the cave of Al-Makfilah. A monument was build for him in Nabalus and another one was built near An-Nabk in Syria.

Hazrat Musa

- Hazrat Musa appears in the Holy Quran 136 times, primarily in Surah Al-A'raf, Surah Ta-ha, Surah Al-Qisas and Surah Baqarah.
- Descendant of Hazrat Ibrahim.
- In Egypt, the Pharaoh (Firaun) maltreated the Bani Israel and killed their newly born babies, sparing only female infants. He also kept their men as slaves.
- Under inspiration from Allah, Hazrat Musa's mother put the newly born baby into a cot and put the cot adrift in a river. Pharaoh's men found Hazrat Musa and entrusted him to his mother for nursing.
- One day Hazrat Musa saw two men, one a Bani Israelite and one an Egyptian, fighting in the street. When he intervened, he had to hit the Egyptian, killing him.
- Hazrat Musa fled from the city as he heard news of the decree of his death.
- Hazrat Musa went towards Midian and came upon a crowd of men watering their flocks. Two women were standing some distance away with their own flocks. When Hazrat Musa asked them what was ailing them, they said that they couldn't water their flocks because it was too crowded at the watering place. So, Hazrat Musa did this for them.
- The women's father, an old man, offered Hazrat Musa the hand of either one of his daughters in marriage if he would serve them for eight to ten years. This Hazrat Musa did.

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- After fulfilling his term, Hazrat Musa was traveling with his family in the direction of Mount Tur when he saw a fire. As he approached the fire alone, he was called by Allah and told to go to Firaun and ask him to fear Allah.
- Hazrat Musa's requests to Allah of removing the impediment in his tongue, expanding his chest and giving him his brother Hazrat Harun (Aaron) as a helper were fulfilled.
- Firaun replied haughtily and set a date for a Sunday contest between Hazrat Musa and his wizards.
- Hazrat Musa was granted nine clear miracles.
- Sorcerers were defeated and believed in the Message of Allah.
- Firaun still refused to believe.
- Hazrat Musa took the Bani Israel with him and Allah struck a dry path for them through the sea. Firaun, in pursuit, drowned with his forces.
- The famous crossing took place north of the Gulf of As-Suweis or in the Great Bitter Lakes which is where the Pharoah, Mintifah, drowned.
- Allah says in the Holy Quran:
- "So this day We shall deliver your (dead) body (out from the sea) that you may be sign to those who come after you! And verily, many among mankind are heedless of Our Ayat (proofs, evidence, verses, signs, revelations etc.)" (10:92)
- Mount Tur is in fact Mount Hareb in Sinai.
- The well-known wilderness to which Hazrat Musa took his people after safe and successful crossing was in Sinai.
- After he died, Hazrat Musa was buried in Mount Nibu, which is situated east of the Dead Sea.

Hazrat Isa (Jesus Christ)

Hazrat Maryam and her giving birth to Hazrat Isa:

- Hazrat Isa is mention in the Holy Quran by name 25 times, by the title Al-Masih 11 times, and by the name of Ibn Maryam (The son of Mary) 23 times.
- His mother was Hazrat Maryam.
- Hazrat Maryam grew up under care of Hazrat Zakariya.
- Hazrat Maryam withdrew from her family to a place in the east.
- Allah sent His angels to give her news of the gift of a holy son, Hazrat Isa.
- Allah blew into her His spirit and she gave birth to a child as a virgin.

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- In pain of childbirth, she came to a lonely date palm where she cried out with pain. Allah made a rivulet flow beneath her feet and gave her dates to eat from the palm tree.
- Hazrat Maryam came back to her own family. Hazrat Isa spoke to them of his prophethood and his book and reminded them of his lineage of Hazrat Haroon.
- Jews slandered Hazrat Maryam.
- Allah says in the Holy Quran:
    - "O people of the Scripture (Christians)! Do not exceed the limits in your religion, nor say of Allah aught but the truth. The Messiah `Isa (Jesus), son of Maryam, was (no more than) a Messenger of Allah and His Word, ("Be!" – and he was) which He bestowed on Maryam and a spirit created by Him; so believe in Allah and His Messenger. Say not: "Three (trinity)!" Cease! (it is) better for you. For Allah is (the only) One Ilah, Glorified is He above having a son. To Him belongs all that is in the heavens and all that is in the earth. And Allah is All-Sufficient as a disposer of affairs." (4:171)
    - "O `Isa (Jesus), Son of Maryam! Did you say to men: `Worship me and my mother as two gods besides Allah?"…… "Worship Allah, my Lord and your Lord.' And I was a witness over them while I dwelt amongst them, but when You took me up, You were the Watcher over them; and You are a Witness to all things…." (5:116-118)

Hazrat Isa:

- Hazrat Isa was a prophet to the Bani Israel.
- He was sent to confirm the Torah.
- Allah taught him wisdom, the Torah and the Injeel (Bible).
- Hazrat Isa was given the Injeel (Bible).
- By Allah's leave, Hazrat Isa blew life into birds of clay and gave life to the dead, healed the blind and leprous and told people what they ate and stored up in their houses.
- Disbelievers called it magic.
- At this, Hazrat Isa asked for disciples and enrolled many in Islam.
- Jews say that they killed Hazrat Isa. In fact, Allah raised him to Himself.
- Those who say Hazrat Isa is son of Allah blaspheme. Allah could destroy him and his mother.
- Hazrat Isa will once again return to earth and this will be a sign of the coming of the Day of Judgement.
- Allah will question Hazrat Isa and his mother whether they told their followers to worship them besides Allah on the Day of Judgement.

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Finality of Prophethood

- A prophet dies only when his teachings die. Thus, all prophets except Muhammad (PBUH) have died.
- Thus there is no need of a new Prophet. Also, a new prophet is sent only when:
  - I) The teachings of earlier prophets have been interpolated, corrupted or have died.
  - II) The teachings of an earlier prophet were incomplete.
  - III) The earlier prophet was sent for a particular nation or time.
  - IV) The current prophet needs a helper (rare case e.g. Hazrat Musa and Hazrat Harun).
- None of these conditions exist today.
- Muhammad (PBUH)'s teachings are alive because:
  - I) His teachings, i.e. the Holy Quran and Sunnah are uncorrupted. His biography is meticulously preserved.
  - II) Islam is a complete religion.
  - III) Islam is a religion for the entire world and all times.

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

- Thus, Muhammad (PBUH) is 'Khatam-un-Nabiyyin' or 'Seal of the Prophets'.
- Ijma of the Muslim Ummah in the last 1400 years that Muhammad (PBUH) is indeed the Seal of the Prophets and that no new prophet will come after him.
- 99 Ayaats in the Holy Quran and 210 Ahadith confirm that Muhammad (PBUH) is truly the Last of the Prophets.
- Some people say that the passage of time itself is a sufficient ground for 'updating' the guidance we have received. Arguments against this idea are:
  - I) Islam's teachings are eternal, because Allah, the Knower of the past and the future, has created them.
  - II) Islam is based on human nature. The nature of man has remained fundamentally the same.
  - III) Ijtihad and Ijma have concluded that Muhammad (PBUH) is the Last of the Prophets.
  - IV) Scientifically, the human race has seen no major evolutionary change in this age, which is quite a small part of known time.

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"Muhammad is not the father of any man among you,
but he is the messenger of Allah and the Seal of the Prophets;
And Allah is ever Aware of all things." – (33:40).

- Ever since Hazrat Abu Bakr, the First Caliph of Islam, crushed the apostasy movements started by Musailma the Liar, Aswad al-Ansi, Tulayha and Sajjah, till today, there is complete consensus amongst Muslim scholars of all shades and opinions that NO PROPHET IS TO COME TO DELIVER THE MESSAGE OF ALLAH ALMIGHTY AFTER THE HOLY PROPHET (PBUH).

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Chapter 5

The Day of Judgement

- Belief in life after death is the 5th article of faith.
- It means that we must believe with certainty in all that Allah informed us in His Book, and, all that the Messenger of Allah informed about what happens after death. This includes the following — the trial of the grave, the punishment and reward in the grave, resurrection, the gathering of mankind for accountability, the judgement, the Scale of deeds, the Hawadb (special basin granted to the Prphet (PBUH) in the Hereafter, from which the believers will drink), the path, intercession, Paradise, Hell, and all that Allah prepared in these two abodes for their dwellers.
- The Holy Quran says:
- "Verily! Those who believe and those who are Jews and Christians, and Sabians — whoever believes in Allah and the Last Day and does righteous good deeds — shall have their reward with their Lord, on them shall be no fear, nor shall they grieve." (2:62)
- "Then (again), surely, you will be resurrected on the Day of Resurrection." (23:16)
- The Holy Prophet (PBUH) says:
- "To believe in Allah, His Angels, His Books, His Messengers, the Last Day, and to believe in Divine Preordainment, both the good and bad of it. (Al-Muslim)
- Mentioned in many places IMMEDIATELY after belief in Allah.

"Every soul shall have a taste of death." – (3:185)

- Need for belief in life after death:

  I) Denial of this belief makes other beliefs meaningless.

  II) Destroys the very reason to follow Allah's Message.

  III) Gives us something to look forward to.

- Man always weighs the beneficial and harmful facets of his actions. Without belief in the Day of Judgement, he feels no need to do good as it, according to him, cannot help him and does evil because it cannot harm him.

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Argument/Belief	Counter-argument
There is nothing left of man after death. It is impossible for God to resurrect man.	Scientifically, it is not logical to generalize that if they haven't seen resurrection taking place, it can never happen.
Man is resurrected continuously as (a) an animal etc. if he has done evil deeds in his former life or (b) as a higher human being.	Which existed first? Man or animal? Then, is being a man a reward or punishment?

Death:

- When a man's grave is closed, Qiyamat-e-Sughra or Lesser Judgement begins.
- Angels known as Munkar Nakir visit the dead and ask them about their religion, prophet and his Qibla.
- Behind man is the barrier of death and in front of him the Barzakh, the partition. Thus, a man lies in a state of Barzakh until the Day of Judgement.

Signs of the Day of Judgement:

- Smoke
- Dajjal
- The rising of the sun from the west
- The descent of Jesus son of Mary (Allah be pleased with him)
- The Gog and Magog,
- Landslides in three places, one in the east, one in the west and one in Arabia at the end of which fire would burn forth from Yemen.

Resurrection:

"We know how much of them the earth takes away." – (50:4)
"Allah will raise those who are in the graves." – (22:7)

- Resurrection is also called Hashr.

The Day of Judgement:

- Knowledge of the time of the Hour of Judgement is with Allah alone.
- Earth will be split asunder, mountains will be like carded wool, stars will be dim, stars will fall, sun and moon will be joined together and oceans will boil over.
- At the first blast of the trumpet (Sur), all will swoon except those that Allah wills. There will be created a new different world under a different sky.

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- At blowing of second trumpet, all will stand in a new world and will await judgement.
- The Book of Deeds will be laid bare.
- Those who have incurred Allah's displeasure will be given their records from their left side or from behind.
- There will be no injustice.
- Prophets will be witnesses against their respective people.
- Tongues, hand, feet etc. will bear witness against their owners.
- Whoever is cross-questioned will be punished.
- No ransom or compensation will be accepted. No excuses will be accepted.
- There will be no intercession except by Allah's leave.
- Parents, children, spouses and relatives will be of no help.
- The decision that whether one should be sent to Jannat or Jahannam rests with Allah alone.

Jannat (Heaven):

- Life in the hereafter will be on a totally different plane.
- In Jannat, there will only be spiritual pleasures.
- Jannat will be independent of time or place.
- Pleasant meadows, fountains, springs, fragrance, cool breezes, shades, rivers of milk, wine and honey, pleasant drinks, Allah's good will.
- Ashab-ul-Jannat (Companions of Heaven) will abide in Jannat forever. There will be no death.
- People will have all that they desire.
- Companionship of Hurs.
- Delightful wine without intoxication, headache, evil thoughts etc.
- Those nearest to Allah will drink from the Salsabil, Tasnim and the Kausar.

Jahannam (Hell):

- Disgrace and torture for Disbelievers in the Nar (Fire).
- Unbelievers, rejecters of the Truth, polytheists, hypocrites will be the Ashab-un-Nar (Companions of the Fire).
- Names of Hell: Jahim, Hawiyah, Laza etc.
- Jahannam has seven gates, each for a special class of sinners.
- Hypocrites will be in the lowest depth of the Fire.

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- Dwellers of Hell will wish to get out but that will never be.
- The sinners shall die nor live.
- Their penalty will not be lightened.
- There will be no help or ransom in Hell.

"When it (the Fire) sees them from a place far off, they will hear its fury and its raging sigh." – (25:12).

- There will be layers of fire above and below.
- They will wear garments of fire.
- Boiling water will be poured on their heads, they will drink boiling water.
- They will drink corruption from the washing of wounds.
- They will eat of the accursed tree of Zuqqum that grows in the heart of Hell.
- They will eat the thorny plant Dari.

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Chapter 6

Belief in the Divine Preordainment and Divine Decrees

- **Doom (Oaza) is the general Decree of Allah** that every human shall die, whereas a Divine Decree (Oadar)is a particular Decree of Allah or the execution of Oaza, that certain person is to die at a particular place and time. Hence believing in this article entails believing that Allah has created everything and has foreordained its proper measure.
- What Allah decrees for all in existence, based on what has preceded in terms of His knowledge and in accordance with His Wisdom is, thus, defined as Al-Qadar.
- Belief in Al-Qadar is the 6th pillar of faith as is evident from the following:
- "When Jibril asked the Holy Prophet (PBUH) about Iman, he answered: "To believe in Allah, His Angels, His Books, His Messegners, the Last Day, and to believe in divine preordainment, both the good and bad of it."
- Belief in Al-Qadar means believing with certainty that all that happens, good as well as bad, occurs according to Allah's divine preordainment and Decree.
- Allah Almighty says:
- "No calamity befalls on the earth or in yourself but is inscribed in the Book of Decree, before We bring it into existence. Verily, that is easy for Allah. In order that you may not be sad over matters that you fail to get, nor rejoice because of that which has been given to you. And Allah likes not prideful boasters." (57:22-23)
- Hazrat Zaid bin Sabit narrated that the Messenger of Allah (PBUH) said:

  "…. And were you to have gold equal to Mount Uhd or almost equal to Mount Uhd and then you spent it in the way of Allah, He would not accept it from you until you believed in preordainment — until you know that what befalls you was not meant to miss you and that what misses you was not meant to strike you. If you die upon other than this (belief), you will enter the Hellfire." (By Inam Ahmad)
- The Facets of Qadr:

I. **Allah is well-acquiainted with everything taking place, and His knowledge encompasses everything.** Even something as small as an ant is not hidden from His

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knowledge. He indeed knew the entire creation before He even created them; He knew every situation they were in regardless of whether it is something open or hidden. Allah, the Exalted, says:

"And that Allah surrounds all things in (His) knowledge." (65:12)

II. Allah has pre-assigned portions of everything in the preserved tablet (Lawh Al-Mahfuz); nothing is left out of that record.

- Allah Almighty says:

  "Know you not that Allah knows all that is in heavens and on earth? Verily, it is (all) in the

  Book (Al-Lawh Al-Mahfuz). Verily! That is easy for Allah." (22:70)

- The Holy Prophet (PBUH) says:

  "The first thing that Allah created was the pen. Then He said to it, "write" The Pen said, "What shall I write?" He said, "write what will be and what will take place until the Hour arrives." (By Inam Ahmad)

III. Nothing takes place in the heavens and on the earth without the will of Allah and His Wish. Whatever Allah wills, takes place and whatever He does not will, does not take place.

- Allah Almighty says:
  - "And you will not (will), unless (it be) that Allah wills, the Lord of all that exits." (81:29)
  - "Verily, His command, when He intends a thing, is only that He says to it, "Be"! — and it is!" (36:82)
- All this proves that Allah's Will is manifest over all things, everything that happens in the universe happens by the will of Allah, for He is the Sole Creator, Sustainer, Planner, and the Sovereign Lord.

IV. We must believe that it is Allah who has created everything, there is no Creator or Lord other than Him.

Allah Almighty says:

"Allah is the Creator of all things, and He is the Wakil (Trustee, Disposer of affairs) over all things." (39:62).

- The Holy Prophet (PBUH) says:

  "Indeed Allah is the Creator of all makers and that which they make."

- It proves that Allah decreed and Created all things and that He encompasses all things with His care and protection.
- The following Hadis of the Holy Prophet (PBUH) sums up all what Qadar is and what it stands for:

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"There is no ability or power except through Allah." (Al Bukhari and Muslim)

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Section eight Five Pillars of Islam

Chapter 1

Witness (Shahada)

Declaration of Faith

اَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَاشَرِيْکَ لَهٗ وَ اَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَ رَسُوْلُهٗ

"I bear witness that there is no God except Allah, who is One, who has no partners, and I bear witness that Muhammad (PBUH) is His servant and apostle."

- This declaration is the foundation and essence on which the whole structure of Islam has been built. It is the expression of this belief which differentiates a believer from a non-believer or atheist and it is by expressing these sentences that one enters the fold of Islam.
- By making this declaration, we believe and affirm that none deserves worship except Allah; we must stay steadfast upon this phrase and apply it in our practical life in letter and spirit and never associate any partners with Him.
- Allah, the Exalted, says:

  "So know that none has the right to be worshipped but Allah, and ask forgiveness for your sins." (47:19)
- The Holy Prophet (PBUH) says:

  "Islam is built on five: To bear witness that none has the right to be worshipped except Allah and that Muhamamd is the Messenger of Allah, the establishment of the prayer, giving the Zakat, fasting the month of Ramzan, and Al-Hajj for whoever is able to bear the journey."
- On the Day of Judgment, everyone will be asked about two maters:

  (i) Whom did you worship?

  (ii) How did you answer the Messenger?
- The first one is answered by the realization of one knowing, affirming and applying this declaration. The second is answered by knowing, following, and obeying the Messenger of Allah (PBUH).

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- It is this declaration that distinguishes between disbelief and Islam; it is the phrase of piety; it is the firm rope, and it is the phrase which Hazrat Ibrahim made lasting among his offspring:
- "And He made it a word lasting among his offspring, that they may turn back (to repent to Allah)." (43:28)
- To bear witness that Holy Prophet (PBUH) is the servant and Apostle of Allah means to obey him in what he orders, to believe him in what he informs, to stay away from that which he forbids, and to worship Allah only in ways that are legislated in Islam.
- When we obey the Messenger of Allah (PBUH), we are, in fact, obeying Allah Almighty. The Holy Quran says:
    - "Say: If you really love Allah, then follow me, Allah will love you." (3:31)
    - "And whatsoever the Messenger gives you, take it and whatsoever he forbids you, abstain (from it)." (59:7)
    - "Say: Obey Allah and the Messnger." (3:32)
- Testimony that Muhammad (PBUH) is the servant and apostle of Allah further means:

  (i) To believe in and accept his message.

  (ii) To believe that he is a slave of Allah.

  (iii) To believe that he is the last of the Prophets.
- The Holy Quran says:
    - "Blessed is He who sent down the Criterion (of right and wrong i.e. this Quran) to his slave (Muhammad PBUH). (25:1)
    - "Glorified is He who took His slave (Muhammad PBUH) for a journey by night." (17:1)
    - "Muhammad is not the father of any man among, but he is the Messengerof Allah and the last (end) of the Prophets." (33:40)
- In nutshell, the declaration of faith warrants that:

  (i) We should know that Allah is the only One who deserves to be worshipped.

  (ii) We should be very sure and certain about it and perform all deeds and actions sincerely and purely for Allah and that this intention must not be polluted or corrupted in any manner.

  (iii) We must love Allah and His Messenger (PBUH) giving preference over all other objects of love.

  (iv) We must not indulge in Shirk; as a matter of fact, we must disbelieve in all that is worshipped other than Allah.

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(v) We must acknowledge that the Holy Prophet (PBUH) is the model for every Muslim and that he is the link between the Creator and the creations through whom we know what are the Commandments of Allah, what pleases Him and what incurs His wrath.

- When the believers pronounce Shahada truthfully and sincerely and apply its implications both outwardly and inwardly, it is the promise of Allah that He would bless them with victory over their enemies, safety and peace, happiness and mental stability, rise in status and the inviolability of their blood, wealth and honor.

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Chapter 2

Prayers (Salat)

- 2nd Pillar of Islam.
- One of the chief duties of a Muslim.
- Offered 5 times a day, preferably with congregation.
- Allah, the Exalted says in the Holy Quran:
    - "Verily, the prayer is enjoined on the believers at fixed hours." (4:103)
    - "Guard strictly (five obligatory) As-Salawat (the prayers) especially the middle Salat (i.e., the best prayer `Asr). And stand before Allah with obedience [and do not speak to others during the Salat (prayers)]". (2:238)
    - "Then, there has succeeded them a posterity who have neglected As-Salat (the prayers) and have followed lusts. So, they will be thrown in Hell." (19:59)
    - "So woe to those performers of Salat (prayers) (hypocrites), who delay their Salat (prayer) from their stated fixed times." (107:4-5)
    - "And seek help in patience and As-Salat." (2:45)
    - "Recite what has been revealed to you of the Book, and perform As-Salat. Verily, As-Salat prevents from Al-Fabsha' (great sins of every kind etc.) and Al-Munkar (disbelief, polytheism, and every kind of evil wicked deed, etc.)" (29:45)
    - "Ah, woe unto worshippers who are heedless of their prayer."
    - "O ye who believe! Seek help in steadfastness and prayer. Lo! Allah is with the steadfast."
    - "So establish regular Prayer, give regular Charity, and hold fast to God! He is your Protector - the Best to protect and the Best to help!"
- The Holy Prophet (PBUH) says:
    - "Between man and between Shirk and disbelief is abandoning the Salat."
    - "The covenant between us and them is the Salat; whoever leaves it has indeed disbelieved." (It was recorded by Imam Ahmad and the Sunan Compilers with an authentic chain of narration).

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- "When one of you prays, he speaks confidentially to his Lord." (Al-Bukihari)
- The prayer is light. (Al-Muslim)
- "Whoever commits it to memory, he will have, on the Day of Judgement, a light, a proof, and a deliverance." (Ahmad, Ibn Hibban, and At-Tabarani)
- "My joy has been made in the prayer. (Ahmad and An-Nasai)
- "When one prays, his sins are erased and atoned for. If there was a river by the door of one of you, in which he bathed five times every day, do you think that any of his filth would remain?" They said, "None of his filth would remain." He said: "The same is the case with the five prayers: through them Allah wipes the sins away." (Al-Bukhari and Muslim)
- "The five prayers and Jumu'ah Prayers are expiations for what occurs between them. (i.e. sins), as long as the major sins are not perpetrated." (Muslim)
- "Know that among your duties, prayer is the best."
- "Prayer has been made a coolness for my eyes."

Benefits of Salat:

I) A means of seeking Allah's pleasure, help and guidance.

II) Reinforces man's link with Allah.

III) Turns belief in Allah into certainty in the Almighty Allah.

IV) Restrains believers from shameful deeds; guards their modesty.

V) Is "sustenance for the soul", a means of achieving peace of mind.

VI) Self-development of a man depends on prayer ← Hadis.

VII) Brotherhood between Muslims.

VIII) Congregation turns mosque into a community center.

Cleanliness / Filth:

- Muslims must be clean and pure in mind, body and heart.

"Truly Allah loves those who ----- purify themselves." – (Quran)
"Purification is one half of faith." – (Hadith).

- Inward purification is ridding the mind of evil thoughts or ideas.
- Outward purification involves taking a bath or performing ablution.
- Performing wuzu five times a day cleans a Muslim's body thoroughly.
- Filth is semen (wash clothes three times, squeezing each time), flowing blood, pus, swine (and everything to do with it) and wine.

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- Even if small quantity falls on food or drink, they become polluted and are not fit for eating or drinking.

Wuzu or Ablution:

- Farz of prayer. No prayers without ablution (or Tayammum).
- If possible, face Qibla.
- Water for Wuzu should be clean and fit for drinking.
- There should be no break in the processes of the Wuzu, no washed part should be dry by the time another is washed.

- Niyat: "I intend to perform the Wuzu for securing Allah's pleasure and in compliance with His Command."
- Recite Tasmiyah: "In the name of Allah, the Beneficent, the Merciful".
- Wash hands, up to wrist, right then left, three times.
- Pass wet fingers of each hand between each other.
- Take water in right hand, gargle to clean mouth, three times.
- Take water in right hand, sniff in to nostrils and blow out. Clean nose with left hand. Three times.
- Wash face with both hands, forehead to chin, ear lobe to ear lobe. No part should remain dry. Three times. Males should pass fingers of right hand through beard.
- Wash right arm, then left arm, up to elbow. Three times.
- Join all three fingers from small fingers to middle finger to perform Mas'a of head. Rub head with fingers.
- Clean inner sides of ear with forefingers, outer with thumb.
- Pass back of the hands over the nape of the neck.
- Rub and wash first the right foot, then the left foot, up to the ankles.
- Pass fingers of hands through fingers of feet to leave no dry space.
- Things that nullify Wuzu:
  - I) Passing urine, stool or wind.
  - II) Discharge of intestinal worm or stone.
  - III) Flowing of any impurity from the body.
  - IV) Laughing loudly during prayers.
  - V) Losing consciousness or fainting.
  - VI) Becoming insane or mad.

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VII) Falling fast asleep.

Faraiz of Wuzu

- To wash face from top of forehead to chin and as far as each ear.
- To wash hands and arms up to the elbows.
- To perform Mas'a of head.
- To wash feet up to ankles.

Sunnah of Wuzu

- Brush teeth.Niyat.
- To say of Allah's name on starting the Wuzu.
- Wash hands up to wrists.
- Rinse the mouth three times.
- Put water into nostrils three times.
- To do these items in proper order and without delays.
- Washing each part thrice.
- Passing of fingers of one hand through fingers of the other.
- Combing beard with fingers.
- Wiping head once.
- Washing ears with water remaining on fingers after performing Mas'a of head.
- Rub between toes with the little finger starting from little toe to right foot (forming a hill with two opposite slopes).

Desirable acts of Wuzu

- To begin from right to left.
- To rub the neck.
- To perform Wuzu without someone else's help.
- To face the Qibla.
- To sit on a high and clean place.

Undesirable acts of Wuzu

- Perform Wuzu at an unclean place.
- To clean the nose with the right hand.
- To talk about worldly affairs while performing Wuzu.
- To perform against the rules and regulations laid down by the Prophet.

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Tayammum:

- Can do Tayammum when:
  - I) Sick, or sickness can be aggravated by water.
  - II) Cannot find water.
  - III) Danger that enemy might attack during ablution or taking a bath.
- Can use:
  - I) Dry stone free of dust.
  - II) Bricks.
  - III) Earthen pot.
  - IV) Clean and pure earth or sand.
- Procedure:
  1. Recite Bismillah.
  2. Niyat: "I intend to make Tayammum with the object of removing impurity and acquiring purity".
  3. Strike both hands on some clean and pure earth or sand.
  4. Blow off excessive dust.
  5. Rub hands on face such that same area covered by Wuzu is also covered.
  6. Males should pass fingers through their beards.
  7. Strike both hands on some clean and pure earth or sand.
  8. Blow off excessive dust.
  9. Rub the right arm and then the left up to the elbows.
- Things that void Wuzu also void Tayammum.
- If Tayammum is done because of lack of water, it becomes void as soon as water is available.
- If Tayammum is done because of illness, as soon as the illness is over, Tayammum becomes void.

Bath:

- Word Ghusl is a derivation of word Ghasl which means "to wash".
- Required to free one from Had-e-Akbar, or greater impurity, which results from marital relationships, menstruation or the period of childbirth.

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- Muhammad (PBUH) took special baths on:

  I) Admission of a convert to Islam.
  II) Before Friday prayers.
  III) On great festivals.
  IV) After washing the dead.

- Method of Ghusl:

  1. Niyat: "I intend to take a bath for seeking purification."
  2. Wash both hands and wrists.
  3. Any impurity on the body should be removed.
  4. Normal Wuzu should be performed; gargled water much reach but NOT ENTER the throat; clean the nose.
  5. Water should be poured on entire body from head to feet, first on the right side, then on the left.
  6. Rub the body to clean it.
  7. NO portion of the body should remain dry, water should reach even the hairs' roots.

Farz	Sunnah
Gargling. Pouring water over the entire body to thoroughly wet every inch of it.	To wash both hands up to the wrists. Wash parts of body with impurities. Make the intention of removing impurities. To perform Wuzu. To wash the whole body thrice with water.

Azan:

- Introduced in 2 A.H.
- Two Eid prayers and funeral prayer have no Azan.
- Muezzin should be male and adult. Hazrat Bilal was the first Muezzin.
- It is preferred that Muezzin should do Wuzu before the Azan.
- He should face the Qibla, insert the forefingers of his hands in his ears and pronounce in a loud, clear voice:

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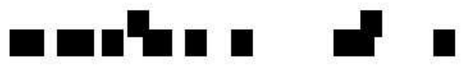
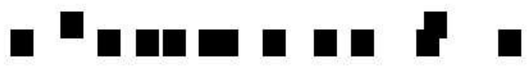
Verse	Repetitions
Allah is Great.	4
 I do bear witness that there is no god Except Allah.	2
 I do bear witness that Muhammad is an Apostle of Allah.	2
Come to prayer (turning face to the right).	2
Come to success (turning face to the left).	2
Allah is Great.	2
لَا اِلٰـهَ اِلَّا اللّٰهُ There is no god except Allah.	1

- In Fajr prayers, Muezzin says:

  اَلصَّلَاةُ خَيْرٌ مِّنَ النَّوْمِ

- "Prayer is better than sleep" twice after STEP 5.
- Repeat words of Muezzin in low voice except when:
  - I) Saying your prayers.
  - II) When the Imam is delivering his Khutba.

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III) Answering the call of nature.

- When you hear, STEP 4 and STEP 5, say: "The strength to shun evil and to do good is only from Allah".
- When you hear the special Fajr verse, say: "You have spoken the truth and said a good thing".
- After Azan, say:

"O Allah! Lord of this perfect call and the prayer to be offered presently, grant Muhammad (PBUH) the way of approach unto Thee and also eminence and raise him unto the glorious station Thou hast promised him and bestow his intercession on us on the Day of Judgement. Verily Thou never go back on Thy word."

Iqamat: Announcement for Congregation:

- Before prayers, people form rows, shoulder-to-shoulder, leaving no gaps.
- Muezzin recites Iqamat.
- Muezzin doesn't insert tip of fingers in ears, doesn't turn face left and right as in normal Azan.
- After STEP 5, he should say: "Prayer has indeed begun" TWO TIMES.
- People should say: "May Allah make the prayer well-established and permanent".

Names and times of prayers:

Name	Start	End	Remarks
Fajr	Break of dawn	Just before sunrise	Makruh to pray while sun is rising. No nafal until sunrise.
Zuhr	Sun declines, shadows stop decreasing.	Shadow becomes twice that at noon.	No prayers to be said or Quran to be recited at time of decline of sun.
Asr	End of Zuhr prayers.	Before sunset.	
Maghrib	Immediately after sunset.	Fading of twilight.	No prayers to be said or Quran to be recited at time of setting of sun.
Isha	Fading of twilight.	Before dawn.	Desirable to pray before midnight.

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Names of Rakat:

1. Fard: Imperative or essential.
2. Sunnat: Holy Prophet (PBUH)'s practice.
3. Wajib or Nafal: Optional.

- Sunnats are divided into Muakkadah and Ghair Muakkadah. Muakkadah is act that Muhammad (PBUH) always did except for some valid reason, Ghair Muakkadah is an act that he did but sometimes didn't do without any valid reason.

1. Fajr:	2	Sunnat (Muakkadah)	
		2	Fard
TOTAL		4	
2. Zuhr	4	Sunnat (Muakkadah)	
		4	Fard
		2	Sunnat
		2	Nafal
TOTAL		12	
3. Asr		4	Sunnat (Ghair Muakkadah)
		4	Fard
TOTAL	8		
4. Maghrib		3	Fard
		2	Sunnat (Muakkadah)
		2	Nafal
TOTAL	7		
5. Isha		4	Sunnat (Ghair Muakkadah)
		4	Fard
		2	Sunnat (Muakkadah)
		2	Nafal
		3	Witr
		2	Nafal
TOTAL	17		

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Components of Salat:

Fard	Wajib	Sunnat
Takbir Tahrima Qiyam Qirat Ruku Sajda Qa'ada Akhira	13 items.	20 items.
If any item left out, prayer has to be repeated.	If any item left out, Sajda Sahav (prostration due to forgetfulness) is necessary.	If any item left out, no Sajda Sahav necessary.

Conditions of Salat:

Wuzu/Tayammum.

1. Body must be clean.
2. Clothes must be clean.
3. Place of prayer must be clean.
5. Satar must be covered (Men: navel to knees, Women: whole body except face, hands, feet).
5. Must be the proper time for the particular prayer.
6. Face towards Qibla.
7. Niyat must be declared.

Method of Salat:

1. Stand erect with face towards Qibla, feet four inches apart, hands hanging down sides of body.

   Recite Niyat
2. Keep eyes on spot where head will touch ground during Sajda. This is Mustahab.
3. Men: Raise both hands such that they line up with lobes of both ears, fingers open.
4. Women: They may raise their hands up to their shoulders.

   Hands should face Qibla. This is Sunnat.

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5. With hands raised, recite Takbir Tahrima: "God is Great" once.
6. While saying Takbir Tahrima, fold both hands on navel such that the right hands sets on the back of the left, with the thumb of the right hand encircling the wrist of the left. Females should fold their hands on their breasts. This is called Qiyam.
7. Recite Sana.
8. Recite Ta'awwuz.
9. Recite Tasmiyah.

- If person is praying in congregation, only Sana is to be recited.

10. Recite Surah Fatiha.

- Say "Amen" in a low voice at the end of the Surah. This is Sunnat.
- If praying in congregation, do not recite Surah Fatiha. Only say "Amen" at its end.

11. After Surah Fatiha, recite any other Surah. This is called Qirat. In congregation, just listen to the Imam.
12. Recite Takbir.
13. Perform Ruku. While in Ruku, recite Tasbih Ruku three times.
14. After Ruku, stand straight and recite Tasmiyah. This is Sunnat.
15. Recite Tahmid. This is Sunnat.
16. Stand straight for a short while after Ruku. This is called Qaumah. This is Wajib.
17. Recite Takbir.
18. Sajda: Both knees, both hands and then head are placed on the ground. Face should be between palms. Fingers of hands should be close to each other, but not closed together. Fingers should face Qibla. Elbows should be kept away from ribs, and stomach away from legs. Elbows should not touch the ground (females are allowed to do this). Females should not raise the rear portion of their bodies and should rest it on their calves.
19. In Sajda, recite Tasbih Sajda three times. This is Sunnat
20. Raise forehead, then nose and finally the hands and recite Takbir. This is Sunnat.
21. Sit on folded left foot, erect right foot with toes facing Qibla. Hands on thighs, close to knees. Females should sit on their buttocks and keep both their feet on their right side. This short sitting is called Jalsa. This is Wajib. Eyes should be on the back of the hands. This is Mustahab.
22. Recite Takbir. Perform second Sajda.
23. After this, raise forehead, nose, hands and then the knees.
24. Perform next Rakat in same way.

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25. If niyat was of 2 Rakat, sitting erect now will be called Qa'ada Akhira. This is Fard.
26. If niyat was of 3 to 4 Rakat, this is called Qa'ada Ula. This is Wajib.
27. Recite Tahiyya. This is Wajib.
28. Recite Tashahhud. This is Wajib.
29. Reciting Tashahhud, make circle with thumb and middle finger of right hand, all other fingers should be closed. While saying "Ilah", raise forefinger, and lower it while saying "Illallah". Maintain circle until end of Qa'ada.
30. If niyat was for 3 or 4 Rakat, rise after saying Tashahhud and reciting Takbir.
31. In the end of prayers, recite Durud. This is Sunnat.
32. Recite Du'a (prayer)
33. Recite Salam, one turning head right, and then turning head left, looking over shoulder each time.

Item	Contents
Niyat:	"I intend to offer two/three/four Rakats of prayer for Farz/Sunnat/Nafal or Fajr/Zuhr/Asr/Maghrib/Isha for Allah the Most High and I am facing the Holy Kaaba." This Niyat can be in any language, be it Arabic or one's own mother tongue. As for as other requirements of Salat as indicated below are concerned, these must be in the Arabic language in which these were performed by the Holy Prophet (PBUH).
Sana	 "Glory to Thee O Allah: And Thine is the Praise and Blessed is Thy name and Exalted is Thy Majesty; and there is no one worthy of worship except thee."
Ta'awwuz	 "I betake myself to Allah for refuge from the accursed Shaitan."
Tasmiyah	 "In the Name of Allah, the Beneficent, the Merciful."

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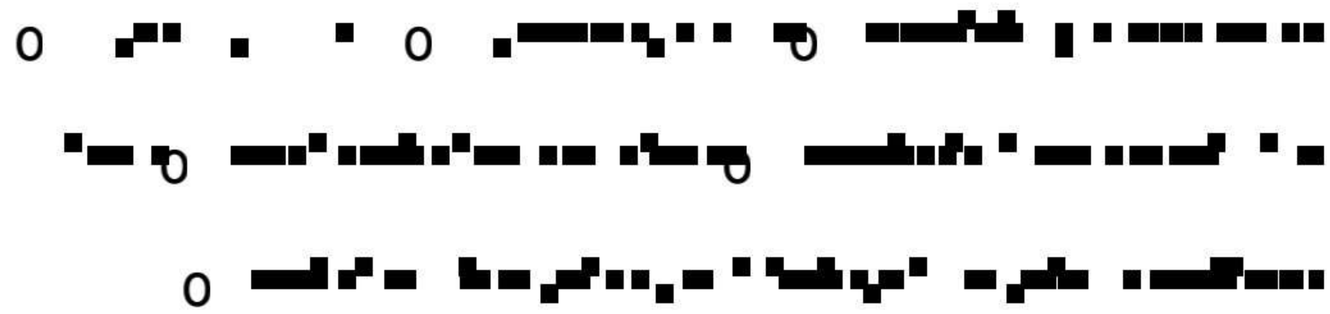
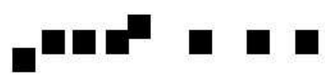
Surah Fatiha



"Praise be to Allah, the Cherisher and Sustainer of the worlds. Most Gracious, Most Merciful. Master of the Day of Judgement. Thee do we worship and Thine aid we seek. Show us the straight way. The way of those on whom Thou hast bestowed Thy favor; Not (the path) of those who earn thy anger nor of those who go astray."

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

Tasbih Ruku



"Glory to my Lord, the Great."

Tasmiyah

"Allah listens to him who gives praise."

Tahmid

"O our Lord! All praise is due to Thee alone".

Tasbih Sajda

"Glory to my Lord, the Most High."

Tahiyya

اَلتَّحِيَّاتُ لِلّٰهِ وَالصَّلَوٰتُ وَالطَّيِّبَاتُ اَلسَّلَامُ عَلَيْكَ اَيُّهَا النَّبِيُّ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهٗ اَلسَّلَامُ عَلَيْنَا وَعَلٰى عِبَادِ اللّٰهِ الصّٰلِحِيْنَ

"All prayers and worship rendered through words, actions and wealth are

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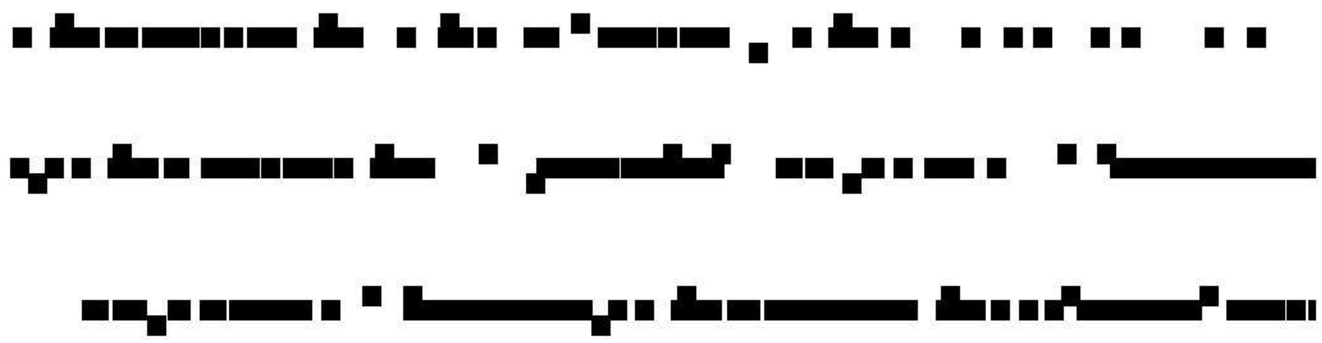
due to Allah alone. Peace be on you, O Prophet, and the mercy of Allah and His Blessings. Peace be on us and the righteous servants of Allah."

Tashahhud

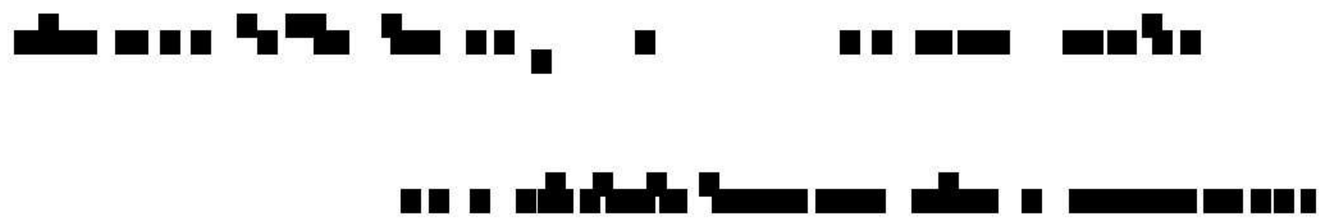
"I bear witness that none deserves to be worshipped except Allah; and I bear witness that Muhammad (PBUH) is His servant and apostle."

Durud



"O Allah! Exalt Muhammad (PBUH) and the true followers of Muhammad (PBUH) as Thou exalted Ibrahim and the true followers of Ibrahim, for surely Thou art praised and Magnified. O Allah! Bless Muhammad and the true followers of Muhammad as Thou blessed Ibrahim and the true followers of Ibrahim, for surely Thou art praised and Magnified."

Rabbi Ja'alni



"O my Lord! Make me one who establishes regular prayers and also among my progeny. O Our Lord! Accept my prayer. O One Lord! Cover (me) with your forgiveness – me, my parents and believers on the Day of Judgement."

Salam

"Peace be upon you and the mercy of Allah."

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Section eight Five Pillars of Islam

Chapter 3

Zakat

- 3rd Pillar of Islam.
- Word derived from "Zaka", which means 'to purify'.
- System started in Makkah before Hijrat. Made compulsory in 2 A.H.
- Mentioned 32 times in Quran, mostly with Salat.
- Zakat is not a tax imposed by the State nor it is meant for State to utilize and disburse according to its discretion.
- Unlike other forms of worship (Salat, Fasting, Hajj), it benefits everyone, not just the worshipper.
- Zakat is compulsory on people who are:

  I) Muslim.

  II) Adult.

  III) Own property to the extent of Nisab that has been in their ownership and possession for one year uninterruptedly.

- Benefits of Zakat:

  I) Zakat is the backbone of a Muslim nation's financial system.

  II) Helps and supports Islam / Jihad.

  III) Keeps money in circulation.

  IV) Helps the poor.

  V) Purifies the heart of love for money and wealth. Purifies the money itself.

  VI) Protects the Muslim from many other vices; love of wealth is the root of many other immoral actions.

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- Hazrat Abu Bakr, The first Caliph of Islam, declared war against those tribes which had refused to pay Zakat to the Islamic State of Madina after the death of the Holy Prophet (PBUH). He held the view that Zakat was the same as Salat, for these two strengthen and maintain the foundation of the Islamic State / System / Community from within.
- The Holy Quran says:
    - "Prosperous are the Believers who are humble in their prayers, who turn away from idle talk, and who are active in paying the Zakat." (23:1-4)
    - "These are the signs of the Quran which is a Book which makes clean a guidance and a gospel for the Believers, who observe the prayers, who pay the Zakat, and who are certain of the world to come." (27:1-3)
    - "And woe to the polytheists who do not pay the Zakat and do not believe in the world to come." (41:5-6)
    - "Observe the prayers, pay the Zakat, and obey the Messenger; it may be that you will receive Mercy." (24:55)
    - Allah will surely help the man who helps Him; verily Allah is Powerful, Mighty. Such if We establish them in the earth, will observe the prayers, will pay the Zakat, will urge to good and will restrain from evil." (22:41-42)
    - "We gave to him Isaac and Jacob as an extra gift; We made them upright men and We made them patterns to guide men by Our bidding. We inspired them to good works, to observe the prayers, and to pay the Zakat, so they served Us." (21:72-73)
    - "And perform Salat (Iqamat-as-Salat), and give Zaka." (2:43)
    - "And they were commanded not, but that they should worship Allah, and worship none but Him Alone (abstaining from ascribing partners to Him), and perform As-Salat (Iqamat-as-Salat) and give Zakat, and that is the right religion." (98:5)
- The Holy Prophet (PBUH) says:
    - "A Bedouin came to the Holy Prophet (PBUH) and said: "O Allah's Messenger direct me to a deed by which I may be entitled to enter Jannat." The Holy Prophet (PBUH) said, "Worship Allah, and never associate anything with Him, establish Salat, pay the Zakat which has been enjoined upon you, and observe Saum of Ramzan." He (the bedouin) said: "By Him in Whose Hand my soul is, I will never add anything to these (Obligations)." When he turned his back, the Holy Prophet (PBUH) said: "He who wants to see a man from the dwellers of Jannat, let him look at him (bedoiun)." (Al-Bukhari and Muslim)
    - In Hadis Qudsi, the Holy Prophet (PBUH) related that Allah said: "O son of Adam, spend (in charity) and We will spend on you."
    - "Any owner of gold or silver who does not pay their due will have plates of fire prepared for him on the Day of Judgement. They will be heated in the Hellfire, and then his side, his forehead, and his back will be ironed (by those plates). Each time

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they become cool again, the process is repeated on him in a day whose measure is equal to fifty thousand years, until finally judgements will have been passed among (Allah's) creatures, and each one sees his course: either to Paradise or to Hell." (Al-Bukhari and Al-Muslim)

- Whomsoever Allah gives wealth to but doesn't pay Zakat for it, a large snake with two black dots above its eyes will take form for him and squeeze him on the Day of Judgement. Then the snake will take him by the corners of his mouth and say, "I am your wealth, I am your Kanz (treasure)."

- "And let not those who covetously withhold of that which Allah has bestowed on them of His bounty (wealth) think that it is good for them. Nay, it will be worse for them; the things which they covetously withheld shall be tied to their necks like a collar on the Day of Resurrection."

Rate of Zakat:

- Zakat payable on cash, gold and silver, jewelry, crops, animals, minerals, agricultural lands and all kinds of commercial goods.

Item	Remarks
Cash, gold, silver.	Rate is 2 ½ percent; 52 ½ tolas for silver and 7 ½ tolas for gold.
Produce from mines.	Rate is 1/5th of total produce. This is called Khums.
Agricultural land tax.	1/10th of produce of naturally irrigated land, 1/20th of artificially irrigated land.
Articles of trade.	Zakat on all items exceeding 200 dirhams.
Sheep or goats.	Every 40 – one sheep/goat – two sheep/goats 200+ – one sheep/goat for every hundred.
Bulls, cows, buffaloes.	30 to 40 – one calf of one year Every 40 – one calf of two years.
Camels.	Every 5 – one goat or sheep 10 – 14 – three goats 25-35 – a female camel.
Sadqat-ul-Fitr	Obligatory after completion of month of Ramadan.

Distribution of Zakat:

1. Fuqra – People who are poor and do not possess wealth equal to Nisab.
2. Masakin – People who are extremely needy and resort to begging for their daily food.
3. Al-Alamin – People who are appointed by the Head of State to collect Zakat. It is not necessary that they be needy.

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4. People new to Islam and are in need of basic necessities of life.
5. Slaves who are to be set free if they pay their masters a set price.
6. People in debt who do not possess enough wealth to pay their legitimate (NOT un-Islamic) loans.
7. People who have to fulfill an obligation but do not have the funds.
8. Travellers who are well to do at home but are bereft of basic necessities while on a journey.

- Zakat cannot be given to Syeds (descendants of the Holy Prophet (PBUH)), one's parents or children, non-Muslims and to people as a payment for services

Voluntary charity i.e. Sadaqah:

- Zakat must be complemented by other good deeds:

"One who eats to his full appetite while his neighbor starves is not a true Muslim". (Hadis)

- We are told that the righteous spend out of love of Allah on their kin, orphans, needy, the wayfarer and on the ransom of slaves.
- We are told to spend on the needy 'What is beyond your needs".
- Spending in the way of Allah, in His cause, or in the way of Truth is called "Qarz-e-Hasna" or "lending Allah a beautiful loan".
- We are warned neither to reproach those who have been given charity nor give them useless things.
- Giving charity in secret is preferred to giving it openly.
- We are not only required to feed the poor ourselves but are required to urge others to do the same.
- Professional beggary is not allowed in Islam.

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Section eight Five Pillars of Islam

Chapter 4

Fasting (Saum)

- 4th Pillar of Islam.
- Literally means to desist or abstain from something. Also called Saum or Sayam.
- Made compulsory on Night of Miraj, Shabaan, 2 A.H.
- Fasts are started when the new moon of the month of Ramadan is sighted, and stopped when the new moon of the month of Shawwal is seen.
- Sole aim to guard against evil and make a man pious.
- Fasting is abstinence from eating, drinking, smoking, marital relationships and all acts that do not please Allah from Subh Sadiq till sunset.
- Fasting was also prescribed for previous nations of Allah.
- Fasting is not self-torture. It is self-restraint.
- Benefits of fasting:

I) Creates fear of Allah / Taqwa (piety).

II) Strengthens faith in Allah.

III) Disciplines Muslims. They learn self-restraint.

IV) Trains Muslims to better endure the hardships of life.

V) Passion for worldly needs is root of most evil deeds. Fasting curbs this need.

VI) Fasting fosters brotherhood, as believers understand that they are fasting for Allah and are on the same mission.

VII) Muslims feel the hunger pangs of the poor and understand their plight.

VIII) Scientifically, it is a healthy balance in the nutrition of Muslims.

IX) Affects human economic life positively: Muhammad (PBUH) said that fasting is the month in which the believers' provision is increased.

- Allah says:

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- "O you who believe! Observing As-Sawm (the fasting) is prescribed for you as it was prescribed for those before you, that you may attain piety." (2:183)
- "The month of Ramzan in which was revealed the Quran, a guidance for mankind and clear proofs for the guidance and the Criterion (between right and wrong)." (2:185)
- "Verily! We have sent it (this Quran) down in the night of Al-Qadr (Decree). And what will make you know what the night of AlQadr (Decree) is? The night of Al-Qadr (Decree) is better than a thousand months." (97:1-3)
- "And as for those who can fast with difficulty (the elderly, etc.), they have (a choice either to fast or) to feed a Miskin (poor person) (for every day)." (2:184)
- "So, whoever of you sights (the crescent on the first night of) the month (of Ramzan i.e. is present at his home), he must observe Sawm (fasts) that month, and whoever is ill or on a journey, the same number [of days which one did not observe Sawm (fasts) must be made up for] from other days." (2:185)

- The Holy Prophet (PBUH) says:
    - "Whosoever fasts the month of Ramzan, having faith and seeking his reward from Allah, then he will be forgiven for his previous sins. Whosoever stands (to perform the voluntary night prayer) in Ramzan, having faith and seeking his reward from Allah, he will be forgiven his previous sins. And whosoever stands (to pray at night) on the night of Qadr, having faith and seeking his reward from Allah, he will be forgiven his previous sins. (Agreed upon)
    - "Islam is built on five: to bear witness that none has the right to be worshipped but Allah and that Muhammad is the Messenger of Allah, to establish the prayer, to give Zakat, Al-Hajj to the House (the Ka'bah), and to fast the month of Ramzan." (Agreed upon)
    - "Let not one of you precede by fasting one or two days (before Ramzan begins) except for a man who habitually fasts that day, then let him fast on that day." (Al-Bukhari)
    - "Fasting is a shield against sins."
    - "Fasting is immune from hypocrisy."
    - "Take meals a little before dawn, because there is a blessing in taking meals at that time."
    - "In Paradise there are eight gates including a gate called Rayyan. None but those who fast will enter it."

Method of fasting:

- Eat food (Sahri or Sahar) a little before real dawn (Subh Sadiq).
- Proclaim your intention niyat to fast in Arabic or in your own language. There is no fast without intention.

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- Abstain from food, drink, marital relationships and all acts denounced by Allah till sunset.
- As soon as the time comes for breaking the fast, immediately do so because the Holy Prophet (PBUH) has expressed his pleasure towards those people who quickly break their fasts.

Non-Obligatory/Sunnah fasts:

I) 9th and 10th of Muharram: The date of freedom of Hazrat Musa and Bani Israel from Firaun.

II) Mondays: The day when the Holy Prophet (PBUH) was born and received Prophethood.

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Section eight Five Pillars of Islam

Chapter 5

Hajj (Pilgrimage)

- 5th Pillar of Islam.
- Literal meaning of the word Hajj is "to resolve", "to intend" or "the will and desire to visit".
- Hajj is different from Salat, Zakat and Fasting in that others only involve monetary worship or physical worship, while Hajj is a blend of both.
- Hajj is the greatest act of worship.

Kaaba:

- House of Allah. Called a sanctuary for men on earth.
- Angels told Hazrat Adam the exact location of Kaaba. Hazrat Adam then built Kaaba.
- House of God disappeared on account of the Great Flood of Hazrat Nuh.
- Re-constructed by Hazrat Ibrahim and Hazrat Ismail about 4,500 years ago. Maqam-e-Ibrahim: Hazrat Ibrahim's prayer to Allah to make his nation submissive to Allah and to raise amongst them a prophet.
- Contains Hajr-e-Aswad, the sacred Black Stone given to Hazrat Ismail by Jibril during the rebuilding of the House. This stone was milky white but has turned black due to the sins of the people.
- In the Dark Ages, contained 360 pagan idols, most families/clans had their own idols. They were later broken by Muhammad (PBUH) after the Conquest of Makkah.
- Floods seriously damaged Kaaba when Muhammad (PBUH) was in his thirties because frail dams could not hold back the water. Makkans dared not take down a single brick of the building for "fear" of Allah.
- Theft of the Kaaba's treasures: Thief stole many offerings from the pit. He was caught. Accentuated the need for better walls and a roof for the Kaaba.
- Story of the eagle and the python: Dangerous cobra resided in Kaaba, no one dared to go near the building, therefore could not reconstruct; one day, an eagle came and flew away with snake; Makkans took it as a sign and started construction.

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- Greek engineer Baqum was shipwrecked near Jeddah; Makkans bought his ship's wood and enlisted his help in the reconstruction of the Kaaba.
- Controversy of Hajr-e-Aswad. Muhammad (PBUH) appeased the tribes.
- Up to and for some time in, 2 A.H., Muhammad (PBUH) and his followers used to pray facing Mosque of Al-Aqsa in Jerusalem. However, in Madina, the QIBLAH was changed to Masjid-e-Haram.

"We see the turning of thy face (for guidance to the heavens: now shall We turn thee to a Qibla that shall please thee. Turn then Thy face in the direction of the sacred Mosque: Wherever ye are, turn your faces in that direction." – (2:144)

Zam-Zam:

- Well that sprang beneath Hazrat Ismail's feet as his mother Hazrat Hajra was searching for water between Safa and Marwa.

Quran on Hajj:

"Pilgrimage thereto is a duty men owe to Allah – those who can afford the journey." – (3:97)

"Perform the pilgrimage and the visit (to Makkah) for Allah" – (2:196)

Ahadis on Hajj:

"O people, pilgrimage has been ordained for you, so perform it."

"The Hajj which is accepted gets no less a reward than Paradise."

In reply to Ayesha's request to join Jihad: "The Jihad of you women is the pilgrimage".

Muhammad (PBUH) also said that if someone performs a Hajj without immodest talk or wicked acts, he will return (free from sins) as on the day his mother bore him".

Benefits of Hajj:

1. Pilgrim endures hardships and spends in the way of Allah. Gets trained to sacrifice for Allah.
2. Hajj is source of seeking forgiveness from Allah.
3. Pilgrims get acquainted with their brethren from far-flung areas / countries.
4. Generates brotherhood between Muslims. Breaks down racial, linguistic and territorial barriers.

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5. Improves sense of equality. In Hajj, kings and slaves perform Tawaf and other rites shoulder-to-shoulder.
6. Promotes commerce and trade. Makkah, Madina and surroundings are dependent on pilgrimage-generated business traffic.

Those on whom Hajj is obligatory:

- Those who are:
  - I) Adult.
  - II) Free.
  - III) Sane.
  - IV) Healthy.
  - V) Muslim.
  - VI) Can afford the journey and his family can be maintained in his absence.
  - VII) Can undertake a safe journey, with no danger to his life.

Difference between Hajj and Umra:

Hajj	Umra
Farz.	Not Farz.
Can only be performed on prescribed times.	No fixed date or time.
Wuquf-e-Arafat, Wuquf-e-Muzdalifa, Wuquf-e-Mina, stoning the devil, combined prayers, Tawaf-I-Qudum, Tawaf-I-Wida.	None.
Severe penalty for many mistakes.	Leniency in most matters.
Talbiah stopped on 10th Zilhaj.	Talbiah stopped while performing Tawaf.

Method of Hajj

STEP ONE: Ihram:

- First Farz of Hajj.
- Declaration of niyat (intention) to perform Hajj. Visible indication of renunciation of worldly things in the way of Allah.
- No restriction over color, though they should be mild. DO NOT WEAR CLOTH DYED IN FRAGRANCES OR SAFFRON.
- For Men: Two sheets of unsewn cloth, one to cover lower body (navel downwards), one to be flung lightly over shoulders. Head remains uncovered.
- For Women: Ordinary clothes. Should cover head, no cloth should touch face.

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- Before putting on Ihram, take bath and cleanse body.
- Offer two Rakat of Nafl prayers. Recite Talbiah in a loud voice:

"Here I am at Thy service. O Allah! Here I am at Thy service. There is no partner with Thee. Here I am at Thy service. All praise and all blessings and favors belong to Thee, and all sovereignty is Thine. Thou hast no partner."

Prohibitions of Ihram:

- Wearing of sewn clothes (by males).
- Wearing of shoes covering raised bones of feet.
- Putting bandage on head or feet.
- Covering head or face for men. Covering face for women.
- Shaving, cutting or trimming of hair.
- Cutting of nails.
- Using any kind of perfume.
- Using abusive or foul language.

Makruhat of Ihram:

- Rubbing body to remove dirt or dust
- Using perfumed soap.
- Washing with water is permitted.
- Smelling perfumed objects.
- Combing hair, or passing fingers through hair (so as not to kill lice or cause hair to fall).
- Using a pin or needle for holding sheets of Ihram.
- Using spices in food.

Permitted acts of Ihram:

- Use of toothbrush or miswak.
- Harmful insects or animals e.g. snakes, may be killed.
- Halal animals, but not hunted, may be eaten.
- Use of blankets for covering body, but not face or head, is allowed.

APPROACHING MAKKAH: Mawaqit:

- Circles of sanctity drawn in area surrounding Makkah.
- List of circles (from inner-most to outer-most):

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I) Masjid-e-Haram.

II) Makkah.

III) Haram.

IV) Mawaqit.

- (II) is forbidden to non-Muslims. Killing or capturing someone or even hunting is prohibited.
- (III)'s boundaries were fixed at Allah's command by Hazrat Adam and then Hazrat Ibrahim. Hazrat Muhammad (PBUH) got pillars erected to indicate its boundaries.
- (IV) are the places beyond which no one proceeding to Makkah for Hajj, Umra or any other purpose can proceed without putting on Ihram. On violation, he'll have to offer sacrifice.

STEP TWO: Tawaf:

- Definition: Seven circumambulations of the Kaaba. Each circuit is called Shaut.
- (Traditionally) Begun by kissing Hajr-e-Aswad.
- Ended by going to the Door of the Kaaba, Al-Multazin.
- Types of Tawaf:

Tawaf	Remarks
Tawaf-e-Qudum	Sunnat. Performed on entering Masjid-e-Haram.
Tawaf-e-Umra	Fard on those performing Umra.
Tawaf-e-Nafl	Nafl. No restrictions on how many times it can be performed. Use normal procedure of wudhu and niyat.
Tawaf-e-Ziyarat	Fard. Must be performed between dawn of 10th and 12th of Hajj.
Tawaf-e-Wida	Wajib. Performed at time of final departure from Makkah. Compulsory on anyone from outside Mawaqit.

STEP THREE: Sayi:

- Seven brisk circuits between hills of Safa and Marwa.
- Pilgrim should climb to a height that affords a view of Makkah.
- Hazrat Hajra, wife of Hazrat Ibrahim, ran while running between hills of Safa and Marwa searching for water for her child, Hazrat Ismail. Well named Zam-Zam sprang under feet of Hazrat Ismail.
- Sayi performed in this memory. It is expression of respect for maternal love and gratitude to Allah who made the well spring beneath Ismail's feet.
- Safa and Marwa are "signs of Allah" (Quran).

STEP FOUR: Stay at Mina from the morning of 8th:

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- Plain of Mina is 4 miles east of Makkah.
- Path to plain passes through famous hill of Aqabah, site of the Pledges of Aqabah.
- Must reach Mina before noon. Should recite Talbiah, Durud and Kalma Tauhid.
- Offer Zuhr, Asr, Maghrib and Isha prayers at Mina. Leave for Arafat after offering Fajr prayers of 9th. It is desirable to offer Fajr prayers at Arafat.

STEP FIVE: Stay at Arafat from Fajr of 9th:

- Plain of Arafat is 9 miles from Makkah.
- Stay at Arafat is Farz. Without this, Hajj is NOT COMPLETE.
- Day of stay at Arafat is called Yaum-e-Arafat.
- Muhammad (PBUH) delivered Last Sermon in 'Uranah valley of Mount Arafat.
- Hazrat Adam and Hazrat Hawwa were reunited here after years of wandering.
- On Day of Judgement, all of mankind will be gathered here.
- There is a mountain in the plain called Jabal-e-Rehmat.
- Best form of Wuquf-e-Arafat is to remain standing facing the Qibla while reciting Talbiah, Kalma Tauhid and Istighfar and praying to Allah.
- Zuhr and Asr prayers are offered combined, with congregation at Masjid-e-Namara or they may be offered with or without Imam at any other place in Arafat.
- Immediately after sunset, WITHOUT offering Maghrib prayers, leave for Muzdalifah.

STEP SIX: Journey to Muzdalifah on evening of 9th:

- Muzdalifah is 6 miles from Makkah, between Mina and Arafat.
- This place is called the Sacred Monument in the Quran.
- One can stay anywhere in Muzdalifah except the Wadi Muhasirin where the Ashab-e-Fil were annihilated.
- Maghrib and Isha prayers are offered combined.
- 49 pebbles for stoning the devil are picked up here.
- After Fajr prayers of 10th, leave for Mina.

STEP SEVEN: Stay at Mina from the morning of 10th and Rami of Jamarat-ul-Uqba:

- Spend three nights (10th, 11th, 12th) stoning the three stone pillars called Jamarat.
- Three pillars are Jamarat-ul-Uqba, Jamarat-ul-Wusta and Jamarat-ul-Sughra.
- Satan tried to deceive Hazrat Ibrahim, as he was about to offer Hazrat Ismail for sacrifice to Allah. It is in memory of this that Rami is performed.

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- On 10th, cast 7 of the 49 stones at the Jamarat-ul-Uqba only. Stand six to seven feet from the stone pillar, hold the pebble with thumb and forefinger and recite Bismillah and after that Allah-u-Akbar after throwing each pebble.
- Immediately after Rami on 10th, Talbiah should be stopped.

STEP EIGHT: Sacrifice:

- Returning from Rami, offer sacrifice in memory of Hazrat Ibrahim's willingness to sacrifice his son in the way of Allah.
- After sacrifice, men should shave heads. Women should cut a lock of hair.
- Now you can change into normal clothes and restrictions of Ihram are over.
- Restrictions of Tawaf are not yet lifted.

STEP NINE: Tawaf-e-Ziyarat:

- Second most important item of Hajj. If not performed, Hajj becomes void.
- If performed after 12th, sacrifice must be offered.

STEP TEN: Rami on 11th and 12th:

- Rami should be performed after sunset.
- Order of Rami:

I) Jamarat-ul-Sughra.

II) Jamarat-ul-Wusta.

III) Jamarat-ul-Uqba.

STEP ELEVEN: Tawaf-e-Wida:

- Tawaf performed before departure.
- Releases from all Hajj-related restrictions.
- Before departure, offer two Rakat prayers at Maqam-e-Ibrahim, kiss Hajr-e-Aswad and drink water from Zam-Zam.
- After Hajj, it is the earnest desire of every Muslim to visit Madina, offer Durud and Salam at the Mausoleum of the Holy Prophet (PBUH) and pray for eight consecutive days at the Masjid-e-Nabwi so as to seek the recommendation of the Holy Prophet (PBUH) for one's entry into Paradise on the Day of Judgement.
- The Holy Prophet (PBUH) said that he who came with the intention to visit his grave would be in his neighborhood on the Day of Judgement and he who died in one of the two sacred places, Allah would resurrect him among those free from every fear on the Day of Resurrection.

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Faraiz of Hajj

- Putting on Ihram, niyat, reciting
- Talbiah
- Wuquf-e-Arafat
- Tawaf-e-Ziyarat.

Wajibat of Hajj

- Stay at Muzdalifah
- Sayi
- Rami
- Sacrifice
- Tawaf-e-Wida.

Sunnats of Hajj

- Tawaf-e-Qudum
- Stay in Mina on night of 8th
- Leaving Mina after sunrise on 9th for Arafat
- Leaving Arafat after departure of Imam
- Staying in Muzdalifah on return from Arafat
- Taking a bath at Arafat

Umra:

- Means minor pilgrimage or Hajj-e-Asghar.
- Sawab equal (according to Hadith) to Hajj if performed in month of Ramadan.
- Putting on Ihram is Farz for Umra.
- It is undesirable to perform Umra between 9th and 13th of Zilhaj.

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Section Nine

Rights of Allah and Men

Rights of Allah on mankind:

- Tawheed i.e. Faith in Allah alone and the Kalima: La ilaha illallah.
- Belief in Allah's Angels.
- Belief in Allah's Books.
- Belief in Allah's Prophets.
- Belief in the Day of Judgement.
- Offering Salat five times a day.
- Fasting in the month of Ramadan.
- Paying Zakat once a year.
- Performing pilgrimage.
- Jihad.

- To be able to fulfill the rights of Allah, we have been given many provisions i.e.:

Pillar of Islam	Provision
Salat	We can do Tayammum if we cannot get water. We can sit and pray if we can't stand. We can recite smaller portions of the Quran during busy business hours etc.
Zakat	Only a minimal rate has been set and men are told to spend as much as they like out of the rest. Men are not duty-bound to give more in charity than Zakat
Pilgrimage	It is obligatory only on those who can afford it and can arrive safely etc.
Jihad	We are told not to kill the sick, aged and the wounded. We are ordered to fight against only those who rise to fight.

- We are to ask forgiveness from Allah alone.
- We are to remember, praise and glorify Allah.
- We are to be thankful to Allah and not be ungrateful.

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- We are to obey Muhammad (PBUH) and the Quran.
- We are to be kind to all of Allah's creatures.

Rights of self:

- We have a right on ourselves to:
  - I) Follow the message of Allah and His Prophet (PBUH).
  - II) Restrain ourselves from injurious and shameful deeds that physically or spiritually hurt us.
  - III) Obey the limits of Halal and Haram.
  - IV) Provide ourselves with adequate clothing and food and enjoy the rightful comforts of life. Islam forbids austere self-denial.

Rights of Parents on their children:

- Parents sacrifice their own comforts for their children. They bear untold hardships for their offspring.
- We can't even say a word of contempt to our parents.
- Allh Almighty says in the Holy Quran:
  - "And your Lord has decreed that you worship none but Him, and that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them Uff (`Fie', a word of dispspect), nor shout at them but address them in terms of honor. And lower unto them the wing of submission and humility through mercy, and say: "My Lord! Bestow on them Your Mercy as they did bring me up when I was young." Your Lord knows best what is in your inner-selves. If you are righteous, then, verily, He is Ever Most Forgiving to those who turn unto Him again and again in obedience, and in repentance." (17:23-25)
  - "Give thanks to Me and to your parents." (31:14)
  - "And (Prophet John was) dutiful towards his parents, and he was neither arrogant nor disobedient (to Allah or to his parents)." (19:14)
- The Holy Prophet (PBUH) says:
  - "A man came to the Prophet (PBUH) asking his permission to take part in Jihad. The Prophet (PBUH) asked him: "Are your parents alive?" He replied in the affirmative. The Prophet (PBUH) said to him: "Then exert yourself in their service." (Al-Bukhari)
  - "Associate none with Allah in worship, ……Obey your parents even if they command you to forfeit your property……" (Al-Bukhari)
  - "A man passed by the Prophet (PBUH) and the Companions were amazed at his eagerness and vigor (seeking his means of livelihood). They said, "O Allah's Messenger! Might that this vitality be spent in Allah's Cause.' The Messenger of

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Allah replied: "……If he went out to support two elderly parents, then he is in the Cause of Allah……" (At-Tabarani)

- "There are three types of supplications that will not be rejected (by Allah): the supplication of the parent with regard to his offspring……" (Sahih Al-Jami Hadis No.3029)

- "Do not fall in `Uquq (disrespect) towards your parents, even if they order you to forfeit your family and wealth." (Ahmad and At-Tabarani)

- "Three acts will render one's deeds useless: associating others with Allah, `Uquq (disrespect) towards parents and fleeing from battle." (Al-Tabarani)

- A Companion said to the Holy Prophet (PBUH): "O Allah's Messenger I wish to participate in Jihad, so what do you recommend" The Messenger (PBUH) asked him if his moher was still alive and he said, "Yes" The Messenger (PBUH) said: "Remain with her, for Paradise is under her feet." (Ahmad and An-Nasai)

- "Anas Al-Juhani said that his father narrated that the Prophet (PBUH) said: "Verily, on the Day of Resurrection, Allah has slaves to whom He will neither speak nor purify nor look at." He was asked, "Who are they, O Allah's Messenger?" He said: "He who disowns and abandons his parents, he who disowns his children and he who was granted a favor by a people, but he denied their favor and disowned them." (Ahmad)

- "Do not disown your parents, for he who does that becomes a Kafir (disbeliever)." (Al-Bukhari and Muslim)

Rights of Children on their parents:

- Before Islam, children were treated as property, not as human beings.
- Infanticide because of fear of lack of food is forbidden.
- Children have a right to:

  I) Basic needs of life e.g. food, clothing, shelter, safety etc.

  II) A comfortable life.

  III) Proper upbringing by the parents, especially the mother.

  IV) Proper religious and secular education.

Quran:

"Kill not your children on a plea of want; We provide sustenance for you and for them."

"Verily the killing of them is a great sin."

Ahadith:

"He who is not affectionate to God's creatures, and to his own children, God will not be affectionate to him."

Rights of wives on their husbands:

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- Husbands and wives have similar rights on each other but husbands are one degree above their wives since the women have to look after them and their children.
- Wives have the following rights:

  I) Right of 'mehr' or dower, payment of which is compulsory on the husband at the time of marriage (or at a later, negotiated date) unless the wife forsakes it of her own free will.

  II) Right to basic needs of life i.e. food, clothing, shelter, safety etc.

  III) Treatment equal to that received by other wives of her husband.

  IV) In case of divorce, she has to receive some money for sustenance for some time.

  V) In a man's lifetime, it is mandatory upon him that before dying, he should make arrangements to maintain and provide residence to his widow for one year.

Quran:

"And they have rights similar to those over them in kindness, and men are a degree above them."

Ahadith:

"Ye people! Ye have rights 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."

Rights of husbands on their wives:

- Wives must:

  I) Be obedient to their husbands.

  II) Guard the property of their husbands and their sanctity in the absence of their husbands.

  III) Not ask of their husbands more than they can afford. There is a Hadith to the effect that there are more women in hell because they are not content with what their husbands buy for them.

  IV) Show regard for their husband's relatives, as he should for hers.

Quran:

"Men are in charge of women because Allah hath made the one of them to excel the other, and because they spend of their property (for the support of women)."

Ahadith:

"If I could order to prostrate someone else besides Allah, I would have commanded the wife to prostrate before her husband."

Rights of Relations:

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- Paying due consideration to the rights of relations is called Sila-e-Rahmi which means 'rights of persons related to the mother'.
- Muslims are required to give Zakat to their deserving relatives first.
- Marriages to kindred families are preferred to marriages over families that are total strangers. This tightens the bond of love between the families.
- Relatives get a share of a deceased man's property.

Quran:

"Worship none save Allah and be good to parents and to kindred and to orphans and the needy."

Ahadith:

"A person who does not pay the rights of his kindred will not enter Paradise."

Rights of teachers:

- Teachers are spiritual fathers of their students.
- Teachers construct the character and mind of their pupils.

Ahadith:

"A person has three fathers – One who caused him to come in this world, the second who gave him his daughter or son in marriage, and the third, his teacher."

Rights of neighbors:

- There are three kinds of neighbors:
  - I) A neighbor who is a relative.
  - II) A neighbor who is not a relative.
  - III) A neighbor who is a temporary relation e.g. a coworker or colleague.
- Ahadis
  - "He who believes in Allah and the Last Day must not harm his neighbor; he who believes in Allah and the last day should honor his guest; he who believes in Allah and the last day should speak good or remain silent." (Al-Bukhar9 and Muslim)
  - "By Allah! He will not be a [ture] believer." He repeated this statement three times. His Companions asked him, "Who is he, O Allah's Mesenger? He replied, "The person whose neighbor is not safe from his injurious conduct." (Al-Bukhari and Muslim)

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- "He is not a [true] believer who eats his fill when his neighbor beside him is hungry. (Mishkat Al-Masabih)
- "To Allah, the best friends are those who are best to each other, and the best neighbors are those who are best to each other." (At-Tirmizi)
- "Angel Jibril kept exhorting me about the [good treatment of] the neighbor to the point that I thought he would grant him the right of inheritance." (Al-Bukhari)
- "If you wish to become a perfect Momin, you should treat your neighbor generously."
- "The most virtuous of you all is he who gives the best treatment to his neighbors."

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Section Ten

Jihad

- It is controversial as to whether Jihad is a pillar of Islam or not.
- A strenuous effort to remove all obstacles in the way of Islam and the Truth of Allah is called Jihad.
- Literally means to strive with every nerve for the achievement of an objective and to exhaust all energies for the achievement of an ideal.
- Jihad is the collective duty of the Muslim society:

> "A person who died in such a state that he neither fought for the religion, nor even thought of it, died in a degree of disbelief." – (Hadis).

- Goal of Jihad is to establish the Truth of Allah for all of mankind.
- Its goal is not to enslave others or to establish supremacy of Muslims over others.
- Through Jihad or otherwise, Islam cannot be forced on anybody. We are warned many times in the Holy Quran against this. However, we cannot let them stop the spread of the True Faith.
- Jihad's aim is to give, not to take.

> "There is no compulsion in religion." – (2:256).
>
> "Had Allah willed, he could have guided all mankind." – (13:31).

- Jihad cannot be waged for any prejudice:

> "He is not one of us who fights under some prejudice and he is not one of us who dies for some prejudice." – (Hadis).

- Three types of Jihad:

  I) Internal Jihad or elimination of corrupting internal elements.

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II) Intellectual Jihad or Jihad through knowledge or invitation.

III) Physical Jihad or Jihad through war.

Internal Jihad:

- Life of a religion depends, in the end, on use of force.
- The Holy Prophet (PBUH) said that corrupt elements have existed in the nations of all prophets and will also appear in his own.
- If these elements are not nipped in the bud, they will sprout their cancer throughout the Muslim community.
- The Holy Quran tells us to restrain each other from evil deeds and gives examples of Jews:

"Those of the Children of Israel who went astray were cursed by the tongue of David, and of Jesus, son of Mary. That was because they rebelled and used to transgress. They restrained not one another from the wickedness they did. Verily evil was that they used to do!" – (5:78-79)

"Whosoever of you sees an evil must change it with his hand." – (Hadis). "Persuade each other for good acts and dissuade each other from evil deeds." – (Hadis).

Intellectual Jihad:

- This form of Jihad requires the arguments raised by unbelievers should be answered thoroughly and the intellectual fronts of Islam should be guarded.
- Example of this is the Makkan period of Muhammad (PBUH)'s life.

"Wage war against the infidels with your wealth, your lives and your speech." – (Hadis). "And reason with them in the better way." – (Hadis)

- In this Jihad, believers are armed with the weapon of intelligence, reason and the truth of Islam.
- Intellectual struggle for Islam attains level of Jihad when it is maintained against a storm of opposition.

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Physical Jihad:

"And fight in the way of Allah with those who fight against you". (2:190)
"And wage war on all the idolaters as they waged war on you." – (9:36).
"The guarding of the frontiers for a day and night is more valuable than a month of fasting and prayer." – (Hadis).

- Highest form of Jihad, greatest act of piety and submission to Allah.
- To be waged when:
  - I) People are kept from worshipping Allah.
  - II) Spread of the Message of Islam is obstructed.
  - III) Non-Muslims are harassed or killed.
- When people are kept from worshipping Allah, their lives of this world and of the Hereafter are destroyed.

"Persecution is worse than slaughter." – (2:101).

- We are told that had Allah not made His believers wage Jihad for him, people would have certainly destroyed churches, mosques and cloisters.
- Someone who even provides material for Jihad or looks after a Mujahid's family is considered a Mujahid and is granted entry into heaven.
- We are told by Muhammad (PBUH) that usually, a person admitted into heaven would not go back to earth even if he were given it and all that's in it. However, a martyr would like to go back and die for Allah ten times; such is their reward.

Conditions for Physical Jihad:

- Jihad requires that certain conditions must exist, otherwise it cannot be waged:
  - I) Muslims must be free and independent.
  - II) They must have a social system of their own.
  - III) They must have a leader.
- Even defensive war can only be waged under the leadership of an authorized leader. However, Muslims are allowed self-defense and are not to bow to aggression. A Muslim who is killed defending his family, himself, his religion and his property is also a martyr.

The Importance, Significance and Place of Jihad is further evident from the following:

- The Holy Quran says:

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- "Those who believed (in the Oneness of Allah — Islamic Monotheism) and emigrated and strove hard and fought in Allah's Cause with their wealth and their lives are far higher in degree with Allah. They are the successful. Their Lord gives them glad tidings of a Mercy from Him, and that He is pleased (with them) and of Gardens (Paradise) for them wherein are everlasting delights. They will dwell therein for ever. Verily, with Allah is a great reward." (9:20-22)
- "Allah has preferred in grades those who strive hard and fight with their wealth and lives above those who sit (at home). Unto each Allah has promised good (Paradise), but Allah has preferred those who strive hard and fight, above those who sit (at home) by a huge reward."(4:95)
- "O you who believe! What is the matter with you, that when you are asked to march forth in the Cause of Allah (i.e. go for Jihad), you cling heavily to the earth? Are you pleased with the life of this world rather than the Hereafter? But little is the enjoyment of the life of this world as compared with the Hereafter. If you march not forth, He will punish you with a painful torment and will replace you by another people and you cannot harm Him at all, and Allah is Able to do all things." (9:38-39)
- "Verily Allah loves those who fight in His Cause in rows (ranks) as if they were a solid structure." (61:4)
- "O you who believe! When you meet (an enemy) force take a firm stand against them and remember the Name of Allah much (both with tongue and mind), so that you may be successful."(8:45)
- "So do not become weak (against your enemy), nor be sad, and you will be superior (in victory), if you are indeed (true) believers. (3:139)

- The Holy Prophet (PBUH) says:
  - "By Him in Whose Hands my life is! I would love to be martyred in Allah's Cause and then come back to life and then be martyred and then come back to life again and then be martyred and then come back to life again and then be martyred." (Al-Bukhari)
  - "Paradise has one hundred grades, the distance between each of the two grades is like the distance between the heaven and the earth, and these grades Allah has reserved for the Mujahidin who fight in His Cause" (Al-Bukhari)
  - "Anyone whose both feet get covered with dust in Allah's Cause will not be touched by the Hell-fire." (Al-Bukhari)
- "Allah's Messenger (PBUH) said about the Martyres:
  - "That all their sins and faults are forgiven."
  - "That he can intercede with Allah for seventy (70) of his family members."
  - "That he will not feel the agonies and distress of death."
  - "That he will not be horrified by the (great) Gathering (on the Day of Resurrection)"

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Section Eleven

Women in Islam

Women before Islam:

- They were a shame to their family and tribe. Women who bore girls were scorned and were looked on as a canker.
- Victors of war took them away forcefully as bounty and made them slaves.
- Unlimited polygamy was raging and men openly kept mistresses.
- Prostitution was rampant. Slave girls were forced into this disgusting profession to earn money for their masters.
- Women were kept illiterate.

- Women were treated as property:

  I) They could be bought and sold. They were auctioned in Arabia on way-stations.

  II) In some tribes, people regularly exchanged wives with one another.

  III) Sons inherited deceased father's wives, except their own mothers.

- No religion or judiciary gave them equality.
- No religion gave them a share in their husband or father's property.

- They had no right of consent or dissent in marriage.
- Women could be sold to men by their guardians for marriage.
- Women could not divorce their husbands. In many religions, marriage was to the death e.g. Hindu Sati, and the Christian 'indissoluble' bond. This led to illicit relationships and unhappy, torn homes.
- Men could marry two sisters, an aunt and her niece, and even a mother and her daughters from another husband, destroying the bonds of love between these women.
- Arabs practiced female infanticide because:

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I) They themselves had created a vice-ridden system in which females were given a deplorable position. They did not want their own daughters to be prostitutes or be subject to the conditions that they treated other people's daughters and sisters.

II) A woman was helpless if her father died and her husband or some male relative refused to support her. She had no rights or means to provide her own sustenance. Her only support was the heart and purse of a man.

III) They did not want their wealth to leave the family.

IV) They wanted sons because a son could fight wars for the tribe. A woman was a mere responsibility and gave 'nothing'.

V) There was an ingrained shortage of food in Arabia and fathers wanted sons because they could feed the family while women were just another mouth to feed.

- Female infanticide is still practiced in parts of Rajhastan Desert in India, in parts of China, and in many other places.

Women after Islam:

- Islam gave women the right to acquire knowledge, own wealth and property, express one's opinion, choose her husband, custody of children and participate in the promotion of good and elimination of evil.
- Islam gave women a highly dignified and respectable place in society as mothers, daughters, sisters and wives, so much so that the Holy Quran says that Paradise lies under the feet of the mother. The Holy Quran further says: "And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in two years – give thanks to Me and to your parents, -- unto Me is the final destination." (31:14)

Women are compared to prayer and perfume by the Holy Prophet (PBUH) who also said:

- "The world and all things in it are precious, and the most precious thing in the world is a virtuous woman." (Ahmad and Muslim)
- A man came to the Holy Prophet (PBUH) and asked: "O Messenger of Allah, who is the person who has the greatest right on me with regards to kindness and attention?" He replied: "Your mother." "Then Who?" He replied: "Your mother." "Then who?" He replied: "Your mother." "Then who?" He replied: "Your father." (Ahmad and Abu Dawud)
- "Whoever looks after two girls till they reach maturity, he and I will enter Paradise together like these two (fingers)." (Muslim and Tirmizi)

- Islam gave women their own identity.
- Women and men are equal in the eyes of Allah.

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- All acts of worship (e.g. Salat, fasting, Zakat, Hajj etc) are equally binding on women.
- All commandments and prohibitions about doing good, shunning evil, guarding one's modesty, not committing theft etc. are equally applicable to women.
- Women and men will be equally accountable for their deeds on the Day of Judgement. They will get equal and similar rewards and punishments.
- The Holy Quran says:
    - "And whoever does righteous good deeds, male or female, and is a (true) believer [in the Oneness of Allah] , such will enter Paradise and not the least injustice, even to the size of a Naqira (speck on the back of a date stone), will be done to them."(4:124)
    - "Whoever works righeousness — whether male or female — while he (or she) is a true believer (of Islamic Monotheism) verily, to him We will give a good life (in this world with respect, contentment and lawful provision), and We shall pay them certainly a reward in proportion to the best of what they used to do (i.e., Paradise in the Hereafter)." (16:97)
    - "The believers, men and women, are Auliya (helpers, supporters, friends, protectors) of one another; they enjoin (on the people) Al-Ma'ruf (i.e. Islamic Monotheism and all that Islam orders one to do), and forbid (people) from Al-Munkar (i.e., polytheism and disbelief of all kinds, and all that Islam has forbidden); they offer their prayers perfectly (Iqamat-as-Salat), and give the Zakat, and obey Allah and His Messenger. Allah will have His Mercy on them. Surely, Allah is All-Mighty, All-Wise." (9:71)
    - "Verily, the Muslims (those who submit to Allah in Islam) men and women, the believers men and women (who believe in Islamic Monotheism), the men and the women who are obedient (to Allah), the men and women who are truthful (in their speech and deeds), the men and the women who are patient (in performing all the duties which Allah has ordered and in abstaining from all that Allah has forbidden), the men and the women who are humble (before their Lord — Allah), the men and the women who give Sadaqat (i.e. Zakat and alms), the men and the women who observe Saum (fast) (the obligatory fasting during the month of Ramzan, and the optional Nawafil fasting), the men and the women who guard their chastity (from illegal sexual acts) and the men and the women who remember Allah much with their hearts and tongues (while sitting, standing, lying, etc.); Allah has prepared for them foregivness and a great reward (i.e., Paradise)." (33:35)
- Man and woman are equal in all matters except in:
    - I) Acting as witness in the court of law.
    - II) Share of inheritance.
    - III) A woman cannot act as Imam of a congregation of males in congregational prayer.
- Allah has placed women under the guardianship of men.

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- Women can own and possess property, enter into professions and services, join industry or trade and enter into contracts in their own names. It is given in the book titled "Great Women in Islam" at page 16 by Mahmood Ahmad Ghazanfar that the women Companions of the Holy Prophet (PBUH) practiced the practical or survival skills as we know them today. Agriculture, business, trade and commerce, writing editing, cottage industries like weaving, manufacture, and designing of clothes — all these are mentioned in the Masnad (collection of Ahadis) of Imam Ahmad. The first wife of the Holy Prophet (PBUH), Hazrat Khadija, was a very successful business woman and she used to send caravans to different countries. Khawlah, Maleekah, Saqafiyah and bint Fakharia used to trade in the oriental oil-based perfumes known as `Itar'. Among the immigrants, or Muhajir as they were known, Asma used to do farming. A number of ladies were highly educated and skilled in the arts of penmanship and calligraphy while Hazrat Umme Salma used to recite the Holy Quran with Tajweed which was a difficult skill and much appreciated.
- The Holy Quran and Ahadis both enjoin upon men and women to seek knowledge:
    - "Allah will exalt in degree those of you who believe and those who have been granted knowledge." (58:11)
    - "Allah makes the way to Paradise easy for him who treads the path in search of knowledge." (Muslim)
    - "He who goes forth in seach of knowledge will be in Allah's way until he returns." (Tirmizi)
    - "Acquirng knowledge is compulsory for every Muslim." (At-Tabarani)

Islam gives women great rights regarding inheritance, marriage and divorce.

Inheritance:

- Women, as daughters, sisters, widows and mothers receive inheritance from males.
- Islam gives men double the share of women. However, they also have the added burden of the responsibility of winning bread for the family.
- By giving women inheritance and possessions, Islam has removed women's status as a burden on society.
- Islam also protects the widow's children by giving them the right of inheritance and gives strict instructions on gentle treatment of orphans.

Marriage:

- The Arabic word for marriage is nikah, which means 'uniting'.
- Marriage in Islam is a sacred, civil contract.
- Temporary and companionate marriages are unlawful.
- Purpose of marriage:

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I) To safeguard one's morals.

II) To check adultery and illicit relationships.

III) To destroy the evil practice of keeping mistresses.

VI) To preserve the creation of God and keep the traditions of religion, culture and civilization.

- Men should marry as soon as they can support a wife because marriage guards one's morals.
- A man is the supreme authority of the home. He is to be held responsible for the conduct of his dependants.

A man can marry	A man cannot marry (his)
Chaste Muslim women.	Idolatresses.
Chaste women among the People of the Book (Christians, Jews).	Mother and grandmother, grand-grandmother (paternal or maternal)…
Chaste women among their prisoners of war.	Daughter or granddaughter.
	Niece or grandniece.
	Aunt or great-aunt (maternal and paternal).
	Daughter-in-law, daughter-in-law's daughter…
	Sister

- Dower is money paid by husband for the usufruct (possession) of his bride.
- Dower is not the 'price of the woman'.
- There is no defined amount of dower. According to the Holy Prophet (PBUH), it should be a minimum.
- Dower can be varied by mutual consent of both parties.
- Women have complete right of consent or dissent in marriage. They cannot be forced to marry anyone.
- If a woman was given away in marriage before she attains adolescence, she still has full power to repudiate the marriage.
- When a woman marries, she:

I) Attains her own dignified position.

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II) She becomes a member of the bridegroom's family.

III) She gets dower.

IV) She gets a share in the property of her husband.

V) She can remarry in case of husband's death and give away his property in alms or to her deserving relatives.

VI) In case of serious conflicts, she has a right of divorce and can remarry.

- Women are not bound to maintain their husbands or children.
- Women have a right to divorce their husbands (Khul') but must forgo all or part of their dower.
- If a man divorces his wife, he shall have to support her during her period of Iddat (when she cannot remarry).
- Divorced mothers are given custody of their children. A man cannot take away her son if he is under 7 years of age or her daughter if she is less than 11 years old.

- In a man's lifetime, it is mandatory upon him that before dying, he should make arrangements to maintain and provide residence to his widow for one year.
- After a man's death, his relatives cannot 'inherit' his widow.

The Holy Quran on equality of men and women:

"And women have rights similar to the rights against them, according to what is equitable."

"If any do deeds of righteousness, be they male or female, and have faith, they will enter Heaven and not the least bit of injustice will be done to them."

The Holy Quran on Marriage:

"Marry such women as seem good to you."

"And you are permitted to marry virtuous women who are believers and virtuous women of those who have received the Scriptures before you."

"They are your garments and ye are their garments."

Ahadith on Marriage:

"O young men, those among you who can support a wife should marry, for it restrains the eyes and preserves one from immorality."

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"When a man enters into matrimonial contract, he has indeed made his religion half perfect. Then let him fear for the remaining half."

Divorce:

- Arabic word for divorce is Talaq.
- Divorce is a 'necessary evil' in Islam.
- A man can divorce whenever he wants. However, he cannot do so in the period of his wife's menstruation.
- A man can divorce a woman three times in one sitting or he can divorce her only once during a period of Tuhr thus completing the divorce over three months. He can, if he wants, revoke the divorce after two pronouncements.
- If at the time of divorce the wife is pregnant, it is the duty of the husband to keep her in his house till she is relieved of this burden.
- After completely divorcing a woman, he cannot take back the dower that he has given to her.
- A woman can claim divorce from her husband if:

  I) His whereabouts are not known for a long time.

  II) He has neglected her or failed to provide her maintenance.

  III) If he has more than one wife and he does not treat her with equality.

  IV) He has not been able to perform his marital obligations for 3 years.

  V) He has been insane for two years or has been suffering from leprosy or some virulent disease.

  VI) Her husband treats her with cruelty.

  VII) Her husband associates with evil women or leads a notorious life.

  VIII) He obstructs her in the observance of her religious duties and attempts to force her into an immoral life.
- A marriage is straight away dissolved if:

  I) A Muslim man married a Christian or a Jew but she later becomes a fire-worshipper or an atheist etc.

  II) If either of the two indulge in apostasy from Islam.
- A man is not permitted to marry the sister of the woman he has divorced during the period of Iddat of the divorced woman.

The Holy Quran on Divorce:

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"And if they do separate, Allah will compensate each out of His abundance. Allah, is ever Extensive (and) Wise."

Ahadis on Divorce:

"The most repugnant of things made lawful in the sight of Allah is divorce."

"There is no divorce and no emancipation by force."

"A woman who seeks divorce from her husband without any cause will not be entitled to go to Paradise."

Polygamy:

- Muhammad (PBUH) did not introduce polygamy. It was practiced by Hindus, French, Germans and Romans, Greeks and Egyptians before Islam.
- Unlimited polygamy where a man could keep as many wives as he wished was rampant before the arrival of Muhammad (PBUH). Islam limits number of wives a man can keep to 4 and imposes strict rules for fair and equal treatment of each.
- Monogamy is preferred in Islam and is the general rule.
- Islam does not prescribe polygamy. It just gives it a legal status.

- Polygamy is usually prescribed for certain situations:

Situation	Remarks
1. To take proper care of orphans.	Marrying their mother will make them your own children and they will get a just treatment.
2. Lack of men.	E.g. after Uhud, the 70 Muslim martyrs left hundreds of dependents and orphans. To take care of them, Muhammad (PBUH) declared polygamy legal. Thus, the orphans and widows were given proper shelter and a home.
3. Childless parents.	A childless man has a chance to continue his line.

- To be polygamous, a man must:

  I) Earn sufficient income to maintain every wife.

  II) Hand out equal treatment in material and immaterial things.

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- Through his wives, Muhammad (PBUH) delivered the Message of Allah to the women of Arabia.

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Section Twelve

Rights of Non-Muslims in Islam

- Islam is a religion of peace, love, kindness and tolerance towards all. The Holy Quran unequivocally stipulates that "There is no compulsion in matters of Faith (i.e. Din)". (2:256). The purpose of Divine Guidance is to explain everything clearly and then leave it to the judgment of each individual to decide, of his own free will, whether to enter the fold of Islam or not.
- The Holy Quran says: "If it had been your Lord's will, they would all have believed, all who are on earth! Will you then compel mankind, against their will, to believe?" (10:99)
- Keeping the aforesaid cardinal principles in view, Muslims always went out of the way to accommodate non-believers.
- When the Holy Prophet (PBUH) migrated to Madina, one of the first things he did was to strike an agreement with the Jewish tribes of Madina who were given complete freedom of religion and equal rights with Muslims as citizens of the Islamic State of Madina.
- When the Christians of Abyssinia and Najran visited Madina, they were accommodated in the Masjid-I-Nabvi and the Holy Prophet (PBUH) himself acted as their host.
- The Christians of Yemen, Najran and other tribes were given charter of liberty by the Holy Prophet (PBUH), guaranteeing them to practice their religion according to their own customs and traditions.
- During the period of the Rightly Guided Caliphs also, complete freedom of religion was accorded to all non-believers, besides, otherwise, treating them as equal citizens in all matters.
- During the period of Hazrat Umar as Caliph, a woman of Egypt complained that her house had been made part of the Mosque against her will. The Caliph ordered the governor, Hazrat Amr bin Aas, to immediately restore the place back to her in a built-up form as it was before.
- During the ummayad and Abbasid periods as well, non-Muslims were treated generously. Greek orthodox Christians and Coptic Christians of Egypt who, otherwise, were at loggerheads with each other always looked up to Muslims for the resolution of their disputes.
- During the period of the Ottomans, the Christians of Constantinople (Istanbul) felt more at ease with Muslims who had granted them equal rights which they could not even conceive during the period of the Romans.

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- It is a matter of recorded history that the only places where Jews were received and accommodated with open arms were Muslim Spain and the Ottoman Empire while they were persistently and ruthlessly persecuted in Europe for centuries. The same holds true of Christians and Hindus and even atheists in Muslims Empires all through history.
- While safeguarding the rights of non-Muslims, the Islamic states have even gone to the extent of openly allowing them to manufacture, import, sell and consume alcohol which, otherwise, is strictly prohibited in Islam. The same is true of games of chance and contracts involving usury.
- History bears witness to the way the Christian crusaders treated the Muslim and Jewish population of Jerusalem by killing them en-mass in 1099 A.D. while Sultan Salahuddin Ayyubi granted general amnesty to all, without exception, when he retook Jerusalem in 1187 A.D.
- All this has been in compliance with the commands of Allah Almighty and His Messenger (PBUH) who enjoined on believers to always treat non-Muslims in a humane, dignified and respectable manner.

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Section Thirteen

History and Importance of Ahadis

- Word "Hadis" is derived from Arabic word "Hadasa", which means, "to be new" (opposite of ancient).
- Ahadis are sayings of Muhammad (PBUH).
- Sunnah is practices of Muhammad (PBUH).
- Sunnah is what Muhammad (PBUH) practiced and Hadis is the channel through which his Sunnah is preserved and perpetuated.
- Ahadis and Sunnah are second source of Islamic law.
- Ahadis explain the Holy Quran and expand on its laws e.g.:

  The Holy Quran says, "And establish prayers at the two ends of the day and in some watches of the night" and "Be guardian of your Prayers, especially the middle Prayer", while Ahadis further elucidate on the timings, structure and procedure of Salat.

  The Holy Quran says, "Pay the Zakat" while Ahadis give rules and regulations for its collection and distribution etc.

  The Holy Quran says, "Perform the pilgrimage and the visit (to Makkah) for Allah", while Ahadis explain the whole procedure of Hajj, its virtues etc.

The Holy Quran on Ahadis:

"And whatsoever the Messenger giveth you, take it. And whatsoever he forbiddeth, abstain (from it)."

"Say (O Muhammad): If you love Allah, follow me…"

"Verily in the Apostle of Allah you have a great example…"

Ahadis on Ahadis:

"Pass on information from me, even if it is a verse of the Quran."

"God brightens a man who hears what I say, gets it by heart, retains it, and passes it on the others."

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Compilation of Ahadis

- In the beginning, the Holy Prophet (PBUH) forbade his companions from writing down the Ahadis so that they wouldn't fortuitously mix them with the Holy Quran.
- The number of companions who narrated his traditions exceeds 100,000.

History of compilation of Ahadis:

- Age of Muhammad (PBUH) and his Companions.
- Age of Students of the Companions (Tabieen).
- Age of Students of the Tabieen (Taba Tabieen).

Age of Muhammad (PBUH) and his Companions:

- Following books were written:

Author	Book
Hazrat Abdullah ibn Amr	Saheefah-e-Sadiqah
Hazrat Ali	Saheefah-e-Ali
Hazrat Humam bin Munabbih	Saheefah-e-Abu Hurairah
Hazrat Saad bin Ubadah	Book of Saad
Hazrat Jabir bin Abdullah	Book of Jabir

Age of Students of the Companions (Tabieen):

- Caliph Umar bin Abdul Aziz distributed circulars to the Muslim Cities, in which he requested theologians to collect and compile Ahadis from wherever they could find them.
- In addition to the Ahadis, the verdicts and sayings of the companions and the Tabieen and religious opinions of the Prophet's family were collected.
- Fundamental principles of Islamic jurisprudence were enunciated and compiled.
- The most authoritative first collection of Ahadis in this period was Al-Muwatta compiled by Imam Malik bin Anas (93 A.H. /712 A.D.- 179 A.H. / 795 A.D.) who is also known to be the founder of the Maliki School of Thought.

Age of Students of the Tabieen (Taba Tabieen):

- This age (3rd Lunar century) was the climax of the collection and compilation of Ahadis.
- Ahadis were collected from every nook and corner of the world and their accuracy was checked.
- A criterion was fixed to test the reliability of the narrators.

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The following authentic books of Ahadis which are known as Sihah-e-Sittah were published during this period:

I. Sahih Bokhari
II. Sahih Muslim
III. Sunan Abu Dawud
IV. Jam'e Tirmizi
V. Sunan An'Nasai
VI. Sunan Ibn Majah

Types of Hadis:

Hadis-i-Nabvi: A Hadis that contains words which the Holy Prophet (PBUH) himself spoke is called Hadis Nabvi.

Hadis-i-Qudsi: A Hadis that contains words from Allah is termed as Hadis-i-Qudsi. For example, one Hadis reads: "Allah says: Fasting is for Me and I shall certainly compensate it". The afore-said words do not figure in the Holy Quran but as these are the words of Allah which have been spoken by the Holy Prophet (PBUH), such a Hadis is known as Hadis-i-Qudsi.

Sahih Hadis: If a Hadis fulfils the criterion laid down to ascertain both its sanad (veracity of the chain of narrators) and Matn (the text, or what the Holy Prophet (PBUH) actually said or did), it is called an Authentic or Sahih Hadis.

Hassan Hadis: If the Matn is authentic and, in the overall context too, the Hadis is deemed to be genuine, it is accepted as such and termed as Hassan Hadis even if at some steps its narrators have been found to be somewhat defective in memory in comparison with those who narrated Sahih Hadis.

Zaeef Hadis: If anyone of the narrators was known to be a liar, have had a bad memory or had not met the person whom he was supposed to be narrating from, the Hadis quoted by him is classified as un-authentic, in-accurate or Zaeef.

Fabricated Hadis: The sayings and doings wrongly attributed to the Holy Prophet (PBUH) which actually were not said or done by him were called Fabricated Hadis.

Musnad Hadis: In this category, Hadis traced back to each companion of the Holy Prophet (PBUH) was put together under his name, no matter what their theme or contents were. Therefore, the titles of the chapter in this category are Masnad of Abu Bakr, Musnad of Abu Hurairah, Musnad of Aisha, Musnad of Imam Ahmad bin Hambal. A Musnad is relevant in a situation only if the requirement is to know the views or propouncements of a specific person but it is of no consequence if ready answers are warranted for specific questions.

Musannaf Hadis: In this category, the collection of Hadis is grouped into chapters and sub-chapters according to their theme for example, chapters on prayer, Fasting, Zakat, Hajj, Purity, Marriage etc. Al-Muwatta of Imam Malik, Sahih of Bukhari and Muslim, the Sunan works of Al-Nasai, Abu Daud and Ibn Majah all fall in this category.

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Rules adopted to check authenticity of the chain of narrators.

(1) The narrators were pious, noble, honest, well-reputed persons who had good memory and had written down what they had heard.

(2) A narrator actually met the other narrator and in this way the chain of narration went right back to the Holy Prophet (PBUH).

(3) The narrator was physically, mentally and intellectually fit to understand the full importance and impact of all what he had heard.

(4) The last person in the chain of narration was a companion of the Holy Prophet (PBUH) who had himself either heard. The Holy Prophet (PBUH) speak the particular words or seen him performing the action quoted in the Hadis.

(5) The chain of narration from beginning to the end had un-interrupted continuity.

Criterion adopted for judging the veracity of the Matn:

a) It was not in conflict with the content, spirit, philosophy or the commandments of the Holy Quran in any manner or a tradition which had already stood the test of reliability / authenticity or the consensus (Ijma) of the community.

b) It was not against the historical facts already established and proved.

c) It was not against the dictates of reason, logic, rationale common sense or the laws of nature.

d) It did not, in any way, hurl accusation at the family of the Holy Prophet (PBUH).

The Main Books of Hadis and their Authors:

1. Al-Bukhari:

Name of the Author: Abu Abdullah Muhammad bin Ismail

Place of birth: Bukhara (Uzbakisan), 194 A.D. / 810 A.D.

Place and date of death: Khartank, a village in Samarkand, Uzbakistan, 265 A.H. / 870 A.D.

Places visited to seek knowledge: Iran, Iraq, Syria, Egypt, Makkah and Mdina

Number of Ahadis Collected by him: Almost six hundred thousand out of which his Sahih Al-Bukhari contains 7275 Ahadis including 3275 Ahadis which are repeated. If the repeated Ahadis are deleted, the number is reduced to 4000 Ahadis.

Other Books: (i) At-Tarikh

(ii) Ad-Du'afa.

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2. Al-Muslim:

Name of the Author: Abul-Husain Muslim ibn Al-Hajjaj

Place and Date of Birth: Neshapur in Iran, 204 AH / 820 AD

Place and Date of Death: Neshapur 261 AH / 875 AD.

Places visited to seek knowledge: Hijaz, Egypt, Syria and Iraq.

No of Ahadis collected by him: 4000 contained in Sahih Muslim which he wrote over a period of fifteen years.

Other books:
(i) Al-Musnad Al-Kabir
(ii) Al-Jami
(iii) Al-Kuna wal-Asma

3. Sunan Abu Dawud:

Name of the Author: Abu-Dawud As-Sijistani

Place and Date of Birth: Sijisan (Afghanistan), 202 AH / 817 AD

Place and Date of Death: Basra 275 AH / 889 AD.

Places visited to seek knowledge: Baghdad, Basra, and a number of the Islamic Capitals.

No of Ahadis Collected by him: 4800

Other Books:
(i) Al-Murasil
(ii) Kitab Az-Zuhd

4. Al-Tirmizi:

Name of the Author: Abu Isa Muhammad

Place and Date of Birth: Tirmiz (Uzbekistan), 209 AH / 824 AD

Place and Date of Death: Tirmiz 279 AH / 892 AD.

Places visited to seek knowledge: Khurasan, Iraq and Hijaz

Other Books:
(i) Ash-Shamail An-Nabawiyyah
(ii) At-Tarikh
(iii) Al'ilal

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5. Sunan An-Nasai:

Name of the Author: Abu Abdur-Rehman Ahmad Ibn Ali

Place and Date of Birth: Nasa (Tukamenistan), 215 AH / 830 AD

Place and Date of Death: Jerusalem 303 AH / 915 AD.

Places visited to seek knowledge: He went to the four corners of the Islamic world and then settled in Egypt.

Other books:
(i) Al-Mujtaba
(ii) Ad-Duafa wal-Matrukun
(iii) Musnad Ali
(iv) Musnad Malik

6. Sunan Ibn Majah:

Name of the Author: Abu Abdullah Muhammad Ibn Yazid

Place and Date of Birth: Qazwin (Iran), 209 AH / 824 AD

Place and Date of Death: Qazwin 273 AH / 887 AD.

Places visited to seek knowledge: Basra, Baghdad, Syria, Hijaz and Ar-Rayi

No. of Ahadis collected by him: 4341, of which 3002 are found in the other five Sahih Books of Ahadis and 1339 additional Hadis are either weak or false.

Note: The aforesaid six books of Ahadis are called Sihah-e-Sittah. In addition to these, the following three are also rated as reliable and authentic by the Muslim Scholars.

7. Masnad Ibn Hambal:

Name of the Author: Abu Abdullah Ahmad Ibn Muhammad

Place and Date of Birth: Baghdad , 164 AH / 780 AD

Place and Date of Death: Baghdad 241 AH / 855 AD.

Places visited to seek knowledge: Kufa, Basrah, Makkah, Madinah, Yemen, Syria, Morocco, Algeria, Iraq and Iran.

No. of Ahadis collected by him: 30,000 including those that are repeated. He is the Imam of the Hambli School of Thought, and is well regarded in the muslim world as he took a strong stand against the beliefs of Mu'tazillah during the reign of the Abbasiud Caliph Al-Mu'tasim.

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8. Ad-Darimi:

Name of the Author: Abu Muhammad Abdullah Ibn Abdur Rehman

Place and Date of Birth: Samarkand (Uzbekistan), 181 AH / 797 AD

Place and Date of Death: Samarkand 255 AH / 869 AD.

Places visited to seek knowledge: Hijaz, Syria, Egypt, Iraq and Khurasan

Books: (i) Sunan Ad-Darimi

(ii) As-Sulasiyya

9. Al-Muwatta:

Name of the Author: Abu Abdullah Malik Ibn Anas

Place and Date of Birth: Madinah, 93 AH / 712 AD

Place and Date of Death: Madinah 179 AH / 795 AD.

Other Books: (i) Al-Masail An-Nujum

(ii) Tafseer Gharib Al-Quran

He was the Imam of Madinah, and the founder of Maliki School of Thought. He was very solid in his religious commitment and withstood opposition with firmness and fortitude.

The Sahih Ahadis reported by the aforesaid sheikhs are further divided into following seven categories.

1) Those on which Al-Bukhari and Muslim both agree (the highest category)
2) Those which were reported only by Bukhari
3) Those which were reported only by Muslim.
4) Those which meet the conditions of Bukhari and Muslim even if none of them reported them.
5) Those which meet the conditions of Bukhari even though he did not report them.
6) Those which meet the conditions of Muslim even though he did not report them.
7) Those which are judged to be Sahih, Authentic and Reliable by scholars other than Bukhari and Muslim but which do not, other wise, meet their conditions.

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Significance of Hadis in Thought and Action in Islam

- Unless and until we follow Sunnah, it is not possible to carry out the commands, injunctions and guidelines of the Holy Quran. For example, the Quranic injunction is to "keep up prayer and pay Zakat, but no details thereto have been laid down in the Holy Quran. What is prayer, when and how it is to be offered, what parameters have to be adhered to while offering the Salat have not been spelled out in the Holy Quran? It was the Holy Prophet (PBUH) who by his own actions and saying gave all details pertaining to prayer. Likewise, all details relating to collection and distribution of Zakat too were provided by the Holy Prophet (PBUH) and not the Holy Quran.
- Along with the Holy Quran, obedience to the Holy Prophet (PBUH) has been enjoined upon the believers by Allah Almighty. The Holy Quran says:
    - "And obey Allah and the Messenger, that ye may find mercy." (3:132) ….
    - "O ye who believe! Obey Allah, and obey the Messenger and those of you who are in authority; and if ye have a dispute concerning any matter, refer it to Allah and the Messenger." (4:59)
    - "We sent no messenger save that he should be obeyed by Allah's leave…." (4:64)
    - "But nay, by the Lord, they will not believe until they make thee judge of what is in dispute between them and find within themselves no dislike of that which thou decidest." (4:65)
    - "Those who obey Allah and His Messenger will be admitted to gardens, with rivers flowing beneath, to abide therein (for ever) and that will be the Supreme achievement." (4:13)
    - "Those who annoy Allah and His Messenger – Allah has cursed them in this world and in the Hereafter, and has prepared for them a humiliating punishment." (33:57)
- The Sunnah of the Holy Prophet (PBUH) gives rules relating to all aspects of life. The Holy Prophet (PBUH) gave his people a religion which he himself scrupulously practiced. He founded a sate which he administered, he led his armies in different encounters, he married and maintained a family. In all these, whatever he did and the way he did became part of the Shariah, and hence a must for us all to follow as such.
- The deeds, behaviour, character and conduct of the Holy Prophet (PBUH) of Islam furnish a role model for his followers. The Holy Quran says: "Verily in the Messenger of Allah ye have a good example for him who looketh unto Allah and the Last Day…." (33:21). It is reported in Al-Bukhari that the Holy Prophet (PBUH) said: "Surely, I was only sent to complete the most noble character traits." According to an oft quoted

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tradition, when a person asked Hazrat Ayesha about the conduct of the Holy Prophet (PBUH) many years after his death, she said: "Have you not read the Quran? His conduct (Khulq) was the Quran.

- Whatever the Holy Prophet (PBUH) said or did was inspired or revealed, for he neither said anything nor did anything of his own accord. The Holy Quran says: "I follow only that which is inspired in me from my Lord." (7:203)
- Islam not only aims to purify the individuals who make the society but also strengthen the foundation of the Muslim Community from within, emphasising the message of love, cooperation, brotherhood, kindness and mercifulness to each other. A large set of Ahadis encompasses these two types of behaviours wherein the Sunnah provides practical demonstration of how an individual can become an asset for the Muslim Society by displaying kindness to his relatives, concern for his neighbours, affection and support for the poor and the orphans, mercy towards the infirm and servants, compassion for the young, respect for the elderly, sympathy for the grieved and cheer for the depressed.

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Use of Ahadis (Sunnah) in Legal Thinking and as a Source of Islamic Law

- Sunnah i.e. the sayings and practices of the Holy Prophet (PBUH), is the second Source of Islamic law. The Holy Prophet (PBUH) not only conveyed the Divine Message to the people but also explained them through his actions, and words. The broadest consensus in Islam is that Prophet Muhammad (PBUH) is the fountainhead of the knowledge of Islamic laws. Indeed, the Prophet (PBUH), through his life and actions, rendered the Holy Quran easier to understand. The meaning of Quranic verses and their application have to be understood in the light of his sayings, actions, practices, explanations which are the second Source of Islamic jurisprudence from which the teachings of Islam are drawn.

The Nature of its Relationship with the Holy Quran

- As explained above, the Holy Quran generally lays down basic principles and guidelines. It is a book of law of general principles. These principles were interpreted, explained, expanded, and given practical shape by the Holy Prophet (PBUH). For example, the Quranic injunction: "and consult them in the conduct of affairs" does not provide details as to how Muslims are to conduct their mutual affairs. In the life of the Prophet (PBUH), we find examples of how he used to consult his companions on matters of the State. Indeed, the Sunnah of the Prophet (PBUH) is like the magnifying glass passing through which the light of the Holy Quran shone more brightly.

Historical Dimension

- In the original Islamic Community, the Holy Quran was the only source of law but it did not provide answers to the rapidly expanding Muslim Empire in the countries of South-West Asia, Central Asia, and North Africa. As the Muslims encountered a society that was complex economically, socially and culturally, they had to more frequently look to the saying and actions of the Holy Prophet (PBUH) when answers could not be found in the Holy Quran. It is because of this that the Sunnah rapidly evolved as the second most authentic source of Legal Thinking and Islamic law.

Why the Sunnah qualifies as the Primary Source of Islamic Law?

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- As a final Messanger of Allah, the Holy Prophet (PBUH) alone is authorized by Allah to determine the meanings of the Holy Quran, to unfold the deep wisdom of the human beings and elevate them to the highest pinnacle of morality. The Holy Quran says: "Lo! We have sent thee (O Muhammad) with the truth, a bringer of glad tidings and a warner..." (2:119) It is also stated in that: "And we have revealed unto thee Remembrance that thou mayst explain to mankind that which hath been revealed for them, and that happily they may reflect…." (16:44)

- The deeds, behaviour, character, and conduct of the Holy Prophet (PBUH) of Islam furnish a role model for his followers. The Holy Quran says: "Verily in the Messenger of Allah ye have a good example for him who looketh unto Allah and the Last Day…." (33:21). It is reported in Al-Bukhari that the Holy Prophet (PBUH) said: "Surely, I was only sent to complete the most noble character traits." According to an oft quoted tradition, when a person asked Hazrat Ayesha about the conduct of the Holy Prophet (PBUH) many years after his death, she said: "Have you not read the Quran? His conduct (Khulq) was the Quran.

  - "Whatever the Holy Prophet (PBUH) said or did was inspired or revealed, for he neither said anything or did anything of his own accord. The Holy Quran says: "I follow only that which is inspired in me from my Lord." (7:203).

  - Obedience to the Holy Prophet (PBUH) has been enjoined upon his followers. The Holy Quran says:

  - "And obey Allah and the Messenger, that ye may find mercy." (3:132)

  - "O ye who believe! Obey Allah, and obey the Messenger and those of you who are in authority; and if ye have a dispute concerning any matter, refer it to Allah and the Messenger." (4:59)

  - "We sent no messenger save that he should be obeyed by Allah's leave…." (4:64)

  - "But nay, by the Lord, they will not believe until they make thee judge of what is in dispute between them and find within themselves no dislike of that which thou decidest." (4:65)

  - "Those who obey Allah and His Messenger will be admitted to gardens, with rivers flowing beneath, to abide therein (for ever) and that will be the Supreme achievement." (4:13)

  - "Those who annoy Allah and His Messenger – Allah has cursed them in this world and in the Hereafter, and has prepared for them a humiliating punishment." (33:57)

- The Sunnah of the Holy Prophet (PBUH) sets out comprehensive rules relating to all aspects of life. The Holy Prophet (PBUH) gave his people a religion, which he himself scrupulously practiced (and in doing so, provided them with a perfect example to follow).

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He founded a state which he administered, led his armies in different encounters, married and maintained a family. In all these aspects of life, whatever he did and the way he did became part of the Shariah, and hence a source of Islamic Law and Legal Thinking for us all, to be followed as such.

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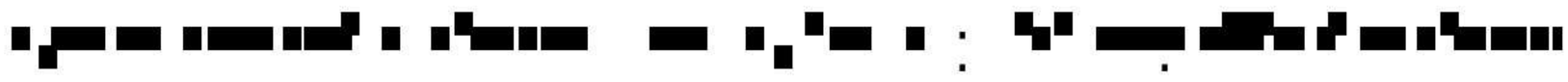
Section Fourteen

Selected Ahadis

Hadis No.1



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

The message in this Hadis is that the criterion to judge one's commitment to the cause of religion is sincerity which must be reflected in all dimensions of one's behavior.

- The first segment of belief is one's sincerity to Allah which means that it must be admitted beyond any shadow of doubt that the Sole Creator, Sustainer, Cherisher of this immensely vast universe is no one but Allah, who alone is the Sovereign Lord, without any partners to share His Attributes and Powers. Therefore, it is He before whom we should prostrate and not any one else, be that wrongly deemed God-incarnate, the Begotten Son of God, idols representing angels or the forces of nature. The following verses of the Holy Quran are very pertinent in this behalf.
  - "Say: He is Allah, One, Allah, the Eternal, Absolute, He begets not, nor is He begotten, and there is none equal or comparable to Him." (112:1-4)
  - "There is nothing whatever like unto Him, and He is the All-Hearing, the All-Seeing." (42:11)
  - "He is the First, the last, the Most High and the Most Near, and He has full knowledge of all things." (57:3)
  - "He is the Creator, Inventor of all things, the Bestower of all forms." (59:23-4)
- After acknowledging Allah as our Sole Master, it is important to know His Commands which have been conveyed to us through the Noble Quran, which was delivered to the Messenger (PBUH) through the angel Jibril. Being sincere to the Book of Allah means that we take Holy Quran as the speech of Allah, mould our actions in accordance with its injunctions, do our utmost to propagate and spread its message all across and withstand pressures, opposition and setbacks without indulging in bickering and hue and cry, whatsoever.

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- Sincerity for the Messenger signifies that we must affirm his Prophet-hood, respect, revere and love him; obey and follow all what he said or did and refrain from that which he forbade us to do; take him as the last and the best of all the Messengers and firmly believe that he remains to be the best of all human beings. It is worth noting what Allah says in this connection:
    - "And we have sent a Messenger to every people preaching: worship Allah and shun the Taghut." (16:36)
    - "Say (O Muhammad): O mankind, I am the Messenger of Allah to you all" (7:158)
    - "And you surely exhibit an excellent standard of character." (68:4)
    - "You have indeed in the Messenger of Allah an excellent model" (33:21)
- To avoid disruption of social-fabric, peace and tranquility, it is important to obey and carryout the orders of the rulers as well, for otherwise the Muslim Umma, the State or Community would start melting and disintegrating from within. However, the qualifying part of sincerity towards rulers is that they are to be obeyed only as long as they conduct their affairs in accordance with Quran, Sunnah and Ijma and donot deviate from the right path in their individual and public conduct which could lead to chaos and anarchy.
- As the message of Islam is for all of mankind for all times to come, the last but not the least segment of faith is that every possible step should be taken to make the life of common people comfortable, dignified and respectable without regard to color, ethnicity, gender or anyother such discriminating forces.

Hadis No.2

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

- This Hadis highlights the place and significance of brotherhood and fraternity among Muslims whose very faith remains imperfect unless they are knit into a mutually caring, loving and benefiting members of the community. The Holy Quran says:
    - "And hold fast, all together, to the Rope of Allah and be not divided." (3:103)
    - "And (they) give preference over themselves, even though poverty was their (own lot)." (59:9)
- **The Holy Prophet (PBUH) says that:**
    - "The believers in their mutual kindness, compassion and sympathy are just like one body. When one of the limbs is afflicted, the whole body responds with wakefulness and fever." (Al-Bukhari and Muslim)

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- "The bonds of brotherhood between two believers are like (the bricks) of a building, each one of which supports and strengthens the other." (Al-Bukhari)

- For strengthening the true state of faith, it is equally important that a Muslim does not indulge in backbiting, calumny, spying, lying, betrayal and other such detestable traits. The Holy Quran says:

  "Do not help one another in sin and transgression." (5:2)

- **The Holy Prophet (PBUH) says that:**

  - "Do not desert one another, do not nurse hatred towards one another, do not be jealous of one another, and be O slaves of Allah, true brothers. It is not lawful for a Muslim to give up talking to his (Muslim) brother for more than three days." (Al-Bukhari & Muslim)

  - "A true Muslim is one from whose tongue Muslims are safe." (Al-Bukhari & Muslim).

- The Hadis-in-question binds Muslims to do everything humanly possible to make the life of their brethren comfortable, honorable, dignified and respectable and to desire for them as well all those things, advantages and benefits they deem so essential for their own selves.

Hadis No.3

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 neighbor,
and let him who believes in Allah and the Last Day be generous to his guest.

- As the thrust of Islam is on smooth, peaceful, harmonious and inter-connected living, it attaches a great importance to what a Muslim speaks and the way he speaks because this is what determines whether he has strengthened or weakened from within the social fabric of the family and the community at large. No doubt, the gift of speech is a great blessing of Allah but if it is used to transgress the limits instead of propagation of good, it is bound to cause irreparable loss. That is why it is stipulated in this Hadis that the least we should do is to refrain from speaking if in the given situation it is not feasible to speak good.

- Luqman, The Wise, who is twice mentioned in Surah 31 in verse Numbers 12 and 13 rightly said that:

- "Silence is wisdom, and few are its practitioners and that if tongue and the heart remain pure and good, they are the best two body parts and if they become spoiled and evil, they are the two most foul body parts."

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- For strengthening the community bond, it is equally important that we do maximum good to our neighbors. To this effect, it is stipulated in the Holy Quran as under:
- "…… and do good to the neighbor who is near of him, the neighbor who is a stranger, the companion by your side, and those (slaves) whom your right hands possess." (4:36)
- The following Ahadis further amplify what is being discussed above:
    - "Ibn Umar and Ayesha reported: Allah's Messenger said, Jibril kept recommending treating neighbors with kindness until I thought he would assign a share of inheritance." (Al-Bukhari) & Muslim)
    - "He will not enter Jannat whose neighbor is not secure from his wrongful conduct." (Muslim)
- It means that hurting and troubling a neighbor is such a serious offence that it causes Allah's wrath, and thus punishment in Hell.
- The same conduct of generosity and hospitable behavior holds good in the case of guests as well who may visit the house of a Muslim. The Holy Prophet (PBUH) and his Companions always treated their guests with great honor and warmth and looked after their needs to the maximum possible extent.
- If the aforesaid three acts are done for Allah alone and in accordance with His Divine Law and the teachings of the Last Messenger (PBUH), these would be deemed as acts of worship in the light of the following Hadis:
- "Actions are by intentions, and every person will have what he has intended." (Al-Bukhari & Muslim)
- The Holy Quran stipulates in Sura 2:272 that "whatever good thing you spend, it will be repaid to you in full, and you will not be wronged."

Hadis No.4

اَنَّ رَجُلاً سَأَلَ رَسُولَ اللّٰهِ (صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ) فَقَالَ : اَرَاَيْتَ اِذَا صَلَّيْتُ الْمَكْتُوْبَاتِ ، وَ صُمْتُ رَمَضَانَ ، وَاَحْلَلْتُ الْحَلَالَ، وَ حَرَّمْتُ الْحَرَامَ ، وَلَمْ اَزِدْ عَلٰى ذٰلِكَ شَيْئاً ، اَدْخُلُ الْجَنَّةَ ؟ قَالَ: نَعَمْ.

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

- This Hadis in a crisp form lays down the parameters of a short cut route to Paradise.

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- The first and the foremost is to regularly offer Salat, for it is a means of communication between man and Allah, his Creator, his Sustainer and Cherisher. In it, a person demonstrates his love and submissiveness to Allah, the Sovereign Lord of the universe. It is the most important pillar, next only to the witness of Faith and is the backbone of Islam.
- The Holy Quran says:

  "Ah, woe unto worshippers who are heedless of their prayers"…. "Establish prayer, for prayer restrains from shameful and unjust deeds."…..
- The Holy Prophet (PBUH) has stated that: "What stands between a man and disbelief is the abandonment of Salat"….. "know that among your duties, prayer is the best……. "Prayer has been made a coolness for my eyes."
- Observance of prescribed fasting of one mouth surely is another step which opens up the doors of Paradise, for it is laid down in the Holy Quran that "Fasting is for Allah alone and He will certainly compensate for it." The Holy Prophet (PBUH) highlighted its significance in these words:

  "Fasting is a shield against sins."….. "In Paradise there are eight gates including a gate called Rayyan. None but those who fast will enter it."
- Islam has clearly laid down what is lawful and what is unlawful. When the moral principles are stated in Islam as lawful or unlawful, they are designed to build in the human being a sound mind, a peaceful soul, a strong personality and a healthy body. There can be no doubt that these are necessary requirements for the general welfare and prosperity of mankind. In the Holy Quran, it is stated about the Holy Prophet (PBUH) that: "He commands them what is just and forbids them what is evil. He allows them as lawful what is good and prohibits them what is bad." (7:157) The verse makes it clear that in Islam whatever leads to the well-being of the individual or society is morally good and, thereafter, lawful, and whatever is injurious either to individual or the society is morally bad and, therefore, unlawful.
- Besides observing regular Slat and Fasting, if we do what is lawful and avoid what is unlawful to please Allah, as per this Hadis, our entry into Paradise is secured.

Hadis No.5

كُلُّ سُلَامٰى مِنَ النَّاسِ عَلَيْهِ صَدَقَةٌ كُلَّ يَوْمٍ تَطْلَعُ فِيْهِ الشَّمْسُ : تَعْدِلُ بَيْنَ اثْنَيْنِ صَدَقَةٌ ، وَتُعِيْنُ الرَّجُلَ فِىْ دَابَّتِهٖ فَتَحْمِلُهُ عَلَيْهَا اَوْ تَرْفَعُ لَهُ عَلَيْهَا مَتَاعَهُ صَدَقَةٌ ، وَالْكَلِمَةُ الطَّيِّبَةُ ، وَلِكُلِّ خُطْوَةٍ تَمْشِيْهَا اِلَى الصَّلَاةِ صَدَقَةٌ ، وَتُمِيْطُ الْأَذٰى عَنِ الطَّرِيْقِ صَدَقَةٌ.

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

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The teaching and message contained in his Hadis is that:

- Each and every Muslim must try to do the maximum good to his fellow-beings.
- For doing good to others, possession of wealth and resources is neither the prerequisite nor the sole criterion. Even small things like settling disputes and quarrels between people in a fair and impartial manner, helping to mount their means of conveyance or carrying their belongings, going to the mosque to pray or to remove a harmful thing from the road also are acts of charity which cement and strengthen human bond.
- Acts of charity by a Muslim ought to be all-embracing and not restricted only to the adherents of his own faith, for Islam believes in no such discrimination or compartmentalization, as its message is for all of mankind.
- There are three hundred and sixty joints in a human body. It is these joints which enable him to work and make all kinds of movements. If a man's body did not have these joints, it would have been impossible for him to sit, stand, move and make use of different organs of his body. Thus every joint is a blessing for which one must express gratitude to Allah. It is yet another Blessing of Allah that he has also told man a very easy way of thanksgiving which can be practiced even by the poorest man in the world.
- As every joint in a person's body is independently vital as well as inter-connected at the same time, so ought to be all the Muslims, caring and doing good deeds and actions that strengthen not only their own selves but also benefit the people at large.
- The Holy Quran has clearly laid down that righteous conduct followed by belief in Allah shall surely lead a person to Paradise:

  "For those who believe and work deeds of righteous-ness is a reward that will never (fail)." (41:8)…… "Those who believe and work righteous-ness, joy is for them and a blissful place of (final) return." (13:29)
- Worship includes numerous things that many people mistakenly deem insignificant or less important. The Holy Prophet (PBUH) says:
  - "To put a piece of food in your spouse's mouth is an act of charity." (Al-Bukhari) …..
  - "Do not consider any act of goodness insignificant even if it is receiving your brother with a smile." (Al-Bukhari) ……
  - "Every act of goodness is in fact an act of charity." (Al-Bukahri)
  - "You should restrain yourself from doing wrong to people, because it (serves as) charity which you bestow upon yourself (Al-Bukhari & Muslim)

Hadis No.6

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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.

The message and teaching contained in this Hadis is that:

- The thrust of Islam is not only to strengthen a believer from within but also to evolve a system which is based on peace and love, brotherhood and fraternity, equality and justice for all, without any discrimination, whatsoever. In such a system, it is imperative that disruptive forces of evil and darkness are either completely eliminated or these are contained to the minimum possible limit.
- To achieve harmony and balance and to avert deterioration of the moral health of the society, Islam enjoins upon every believer to take effective measures to fight and eradicate evil in its entirety. Those who can check this menace by force, such as the government, must do so; while others may adopt the technique of preaching and persuasion to flush it out. If, in the given situation, circumstances do not permit to adopt any of these measures, the evil should at-least be condemned and abhorred by all.
- The underlying principle is that every situation should be dealt with in an objective, realistic and pragmatic manner and the action of the believer should be to the extent of his power and capability.
- The consequence of committing acts which are forbidden in Islam are not confined only to those persons who commit them, but the whole society has to suffer for them. It is, therefore, essential that the people who are in the habit of committing sinful acts and violate Divine injunction, should be checked to save the whole society from destruction. If this is not done, the entire society will have to face the Divine punishment.
- The Holy Quran says:
    - "Let there arise out of you a group of people inviting to all that is good, enjoining Al-Maruf (Islamic Monotheism and all that Islam orders one to do) and forbidding Al-Munkar (Polytheism and disbelief and all that Islam has forbidden). And it is they who are the successful." (3:104)….
    - "The believers, men and women, are Auliya (helpers, supporters, protectors, friends) of one another. They enjoin Al-Maruf and forbid from Al-Munkar." (9:71)
- The Holy Prophet (PBUH) says:
    - "Never a Prophet had been sent before me by Allah to his people but he had among his people, disciples and companions, who followed his ways and obeyed his commands. Then there came after them their successors who proclaimed what they

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did not practice, and practiced what they were not commanded to do. And (he) who strove against them with his hand is a believer, and he who strove against them with his tongue is a believer; he who strove against them with his heart is a believer, and beyond that there is no grain of faith." (Muslim)

- "Nay, by Allah, you either enjoin good and forbid evil and catch hold of the hand of the oppressor and persuade him to act justly and stick to the truth or, Allah will involve the hearts of some of you with the hearts of others and will curse you as he had cursed them." (Abu Dawud and At-Tirmizi)

- In nutshell, a Muslim is not only required to protect and assist the victim of injustice, tyranny and mal-treatment, but also try to stop the oppressor with all possible means so as to ensure that justice and righteous-ness remain the predominant force in the society.

Hadis No.7

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

The message and teaching of this Hadis is that:

- The supreme most duty of a muslim is to fight and strive i.e. to wage-Jihad in the way of Allah to uproot injustice and tyranny and to establish the suzerainty, power and authority of Islam.
- Jihad gives those who participate in it a dignified life in this world and bliss for all eternity. If they gain victory over the enemy, they help raise the flag of Truth, Justice and Fair-play, on the other hand, if they are slain in the struggle, they surely will get a high place in Paradise.
- The Holy Quran says of them:

  "Think not of those who are slain in the way of Allah as dead. Nay, they are alive, finding sustenance from their Lord." (3:169)
- Islam ordains that Jihad must continue to be waged till such time that the forces of oppression are subdued and the people are given the freedom to worship the true God in peace without any fear of persecution, victimization and suppression. The Holy Quran says:

  "And fight them on until there is no more persecution and the religion is (freely professed) for Allah." (2:193)

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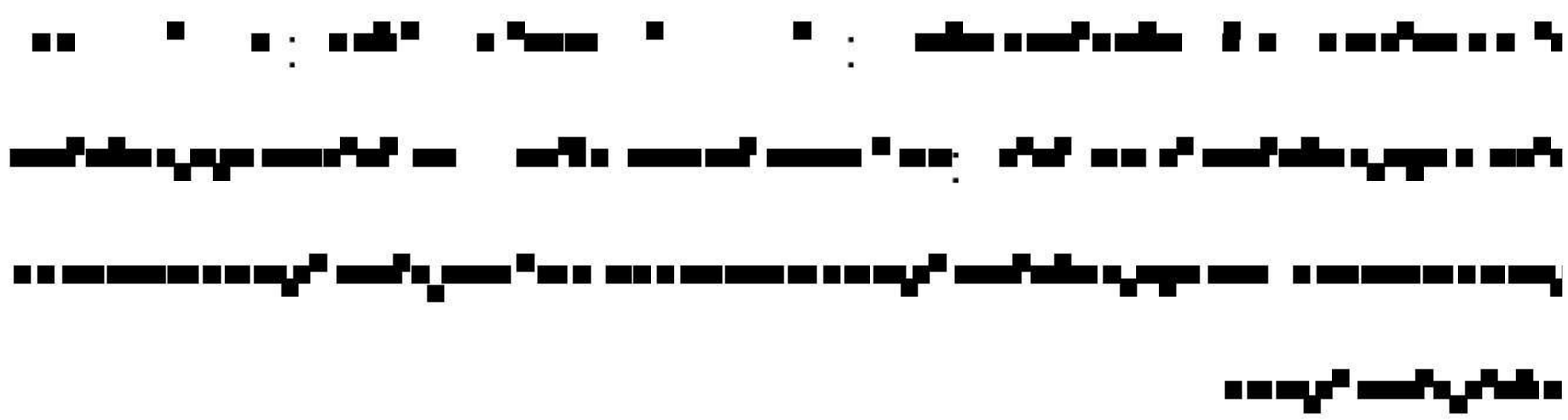
- The Holy Quran has laid great emphasis on the merit of Jihad, be that with a teacher's pen, a preacher's voice, a wealthy man's contribution or a soldier's sword.
    - "Those who believe and suffer exile and strive with might and main in Allah's cause, with their goods and persons, have the highest rank in the sight of Allah. They are the people who will achieve salvation."(9:20)
    - "They will dwell therein (in a very high place in Paradise) forever. Verily in Allah's Presence is a reward, the greatest (of all) (9:22)
    - "Verily Allah loves those who fight in His cause in rows as if they were a solid structure." (61:4)
- The Holy Prophet (PBUH) said:
    - "Anyone whose both feet get covered with dust in Allah's cause will not be touched by the Hell-fire." (Al-Bukhari)
    - "The guarding of the frontiers for a day and night is more valuable than a month of fasting and prayer."
    - "Whoever dies while he has never thought of fighting Jihad in Allah's way will die as a hypocrite." (Abu Dawud)
    - "Paradise is under the shadow of swords." (Al-Bukhari)
    - "If you desert Jihad, Allah will afflict you with humiliation and He will not relieve you from it until you return to religion." (Abu Dawud)
- The Holy Prophet (PBUH) constantly fought against aggression, tyranny, injustice and discrimination with all possible means available to him and practically established the domination of Islam over the forces of evil and darkness.

Hadis No.8



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

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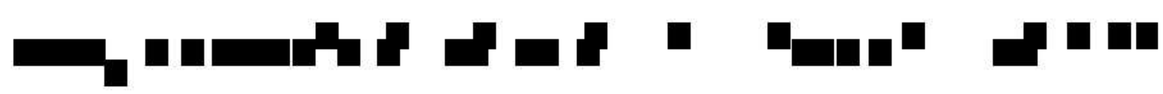
- Common perception is that a martyr is the one who is killed fighting in the battle field in the way of Allah. The present Hadis amplifies that this definition of martyrdom is not all inclusive.
- In fact, all those are to be deemed martyrs who are killed in the way of Allah, those who die a natural death in the way of Allah or those who die from a serious disease like plague or cholera in the way of Allah.
- The basic rationale outlined in the Hadis is that only that death would assume the status of martyrdom which occurs when one is totally dedicated, committed and involved in a struggle in the way of Allah, and not if one is after some worldly gains. The Holy Quran says: "Their Lord gives them glad tidings of a Mercy from Him, and that He is pleased (with them) and of Gardens (Paradise) for them wherein are everlasting delights." (9:21)
- A tradition says: "Whoever sincerely desires the rank of martyrdom gets the rank of martyrdom, even if he is not killed."
- Islam lays great emphasis on "Struggle in the way of Allah", be that with a teacher's pen, a preacher's voice, a wealthy man's contribution or a soldier's sword. It may, however be borne in mind that the reward due to the soldier killed in the battle field outshines all others.

Hadis No.9



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

The teaching and message contained in this Hadis is that:

- Neat, clean, lawful, honest earning through labor and hard work makes the living of a person laudable. This actually is the way the Prophets earned their living. Upon such earnings, one also gets the blessings of Allah.
- Any manual skill or occupation and the one who depends on it for his living should not be considered inferior. Instead, such people deserve respectable and worthy place in society because they emulate the example of the Prophets.
- It is unfortunate that in our society we have chosen to put some trades in a very low estimate, and so is our view of those who are attached with them. Such a highbrow attitude not being in consonance with the teachings of Islam needs to be strongly deprecated and condemned.

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- Some people wrongly think that earning a living through hard-work and struggle is at variance with trust in Allah. The right course, in fact, is to adopt ways and means according to our capacity and then to leave the matter to Allah Almighty.
- Earning a living through labor or hard-work is certainly far better than beggary and seeking charity servilely, because it saves a man from indignity and disrespect.
- Allah, the Exalted, says in the Holy Quran: "Then, when the (Juma) salat is ended, you may disperse through the land, and seek the Bounty of Allah (by working)" (62:10)
- The tradition says:
    - "It is far better for you to take your rope, go to the mountain, (cut some firewood) carry it on your back, and sell it and thereby save your face than begging from people whether they give you or refuse." (Al-Bukhari)
    - "Hazrat Dawud, the Prophet of Allah, ate only out of his earnings from the manual work." (Al-Bukhari)
    - "The flesh that has been sustained by unlawful earnings will not enter paradise. It is more suited to Hell." (Ahmad).
- Islam strongly condemns money earned through illegal and un-lawful means such as usurious transactions, sale and purchase of intoxicants, gambling, prostitution etc, for these are the abominations of Satan's hand-work bound to lead to collapse of Society form within.

Hadis No.10

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.

The message and content of this Hadis is that:

- To help the poor and needy is, undoubtedly, a commendable act in Islam, so much so that it is equated with Jihad in the way of Allah and offering of prayer in the night or fasting in the day.
- A believer must perform all such acts as an obligation and not by way of any favor to the distressed.
- While performing this obligation, a believer must not discriminate between a muslim and non-muslim; his only thrust should be to do all what is feasible to bailout the needy person from the grill of the agony and torture in which the circumstances have thrown him.

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- Allah, the Exalted, says in the Holy Quran.
    - "Therefore, treat not the orphan with oppression. And repulse not the beggar." (93:9-10)
    - "Have you seen him who denies the Recompense? That is he who repulses the orphan (harshly) and urges not the feeding of Al-Miskin (the poor)." (107:1-3)
    - "And what will make you know the path that is steep? It is the freeing of a slave, or feeding in a day of hunger, an orphan near of him, or an indigent (down) in the dust."(90:12-16)
- The Holy Prophet (PBUH) says:
    - "I will be like this in Jannat with the person who takes care of an orphan." Allah's Messenger (PBUH) rasied his forefinger and middle finger by way of illustration." (Al-Bukhari)
    - "He who relieves a Muslim of an affliction, Allah will relieve him of one of the afflictions of the Day of Judgment." (Muslim)
    - "O Aisha! Love the poor and let them come to you for help-Allah will then surely take you near Him on the Day of Judgment." (Al-Tirmizi)
- From the very beginning, the Holy Prophet (PBUH) was a very staunch and firm supporter of the weak and oppressed. It is because of this reason that the fast-emerging rich class of capitalists in Makkah put up such a threatening and hostile resistance towards him and his followers who mostly were slaves, orphans, widowed ladies, workers and poor laborers whom he wanted to be rehabilitated through the flow of wealth down to them from the elite class of the Quraish.

Hadis No.11

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

The message and content of this Hadis is that:

- It is not only an obligation on the part of a believer to look after the orphan and help his rehabilitation in practical life but also that it is a sure and definite way of entry into Paradise.
- In another tradition, The Holy Prophet (PBUH) has equated this act with Jihad and offering of prayer in the night or fasting in the day.

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- It is also reported that if a person takes care of an orphan and shares his food and drink with him, Allah will allow him to enter Paradise, provided he is not guilty of an unpardonable sin.
- Allah, the Exalted, says in the Holy Quran:
    - "Therefore, treat not the orphan with oppression. And repulse not the beggar." (93:9-10)
    - "Have you seen him who denies the Recompense? That is he who repulses the orphan (harshly) and urges not the feeding of Al-Miskin (the poor)." (107:1-3)
    - "And what will make you know the path that is steep? It is the freeing of a slave, or feeding in a day of hunger, an orphan near of him, or an indigent (down) in the dust."(90:12-16)
- In Islam, all human acts are deemed acts of worship if they are done for Allah alone and in accordance with His Divine law and the teaching of His Last Messenger (PBUH). The Holy Quran says:
    - "Those who believe and work righteousness, joy is for them and a blissful place of (final) return." (13:29)
    - "For those who believe and work deeds of righteousness is a reward that will never (fail)." (41:8)
- It should be borne in mind that the Holy Prophet (PBUH) was himself an orphan as his father had died before his birth, his mother left for the eternal abode when he was just six years old and even the next protector, his grandfather, expired when he was barely eight years old. So, right from beginning, he knew it very well what orphanage meant and to what torture and grill one is subjected if the father and the mother are not alive in one's early life.
- Even otherwise, it is built into the very philosophy of Islam that those who are deprived and dilapidated must be effectively looked after and rehabilitated both by the believers in their individual capacity and the State as a collective entity, not as a favor but as a religious obligation.

Hadis No.12

بَعَثَ رَسُوْلُ اللّٰهِ (صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ) اَبَا مُوْسٰى وَ مُعَاذَ بْنَ جَبَلٍ اِلَى الْيَمَنِ ، وَ بَعَثَ كُلَّ وَاحِدٍ مِّنْهُمَا عَلٰى مِخْلَافٍ . ثُمَّ قَالَ : 'يَسِّرَا وَ لَا تُعَسِّرَا وَبَشِّرَا وَ لَا تُنَفِّرَا'.

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

The content and message of this Hadis is that:

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- It is obligatory on the part of a Muslim Ruler to be kind, considerate and helpful to his subjects besides being just while administering affairs of the state.
- The thrust of the Ruler should always be to work for the good of the people, be gentle, sweet and humble to them and to avoid doing anything which might cause aversion and ill-feeling among his subjects.
- In his capacity as Ruler, he must not discriminate between rich and poor, black and white, muslim and non-muslim etc. and should always be equally accessible, nice and fair to all.
- Allah, the Exalted, says in the Holy Quran:
    - "Verily, Allah enjoins Al-Adl (justice) and Al-Ihsan (performing duties in a perfect manner)." (16:90)
    - "And be equitable. Verily, Allah loves those who are equitable.". (49:9)
    - "And be kind and humble to the believers who follow you." (26:215)
    - "Allah intends for ease, and He does not want to make things difficult for you." (2:185)
- The Holy Prophet (PBUH) says:
    - "All of you are guardians and are responsible for your wards. The ruler is a guardian and responsible for his subjects." (Al-Bukhari and Muslim)
    - "Any slave whom Allah makes incharge of his subjects and he dies while he is not sincere to them, Allah will make Jannat unlawful for him." (Al-Bukhari & Muslim)
    - "O Allah! Treat harshly those who rule over my Ummah with harshness, and treat gently those who rule over my Ummah with gentleness." (Muslim)
    - "Your best rulers are those whom you love and they love you." (Muslim)
- A rude, impolite, and rough ruler makes the life of his subjects miserable while a kind-hearted, gentle and well behaved ruler brings comfort, harmony and joy among those whom he governs. It is all the more imperative that mildness and gentleness be the hall-mark of a ruler's personality because the subjects have been ordained in Islam to obey him almost in all situations except when he orders them to do a sinful thing.
- Allah, the Exalted, says:
    - "O you who believe! Obey Allah and obey the Messenger (Muhammad PBUH) and those of you (Muslims) who are in authority." (4:59)
- In a tradition, it is laid down that:
    - "It is obligatory upon a muslim to listen (to the ruler) and obey whether he likes it or not, except when he is ordered to do a sinful thing; in such case, there is no obligation to listen or to obey." (Al-Bukhari & Muslim)

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- During the period of the Holy Prophet (PBUH) and the four rightly guided Caliphs, utmost care was taken to ensure that only those persons were entrusted with the work of the government who were humble and polite and were deeply interested in the welfare of the people.

Hadis No.13

He who studies the Qu'ran 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.

The message and content of this Hadis is that:

- The Noble Quran is the Last Divine Book which has been revealed by Allah Almighty for the guidance of mankind upto the Day of Resurrection. It has in it the evershining pearls of all the visible and invisible knowledge and the wisdom which the world needs for survival and eternal success. Man-made laws are subject to alteration and are based on theories. Divine legislation, on the other hand, is unalterable and perpetual because the One who authored it is the Everliving and Everlasting. He is the Creator who created humans and ordained for them what would suit their needs until the end of time. Hence the reading of the Holy Quran, understanding of its meanings and interpretations is important and obligatory on all the followers Islam.
- It, however, needs to be borne in mind that the Holy Quran remains a source of spiritual enlightenment and benefit only if one recites it regularly and is vigilant not to let it slip from from one's memory. If a person becomes indifferent to it, his connection with the fountain-hood of knowledge is weakened and ultimately severed. To illustrate and emphasize the need for constant vigilance and recitation of the Holy Quran, the similie of camel is given which remains under control if it is kept tethered, otherwise it flees.
- A tradition says: "Read the Quran regularly. By the one in whose Hand Muhammad (PBUH)'s soul is, it escapes from memory faster than a camel does from its tying ropes." (Al-Bukhari and Muslim)
- Recitation of the Holy Quran carries great rewards as is evident from the following sayings of the Holy Prophet (PBUH):
    - "Read the Quran, for it will come as an intercessor for its reciters on the Day of Resurrection." (Muslim)
    - "The best among you is the one who learns the Quran and teaches it." (Al-Bukhari)

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- "The one who is proficient in the recitation of the Quran will be with the honorable and obedient scribes (angels) and he who recites the Quran and finds it difficult to recite, doing his best to recite it in the best way possible, will have a double reward." (Al-Bukhari and Muslim)

- In nutshell, the content and message of the subject Hadis is that we should not only constantly try to recite and learn the Holy Quran but also grasp its meanings and mould our lives accordingly so as to reap rewards of the hereinafter:

  - "Praise be to Allah who has sent to his slave the Book.... That he may give glad tidings to the believers who work righteous deeds, that they shall have a goodly reward, wherein they shall remain forever." (18:1-2)

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Hadis No.14

رَحِمَ اللّٰهُ رَجُلاً سَمْحًا اِذَا بَاعَ وَ اِذَا اشْتَرٰى ، وَ اِذَا اقْتَضٰى .

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

The content and message of this Hadis is that:

- All business transactions should not only be conducted in a neat, clean, fair and just manner but these also be characterized by magnanimity, kindness and large-heartedness.
- The Holy Prophet (PBUH) strictly prohibited forgery and deceit in business transactions, sch as giving falsehood a veneer of truth, concealment of some defect, adulteration of some inferior quality merchandise in a superior one, addition of something to increase weight or volume or substance by unfair means and other malpractices. The Holy Prophet (PBUH) wanted both the seller and the buyer to be sympathetic, considerate and accommodating towards each other.
- About the payment of debts, it is reported that: "There was a merchant who used to advance money to people. If he realized there was a debtor amongst his clients who was in a difficulty, he would tell his servants: Do not take anything from him so that Allah Almighty may forgive us. And so Allah forgave his sins." (A-Bukhari)
- It is also reported that: "Whoever has a claim (like a debt) on a brother which is payable and he allows respite to the debtor in his payments, he will be given the reward of charity." (Muslim)
- The underlying principle is that the debtor must try his best to pay back the debt on time, but if he is facing some difficulty, the creditor should exhibit leniency and kindness taking into consideration the plight of the debtor. The Holy Quran says:
    - "If the debtor is in a difficulty, grant him time till it is easy for him to repay. But if you remit it by way of charity, that is best for you if you only know." (2:280)

Hadis No.15

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

- Mercy is one of the main attributes of Allah, the Creator and Sustainer of this universe. One of His names is ar-Rehman, the Merciful Allah, the Exalted, says in the Holy Quran:

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- "Let them forgive and pass over (the offence). Do you not desire that Allah should forgive you. (24:22)
- "Repel evil with that which is best." (23:96)
- "Show forgiveness, enjoin what is good, and turn away from the foolish (i.e. do not punish them)." (7:199)
- "And who pardon men; verily, Allah loves Al-Muslimun (the good-doers) (3:134)
- "And verily, whosoever shows patience and forgives, that would truly be from the things recommended by Allah." (42:43)
- "He has prescribed mercy for Himself." (6:12)

- The Holy Prophet (PBUH) was an outstanding example of mercy, kindness and compassion for all. The Holy Quran addresses him in these word: "We sent thee not, but as a mercy for all creatures." (21:107)
- The Holy Prophet (PBUH) exhibited these exemplary traits of his personality althrough, even in the most trying situations such as the ones he faced at Taif when he was severely beaten by the gangsters or in the battle of Uhad when, at one point of time, he and his mission were both at the verge of complete annihilation. Even then, when one of his Companions asked him to curse his enemies, the Holy Prophet (PBUH) said: "I have not been sent to curse. I was sent only as a mercy." (Muslim)
- When the Holy Prophet (PBUH) conquered Makkah, the city where he and his followers were subjected to ruthless torture, humiliation, insult, boycott and persecution for thirteen long years, as a gesture of mercy and compassion, he granted general amnesty to all, something which hardly has any parallel in world history.
- In his traditions, the Holy Prophet (PBUH) has repeatedly emphasized that the believers must do their best to be merciful, kind, considerate and helpful to fellow-beings under all circumstances.
    - "You should be kind to those who are on earth and He, who is in the heavens, will be kind to you." (Abu Daud and Tirmizi)
    - "A Muslim is the brother of a Muslim. He neither oppresses him, nor does he fail him. He who relieves a Muslim of an affliction, Allah will relieve him of one of the afflictions of the Day of Judgment. He who covers a Muslim's faults, Allah will cover his faults on the Day of Judgment. (Muslim)
- As Allah is "Oft-Forgiving and Most Merciful" (39:53) and "Allah intends for you ease, and He does not want to make things difficult for you." (2:185), He ordains that the believers too must display mercy and compassion towards all, be they the infirm and the servants, the grieved and the depressed, the poor and the orphans etc.

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Hadis No.16

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

- This Hadis likens the Muslims to a human body; when its one part is afflicted, the entire body feels pained and uncomfortable. So should be the Muslims of the entire Ummah; if anyone of them is grieved, those around him should promptly try to help rehabilitate him. If this spirit of spontaneous love, affection, kindness and cooperation is not exhibited by the believers, not only their faith no longer remains firm, they in a way contribute to the weakening of the structure of the Muslim Society as such.
- Islam calls to unity and harmony and exhorts against discord and hatred. The Holy Quran says:
    - "And hold fast, all together, to the Rope of Allah and be not divided. (3:103)
    - "The believers are but a single brotherhood." (49:10)
- The Holy Prophet (PBUH) says:
    - "The bonds of brotherhood between two believers are like (the bricks) of a building, each one of which supports and strengthens the other."
    - "The believers in their mutual kindness, compassion and sympathy are just like one body. When one of the limbs is affected, the whole body responds with wakefulness and fever." (Al-Bukhari and Muslim)
    - "You can not enter Paradise unless you are believers and you can not be true believers unless there is reciprocal love among you." (Muslim)
    - "A Muslim is the brother of a Muslim. He neither oppresses him, nor does he fail him. He who relieves a Muslim of an affliction, Allah will relieve him of one of the afflictions of the Day of Judgment. He who covers a Muslim's faults, Allah will cover his own faults on the Day of Judgment. (Muslim)
- For strengthening the true state of faith and brotherhood, it is equally important that a Muslim does not indulge in backbiting, calumny, spying, lying, betrayal and other such detestable traits. The Holy Quran has clearly stipulated: "Do not help one another in sin and transgression." (5:2)
- The Holy Prophet (PBUH) practically established bonds of brotherhood and fraternity between the Muhajirin and the Ansar at Madina after the Muslims emigrated from Makkah.
- The importance, place and significance of mutual love, compassion, brotherhood among muslims is evident from the fact that the Holy Prophet (PBUH) so emphatically stressed

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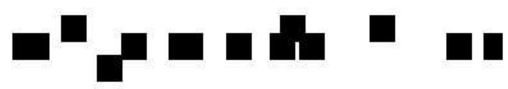
it in his last sermon as well which was delivered by him on the ninth day of Zul Hajj 10 A.H. in the Uranah Valley of Mount Arafat:

- "O people, just as you regard this month, this day, this city as sacred, so regard the life and property of every Muslim a sacred trust…… you know that every Muslim is the brother of another Muslim. You are all equal. Nobody has superiorly over other except by piety and good deed."

- Collectivity acts like a great force, which is something one can not expect from a single individual. In unity lies great strength. In Islam it is essential for Muslims to encourage togetherness and fraternity because they have the great responsibility of seeking and then teaching the message of truth to all. Allah, the Exalted, says: "And be not like her who undoes the thread she has spun, after it has become strong. (16:92)

Hadis No.17



Modesty produces nothing but good.

- To treat each other humbly, leniently and lovingly is understood as modesty or humility. Under this principle, one is required not to despise anybody on the basis of wealth, social distinction and lineage and not adopt an unkind attitude towards others. Besides, if Allah has bestowed honor on somebody, he is supposed to be grateful to Him, instead of behaving disrespectfully towards people and subjecting them to unkindness and tyranny.

- When the trait of modesty is built into one's character, it serves as a strong moral deterrent against all evil and wicked desires and restrains one from behaving in an arrogant manner. As a matter of fact, faith and modesty are inter-twined to an extent that either these two shall be present in an individual or community or none of these two would be present.

- Allah, the Exalted, says in the Holy Quran:

  - "And be kind and humble to the believers who follow you."(26:215)

  - "O you who believe! Whoever from among you turns back from his religion (Islam), Allah will bring a people whom He will love and they will love Him, humble towards the believers, stern towards the disbelievers." (5:54)

- The Holy Prophet (PBUH) says:

  - "Allah has revealed to me that you should humble yourself to one another. One should neither hold himself above, nor transgress against another." (Muslim)

- When Hazrat Ayesha was asked what did Allah's Messenger (PBUH) used to do inside his house, she answered:

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- "He used to keep himself busy helping members of his family, and when it was time for salat, he would get up for prayer." (Al-Bukhari). It shows how modest and humble the Holy Prophet (PBUH) was because he never deemed it as an insult and indignity when he extended his cooperation to women in household affairs.

- It is reported that:
  - "Every religion has a distinctive quality and the distinctive quality of Islam is modesty." (Ibn-Majah)……
- Modesty is part of faith and faith is in paradise and indecency is from evil and evil is in Hell." (Ahmad & Tirmizi)
- The opposite of modesty is pride and self-conceit which have strongly been condemned:
  - "And walk not on earth with conceit and arrogance." (17:37)
  - "And turn not your face away from men with pride, nor walk in insolence through the earth. Verily, Allah like not any arrogant boaster." (31:18)
- From the above, it becomes crystal clear that modesty is something which is laudable and desirable while arrogance shall straightaway land one in Hell.

Hadis No.18

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

This Hadis draws a line of distinction between faith and arrogance.

- A true believer has complete faith in the Oneness and Uniqueness of Allah. He knows it quite well that Allah alone is the Creator, Sustainer and Cherisher of this immeasurably vast universe and no one but He is its sovereign Lord and master of the Day of judgment and Reckoning. A true believer, therefore, follows the commandments of Allah and conducts himself in all matters in a humble, polite and modest manner and not otherwise.
- Allah values this faith in the heart of his servants even if it is as small as the seed of mustard and promises that it would be duly rewarded on the Day of Judgment:
  - "Then shall anyone who has done an atom's weight of good, see it." (99:7)
- This Hadis confirms the view that the believers, who may have even the least amount of faith, shall ultimately he taken out of Hell after they have been punished there for their

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evil deeds. This means that a believer, no matter how sinful he has been in his earthly life, will not have to live in Hell permanently with polytheists.

- What Allah does not like is pride, arrogance, self-conceit and defiance that are the attributes of Satan which he exhibited when he was commanded to bow down to Adam:

  "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." (2:34)

- Allah, the Exalted, says:

  - "The home of the Hereafter (Jannat), we shall assign to those who rebel not against the truth with pride and oppression in the land nor do mischief by committing crimes. And the good end is for the Muttaqun (the pious and righteous persons)." (28:83)

  - "And walk not on earth with conceit and arrogance." (17:37)

  - "And turn not your face away from men with pride, nor walk in insolence through the earth. Verily, Allah likes not an arrogant boaster." (31:18)

- The Holy Prophet (PBUH) says:

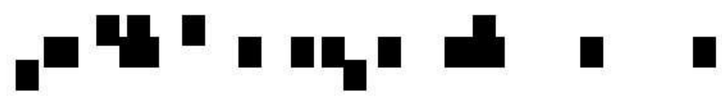
  - "He who has, in his heart, an ant's weight of arrogance will not enter Jannat…. Arrogance means ridiculing and rejecting the truth and despising people." (Muslim)

  - "Shall I not inform you about the inmates of Hell? It is every violent, impertinent and proud person." (Al-Bukhari & Muslim)

  - "The dearest and the nearest amongst you to me on the Day of Judgment are those with the best character, and the most abhorrent to me and the farthest from me on the Day of Judgment are the pompous boastful braggarts and the arrogant people." (Tirmizi)

  - "Verity, Allah has revealed to me that you should adopt humility, so that no one may wrong another and no one may be disdainful and haughty towards another." (Muslim)

Hadis No.19



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

- This Hadis likens the worldly life of a believer to a prison. The believer knows that he is not in a position to act on his own; he, as a matter of fact, has to carry out the commands of others in all what he does. He also knows fully well that his stay in the prison is temporary and not permanent. He, therefore, does not feel attached to the prison and is always eager to get out of it.

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- The un-believer, on the other hand, takes this world as the ultimate end of his existence.
- As the believer knows that his stay in this world is temporary, he tries his best to mould his life in accordance with the commands of the Creator, while for the un-believer, the aim of life is to eat, drink and marry, as there is no tomorrow for him.
- A person who considers this world as a temporary stage, will certainly not like that his clothes be entangled in thorny bushes of this world. The great fault of man is that he does not understand the transitory status of this world. In-spite of the fact that he is not sure of a moment's life here, he keeps himself occupied in amassing goods and riches as if these would last for a hundred years. His life remains entangled in unending hopes and wishes which are never fulfilled and finally he slips into the iron grip of death.
- Allah, the Exalted, says:
    - "Everyone shall taste death. And only on the Day of Resurrection shall you he paid your wages in full. And whoever is removed away from the Fire and admitted to Jannat, he indeed is successful. The life of this world is only the enjoyment of deception." (3:185)
    - "No person knows what he will earn tomorrow and no person know in what land he will die." (31:34)
    - "When their term comes, neither can they delay nor can they advance it an hour." (16:61)
- The Holy Prophet (PBUH) said:
    - "Be in the world like a stranger or a wayfarer." (Al-Bukhari)
- Hazrat Ali, the fourth rightly-guided Caliph, said:
    - "Work for your thereafter as though you are going to die tomorrow."
- The famous Companion Hazrat Abdullah bin Umar used to say:
    - "When you survive till the evening do not expect to live till the morning; and when you survive till the morning, do not expect to live until the evening. While in good health (do good deeds) before you fall sick, and while you are alive (do good deeds) before death strikes."
- In nutshell, a believer should make the Hereafter, which is eternal and everlasting, the object of his life and not the present world where his stay is too temporary and short, and from where he certainly is to move at the appointed hour.

Hadis No.20

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

- What matters to Allah is not your wealth, status, possession, form or figure but whether or not you did something to please Him and also the way and style adopted by you to accomplish the deed, be that personal, business, religious or otherwise in nature. The reward or punishment from Allah will depend on the intention with which the deed was conducted and the means which were employed to realize it.
- A person apparently performing an act of charity, a great deed, may not have the right intentions – he may be performing the deed for material gain or show to others. So, if the heart is lacking in earnestness and the aim is not solely to please Allah, the action, as such, becomes worthless in the sight of Allah whose knowledge extends to everything seen and unseen, present and future, near and far.
- The Holy Quran says:
    - "It is neither their meat nor their blood that reaches Allah, but it is piety from you that reaches Him." (22:37)
    - "Say (O Muhammad PBUH): Whether you hide what is in your breasts or reveal it, Allah knows it." (3:29)
- This Hadis provides a perfect principle according to which a true Muslim should live --- he should follow the divine rituals, for example that of daily prayer, not in a mechanical manner to show others how devoted he is, but to please Allah. Similarly, all acts of worship and dealings in life should be based on the realization that Allah Sees and Hears all, He sees intentions alongwith actions, the hidden as well as the manifest.
- The Holy Prophet (PBUH) said:
    - "The deeds are considered by the intentions, and a person will get the reward according to his intentions, So whoever emigrated for Allah and His Messenger (PBUH), his emigration will be for Allah and His Messenger (PBUH), and whoever emigrated for worldly benefits or for a woman to marry, his emigration would be for what he emigrated for." (Al-Bukhari & Muslim)
    - "He who fights in order that the word of Allah remains the supreme is considered as fighting in the cause of Allah." (Al-Bukhari & Muslim).
- We should always keep in mind that if our intentions are good, and a bad deed is unwittingly performed, Allah may show Mercy and Forgive us. On the other hand, an apparently good act if performed with the wrong intentions may not only go un-rewarded but may actually be punished by Allah Almighty.

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