

JSS 2 THIRD TERM

WEEK	TOPIC	CONTENT
1	Suratul Jinn (Qur'an)	Verses 21-28
2	Hadith	Hadith 4 of An-nawawi collections.
3	Suratul Nas	Reading, meaning and memorization.
4	The foundation of the Ummah in Medina.	The establishment of Ummah in Medina and the battle of Badr.
5	Hadith	Hadith 8 of An-nawawi's collection.
6	The Battles	The battle of Uhud and Khandaq. Their causes and effects.
7	Hadith	Hadith 9 of An-nawawi's collection.
8	The Treaty of Hudaibiyyah	What led to the treaty of Hudaibiyyah?
9	The Conquest of Makkah.	
10	Hadith	Hadith 10 of An-nawawi's collection
11	Revision.	Revision.
12	Examination.	Examination.

DATE: 15/5/2019.

SURATUL-JIN

21. Qul innee laaa amliku lakum darranw wa laa rashadaa
22. Qul innee lany yujeeranee minal laahi ahad, wa lan ajida min doonihee multahadaa
23. Illaa balaagham minal laahi wa risaalaatih; wa many ya'sil laaha wa rasoolahoo fa inna lahoo naara jahannama khaalideena feehaaa abadaa
24. Hattaaz iza ra aw maa yoo'adoona fasaya'lamoona man ad'afu naasiranw wa aqallu 'adadaa
25. Qul in adreee a qareebum maa too'adoona am yaj'alu lahoo rabbeee amadaa
26. 'Aalimul ghaibi falaa yuzhiru alaa ghaibiheee ahadaa
27. Illaa manir tadaa mir rasoolin fa innahoo yasluku mim baini yadihi wa min khalfihee rasadaa
28. Liya'lama an qad ablaghoo risaalaati rabbihim wa ahaata bima ladihim wa ahsaa kulla shai'in 'adadaa

TRANSLATION

21. Say: "It is not in my power to cause you harm, or to bring you to right conduct."
22. Say: "No one can deliver me from Allah (If I were to disobey Him), nor should I find refuge except in Him,
23. "Unless I proclaim what I receive from Allah and His Messages: for any that disobey Allah and His Messenger,- for them is Hell: they shall dwell therein for ever."
24. At length, when they see (with their own eyes) that which they are promised,- then will they know who it is that is weakest in (his) helper and least important in point of numbers.
25. Say: "I know not whether the (Punishment) which ye are promised is near, or whether my Lord will appoint for it a distant term.
26. "He (alone) knows the Unseen, nor does He make any one acquainted with His Mysteries,-
27. "Except an apostle whom He has chosen: and then He makes a band of watchers march before him and behind him,
28. "That He may know that they have (truly) brought and delivered the Messages of their Lord: and He surrounds (all the mysteries) that are with them, and takes account of every single thing."

DATE:

TOPIC: BATTLE OF BADR.

The prophet was able to raise 313 men with 2 horses and 70 camels to fight the caravan of the Quraysh.

In the month of Ramadan 2.A.H (624 A.D.) the Muslim army clashed with the Pagan Quraysh at Badr. The Muslims fought with Allah's protection and help. They wounded many Quraysh Soldiers of about 3700. But of these numbers many were killed and others were wounded and others were taken as war prisoners. The prisoners were made to pay for their freedom by Abubakar. Those that could afford it were freed, while those that could not afford it were told to teach the Muslims how to read and write.

The effects of the Battle.

Number of tribes embraced Islam due to the victory of the Muslims in Badr. But the Quraysh did not change their ways. They swore to avenge their defeat and collected war levy from both rich and poor to raise a strong army to defeat the Muslims.

CLASS WORK.

1. When was the battle of Badr fought?
2. How many are the Muslim soldiers?

DATE:

TOPIC: BATTLE OF UHUD.

In the 3rd year of Hijrah, 625 A.D, Abu Sufyan came towards Madinah with about 3200 soldiers, they sent to the prophet for their preparations. He did not want to fight the Makkans in the open fields. He preferred fighting them within the walls of Madinah.

But some Muslims who could not attend the Badr advised the prophet to fight in the open fields. He set out with 1000 soldiers to meet the enemies at Uhud.

At Uhud the prophet put fifty archers to guard the roads between the Muslim army against any attack by the Makkah cavalry. The fight started and the Muslims fought against the enemies and drove them away from the battle field. The Muslim archers thought they had won the war, so they left their positions and rushed to collect the spoils of the war (booties). Khalid bn al-Walid, the leader of the Makkah Calvary, finding the Muslim archers absent attacked the Muslim army from behind and sent them with great confusion. Many Muslims were killed. The prophet was wounded by Ibn Kamia who threw a stone at him and broke one of his teeth. Hamzah the Prophet's uncle was killed in that war too.

The effects of the war

1. The Muslims lost about 73 of their warriors. They left the field without permission from the prophet, so they were defeated.

1. What year was Uhud fought?
2. State two effects of battle of Uhud to Islam.

LESSON TWO

DATE:

CLASS: J.S.S TWO

TIME: 10- 43- 11.23

DURATION: 40 MINUTES

AGE: 11-12 YEARS

SUBJECT: ISLAMIC RELIGIOUS STUDIES

TOPIC: THE DITCH OF BADR (THE EFFECTS OF THE WAR)

SPECIFIC OBJECTIVES: At the end of the lesson, the Students should be able to:

1. mention the meaning of Ditch or Khandaq as it is named in Arabic.
2. state the cause of battle of Ditch.
3. Narrate the effects of the war.

DATE:

TOPIC:

The meaning of Khandaq: The battle is named after the *khandaq* (Arabic) that was dug by Muslims in preparation for the battle. The word *khandaq* is the [Arabic](#) form of the [Persian](#) word *kandak* (meaning "That which has been dug"). For this reason the word "trench" could be replaced with "ditch". It may also be referred to by its original Arabic name "khandaq". Salmān al-Fārsī ([Salman the Persian](#)) advised Muhammad to dig Kandak, or "Trench". The battle is also referred to as the *Battle of Confederates* (Arabic). The [Qur'an](#) uses the term *confederates* (Arabic) in [sura Al-Ahzab](#)^[Quran 33:9–32] to denote the confederacy of pagans and Jews against Islam.

The cause of Battle of Ditch : The war of ditch was done due to the failure of the Jewish tribe of Banu Nadir to honour the Madinah pledge to the Muslims. So they were expelled by the Prophet from Madinah. This made the Quraysh to mount another attack on the Muslims.

The Banu Nadir began rousing the nomads of [Najd](#). The Nadir enlisted the [Banu Ghatafan](#) by paying them half of their harvest. This contingent, the second largest, added a strength of about 2,000 men and 300 horsemen led by [Unaina bin Hasan Fazari](#). The [Bani Assad](#) also agreed to join, led by Tuleha Asadi. From the [Banu Sulaym](#), the Nadir secured 700 men, though this force would likely have been much larger had not some of its leaders been sympathetic towards Islam. The [Bani Amir](#), who had a pact with Muhammad, refused to join.^[10] Other tribes included the [Banu Murra](#), with 400 men led by [Hars ibn Auf Murri](#), and the [Banu Shuja](#), with 700 men led by Sufyan ibn Abd Shams. In total, the strength of the Confederate armies, though not agreed upon by scholars, is estimated to have included around 10,000 men and six hundred horsemen. At the end of March 627 the army, which was led by Abu Sufyan, marched on Medina.

In accordance with the plan the armies began marching towards [Medina](#), Meccans from the south (along the coast) and the others from the east. At the same time horsemen from the [Banu Khuza'a](#) left to warn Medina of the invading army.^[10]

[Muslim defense.](#)

The men from Banu Khuza'a reached [Muhammad](#) in four days, warning him of the Confederate armies that were to arrive in a week. Muhammad gathered the Medinans to discuss the best strategy of overcoming the enemy. Meeting the enemy in the open (which led to [victory at Badr](#)),

and waiting for them inside the city (a lesson learnt from the [defeat at Uhud](#)) were both suggested.^[9] Ultimately, the outnumbered Muslims opted to engage in a defensive battle by digging deep trenches to act as a barrier along the northern front. The tactic of a defensive trench was introduced by [Salman the Persian](#). Every capable [Muslim](#) in Medina including Muhammad contributed to digging the massive trench in six days. The ditch was dug on the northern side only, as the rest of [Medina](#) was surrounded^[13] [Banu Qurayza](#)

The Battle of the Trench (Arabic Transliteration *Ghazwah al-Khandaq*) also known as the Battle of the Confederates was a fortnight-long siege of Yathrib (now *Madina*) by Arab and Jewish tribes. The strength of the confederate armies is estimated around 10,000 men with six hundred horses and some camels, while the Medinan defenders numbered 3,000. The battle began on March 31, 627.

The war of ditch was done due to the failure of the Jewish tribe of Banu Nadir to honour the Madinah pledge to the Muslims. So they were expelled by the Prophet from Madinah. This made the Quraysh to mount another attack on the Muslims.

The tactic of a defensive trench was introduced by Salman the Persian. Every capable Muslim in Medina including Muhammad contributed to digging the massive trench in six days. The ditch was dug on the northern side only, as the rest of Medina was surrounded by Rocky Mountains and trees, impenetrable to large armies (especially cavalry). The digging of the ditch coincided with a near-famine in Medina. Women and children were moved to the inner city. The Medinans harvested all their crops early, so the Confederate armies would have to rely on their own food reserves.

Muhammad established his military headquarters at the hillock of Sala' and the army.

1. How many are the Muslim soldiers?

CONCLUSION:

1. The prophet fought the war of Badr, Uhud, and Khandaq (Ditch) all for self defence.
2. The strength of the confederate armies is estimated around 10,000 men with six hundred horses and some camels, while the Medinan defenders numbered 3,000.
3. The battle began on March 31, 627.

ASSIGNMENT: Make brief summary of the war of Khandaq. When was the battle of ditch fought?

DATE:

TOPIC: SURATUN-NAS

1. **Qul a'uthu bi Rabbin-Nas.**
2. **Malikin-Nas.**
3. **Ilahin-Nas**
4. **Min Sharil waswasin Khannas.**
5. **Alladhi yuwaswisu fi sudurin-Nas.**
6. **Minal Jinnati wan Nas.**

TRANSLATION OF THE CHAPTER OF MANKIND

1. **Say' I seek refuge with the lord and cherisher of mankind.**
2. **The King of mankind**
3. **The God of Mankind.**
4. **From the mischief of the whisperer (of evil) who withdraws (after his whisper).**
5. **(The same) who whispers into the hearts of mankind.**
6. **Among Jinns and mankind.**

LESSON FROM THE CHAPTER

1. **It is an early Makkan Surah.**
2. **It is one of the two surahs called al-Muawwidhatayni**
3. **Al-Muawwidhatayni means the two chapters that are used to seek Allah's protection against all evils.**
4. **Allah instructs Prophet Muhammad and his followers to seek His protection against all evils.**
5. **The Surah contains three attributes of Allah which man can use to drive away the evils:**
 - a. **Ar-Rabbu (the Lord) teaches that we should have confidence in Allah as our protector.**
 - b. **Al-Malik (the King) teaches us that Allah controls everybody and everything.**
 - c. **Illahu (God) teaches us that He alone should be worshipped.**

6. The key word in the Surah is Khannas' which means the slinking whisperer, who puts evil thoughts in the minds of man.

7. The Surah informs us the sources of evil. They are man and jinn.

8. The Surah teaches us not to listen to ill-advice.

9. We should also pray for Allah's protection against the evil that may emanate from man and Jinn.

10. We should guide our thoughts.

11. The Surah teaches us to seek Allah's refuge against evil thought and deeds.

12. We should avoid bad group who may inject evil into our hearts.

ASSIGNMENT: Mention four lessons you have learnt from this chapter.

1. How many attributes of Allah are mentioned in suratul Nas? Explain
2. What is the meaning of Khanas?
3. What are the two sources of evil mentioned in Suratul Nas?
4. What is the meaning of Muawudhatain?
5. a.What chapter of the Quran is suratul Nas?
b.How many verses has suratul Nas?

DATE:

Topic: FOUNDATION OF UMMAH IN MADINAH

The word Ummah means- the Muslim community or people, especially the people of Madinah.

Ummah (أمة) is an Arabic word that means "community" or nation. In the context of Islam, the word Ummah is used in foreign languages as well as in Arabic to mean the nation of the believers (ummatu 'l-mu'minin), and thus the whole Islamic world. The phrase al-ummatun wahid in the Quran (the "One Community") refers to all of the Islamic world unified. The word ummah is widely used in the conception of a "nation" as those who share a common heritage.

When the Prophet migrated to Madinah, he quickly built his Mosque and it was served as a place where the Ummah gathered for congregational prayers. He led the prayers himself as the Imam

The Muslims of Madinah do not want to copy the Jews and Christians in using sound gongs in calling the congregation, rather they chose calling to prayer as a sign of alerting the public that the time of Salat is due. This was known from then as ADHAN.

Prophet Muhammad (S.A.W) spent thirteen (13) years in Makkah until he was commanded by Allah to migrate to Madinah, which he did and that year was nick-named the year of Hijra and from day the Islamic Calendar started counting.

During his visits to Madina, he served many purposes, such as: an administrator, an Imam, a judge a teacher and others.

DATE:

TOPIC :HADITH FOUR OF AN-NAWAWI'S COLLECTIONS.

■ An Abi Abdur-Rahman Abdullah bin Mas'ud , Qala Hadathana Rasulullahi, wahuwal sadiqul masduq.

Inna ahdukum yujmau khalquhu fi batani ummihi arba'ina yauma nutfatan, Thumma yakunu alqatan misli zalika, thumma yakunu madghatan misla zalika, thumma yursilu ilaihil Malaku fayumfahu fihir-Ruh, wayu'mar bi arbau kalimat: Bi kutbi rizqahu, wa ajalahu, wa amalahu, wa shaqiyi am saeed.: Fawa- Allahi ladhi Lailaha ghairuhu ina ahdukum laya'malu bi amala ahli jannat hatta ma yakunu baynahu wa baynaha ila zira'a fayasfiqu alaihil- Kitab faya'amalbi amalu ahlun nar fayadkhuluha. Wa inna ahdukum laya'malu bi amali ahlin-nar hatta ma yakunu baynahu wabaynaha ila zira'a fayasfiqu aliahil kitab faya'amalu bi amali ahli jannat fayadkhuluha. Rawahul Bukhari wa Muslim.

Translation of Hadith 4

Abu 'Abd al-Rahman 'Abdullah bin Mas'ud, *radiyallahu 'anhu*, reported: The Messenger of Allah,

sallallahu 'alayhi wasallam, the most truthful, the most trusted, told us:

"Verily the creation of any one of you takes place when he is assembled in his mother's womb; for forty days he is as a drop of fluid, then it becomes a clot for a similar period. Thereafter, it is a lump looking like it has been chewed for a similar period. Then an angel is sent to him, who breathes the ruh (spirit) into him. This Angel is commanded to write Four decrees: that he writes down his provision (rizq), his life span, his deeds, and whether he will be among the wretched or the blessed.

I swear by Allah - there is no God but He - one of you may perform the deeds of the people of Paradise till there is naught but an arm's length between him and it, when that which has been written will outstrip him so that he performs the deeds of the people of the Hell Fire; one of you may perform the deeds of the people of the Hell Fire, till there is naught but an arm's length between him and it, when that which has been written will overtake him so that he performs the deeds of the people of Paradise and enters therein."

[Al-Bukhari & Muslim]

COMMENTARY OF THE HADITH

This *Hadith* was not only recorded by Al-Bukhari and Muslim but by other Scholars as well.

Apart from 'Abdullah bin Mas'ud, this *Hadith* was also narrated by many other companions (Sahabahs).

This narration by 'Abdullah bin Mas'ud was recorded with different versions where some words/terms conflicted with each other, resulting in different versions having different meanings regarding Creation. The conflicts are as follows:

1. The addition of the word "nutfah" (the drop of a fluid)

This word is not mentioned in Bukhari neither Muslim's narration. However it was added to other narrations including the one chosen by al-Imam al-Nawawi to provide a better interpretation or explanation but instead it gave two conflicting views of the creation of mankind in terms of stages of the fetus:

First View:

The three stages of the fetus consist of forty days each, equaling to a total of 120 days for the stages to complete. It is only after this 120 days that the *ruh* (spirit) is breathed into the fetus, as well as the recording of the fetus' provision life span, deeds and destiny.

This view, the inclusion of the word "*nuftah*", is the view held by the majority of the Scholars. One problem with this view is that the stages of the fetus as interpreted in this *Hadith* contradict the facts proven by science today.

Another problem concerns the Fatwa on abortion. Scholars say that abortion is allowed (provided there is a very good reason - e.g. the woman's life is in danger) only before the *ruh* is breathed into the fetus, i.e. before 120 days - as opposed to 40 days if the second view is to be taken (see below).

The word "*nutfah*" does not belong to the text of the *hadith*. This changes the meaning of the *Hadith* which interprets the three stages of the fetus as taking place in the first forty days. This view correlates with scientific facts. And this means that the *ruh* is breathed into the fetus after forty days, and not 120 days. Consequently the Fatwa on abortion states that abortion is allowed only before forty days.

ENVIRONMENTAL SANITATION

Activities aimed at improving or maintaining the standard of basic environmental conditions affecting the well-being of people.

These conditions include (1) clean and safe water supply, (2) clean and safe ambient air, (3) efficient and safe animal, human, and industrial waste disposal, (4) protection of food from biological and chemical contaminants, and (5) adequate housing in clean and safe surroundings. Also.

Maintaining clean environment According to Islam.

A: The Prophet Muhammad (PBUH) urged the people to clean and not pollute their environment. He (PBUH) said: "To clear the road of all sources of harm is a benefaction". Benefaction, or sadaqa, in Islam which also refer to what we call civilized behaviour or civilized conduct.

The Prophet's (PBUH) guidance also includes his injunction, "Let no one urinate in stagnant water". The Prophet (PBUH) has forbidden anyone to urinate where he bathes". He used to say: "Avoid the two actions that bring peoples curses!" He was asked: "What are these?" "The one who defecates in the road and the shade used by others".

Islamic views against exploiting environment.

God draws our attentions to what may occur if humans, indifferent to the various types of balance, go too far in exploiting the environment, which is what we are witnessing today. He says: "If God were to bestow abundance upon His servants, they would behave on the earth with wanton insolence" (42:27). He also says: " Do not follow the counsel of those who are given to excesses, those spread corruption on earth instead of setting things to rights" (26: 151-152). And He says: "Had the Truth been in accordance with their desires, certainly heavens and the earth would have been corrupted" (23:71)

DATE:

TOPIC: HADITH EIGHT

An Ibni Umara Radiyal-Allahu anhuma , Ana Rasulullahi (S.A.W) Qala: Umirtu an Uqatilan-Nas hatta yashhadu an lailaha ilal lahu wa ana Muhammadan Rasulullahi, Wa yuqimus-Salata, wa yutuz-Zakata, Faidha fa'alu dhalika Asimu minni Dima'ahum wa'amwalahum ila bil-haqil-Islam, wa hisabahum alal-lahita'ala. Rawahul Bukhari wa Muslim.

Hadith 8

Abdullah bin Omar narrated that the messenger of Allah, *sallallahu 'alayhi wasallam*, said:

"I have been ordered to fight against people until they testify that there is no god but Allah and that Muhammad is the messenger of Allah and until they perform the prayers and pay the zakat, and if they do so they will have gained protection from me for their lives and property, unless [they do acts that are punishable] in accordance with Islam, and their reckoning will be with Allah the Almighty."

[Al-Bukhari and Muslim]

COMMENTARY OF THE HADITH:

The majority of Scholars say that the "people" here refers to the Arab polytheists. The same interpretation can also be found in the Qur'an in Surah An-Nasr.

Another opinion say that the Prophet, *sallallahu 'alayhi wasallam*, was referring to all people, excluding Ahlul Kitab, i.e. the people of the Book. It was said that this *hadith* was abrogated by the later rulings concerning *jizziya* (compensation).

A third opinion interprets the *hadith* as saying that people have to accept the domination or supremacy of Islam - that Islam is the dominant religion. This objective is to be achieved by whatever means, whether it is through fighting or through peaceful agreements.

DATE:

TOPIC: THE TREATY OF HUDAYBIYYAH:

The Treaty of Hudaibiyyah was an important event that took place during the formation of Islam. It was a treaty between Muhammad, representing the state of Medina, and the Quraish tribe of Mecca in March 628 (corresponding to Dhu al-Qi'dah, 6 AH). It helped to decrease tension between the two cities, affirmed a 10-year peace, and authorized the Muslims to return the following year in a peaceful pilgrimage, that was the First Pilgrimage

Prophet Muhammad started receiving revelations from God at the age of 40. They were persecuted by the powerful tribe of the Quraish, and eventually forced to flee to the city of Medina, 250 kilometres (160 miles) to the north. Armed hostilities ensued, at events such as the Battle of Badr and the Battle of the Trench.

Prophet Muhammad had a dream that he entered Makkah and did tawaf around the Ka'bah. His Companions in Madinah were delighted when he told them about it. They all revered Makkah and the Ka'bah and they yearned to do tawaf there. In 628, Muhammad and a group of 1,400 Muslims marched peacefully towards Mecca, in an attempt to perform the Umrah (pilgrimage). They were dressed as pilgrims, and brought sacrificial animals, hoping that the Quraish would honour the Arabian custom of allowing converts to enter the city. The Muslims had left Medina in a state of *ihram*, period prohibited for fighting, but they were deprived by the Quraish.

The Muslims camped outside Makkah, and Prophet Muhammad met with a Makkan emissary. He said

“We have not come to fight anyone, but to perform the 'Umrah. No doubt, the war has weakened Quraish and they have suffered great losses, so if they wish, I will conclude a truce with them, during which they should refrain from interfering between me and the people, and if I have victory over those infidels, Quraish will have the option to embrace Islam as the other people do, if they wish; they will at least get strong enough to fight. But if they do not accept the truce, by Allah in Whose Hands my life is, I will fight with them defending my Cause till I get killed, but (I am sure) Allah will definitely make His Cause victorious.”

The two parties decided to resolve the matter through diplomacy rather than warfare, and a treaty was drawn up.

The statement of the treaty was as follows:

“In your name, O God!

This is the treaty of peace between Muhammad Ibn Abdullah and Suhayl ibn Amr. They have agreed to allow their arms to rest for ten years. During this time each party shall be secure, and neither shall injure the other; no secret damage shall be inflicted, but honesty and honour shall prevail between them. Whoever in Arabia wishes to enter into a treaty or covenant with Muhammad can do so, and whoever wishes to enter into a treaty or covenant with the Quraysh can do so. And if a Qurayshite comes without the permission of his guardian to Muhammad, he shall be delivered up to the Quraysh; but if, on the other hand, one of Muhammad's people comes to the Quraysh, he shall not be delivered up to Muhammad. This year, Muhammad, with his companions, must withdraw from Mecca, but next year, he may come to Mecca and remain for three days, yet without their weapons except those of a traveler, the swords remaining in their sheaths.”

In 629, the Muslims returned as promised in the treaty, and made the first pilgrimage. The next year, the clan of the Banu Bakr, allied with the Quraish, attacked the Bedouin Khuza'a, Muhammad's allies. Muhammad considered the Banu Bakr attack a breach of the treaty, citing one of the clauses of the treaty: "an attack on an ally of the party, will be considered an attack on the party itself", and offered the Quraish three alternatives:

1. Dissolve their alliance with the Banu Bakr
2. Compensate by paying money
3. Dissolve the treaty

CONQUEST OF MAKKAH

About the end of the seventh year of the Hijrah, the Quraish and their allies, the Bani Bakr, violated the terms of the peace concluded at Hudaibiya by attacking the Bani Khuzaah, who were in alliance with the Muslims. The Prophet determined to make a stop to the reign of injustice and oppression which had lasted so long at Mecca. He immediately gathered ten thousand men to march against the idolaters and set out on 1 January, 630.

Treaty of Hudaibiyyah

The **Treaty of Hudaibiyyah** was an important event that took place during the formation of Islam.

It was an important treaty between Muhammad, representing the state of Medina, and the Quraysh tribe of Mecca in March 628 (corresponding to Dhul-Qiddah, 6 AH). It helped to decrease tension between the two cities, affirmed a 10-year peace, and authorized Muhammad's followers to return the following year in a peaceful pilgrimage, The First Pilgrimage.

Muhammad (S.A.W.), started receiving revelations from God at the age of 40, . He and the Muslims were persecuted by the Quraysh of Meccans, and eventually forced to flee to the city of Medina, 250 kilometres (160 miles) to the north. Armed hostilities ensued, at events such as the Battle of Badr and the Battle of the Trench.

Attempted pilgrimage.

Muhammad had a dream that he entered Makkah and did tawaf around the Ka'bah. His Companions in Madinah were delighted when he told them about it. They all respected Makkah and the Ka'bah and they desire to do tawaf there.

In 628, Muhammad and a group of 1,400 Muslims marched peacefully towards Mecca, in an attempt to perform the Umrah (lesser pilgrimage). They were dressed as pilgrims, and brought sacrificial animals, hoping that the Quraysh would honor the Arabian custom of allowing converts to enter the city. The Muslims had left Medina in a state of *ihram*, a premeditated spiritual and physical state which restricted their freedom of action and prohibited fighting. This, along with the paucity of arms carried, indicated that the pilgrimage was always intended to be peaceful.

Muhammad's people camped outside of Mecca, and Muhammad met with a Meccan emissary. He said: 'We have not come to fight anyone, but to perform the 'Umra'. No doubt, the war has weakened Quraysh and they have suffered great losses, so if they wish, I will conclude a truce with them, during which they should refrain from interfering between me and the people, and if I have victory over those infidels¹, Quraysh will have the option to embrace Islam as the other people do, if they wish; they will at least get strong enough to fight. But if they do not accept the truce, by Allah in Whose Hands my life is, I will fight with them defending my Cause till I get killed, but (I am sure) Allah will definitely make His Cause victorious.

The two parties decided to resolve the matter through diplomacy rather than warfare, and a treaty was drawn

Treaty.

The statement of the treaty was as follows:

“In your name, O God!

This is the treaty of peace between Muhammad Ibn Abdullah and Suhayl ibn Amr. They have agreed to allow their arms to rest for ten years. During this time each party shall be secure, and neither shall injure the other; no secret damage shall be inflicted, but honesty and honour shall prevail between them. Whoever in Arabia wishes to enter into a treaty or covenant with Muhammad can do so, and whoever wishes to enter into a treaty or covenant with the Quraysh can do so. And if a Qurayshite comes without the permission of his guardian to Muhammad, he shall be delivered up to the Quraysh; but if, on the other hand, one of Muhammad's people comes to the Quraysh, he shall not be delivered up to Muhammad. This year, Muhammad, with his companions, must withdraw from Mecca, but next year, he may come to Mecca and remain for

three days, yet without their weapons except those of a traveller, the swords remaining in their sheaths.”

In 629, the Muslims returned as promised in the treaty, and made The first pilgrimage. The next year, the clan of the Banu Bakr, allied with the Quraish, attacked the Bedouin Khuza'a, Muhammad's allies. Muhammed considered the Banu Bakr attack a breach of the treaty, citing one of the clauses of the treaty: "an attack on an ally of the party, will be considered an attack on the party itself", and offered the Quraish three alternatives:

1. Dissolve their alliance with the Banu Bakr
2. Compensate by paying money
3. Dissolve the treaty.

DATE:

Topic: Hadith number 10 from An-Nawawi's collection

Transliteration

'An Abi Hurayrata, radiyallahuta 'la 'anhu qala: Qala rasulullahi sallallahu 'alayhi wa salam:

'Innallaha ta'ala tayyibun la yaqbalu illa tayyiban. Wa innallaha amaral-mu'minina bima amara bihil-mursalina faqala: "Ya ayyuharrusulu kulu minal-tayyibati wa'malu salihan." Wa qala ta'ala: " Ya ayyuhal-ladhina amanu kulu min tayyibati ma razaqnakum, "thuma dhakararrajula yutilus-Safara ash'atha aghbara, yamuddu yadayhi ilassama'i, ya rabbi ya rabbi, wa mat'amuhu haramun wa mashrabuhu haramun, wa malbasuhu haramun wa ghudhiya bil-harami, fa anna yustajabu lah.' (Rawahu Muslim)

Translation of Hadith number 10

On the authority of Abu Huraira (May Allah be pleased with him) who said the messenger of Allah (Peace be upon him) said: 'Verily Allah is good and He does not accept but what is good. He commanded the believers with what He has already commanded the messengers, saying: 'Oh Messengers. Enjoy what is good and do good deeds.' 'And He said "O ye who believe, Enjoy what is good from what we have provided you with."

'Then he (Abu-Huraira) mentioned a man who made a long journey, who appeared disheveled and covered with dust, stretching his hands to Heaven and saying. " O my Lord!" But his source of food is unlawful, his source of drink is unlawful and he is already fed with what is unlawful. How could his prayer be accepted then? (Transmitted by Muslim.)

Commentary

This tradition deals with a man who has devoted himself to worshipping Allah. However, he occupies his time with constant Ibadah that he could hardly think about himself. His attitude to prayer has a fairly poor reflection in him for he looks shabbily, and his appearance is very unattractive. In fact, he has no time to clean his body.

In addition to his unattractive appearance, his attitude to food is un-Islamic. He has no regard for lawful articles, as he engages himself in the eating of unlawful food. His belongings consist mainly of unlawful articles. His attitude to life is generally unlawful, and his behavior (apart from the fact that he spends much of his precious time in the service of Allah) is below

expectations. Such a person does not appreciate the importance of purity in his general attitude. He Has forgotten that purity of soul and body is an injunction from Allah.

In conclusion, it is doubtful whether the prayers of a man of this character would be accepted by Allah or not. Since prayers are meant to reform the character generally, one can reasonably conclude that his prayers would not be accepted by Allah.