



Islamic Studies

Syllabus For SC

(2068 / 1)

Paper 1

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Pre-Islamic Arabia

Known as the age of Jahiliyyah, Ayyam ul Jahiliyyah, the darkest period of history, pre Islamic arabia is the period ranging after the elevation of prophet Isa (as) to the heaven till the spreading of Islam by the prophet Muhammad (s) at the age of 40. It was a period where the people were deeply rooted in all kinds of sins as they were not interested to follow the divine books revealed centuries back. It was a period where there was the need of the coming a messenger in the name of Hazrat (or Hadrat – Eminence and high personality) Muhammad (s)

Social Conditions Of Pre Islamic Arabia

Describe the social conditions of the Arabs during the Age of Ignorance.

Pre Islamic Arabia was the period before the coming of Islam in Arabia. It was also named as Jahiliyyah period and the Arabs were deeply rooted in sins and immoralities. It is also important to say that they had some qualities as well.

The **first** point is that the social structure within the nomadic life of the Arabs in the desert placed great importance to loyalty within the clan or the tribe. The leader was respected. The individuals could not survive in the desert and as such the well-being of group and tribe was paramount. There were the acceptable social norms which revolved around what was acceptable to the group. Something may be accepted in a group and the same thing may not in another group. **Secondly**, due to these differences there was constant warfare between tribes for revenge and superiority and that went on for generations. There was no sense of national identity and there was inter-tribal feuds and vendetta. **Thirdly**, the leader or Shaikh was chosen on the egalitarian system. The shaikh took care of the weaker members of the tribe. His social standing depended on his justice and on raids to capture camels, cattle or goods of neighbouring tribes. **Fourthly**, the nomadic Arabs evolved a chivalric code (muruwah) giving meaning to their lives within the clan or tribe. This would mean glorifying courage, patience, endurance, hospitality and generosity. They would be being generous with the little they had and that was very important. **Fifthly**, there were also the settlers in towns like in Mecca and Ta'if. They followed commercial ethos to survive, though they still maintained the tribal allegiances. The main chiefs were the city dwellers.

Sixthly, there were common vices of drinking and gambling more prevalent here and that led to debt. In this way usury was common. **Seventhly**, men were considered as the supreme leaders. They could decide on whatever they wanted as long as women didn't interfere. Men treated their women as commodities known as chattels to pay debts. There were unchecked polygamy and polyandry and they were rampant. **Eighthly**, women and girls had no status and no human or legal right in their family lives and in the society. It was the men who would decide. The men would prefer to have male offspring as the latter would grow to be fighters and would have the chance to become a leader. As such there was female infanticide. **Ninthly**, there were many sins like prostitution, adultery, fornication, theft, highway robbery and kidnapping among others. However, the settlers in towns of Mecca followed commercial ethos to survive and made agreements with the Bedouins not to attack the trade caravans especially during season of fairs. **Tenthly**, there was the relation of slaves and masters. The lives of the slaves depended on the masters. They were ill-treated by the bad masters. They had no right in the society and were bought and sold at will.

1. Explain the significance of the change in social conditions with the coming of Islam.
2. How did the prophet change them?

After the coming of the prophet (s.a.w) among the Arabs and the ashab, there was a slow but inevitable change in the acceptance of Islam in all aspects of life. **Firstly**, the Arabs were used to tribal equality in many spheres of their life and this equality characterised the life of the Prophet and the spirit of early Muslims. This led to the idea of brotherhood in Madina and towards the whole Muslim community and hence there was more cohesion. **Secondly**, the Prophet Muhammad (s.a.w) gave importance to all individuals regardless of who they were or in which tribes they are or which lineage. What was important is to be a Muslim in the Ummah of the prophet (s.a.w). **Thirdly**, the religion of Islam incorporated the ideals of courage, patience, endurance which became universal loyalties to Allah and other Muslims. **Fourthly**, in cases of retribution individualism was fostered and the relatives of a dead man could punish only his murderer not any member of tribe which had previously resulted in prolonged inter-tribal warfare. **Fifthly**, the institution of marriage was taken seriously. The consent of the woman was vital. The prophet introduced the contract which must be made and the dowry was to be given. Men were limited to only four wives in marriage.

Sixthly, thus women in general and wives in particular got status. They were respected and had a voice. They were free to voice out their opinions and they had a say in the society. **Seventhly**, women were allowed to divorce and were given rights of inheritance from their fathers and their husbands. **Eighthly**, Education became obligatory on everyone and educating girls was commended by the Prophet as a way to Paradise. **Ninthly**, the system of usury was forbidden to prevent monetary exploitation of the weak. It was a tool of oppression and a means to unjustly take others' money. As such the institution of zakat was made a pillar of Islam. It was obligatory and the prophet encouraged to charity. **Tenthly**, vices of drinking, gambling and prostitution were banned. Many thieves became custodians of money through the prophet. The long prevalent slavery was discouraged and there was reward from Allah for freeing of slaves. As many slaves were freed by the ashab like Hazrat Abu Bakr.

Economic Conditions Of Pre Islamic Arabia

Describe the economic system in Arabia before Islam.

Pre Islamic Arabia also known as the Jahiliyyah period lasted for approximately 6 centuries from the elevation of prophet Isa till the spreading of Islam by the last prophet Muhammad (s.a.w). During that time the Arabs were divided into the city and the desert dwellers. The following will elaborate on the economy of the Arabs of that time.

During that period the economy was divided into different aspects like agriculture, industries, markets, trade and different ways of funds. **Firstly**, on the agricultural sector, the land of Macca was not fertile and only dates were able to be cultivated. They were thus used locally by the local people. However, the land of Madina and Ta'if was so much fertile that products like dates, grapes, barley, wheat, rice as such were cultivated. The produce was so beneficial that they were used both locally and for export. It is worth noted that the people of Ta'if were experts in transplantation. **Secondly**, the city of Ta'if was known as the industrial city where skins of dead animals like oxen, sheep, goats, camels and many others were transported there for treatment in various tanneries and then in industries for the production of bags, shoes, belts, luxuries and fantasies. They were thus sent to the different parts of the country and to different other countries as exported goods. **Thirdly**, there were three kinds of markets in the main cities of Hijaz. The "common" market was used by each and every one. All Arabs had access therein and there was no discrimination. The "slave" market was meant for the buying and selling of slaves and was occupied by the middle class and rich people. Access to such market was possible only if one was able to buy or sell slaves. The poor people were excluded. The "aristocrat" market was meant

only for the rich where only luxuries were sold. Goods and services of high qualities were sold and offered there. All these markets were owned by the rich people of Macca but their employees or workers were from the middle or low class. They would work hard for only a little share of the profit.

Fourthly, the rich Arabs would engage in business with different countries. They would trade with China for luxuries, Africa for crafts, Syria for carpet and India for spices. In return they would sell their dates, leather products, agricultural products and slaves to these countries. They would either engage in barter and monetary systems. The Bedouins would follow the same track if ever they had the means to do so. All these business trades would take place in caravans. The Arabs would also engage in the business of idols. They knew that during the month of Dhul Hijjah there would be many pilgrims who would come for the pilgrimage. They would carve different models of the 360 idols present in and around the sanctuary of the Ka'bah. They would deal in such business. **Fifthly**, there were different ways the Arabs would fund their business and become richer and richer. Levies were imposed on anyone, such as travellers, foreigners and caravans for entering, staying and leaving the city of Macca. Another levy would be paid for catering for their animals and belongings. Bribes were common among them for "progress". Any desire for favouritism would lead to bribes. High rate of interest was imposed on the borrowers. The lenders were mainly the chiefs of Macca or the Jews. Each year it would increase by one hundred per cent and at the end of the third year, beginning the fourth year, the properties of the borrower would become the properties of the lender, including wife and children.

To what extent did the economic system change when people became Muslim?

With the coming of Islam, many aspects from the economic field changed. The **first point** is that the prophet introduced the concept of halal and haram business. Profit made by the Muslims should be reasonable not to burden the clients and also not to incur loss. The percentage of profit should be regularly checked. At the same time he emphasised on controlled consumption with moderation. A **second point** was concerning the quality and weightage of products where the pre Islamic Arabs would indulge in plundering the clients with no good service. Cheating and dishonesty were discouraged. A **third point** was that the prophet crushed down all kinds of bribes, interest and illicit gains to bring income to the country. Interest was declared haram to both the takers and the givers. A **fourth point** can be the introduction of Zakaat, fitr, ushr and sadaqa among others as means to fund the Bait ul Maal (the public treasury) which would be used for the development of the city and the welfare of the people. The standard of living of the people was important for the prophet. A **fifth point** may be that the prophet encouraged the cultivation of different products by all members of his community. In that way, the Muslims would not be subjected to monopolies of any product. That was done to the Muslim individual's ability. That was why many Muslims were farmers or cultivators. Money was not spent for any useless purposes. In that the prophet introduced the system of wise spending as the Quran advised us to spend in His way but at to have a control over it.

Another aspect was that the prophet eliminated all kinds of illicit or favoured markets. The aristocrat and slaves markets were banned and everyone was able to go in any market they would like. The prophet had a committee for to control the price of traders to avoid injustice and high price. A **seventh point** would be the introduction of regular check or surprised check by chosen members from the people. However, all the governors would meet the prophet at the end of each year to discuss the progress of their economic system with development and at the same time the problems encountered. **Another point** was that the prophet would allow tract of land to be cultivated like the one given to Wail bin Hajr. It can be done either by the owner or by another one on the basis of crop sharing. This encouraged people to become autonomous and launching their own business and trade. It can be also through lending of money without interest. A **ninth point** is that the prophet introduced a system of social security. The Islamic concept of social security originates from verses of the Qur'an and the Ahadith which enjoin upon the believers of Islam to help their poor and needy brothers-in-faith who are unable to fulfil their basic human needs. Every person living in the Islamic state is entitled to these basic needs. The poor would be helped by the state on monthly basis with the basic needs. As such there would be lesser lower classes

and a reduction of thieves with an increase in the standard of living. A **tenth point** would be that the Islamic system of economics set by the prophet restricted the accumulation and keeping of luxury items and advised the Muslims to lead a simple life, not an extravagant one. Muslims should not be tempted with this luxuries world. It is based on the concept that every human being has the right to equal financial and social needs and these rights were protected by the prophet.

Religious Conditions Of Pre Islamic Arabia

Outline the religious beliefs and practices of the Arabs before Islam.

The period of pre Islamic Arabia was before the coming of the prophet of Islam with his spreading of Islam. During that period the Arabs were pagans with different beliefs and practices. The following paragraphs will help us to understand more their beliefs and practices.

Firstly, the Arabs were idol worshippers and they would pray to their different gods such as Laat, Uzza, Manat as goddesses and Hubal as their chief god. They would also pray Na'ilah, Waad and Isaaf. **Secondly**, they would pay verbal homage to a supreme God known as Allah. As it is said in the Qur'an that they knew about Allah but they took other gods as intercessors. **Thirdly**, they would worship things of nature like stones, trees, stars, sun and moon. If ever they noticed that a rock or stone was more shining or attractive than what they were using, they would exchange it. Thus the new one would be considered as a god. **Fourthly**, they would believe in angels as daughters of Allah and they would worship them alongside with spirits of their ancestors. They would have their own personal deity at home. **Fifthly**, there were also the Christians who believed in prophet Isa as being god or son of god with his book as Injeel, the Jews who believed in prophet Musah with his book as Tawraat and the Zoroastrians, also called the Magians who believed in one uncreated god as Ahura Mazda without monasticism worshipping fire with their book known as Avesta. There was also the religion of Hanif who followed the prophet Ibrahim with his Suhuf and Allah as God. They were awaiting the prophet Muhammad to come. **Sixthly**, they were superstitious and they believed in soothsayers, astrologers, divination through arrows but they didn't believe in accountability in the afterlife.

During the pre Islamic period, Macca was the religious centre ever since the Arab history began. It was dated since the time of the prophet Adam (as). The centre of Macca being the Ka'bah was the vital part of worship with over 360 idols inside and all around in its sanctuary. A **first religious practice** would be that they would perform circumambulation of the Ka'bah in state of nudity with the hands clapping and singing. **Another practice** was that they would observe the rites of pilgrimage and they would stay at 'Arafat. They would dedicate their time to verbal homage to their gods and would try to be honest and sinless people. A **third practice** was through animal sacrifices. They would sacrifice cats, dogs, rats, monkeys, sheep and goats among others to satisfy their gods or to be protected from punishment from their gods. A **forth practice** would be in the form of human sacrifices. Young virgin girls would be sacrificed specially during the short periods of eclipse. The blood of the poor girls would be poured over the altar of their gods. They thought that this action would help them. A **fifth practice** could be from the Christians and the Jews who would join in their churches and temples reading the Injeel and the Tawraat respectively. They would join in the feasts of day of assumptions, all saints' day and baptism for the Christians and the day of Sabbath, the Passover and the day of atonement for the jews. A **sixth practice** would be from the Zoroastrian who placed great emphasis on purity and not defiling any of the elements of Ahura Mazda's creation. For that reason, traditionally, neither burial nor cremation was practiced by Zoroastrians. Instead, dead bodies were taken to a Tower of Silence and laid out under the sun, where vultures devoured them. Zoroastrian's places of worship are called Fire Temples. In them an eternal flame is kept burning with sandalwood and frankincense. The first fire to be lit upon an altar is said to have been brought down from heaven by Zoroaster with a rod. The Hanif used to take bath as

means of purification and would perform the tawaf of the ka'bah, the sa'i of mounts Safa and Marwa and the stop (wuquf) at 'Arafat in a modest and moral way with cloth on.

Which of these beliefs and practices did the Prophet Muhammad (s) adapt and include in Islam?

With the coming of the prophet of Islam there had been many changes on the religious beliefs and practices. **Firstly**, the Prophet Muhammad (s) corrected the idea of monotheism that is to worship only one God, Allah. Pre Islamic Arabs were polytheists and idol worshippers. The prophet changed this belief. **Secondly**, the prophet instilled in them the belief in Allah, angels as His creatures, His books, His messengers, the day of Judgement and destiny. Before that they didn't believe in destiny and a day of judgement as day of accountability. They said that there was no afterlife. **Thirdly**, the prophet told people about reward of Paradise for good deeds like almsgiving, prayers and reward of Hell for morally depraved actions like female infanticide. They didn't believe in Jannah or Jahannam. **Fourthly**, the prophet made them realise that belief in the worship of spirits of the ancestors, considering them as intermediates, would never help them. Allah says that the gods that they worshipped would never help them. **Fifthly**, while they would believe in superstitious, soothsayers, astrologers and divination through arrows, the prophet explained to them that they didn't have the knowledge to know the future as the future lies in the hands of Allah. Astrologers don't have exact science.

Among the various religious practices, the prophet reinstated the Ka'bah as the symbolic house of Allah by getting rid of all idols. It was before that a place where shirk and superstitions were practiced. A **second** religious practice was the restoration of the circumambulation of the Ka'bah as it was during the time of prophet Ibrahim. This included Arafat and Mina in pilgrimage. The wear of the Ihram was obligatory. Before Islam it was done in the state of nudity. **Thirdly**, the idea of sacrifices was corrected. While the Arabs used to perform human sacrifices, the prophet gave respect, honour and sacredness to life. According to Islam saving the life of a person is like saving the whole of humanity. **Fourthly**, the idea of considering things of nature as gods and of exchanging from time to time was replaced by Trust in Allah. The Arabs no more brought with them 3 stones on journeys and craving idols for buying and selling business. **Fifthly**, the idea of cells for the priest and their places of cult with statues of their gods as means of encouraging towards worship were replaced by the mosque and Qur'anic texts or scriptures for inspiration.

The prophet made links with Judaism and Christianity as they shared the same prophets and he reiterated Islam was a continuation of the same Message from Allah. Other religions were given the chance to join that reform.

Describe the importance of Mecca to the Arabs before Islam.

Above all, since the time of prophet Adam the Ka'bah existed and attracted pilgrims from all over Arabia. It was a place of worship and business. **Secondly**, there were idols like Lat, Uzza, Manat and others in the sanctuary but that sanctuary of Allah was known as the biggest in the region with 360 idols in and around the Ka'bah. **Thirdly**, it was important as it was controlled by different tribes, but now by Quraish and more precisely by the Prophet's tribe. That was a prestigious instance to hold and have the key of the Ka'bah. **Fourthly**, Macca was important and popular due to the history behind the water Zamzam and with it also. After all water in the desert was vital and the settlement was based around the water source called Zamzam. **Fifthly**, Macca was important as a trading city. As agriculture was impossible, hence everyone involved in commerce through different markets for the poor, better off and the rich. It was situated on crossroads of trade routes, from Yemen to Syria, and Abyssinia to Iraq. Many traders carrying incense (frankincense), spices, ivory etc. Meccans also became traders themselves, travelling far and wide.

Sixthly, Macca was important as the leading Meccans were shrewd financiers. That made Macca the leading financial centre. They were the richest people in the area and could buy any service. Macca had rich idol worshippers and Hanif. **Seventhly**, Macca was a peaceful and secured area as the Quraish were not interested in constant tribal warfare. They remained neutral in conflicts. They thus developed 'haram' with 20 mile radius of Ka'bah where violence was forbidden. There were pacts made with tribes not to attack caravans during season of trade fairs. **Eighthly**, the Ka'bah within Macca was the symbol of glory and status. The one being its custodian and the ones living in its vicinity was praised and honoured. The symbolic and spiritual benefits were important. The sanctity of Ka'bah and pilgrimage to Mecca was essential to survival of Quraish. **Ninthly**, Macca was important for the Arabs as many prophets of the existing religions once in their lives went through Macca to spread Islam. It is also said that there are 70000 prophets who are buried in the sanctuary of the Ka'bah. **Tenthly**, Macca was situated in an isolated area. The isolation of Mecca gave the Arabs control of their own activities where there was no outside power was interested in them. As such the Quraish ruled the country.

Tribal And Political Conditions Of Pre Islamic Arabia

Describe the structure of the tribal system in Arabia before Islam.

The period of pre Islamic Arabia lasted for approximately 6 centuries from the elevation of prophet Isa till the spreading of Islam by the last prophet Muhammad (s.a.w). During that time the Arabs were divided into the city and the desert dwellers. The following will elaborate on the tribal system.

As mentioned, the Bedouin Arabs lived as nomads in tribal groups. In fact a group of families made a clan and a group of clans made a tribe. There were many tribes at that time and each had its own rules and regulations. What could be prohibited in one tribe could be well allowed in another tribe. **Secondly**, due to the varieties of tribes with different concepts, they were constantly at war with each other over scarce resources. These fights would last for generations in a more dramatic and drastic way. Only a few small settled communities such as in Mecca and Ta'if relied on trade and religion where the caving of idols became a business. **Thirdly**, these tribes were formed on basis of blood and kinship. This evolved into a tribal chivalric code of honour known as "muruwah". This gave meaning to their lives and encouraged towards courage, avenging wrongs, patience, endurance, hospitality and generosity above all. **Fourthly**, the shaikh (chief or leader) was selected by council of elders as best person for job, regardless of parentage or privilege though his tribe should be famous. He should be known through his intellect, maturity, courage, authority, administration, fluency in language and business. **Fifthly**, the shaikh was ultimate authority controlling over his people and administrative affairs. He was also to protect the tribe. The shaikh was the judge in disputes and he was to distribute possessions and goods equally. He also took care of weaker members.

Sixthly, the sense of patriotism was strictly tribal. Everything was subordinate to the interest of the group not to say that they neglected the individuality of a person. **Seventhly**, pre Islamic Arabs were known for their poetry and their poets sang glories of the tribe, of their heroes of war, of their leaders but rarely of their gods. There were poem competitions held at the Ukaz or Ukaiz market on annual basis. The winner would be given much wealth and status in the society. He would be considered as a leader. **Eighthly**, each member was fully protected and only the shaikh/tribe could ensure personal survival in difficult times where there was no room for individualism. Each tribe had to avenge the death of a single member, hence feuds went on for generations. It was a cycle of violence. **Ninthly**, there was so much competition among these tribes that the balance of power depended on raids to capture camels, cattle or goods; turnover of wealth and fortune was part of tribal existence. Only the strong would survive and the weak were exploited, hence position of women and female babies at risk. The **tenth point** was that the Bedouins would join together in a meeting in order to take decisions for the benefit of the people. They

would protect their interest but if ever a member got married with another member of another tribe, then both would be rejected from the 2 tribes.

To what extent did tribal attitudes change when people became Muslim?

With the coming of Islam, many aspects from different fields changed. The **first point** is that tribal loyalties remained strong but overshadowed by ideals of Islam. They were loyal to their fallible leaders but now they were loyal to Allah and His prophet (s.a.w). It was slow but inevitable as the message of equality in Islam spread and Muslims grew in number. The **second point** is that Islam incorporated the best of muruwah but extended it to include all Muslims rather than just tribe. Each member was to endeavour himself to a moral code of conduct and patriotism with the idea of helping his neighbour. The **third aspect** was that the Arabs were used to tribal egalitarianism in selection of shaikh where weaknesses could be found specially when it came to choosing a leader based on his reputation. The idea of selection or rather election characterised the life of the Prophet and the spirit of early Muslims but with divine help. The **fourth point** was that Prophet Muhammad (s.a.w) gave importance to all individuals regardless of who they were or what were their tribe or lineage. Being a member of ummah became more important than tribal membership. The idea of being in a Jama'ah and congregation was more important. The **fifth point** was seen in the idea of Allah being the Judge. The Arabs had the notion of vendetta where there would be inter tribal wars lasting for over generations. The prophet stopped it and brought their faith and fate in the hands of Allah.

A **sixth idea** can be seen in poems being written. The Arabs used to have poems competition annually as a custom among tribes. Some poems were banned but others for the praise of Allah and His prophet were allowed and encouraged. **Another aspect** which was changed by the prophet was in marriage. There was no intertribal marriage. The prophet stopped that practice and allowed marriage between any male and female Muslim member of his community. **Eighthly**, though the Bedouins were perseverant, patient and hard working people, many of the tribes were engaged in looting the cultivation of the city dwellers. The prophet encouraged them with the perseverance but prohibited them from looting. He rather encouraged them to earn a halal living. **Ninthly**, the Bedouins of the tribes would engage in rearing of sheep and goats among others and would deal in the business of buying and selling or barter system. The prophet continued the practice but with a sense of equity, justice, fairness and halal dealing. **Tenthly**, the tribes would deal in polytheism and idol worshipping. They would have different gods for different purposes. The prophet changed their situations to adopting monotheism that is the worshipping of only one god, Allah.

There had been many adapted and adopted concepts as well as many changes through the coming of the prophet within a tribal system. These were done as blessings for the whole of Mankind, Muslims and non Muslims.

Life Of Prophet Muhammad (s.a.w)

Life Before Prophethood

Year 570 CE – 610 CE

Write an outline of the life of the Prophet Muhammad up to the time of the first revelation.

The holy prophet Muhammad (s.a.w) was born in Mecca in the year 570 CE on the 12th of Rabi'ul Awwal in the Year of the Elephant. His father who was named Abdullah died 6 months before the birth of the prophet. He was thus a posthumous child. His mother Amina later on died when he was 6 years old.

At the birth of the prophet, he was nursed by a foster mother Halimah Sa'diyyah in the desert at a place known as Juraanah. There was the famous incident of the opening of his chest by angel Jibril (as). He spent 4 years there and when he was brought back to his mother there was a period of drought. Halimah wanted to keep the child with her for another 2 years. So at the age of 6 he returned to his mother Amina at Macca. He had grown so much and was so loved by his mother that they were to Madinah (known as Yasrib beforehand) accompanied by Umm Aiman. He visited the families of his mother, the grave of his father and learned how to swim in a pool there. After one month, on their way back to Macca, his mother died at Al Abwa. He was carried by Umm Aiman all the way till Macca.

He was thus brought up by his grandfather Abdul Muttalib till the age of 8 or 9 and after his death the prophet was taken in charge by his uncle Abu Talib who was a merchant. He would accompany his uncle on his journeys abroad for business and would help as a little shepherd. In the year 580 CE when he was 10 years of age, there was the Harb-al-Fijar (the sacrilegious war during sacred months) which lasted for 10 years till 590 CE. He would participate in helping the wounded, those thirsty and would pick up all arrows to give to his uncle on the battle field. At the age of 12 he went on a journey to Syria with Abu Talib and met a Christian monk Bahira who prophesied that he would become a prophet of Allah. They then returned to Macca.

From the age of 12 till 20 he led a life of shepherd and he obtained business experience. He created Half-ul-Fuzul at the age of 15 to help the poor as he was disgusted by the society. He loved life of solitude for reflection and pondering on Allah. Due to his great business fame and ability, he received a business Proposal from Bibi Khadijah (r.a) in the year 595 at the age of 25. Maysarah accompanied him to Syria to discover his secrets. It was a fruitful business with much profit. During one night Khadijah dreamed of moon entering her room. She was unaware of the meaning. She went to Waraqa bin Naufal – a Hanif and her cousin. Bibi Khadijah sent a marriage proposal and the prophet (s.a.w) accepted. It was a successful marriage with 4 daughters (Zaynab, Ruqayyah, Umm Kulthum and Faatima) and 2 sons (Qasim and Abdullah). In the year 605 the valley of Ka'bah was flooded by rain and the Arabs rebuilt the Ka'bah. The holy prophet (s.a.w) solved the problem of the placement of the black stone. He was disgusted with Life of Arabs and he retreated times and often in the desert and the cave of Hira. It was then that one night during the month of Ramadhan, Hazrat Jibril (as) brought the first five verses of Surah Al 'Alaq. When Hazrat Jibril (as) came to him, he was in his original form with wings and he asked the prophet (s.a.w) to read. But the prophet (s.a.w) replied that he was not among the readers. Hazrat Jibril asked him a second time but with the same answer. The third time Hazrat Jibril seized him and asked him to "Read in the name of your Lord who created. Created Insaan from a clot of blood. Read and your Lord is the most bountiful. Who taught with the pen. Taught Man that which he knew not."

Explain why he was given the title of As Swadiq (the Truthful) and Al Amin (the Trustworthy).

The prophet (s.a.w) was known for As Swadiq, the Truthful for many reasons. He had never lied in his life since his childhood. That was proved on the mount of Safa when people accepted him as such. He never accused anyone making false allegation or defamation. He was always Just towards the poor and the low class doing everything to help them. He was always consistent in decision based on justice. He was always genuine towards people without any hidden agenda. He would always be honest towards them. He was always right to the point irrespective of rich influence. He never engaged in sins and any frivolity of the society. He would always be far from these things. He was known to be virtuous and pious and at the same time thoughtful towards others. He worked to promote justice and peace.

The holy prophet (s.a.w) was known as Al Ameen, the trustworthy for different reasons. The simple fact that at the time of business and pilgrimage people entrusted their belongings to him proved that they had trust in him. They entrusted business contract to him. All his clients of both local and abroad had full trust in him and would always like to buy and trade with him. He would never engage in bribes and interest and for his own morality he would never engage in conspiracies and kidnappings. Hazrat Bibi Khadijah employed him for a business trip and later on got married to him and that was a sign that he was pure and trustworthy as Bibi Khadijah though had many proposals didn't accept anyone of them except that of the prophet. He was so much trusted that he was considered as the arbiter in the dispute of placing the stone. He never got involved in highway robbery, theft or any kind of crime. He worked to promote justice and peace as part of the treaty called Half ul Fuzul.

Problems Faced In Macca

Life Of Muhammad – Wahy – Revelation

Year 610 CE

Outline the Prophet's first experience of revelation.

The holy prophet Muhammad (s.a.w) was the last of prophets sent to guide Mankind. There was a period of his life when he was disgusted of the society and he wanted to evade that environment. He thus started to retire himself in the cave of Hira and in the desert.

So one day as he used to spend time meditating especially during month of Ramadan on topics like Allah and the hereafter the first wahy was sent upon him. At that moment he was in cave of Hira, in the hill called Jabal Nur. The event was recorded as Hazrat Jibril [Gabriel] appeared to him in his real form with wings to bestow revelation upon him. He would hear his name everywhere till he saw Hazrat Jibril. The latter told the prophet to utter 'Recite/or Read'. The response from the Prophet was 'I am not a reciter' (مَا أَنَا بِقَارِئٍ) (swahih muslim 160, Swahih Bukhariy 3). Hazrat Jibril did the same again but with the same answer from the prophet (s.a.w). However, on the third time the angel squeezed him and said 'Recite in the name of your Lord who created. Created man from a clot of blood. Recite and your Lord is Most Bountiful, He who has taught by the pen, taught man what he knew not'.

These were the first 5 verses of surah 96 Al Alaq which were revealed upon him. The Prophet was so shocked as it was the first time that he had such experience that he fled the cave. However, he was destined to be a prophet. So, wherever he looked he saw the angel and would hear a voice saying: 'O Muhammad, you are the Messenger of God and I am Jibril'. He got home shaking with fear but excitedly happy and asked his wife Hazrat Bibi Khadijah to cover him. He told her what did happen and the latter reassured him that he was a good person and no harm would touch him. Hazrat Bibi Khadijah (r.a) went to tell her cousin Waraqah bin Nawfal who was learned in the scriptures. He reassured the prophet and told him that 'Muhammad is the prophet of his people...'. That was the beginning of 23 years of Wahy.

The Prophet's first public proclamation at Safa;

At the age of 40, the holy prophet (s.a.w) was given the first wahy by Allah through the angel Jibril (as). It was the first 5 verses of surah al 'Alaq. He spread this message throughout his closest relatives and friends. It was only after 3 years that revelation was received by the Prophet to make the message of Islam public. This is mentioned in the Qur'an as to 'Declare openly to them what thou are commanded and turn away from the pagans' [15:94]. Following the order of Allah, the prophet moved to the mount Safa and called out to people of Mecca to assemble. He therefore addressed his family and all those present there. He started by asking them if he told them of an army coming behind the hill to attack Macca would they believe him. All of them replied that they trusted him as he had never lied. Thereafter he told them of Allah being One and they should believe in Him and he would be witness for them on the last day. The Meccans had never known him to lie [As Sadiq and Al Amin] but still they did not believe in him. Abu Lahab [his uncle] condemned him saying and questioning him as 'Did you call us for this?'. All turned away in anger saying he had gone mad. However to console the prophet verses were revealed later on through the surah Al Masad where Allah condemned Abu Lahab.

This address of the prophet (s.a.w) was important At the outset due to the fact that he was a prophet obeying the order of Allah. He addressed people in obedience to Allah's command and it was done now in the open. Whether people would accept the message or not the prophet had done his duty. Moreover, this was a clear public statement of the fundamental beliefs of Islam delivered to the Quraish. At the outset, the Quraish were idol worshippers and polytheist people. The message was targeted towards the core belief of the Maccan and it dealt with monotheism, the worshipping of one god alone. Furthermore, since the time of Hazrat Isa (as), the Islamic message was not made openly. With this order from Allah, the prophet took his message to a wider audience including both his relatives, families, friends, neighbours and strangers. Fourthly, this was the first step made by the prophet (s.a.w) towards the Maccan and as such it was the first stage of his rejection by these people. This means that the task entrusted by Allah to the prophet would not be an easy job where there would be rejections as well as persecutions upon his own body and those following him. Furthermore, this refusal was an indication that the prophet should not lose hope and later on it was seen that Islam became attractive where there were both those who converted to Islam and those who continued their persecutions.

Why did the Prophet's early revelations cause the Meccans to oppose him?

The holy prophet (s.a.w) went to the foot of mount Safa to declare his prophethood to the people of Macca but there had been oppositions for different reasons. At the outset, the Meccan society was class-conscious and was polarised between powerful rich and weak. Quraish thought only of themselves and the fact of abandoning the muruwah values didn't like what they heard from the Prophet. In addition, though Meccans had respected Muhammad as al Amin till now; he was an ordinary man not credited with any miracles like those of Musah (as) or Jesus. The Quraish could not believe a prophet would come from lowly stock. They wanted someone more superior. Moreover, the message of Islam [monotheism] and its teachings went completely against religion of their forefathers. Accepting the prophet (s.a.w) would mean rejecting all their values, concepts and ideologies.

Furthermore, the revelations that Prophet Muhammad was conveying from Allah were of equality (no advantage of being rich), of justice and a 'day of reckoning' [Day of Judgement], when all would be faced with their worldly actions and be accountable. That state displeased the Quraish. Additionally, the Quraish had the prestigious position of being the custodians of the Ka'ba with all its idols. That brought them a good economic position for Meccans to be in. However, the message of Islam was of [an invisible] Allah. They had never seen Allah and were adamant in their religions and faith. The Quraish felt their way of life and importance threatened by growing number of Muslims and as such they

persecuted the Muslims. Another viewpoint was that the Quraish were offended by the action of prostrating for prayer done by Muslims. They didn't like to see Muslims in prayers. Prayer and revelations gave strength to Muslims, many of whom were the weak in society [e.g. women] and slaves.

Life Of Muhammad (s.a.w) – Persecutions

Year 614 CE onwards

Describe the opposition faced by Prophet Muhammad and the early Muslims in Mecca after his call to prophethood.

At the age of 40 when the prophet started to spread Islam, there was practically no one to accept him. The Quraish thought that he would stop but they should give him some time. However, when the prophet would not stop, the Quraish were angry at preaching by Prophet Muhammad. They decided then to harass, jeer and insult him at every opportunity. People used to say that he was a man 'possessed'. The wife of Abu Lahab used to throw thorns and dirt on him and in his way and the Quraish tried to choke him while he was praying. He was called a liar at the Safa gathering. In order to show their anger, Abu Lahab forced his 2 sons to divorce their wives, the Prophet's daughters. But there was nothing to be done. The Quraish couldn't do more because of the protection of his uncle Abu Talib.

The Quraish sent Abu Talib to convince the prophet to stop but instead he told his uncle that he would never abandon his religion. He offered him bribes of wealth, power and marriage to stop him preaching. The Quraish went up to torturing the weaker Muslims who had no social standing e.g. Bilal. They also killed others like Harith and Sumayya. There are other ahab like Usman bin Affan who was beaten by his uncle for becoming a Muslim. There were social and economic boycott on the Prophet's clan (Banu Hashim) for 3 years in Shib Abu Talib. The life of Muslims became unbearable, and as such some migrated to Abyssinia. But eventually the Quraish planned to kill the Prophet (s.a.w).

What were the reasons for this opposition from the Quraish?

There were many reasons why the Quraish persecuted the prophet (s.a.w). At the outset, it must be noted that the Quraish were the custodians of the Ka'ba and if they would accept Islam that would mean that they would lose the Ka'ba. They would not take advantage of all the facilities obtained there. Moreover, they thought that if their religion collapsed, their wealth would disappear and for them it was impossible to live without luxuries. They knew that wealth and money meant a lot for their luxurious lives. Added to the above point, they were not prepared to believe in accountability on the Day of Judgement or an afterlife. They were deeply rooted in their religion and that of their forefathers. Another point, they did not recognise Allah as One. For them the God of the prophet (s.a.w) is alien to them and they did not want to leave theirs. Changing of god was something sacred and impossible. Additionally, they thought the Prophet was claiming leadership over them. That was their misconception as the prophet was not interested in this worldly affair and luxuries.

Sixthly, the Quraish thought much about their importance and prestige would disappear with the acceptance of the prophet (s.a.w). The society was class-conscious and was not prepared to lose their position. Worldly status was important to them. Another aspect, the Prophet called for equality and brotherhood and this would mean that the early converts who were slaves and people from humble backgrounds would be on the same footing. They were not ready to accept that change. Moreover, the Prophet preached a code of conduct which was based on morality and where all social vices of adultery, drinking, polygamy among others were declared evil. However, these contributed in their revenue. The Quraish did not want to change their ways. Furthermore, they brought excuses not to accept the prophet. They said that a prophet would be an angel who could perform miracles but not a human. In fact they did not want to be under the control of anyone except under their own whims and caprices. After all they found it difficult to believe a prophet would be a poor person and an orphan. In addition, there was a

feeling of anger and fright when more people were becoming Muslim. They were afraid of losing their position, status, wealth etc... and did not want any more people to accept Islam. As such there were both physical and psychological persecutions.

What lessons do Muslims learn from Prophet Muhammad's behaviour and attitude during those times of difficulty?

Throughout the whole Maccan phase where there were persecutions and oppositions, the prophet and the Muslims behaved in the most honourable way. At the outset, the Prophet bore all the physical persecutions without ever retaliating whether in words or actions. For example there is the story of the woman who threw rubbish on him regularly. In that, Muslims need to remember to be patient and courageous but not to retaliate when provoked. Moreover, the prophet was no more than the beloved of Allah. He knew Allah more than anyone and had complete faith in Him. So, he depended on Allah and his faith was unshakable. In return, Muslims should have a strong faith despite what people around them say or do. It must be accompanied by patience. A third way was that he gave his message calmly and peacefully to whoever listened despite all verbal abuse. He also prayed that Allah guide them if he couldn't convince them. Muslims need to remember this as the best way to invite people to Islam and to turn away if they don't want to listen. Another point, the Prophet felt the pain that other Muslims were suffering and as such suggested that they migrate to Abyssinia and re-locate to Medina. The lesson here is Muslims need to be aware of the suffering faced by others [in all situations] and help in whatever way they can. Another viewpoint, the people of Mecca respected him as a person even before he spoke about Islam. He was known as Al Amin and As Swadiq. Muslims need to remember to be good role models and be good towards all people regardless of their religious beliefs.

Year 615 CE – 616 CE

The migration of Muslims to Abyssinia

Through the mission of the prophet (s.a.w) there had been persecutions and oppositions every day. It was a very difficult period and moment for both the prophet and the Muslims following him. Among the Muslims there were those weak, poor or old ones who were not able to bear these persecutions any more. So in the 5th year of prophethood the prophet advised Muslims to migrate to Abyssinia where there was a just and kind king known as Negus (Najashi). As such by the month of Rajab 11 Men and 4 Women (1st Group) moved to Abyssinia. In that group there were Uthman and his wife Ruqayya [the Prophet's daughter]. The Quraish followed them to influence Negus to send them back to Macca. On the Muslims side, Ja'far bin Abu Talib (cousin of Muhammad) acted as spokesman. Negus wanted to hear from the Muslims and he summoned them to elaborate on the teachings of Islam. Ja'far thus read Surah Maryam which the King had seen to be the Truth. He thus allowed the Muslims to stay. By the year 616, a group of 80 – 83 persons (2nd Group) went to Abyssinia for the same reason.

The move to Abyssinia was undertaken by the Muslims as At the outset due to the persecutions, oppositions and cruelties inflicted on Muslims by the Meccans. The situation was becoming unbearable and there was the need to migrate. Secondly, the prophet sent them there to Abyssinia where he felt that the Christian ruler [Negus] would be sympathetic. This would allow the Muslims to put Islam into practice and to have a more peaceful life without the fright of being persecuted. In addition, through this event, when Negus was moved by the situation and the message found in Surah Maryam he realised that Muslims worshipped the same God as he did and thus there was a similarity between Islam and Christianity. Furthermore, it was a blow to the Quraish as their request was rejected by the king Negus. In fact their mission to extradite Muslims failed and the Muslims were allowed to live in peace and to practice their religion in Abyssinia as long as they desired. Moreover, this situation where Negus allowed the Muslims to stay and live in peace in Abyssinia showed the total dedication of Negus to the Muslims and at the same time the dedication of early Muslims to practice Islam. These early Muslims were willing to leave everything in order to be able to practice their faith in peace.

Year 617 CE – 620 CE

Write an account of the boycott of the Banu Hashim

During the Maccan phase, the Quraish were upset about growing number of Muslims and felt that radical measures were needed to stop the advance of Muslims. There was the meeting of the Shaikh of the city of Macca and at last a covenant was signed by 40 Quraish hung inside Ka'ba banishing Banu Hashim from Macca. As the news was heard, the Quraish were ready to drive the Muslims away from the city. However, Abu Talib supported his nephew and as such his clan (Muttalib) was also included. The purpose of this boycott was to make sure that the Prophet would be moving himself from religious life of the Meccans and as such he could not benefit from any religious or economic field. Nevertheless, there were 2 clans (Hashim and Muttalib) which allowed the Prophet to continue preaching. The rules were that there should not be any contact between the prophet and any one of the Quraish where there could well be dealings to be made. At the same time there would no marriage, trade etc. As such, both clans moved to an area owned by Abu Talib [Shib Abi Talib] in Mecca valley where relatives covertly brought food to them though it was not allowed but still there were great sufferings. This social boycott lasted more than three years and during these years they would eat and drink from stems of cactus. Those who were unable to support these sufferings passed away. However this was unpopular with some Quraish who had ties of kinship. Then the boycott was removed. At the end of that social boycott the two supports of the prophet passed away. They were Abu Twalib and Bibi khadijah. That year was known as the year of sorrow.

Year 620 CE

Write an account of the Prophet's visit to Ta'if.

Since the spreading of Islam not so many has been converted to Islam. With death of Khadijah and Abu Talib all persecutions by Quraish increased. In this he decided to go to Ta'if [Thaqif tribe] with Zayd, his slave and servant but considered as son. That was done with the intention that they would hear his message and agree to protect the Muslims. However the chiefs mocked him and his claim to be a prophet. They laughed at him and called him by different names. They were angry he had rejected their goddess Al-Lat [sanctuary at Ta'if]. He made people chase them out throwing stones and injuring them. The prophet and Zayd did not have the time to spread a single word to the people of Ta'if that the young children were ordered to stone them. It is narrated that the shoes of the prophet were filled with blood. They both took refuge in a garden and prayed for Allah's protection. They also prayed for forgiveness towards people of Ta'if and a prayer that their progeny would become Muslim. It was proven that they converted to Islam after the prophet had conquered Macca. The owners of orchard sent Christian slave boy Addas [from Nineveh, city of Jonah] with grapes. Later on they returned to Macca.

Year 620 CE

Isra wal Mi'raj.

Throughout the mission of the prophet there had been instances where Allah has shown his (the prophet) superiority over other human beings. For example in the 10th year of prophethood on the 27 Rajab 620 CE there had been the Isra wal Mi'raj. It is said that the angel Gabriel [Jibril] came to the prophet on that night and brought him to the Ka'ba where the heart of the prophet was washed with water Zamzam and thus faith and wisdom were poured into it. Then Jibril (as) took the Prophet on Buraq (horse-like winged creature) to Jerusalem where the Masjid al Aqsa is found. After having performed 2 unit of prayer along side with all other prophets, he was taken to the Heaven from 'the farthest mosque' (Al Aqsa) with the help of 'rafa'f' which is a means of transport. He was thus taken through different levels of Heaven and Hell where he visited both of them and acknowledged of their favours and sufferings respectively. On each level he met specific prophets who had preceded him and after which he proceeded to Sidrat ul Muntaha which was the limit of Hazrat Jibril (as). He was not able to accompany

the prophet when the latter continued his way towards Allah. Arriving at a place (where Allah had wished) known in our scope as ‘Laa Makaana’ (No place – as we don’t know where but known by Allah and His Prophet (s)), Allah spoke to him directly. At this stage the five daily prayers [swalaat] were made obligatory for Muslims by Allah. At first it was a number of 50 prayers per day and with the insistence of Hazrat Musah (as) towards the prophet (s.a.w) that number was reduced to 5. After that event, the prophet returned to earth where the Meccans mocked at him about the possibility of the journey but he described in detail a caravan he saw on the way.

The importance of this event can be seen in its mentioning in Qur’an as Allah says ‘Praise be to Him who carried His servant by night from the Sacred mosque to the Farthest mosque whose precincts We have blessed, that We might show him some of our signs’[17:1]. **Secondly**, the event of Mi’raj shows how the Prophet was blessed by Allah. In fact it is to be noted that it was Allah who invited the prophet and as such it was Allah who wanted to see the prophet (s.a.w). In it the importance of the prophet had been highlighted. **Moreover**, the stipulation of five daily prayers for Muslims suggests that we too can receive Allah’s grace. The prophet said that the Mi’raj of the Muslims is the Swalaat (prayer). Proximity with Allah is thus attained when we worship Him. **Fourthly**, when the prophet reached Jerusalem he was the leader of the messengers and prophets sent by Allah since Hazrat Adam (as). Being awaited by all of them and in the company of Hazrat Jibril (as) to perform 2 unit of Swalaat showed how the prophet was important. **Furthermore**, by this journey Allah gave strength to the Prophet who was sad after the death of his uncle Abu Talib, and Khadijah, his wife. **Moreover**, it was as a consolation after the rejection he faced in Ta’if.

Year 620 CE – 622 CE

The Pledges of Aqabah.

In the year 620, 6 men from the tribes of Aws and Khazraj met the prophet at ‘Aqabah listened to him and converted to Islam. They returned to Madina to spread Islam with the message and teachings of the prophet (s.a.w). In the year 621 there was the 1st Pledge of ‘Aqabah in the month of Dhul Hajj. 12 men from Yathrib came to accept Islam and took the oath not to commit shirk, adultery, fornication, killing of children, calumny, slander and sins. They promised obedience and faithfulness towards and the holy prophet (s.a.w). Hazrat Mus’ad bin ‘Umair was sent as teacher to Yathrib. The next year (622) there was the 2nd Pledge of ‘Aqabah in the month of Dhul Hajj. 73 men from Yathrib came to accept Islam and to invite the prophet (s.a.w) to Yathrib with full protection. They made the same promise as to live according to Islamic principles. When the Meccans came to know about the support from people of Yathrib they doubled their persecution of Muslims and resulting in all Muslims leaving Mecca except the Prophet, Abu Bakr and Ali. The reason was that Allah has not yet given the prophet the personal order to leave Macca.

The importance of the 2 pledges was that At the outset the holy prophet (s.a.w) concentrated his preaching on strangers who came to Mecca. He took advantage of the presence of foreigners to impart the message of Islam to them. In fact anyone who would listen to him would be delighted resulting in either converting to Islam immediately or later on. **Secondly**, he took advantage to reform those approaching him both through his Akhlaaq (good manners) and preaching about how to lead a better human life. At the same time advices to abstain from cruelty, falsehood and to be righteous. **Additionally**, through his endeavour people were keen to spread this message of Islam in Yathrib [Medina] even though the Prophet wasn’t there. This shows that the Madinan people had accepted Islam and they were not forced to do so. **Furthermore**, the people from Yathrib were looking for an arbitrator to resolve conflict between tribes which endangered prosperity of oasis. The warring parties, tribes, groups or tribes had found in the prophet (s.a.w) a real guide. **Furthermore**, the people of Madina knowing about what Islam stood for invited Prophet and Muslims to their city to live with them as their leader and they pledged full support to him and his followers. This shows the importance of the prophet’s presence.

Year 623 CE

What events led to the Prophet's migration (Hijrah) to Medina?

Among the various events in the life of the prophet (s.a.w) and the progress of Islam, Hijra can be mentioned. There were some events leading to it as will be discussed below.

During the Maccan phase there were constant persecutions both physical and mental of Prophet. That was extended to the Muslims in general also. There were some Muslims who were not able to bear these persecutions and they were ordered to leave Macca. **Secondly**, the situation went to such extent that names of Sumayyah and Yasir can be mentioned as being the first martyrs of Islam. This atmosphere and feeling of insecurity among the Muslims led them to go to Abyssinia and then Madina. **Added to the second point**, though the prophet was being persecuted he was able to maintain the same trend in his mission. However, his followers were not like him in the sense that they were not prophets and were different from the prophet. So, seeing the sufferings of his companions the prophet encouraged Muslims of Mecca to migrate to Abyssinia to avoid persecutions and then later on to Yathrib (Madina). **In addition**, there was the social boycott of Banu Hashim [Prophet's clan] imposed by the Quraish. The Muslims faced great hardship for three consecutive years however there were exceptions during the holy months when all hostilities ceased. They could then talk to other Arabs and try to invite them to Islam, but it was in vain. The prophet preferred to direct them to Hijra. **Moreover**, after the social boycott the two most important persons in the life of the prophet died. With the death of Khadijah and Abu Talib this weakened his position in Mecca and there were more persecutions by the Quraish. So it was time to leave Macca.

Furthermore, seeing that the Maccans were adamant in their concepts with accompanied insults and beatings, the prophet decided to spread Islam at Ta'if. However, he didn't have the time to elaborate on Islam when the chiefs of Ta'if ordered the children of the city to stone the prophet. The rejection of the people of Ta'if forced him to Hijra. **Added to the above ideas**, during the period of Hajj people from Yathrib had been coming to listen to the Prophet and wanted him to preach them during the fairs of this month. That resulted in the Pledges of Aqabah when he was invited by the people of Yathrib and was promised security for both the Muslims and himself. He had thus the option to move to Yathrib. **Besides**, there was the invitation of the warring tribes of Yathrib. The two tribes, the Aws and the Khazraj, were always in constant fight. They wanted an arbitrator to bring peace in Madina. They had seen the prophet as the one who could be their saviour. The prophet accepted their invitation to Yathrib. **Additionally**, it was difficult for the prophet and the Muslims to spread Islam as at the outset the leaders of Quraish hated him because of the themes of the message of Islam which went against their whole concept. Therefore the assembly of Quraish vowed to kill him and then there was no way out except that of leaving Macca. Last but not least, the prophet was waiting for the direct order for him to move to Madina. As it is known prophets didn't act without the order from Allah. As such when revelation from Allah to leave Mecca was obtained, the prophet left for Madina.

Describe what happened the night the Prophet migrated [made Hijrah] to Medina and the behaviour of the Quraish at this time.

The **situation** of the Muslims at Macca for 10 years since the public preaching at mount Safa was chaotic and filled with persecutions. The Muslims had been ordered by Allah and His prophet (s.a.w) to make the Hijrah but the prophet was waiting for specific order from Allah for him to go. The **Quraish** knew the Prophet had been encouraging Muslims to emigrate to Medina to avoid further persecution. They thus guessed he would leave sometime as well. So they held a meeting at the Council House [dar al Nadwah] and decided to participate jointly in killing the prophet during the night. The **prophet** received a revelation from Allah and was told to leave Mecca. He was made aware of the plot of the Quraish to kill him during that same night. He **went** to inform his friend Hazrat Abu Bakr (ra) about the revelation and told him to get ready for the trip. He then returned home for the night to come. In order to ensure his

departure the prophet asked Ali to occupy his bed that night and at the same time he reassured him of Allah's protection. He also asked Ali to return the people's belongings which were left with him for safe keeping the next morning and then to join him at Madina. Ali had faith in the words of the prophet that nothing would happen to him. All that night the Quraish watched the Prophet's house as they were convinced that he was inside and were waiting for the right moment to jump in to kill the prophet. Though the house of the prophet was surrounded, he left it reciting verses from Sura Yaasin [36:9....'And we have put a barrier before them.....so that they cannot see']. As such he was not seen by anyone. He thus went to Abu Bakr's house where two camels and provisions were ready for the journey and they left immediately. Instead of going north towards Medina, they went southwards to fool their pursuers. They took Abdullah bin Uraiqit (non-Muslim Guide) as guide.

Early in the morning the Quraish rushed into the Prophet's house to find Ali asleep in the Prophet's bed. They were shocked and could not understand how the prophet left without being seen. When they asked where the Prophet was, Ali said he didn't know. The Quraish sent search parties to track him while offering a reward of 100 camels. Many of the Quraish wanted the reward and Suraqah bin Malik was among them. The prophet and Abu Bakr reached cave of Thawr. Before entering it Abu Bakr cleaned it and filled in all the holes found in it with his cloth to avoid being seen by the Quraish. In the cave the prophet reassured Abu Bakr 'Have no fear for Allah is with us' [9:40] before resuming journey to Medina. When the search party came to the cave of Thawr they saw the spider's web and the nest of the bird at its entrance. They thus returned without looking inside. They stayed for 3 days and nights. . It was 3 miles away from Macca. After that they continued their way though they were followed by the Quraish. Abu Bakr moved on 4 sides to protect Muhammad (s.a.w). When a price was fixed on the head of the prophet, Suraqah bin Malik was sent to kill the prophet. But for 3 times his horse stumbled in the sand and was released by the du'a of the prophet (s.a.w). He thus accepted Islam and returned to Macca. They reached Quba situated 3 miles from Madina on a Monday. They stayed for 2 weeks where and when they built the Masjid Quba. They left on Friday after Swalaatul Jum'ah. It was the first Mosque of Islam where the first Swalaatul Jumu'ah was performed.

Why was the Hijrah of the Prophet a turning point for the Muslims?

There had been many events in the life of the prophet (s.a.w) which were important. One of them was the Hijrah. At the outset, the Hijrah makes a clear division in story of the Prophet (s.a.w) and Muslims. It symbolises the demarcating line between persecutions and freedom. Muslims were persecuted in Mecca as they lived in a state of helplessness and were not ordered to retaliate but to have patience. However in Madina they were free to put their religion into practice and allowed to defend themselves. Secondly, the Hijrah to Medina was an irrevocable step and was considered as an act of worship when the Qur'an says "migrate when not allowed to practice Islam freely". In the case of the early Muslims, they were not able to worship freely and live according to the law of Islam. Thus for them it was imperative to leave Macca for a better place. The mere fact of making Hijrah is considered as an act of ibaadah as it is an order from Allah in order to apply and live according to Shari'ah. Added to the second point, this move to Madina had changed the position of the prophet from a persecuted person to a praised and loved person. The prophet had been invited to Medina by the people there and by the Aws and the Khazraj tribes. He was badly needed and he thus became the undisputed governor and leader from the first day of his arrival there. This was the opposite of the first day he spread Islam and how he was perceived by the Quraish in Mecca. As such, he was thus able to lay the foundations of a new society or a Muslim state.

In addition, with the Hijrah the prophet was able to change the conditions of his people and community. At Macca he was not able to create a community with a specific place for meeting and for other activities. However, the Muslims were united as one Ummah at one centre at Madina. They were united in faith and the institution of brotherhood between the Muhajirin and the Ansar was established openly without fright. It was based on a cooperative spirit. As such new surahs were revealed in Medina giving rules for the Muslim community and for the Prophet as the lawgiver and the reformer. At Macca

the guidance from Allah was for individual development in privacy as it was impossible to practice Islam. Moreover, as a custom and practice of past people, the Qiblah of the Muslims was the Masjid al Aqsa. Swalaat was done and directed to that place. However, with the Hijrah the Qiblah was changed to the Masjid ul Haraam in Macca, that is the Ka'bah. This change of Qiblah from Jerusalem to Mecca meant that Muslims had now their own identity and orientation. They no more share the same direction as others like the Jews. They were turning towards God Himself but more specifically the house of Allah, the Ka'bah Shareef.

Why do you think the Prophet was more successful in Medina as compared to the years he lived in Mecca?

There were many reasons why the prophet was more successful in Madina than in Macca. **At the outset**, in Mecca after the Prophet began preaching Islam at the mount Saf the Quraish's hostility increased because the message of Islam was alien to their beliefs and those of their forefathers. **Secondly**, the way of life that the Prophet suggested was also an economic threat to the Meccans and their wealth. The prophet demanded them to quit all their illicit means of enriching themselves. **Added to the second point**, the prophet's attitude towards everyone was that of peace as the teachings of Islam propounded peace and it needed time to be understood by Meccans. However, the Meccans were not ready to quit their customs and traditions. Fighting was like a fun for them. **In addition**, the prophet had his family's clan's protection during the lifetime of his uncle Abu Talib. As such attacks on him were restrained till his death where all chances of success in Mecca were gone. **Moreover**, the attacks on the poor and destitute Muslims became more vicious and they were not able to bear them. This led to many of them migrating to Madina.

However in Medina the prophet had been invited by the warring tribes of Aws and Khazraj to make peace. So at the outset it was a welcoming atmosphere in contrast to the repelling one at Macca. The 2 above mentioned tribes considered the prophet as an arbitrator and a solution to their problems and became the undisputed ruler from first day. Seventhly, the prophet was a man of great vision and his first task was to lay the foundations of a new egalitarian society where everyone had his say in his society. They were living in harmony and that brought peace to the warring tribes. **Added to the seventh point**, he created a society where respect of the rights of others was sacred. Under his leadership everyone was able to practice their religion and worship freely. There were churches and synagogues which were protected by the prophet. At the beginning of the Madinan phase, the prophet told his companions to help the Jews and the Christians in their buildings, but then he disallowed it when they became rebels. There were many treaties made between the Jews and the Muslims; and between Christians and Muslims. In addition, the prophet was a lawgiver and a reformer. He would never refuse to hear and listen to any case or dispute from anyone. When he was called upon he would decide on disputes with the law of Allah and would not side with the Muslims if they were at fault. Moreover, the prophet built his community in such a way that everyone felt the security that prevailed. All residents would defend Medina together in case of attack and that would result in making peace together. That created a situation where all Muslims practiced Islam without fear as they were united as one Ummah with a cooperative spirit.

Life Of Muhammad (s.a.w) – Important Figures In His Life

What was the role and importance of the following figures in the life of Prophet Muhammad?

Khadijah

Hazrat Bibi Khadijah was one of the ladies of Macca who was famous for her piety and morality. In relation to the prophet (s.a.w) she employed him in her service for a business trip to Syria. She was so impressed by the prophet that later on after an interpretation of a dream she got married to him on her own suggestion. She was the first wife of the prophet who did not have any other wives as long as she

was alive. She was the support of the prophet with a loving home and six children. She remained at his side through years of persecution and suffered with him through years of Boycott.

She was important in the life of the prophet as she recognised his qualities of truthfulness and trustworthiness. Her proposal to him for marriage is a sign of knowing the importance of the prophet. The prophet married her despite she was a widow. It was through that marriage which freed the Prophet from financial worries. She was important as she gave him support during times of depression and sadness. She comforted him after the first Revelation and believed in him. She was the first person to accept Islam. The Prophet said 'She was the wife who believed in me when others rejected me. When people refused to believe me, she affirmed my truthfulness. When I stood forsaken, she spent her wealth to lighten the burden of my sorrow'.

Abu Bakr

Hazrat Abu Bakr Siddiq was the close friend of Prophet Muhammad since childhood and was 2 years younger than the prophet. He used his wealth to free slaves who had become Muslim especially those working with the bad masters. He gave his daughter Aisha's hand in marriage to the Prophet. He paid the price of land for mosque in Medina on Prophet's behalf. He gave all his wealth for the Tabuk expedition and he led prayers during the Prophet's illness.

The prophet's marriage to Aisha cemented their relationship. He was the first adult male to accept Islam. When people said that 'he preaches against idols, he must be mad', Abu Bakr said 'if he says so he must be right'. He would never argue with anyone. He accepted Islam because of total confidence in his friend. He was the first to confirm the truth of Isra wal Mi'raj [the Night Journey]. He was called 'Siddiq' by the Prophet because of this event. He made hijrah with the Prophet to Medina. He was also mentioned in the Qur'an ... 'one of two in the cave...' [9:40] and was the first to lead the pilgrimage. He was under Prophet's instructions to teach people the correct way of doing it.

Halimah Sa'diyyah

Halimah Sa'diyyah was the foster mother of the prophet (s.a.w). She took the Prophet to the desert in a place known as Juraanah and cared for him [as per tradition of the Arabs at that time]. She belonged to the Banu Sa'd, a clan of the Hawazin tribe, known for the purest Arabic dialect they spoke. The Prophet learnt his Arabic language and dialect of the Bedouins from them. It was through the prophet since childhood that the fortunes of Halima's family improved. Among the various things that occurred in the desert at that time was the miracle of the opening of the chest which occurred while he was there with her. However, she returned him to Aminah, his mother, when he was six years of age. The importance and significance of this custom was to learn the best Arabic dialect, to become more robust through the tough atmosphere of the desert, to lead a life of shepherd, to get accustomed to the life of hardship and to get acquainted to the life of tribe.

Bahira

It all started when Abu Talib took the Prophet, aged about 12 at that time, on a trading journey to Syria. It was close to the city of Borsa [in Syria] when a Christian monk called Bahira invited everyone to a feast insisting all should come. The Prophet had been left behind to guard the camels as he was small. However, on the request of Bahira, he was then sent for to join them. While talking with the prophet under a tree, Bahira saw the seal of prophethood on his back in between his shoulders. Some accounts say Bahira had found the announcement of the coming of Muhammad in the original gospels which he possessed. It is also said that there was a cloud or the unusual behaviour of a branch that kept shadowing the Prophet as the caravan came closer and as such Bahira knew about it. Bahira warned Abu Talib not to take his nephew further in case of harm, but to send him back to Mecca and to hide his identity from the Jews. Thus they returned to Macca.

Waraqah bin Nawfal

After receiving the first revelation the Prophet was very frightened. When he got home he told his wife Khadijah what had happened. The latter comforted him and decided to consult her cousin Waraqah bin Nawfal who was a Christian well versed in the scriptures of the Christians and the Jews. Waraqah said this was the same Holy Spirit whom Allah had sent to Musah (as) and he said, 'I swear by Him in whose hand is Waraqah's life, Allah has chosen Muhammad to be the prophet of this people. Bid him be brave of heart'. The Prophet went back to Hira to complete his days there and later on returned to the Ka'ba. There he saw Waraqah who said 'They will call you a liar, persecute you just like they did to others who came with a similar message, they will banish you, fight against you'. It is also said that Waraqah told the prophet that if he lived to see the day he would support the prophet but Waraqah never witnessed the persecutions as he died soon afterwards.

Year 623 CE onwards

1st Year Of Hijri

What guidelines did the Prophet establish for the communal life of Medina?

The prophet (s.a.w) of Islam left Macca for Madina to spread Islam and continue his mission. However, there were many guidelines set by the prophet for his communal life. On entering Medina Prophet said 'Spread peace [salaam], feed the hungry, honour kinship ties, pray while people sleep, you shall enter Paradise in peace'. The first hadith concerns both our private life as in our family relationship, our public life as in feeding the poor, our responsibility as in spreading Islam and our spiritual life as in pray while people sleep. This was meant to regulate the lives of Muslims. **Moreover**, he established a brotherhood between the Muhajiroun from Mecca (emigrants of Macca) and the Ansar [Muslims of Medina] because Muhajiroun were homeless and penniless. He knew that these Muhajiroun had left everything behind and were alien to Madina. **Furthermore**, this nurtured a collective spirit based on sharing and mutual assistance rather than individual competitiveness. In this way each Muslim in Madina was given the responsibility of one Muhajir of Macca. It is said that these Madina Muslims would allow the Muhajiroun to stay in their houses, to share and divide the houses into two halves, to give them a share or the way to business and up to a share / will in their inheritance. **In addition**, there was a mutual assistance agreement between Jews of Medina and Muslims [whether Aws, Khazraj or Muhajiroun] known as the Charter of Medina. It is also known as the sahifah and in it are the rights of both Muslims and Non Muslims. This also signifies justice and dignity for all on a solid legal base. This was done to create a link between the different religions. **Furthermore**, the prophet ensured that the same rights and the same duties were for all. He created a multi-cultural and multi-racial state. There was the freedom of religion and speech. And at the same time there would be respect which led to the Jews and the Muslims would help each other in times of attack.

Besides, the prophet created a community when all relationships would be based on contracts. The prophet advised Muslims to stand by their contracts. As such the Jews felt threatened economically by business-minded Muhajiroun]. **Added to the above ideas**, it was decided that the prophet would be the decision maker and taker. All conflicts or disputes were to be brought to the prophet being the final judge of the Islamic state. That was done to ensure the same treatment and advice given to the whole community. **Added to the above**, he stressed all relations within society to be egalitarian free from outside world. There would be no forcible conversions. He worked with everyone in construction of mosque and participated in the call to prayer [Adhan] which was initiated and still resonates today. The 5 daily prayers set the pace of daily life for Muslims. **Additionally**, the institution of fasting [sawm] became obligatory in the month of Ramadan. The prophet wanted the better off Muslims to feel the suffering of the poor and wanted them to reach salvation. Fasting though was practiced by the prophet on personal basis was now considered as part of Islam. **Last but not least**, Zakaat was made compulsory on the better off people or the rich and the aristocrats. It was to be a 2 ½ % of the wealth or money that we

have. Before the introduction of Zakaat the generous institution of sadaqa was practiced by the prophet and ahab. This was done to help those in need.

Explain the relationship of brotherhood that the Prophet encouraged between the Muslims of Medina [ansar] and the emigrants from Mecca [muhajiroun].

When the prophet (s.a.w) arrived at Madina there had been many changes. Among them one of the most important was the relationship of brotherhood between the Ansar and the Muhajiroun. The Prophet laid obligations on the Muslims of Medina [ansar] to support Muslims who emigrated from Mecca [muhajiroun]. This was known as known as a brotherhood [al muwakhat]. The fact that the muhajiroun had left everything behind in Mecca and had no means of livelihood when they arrived in Medina was important for a support. Accordingly, the prophet had decided that each male emigrant [muhajir] should be paired with Muslim of Medina [ansar] to help him at any possible level according to his means and ability. As such the Ansar would help as to settle down, to lodge and to feed till they could set up their own homes. Some ansar would give one of their houses, businesses or would divorce one of their wives to allow the other muhajiroun to start a new familial life. However, the only exception was the Prophet and his household as he was unwilling to appear to favour any one clan or group. As a result he took Ali as his brother.

The prophet undertook such move as a brotherhood was also a measure to overcome an economic crisis. What is meant here is that the muhajiroun were traders who had to begin from scratch and they needed some support to set up their businesses. A help at the start would be very helpful to them. Moreover a brotherhood was also based on mutual spiritual assistance whereby Muslims from Mecca would teach those in Medina what they already knew about Islam and the Prophet unique kindness and sympathy between Muslims was encouraged. That would tie the links and relationship among the Muslims. Another factor was that it is the teaching of Islam that 'every Muslim is the brother of every other Muslim' and that was to be put to the test and practice. It is also a fact that there is a verse of the Qur'an [8:72] saying 'those who adopted exile and those who gave them asylum and aid' which was revealed to reassure Muslims about their actions. This proved that they had been accepted by Allah.

What were the main features of the Constitution [sahifah] of Medina? [10]

One of the most important contributions of the prophet can be found in the constitution of Madina. The holy prophet made a formal agreement between himself and all of the significant tribes and families of Yathrib [later known as Medina] and those who followed them from Macca in 622. It was known as the Constitution or Charter of Medina. This document was drawn up with the explicit concern of bringing to an end the bitter inter tribal fighting between the clans of the Aws and Khazraj within Medina. As such the old tribal enmities were buried by the prophet. This charter brought about different changes within the city of Madina. As such, it effectively established the first Islamic state, yet this political entity was not governed by Islamic law [shari'ah] but rather by established tribal customs. **Moreover**, it normalized tribal relations within Medina and instituted a number of rights and responsibilities for the Muslim, Jewish and pagan communities bringing them within the fold of one community. **Furthermore**, it guaranteed religious freedom and tolerance to all. There was the possibility to practice all religions without being persecuted. The prophet ensured that both the Muslims and the Non Muslims would have the liberty to practise their religions at will. **In addition**, the prophet established parameters for political alliances e.g. making peace together with outsiders. In the new society built by the prophet, each must help the other against anyone who attacks the people of this document. There should be mutual protection, advice and consultation.

In addition, it had been decided that all parties signing the document would defend Madina in case of both interior and exterior attacks. It was haram to fight within Madina and above all to fight against each other within the inhabitants of Madina. As such the prophet established Madina as a sacred place [a haram: barring all violence and weapons] thus ensured the security of the community.

Furthermore, the prophet created a system for granting protection to all individuals, especially the security of women. He ensured that women had their rights to complain and to have their own views. **Besides**, the prophet established a tax system for supporting the community in time of conflict. The bait ul Maal was set up and all kinds of funding were accepted as long as it was halal. The money was used for the community in general. **Another viewpoint**, the prophet instituted a judicial system for resolving disputes among any party. However only when people would differ it would be referred to God and to the Prophet who would be impartial arbiter of disputes between Muslims. In this way his decision would be final. **Added to the above points**, the paying of blood money [for the slaying of an individual] instead of taking another life would be regulated. Accordingly it was done and accepted in specific cases.

Did the Prophet achieve harmony amongst the residents by this document?

When the prophet (s.a.w) arrived at Madina there were many steps that he took in order to ensure peace and security for his followers and anyone in the city. At the outset the constitution came as result of conflict as they were many sections in conflict with each other. However it resulted in harmony between the tribes of Aws and Khazraj. Both tribes were in constant war and they wanted an arbitrator. Moreover, the constitution was not a 'treaty' in the modern sense, but a unilateral proclamation by the Prophet of joining together two religious communities; the Muslims and the Jews. Jews "have their religion and the Muslims have theirs." As such the prophet created a society where there was the freedom of religion. Furthermore, the constitution revealed the Prophet's great diplomatic skills where all citizens were given the freedom to live and work in peace, security and with dignity. They were free to live according to their tribal customs and traditions. Respect was the key word among the inhabitants of Madina. In addition, his great vision empowered communities by giving them local and communal autonomy e.g. they were able to practice their religious rites; manage their affairs, decide on means to earn a living as they choose, punish criminals and many others. They had the liberty to live in Madina with their own concepts. Furthermore, with the constitution of Madina issues of law and order were central to his just society. There was no distinction made between the Muslims and the Non Muslims among the citizens. The conditions were fair and equitable to all. It was a matter of honour to maintain justice.

Life Of Muhammad (s.a.w) – Relation with the Jews.

Explain why the Prophet Muhammad was at first friendly towards the Jews of Medina.

When the prophet (s.a.w) entered Madina there were many parties like the Christians, the Jews, the hanifs and the idol worshippers. With each group the prophet (s.a.w) entered in a truce. As such it was so with the Jews.

The prophet was at **first** very friendly with the Jews of Madina for various reasons. At the outset, the Prophet Muhammad's own conduct of humility, compassion, and faithfulness was towards everyone. The prophet as testified by the Qur'an was sent as a mercy for the all worlds. It was within the prophet to be merciful with all people. **Secondly**, when the prophet entered Madina he was accepted by the whole population as being the leader. There was no leader or guide in the city and as such they had found in the prophet the perfect leader who could take decisions for them in all aspects. **Furthermore**, the friendly attitude of the prophet could be understood also as a step towards a treaty to cement peace and friendship between the two parties. As long as there would be discussion, fight or threat of war there would be no security for the inhabitants. **Moreover**, it was a step taken by the prophet as a means to grant the Jews full freedom to practise their faith, just as Muslims would practise theirs. There was freedom of religion for all inhabitants of Madina. **Furthermore**, the prophet knew that there were many similarities between the two groups. One of them is that both parties were from the same source that is from Allah. Both religions and parties as human beings were from Allah.

In addition, from the fifth point, it can be said that the prophet befriended the Jews as they also believed in and were followers of a revealed book that is the Tawraat from one of the prophets of Allah

that is the prophet Musah (as). **Added to the above**, the prophet (s.a.w) was aware of other similarities with the Jews. The latter would pray towards Jerusalem in the direction of Masjid Al Aqsa and that was also the practice of the Muslims initially before the Ka'bah became the new Qibla (direction). **Besides**, the prophet had always believed by strengthening ties Medina would be secure if any party of the city would be under attack. The strategy of the prophet was that 'United we stand divided we fall'. As long as there was solidarity among the inhabitants it would be very easy to have a control over the population. In this way each group would contribute resources and defend the city. **More to the point**, the prophet wanted to create specific relations based on equality and justice. In a society where these two mentioned qualities are maintained the population will feel better off as from aspects related to human rights and equal opportunity. That what was intended by the prophet. **Last but not least**, the prophet would act as a leader who would deal with any disagreements. Though he had set up specific courts with judges to deal with all cases but those cases where there were real disputes and the prophet was needed, they were referred to the prophet as the best decision maker and taker.

How did the Jewish tribes of Medina react to his authority and why the attitudes of the prophet changed towards them?

At Madina the Prophet was now the ruler and the supreme leader. At the **outset** the Jews wanted the prophet to side with them in order to conquer different places but when the prophet sided with the poor they felt upset. However the Jews felt it was not wise just yet to oppose his authority. Therefore though against themselves they agreed to the Charter [sahifah] which was based on friendship, cooperation, mutual respect, equality and justice. If that was not done they would have been outside the constitution of Madina and that would have been against them. **Secondly**, the Prophet came as a peacemaker to Medina to settle disputes among the Aws and the Khazraj and he was eager to win the confidence of the Jews who were mentioned in the Qur'an as people with a book [ahl-e-Kitab]. He would visit the homes of their rabbis, prayed towards Jerusalem and fasted on Yom Kippur known as the day of Ashurah for the Muslims. The Jews were rich and thus influential people in Medina having the monopoly of commerce and finance. With the new law, that is the Shari'ah, being applied some of the Jews became unhappy because the prohibition of usury [riba] affected their financial standing.

Moreover, by the passing of time slowly the position of Jews deteriorated in Medina. The Banu Qurayzah, Banu Nadir and Banu Qaynuqa allied themselves with pagan Arabs under leadership of Abdullah ibn Ubayy and Abdullah bin Saba to conspire against the prophet and the Muslims. They were the inside spies of the Quraish. It went to the extent that some Jews accepted Islam but others paid lip service only and were known as the hypocrites. Their leaders were Abdullah ibn Ubayy and Abdullah bin Saba. **Another point** is that the Jews would never say that they were not aware of who was the prophet. Despite having known the prophet and his message they were not prepared to accept a non-Jewish prophet as leader. That would be a blow to their ancestors as they hoped that the last prophet would be from the Israelites but the prophet was from the Ismailites. As time passed by it became increasingly difficult for the Jews to reconcile their feeling of ethnic and religious superiority with their subordinate position in front of the Prophet who was descended from Ismail son of Hajrah.

In **addition** such their behaviours changed for the worst. In the Islamic history it would be noted that the Jews conspired against the prophet through Abdullah ibn Ubayy and Abdullah bin Saba in the battles of Badr, Uhud, Trench and many others. They were the ones to desert the prophet taking with them 300 men from the land of Uhud. It was these Jews led by Abdullah ibn Ubayy and Abdullah bin Saba who made an ally with different parties like the Christians, the Quraish and the different tribes of Macca among others in the battle of Khandaq. **Added to the above**, it was these Jews who wanted to poison the prophet or to crush him under a wall through two respective occasions. **Added to the above ideas**, it was these same Jews who decided to construct a mosque known as Masjid un Dwiraar as mentioned in the Qur'an to criticise Allah, His prophet and the Muslims and to plot against them. **Besides**, these Jews through different ways had tried their level best to persecute and oppose the prophet and the Muslims after having known that the prophet would not side with them. It is to be noted that their

attitudes changed though it is mentioned by many Muslim scholars that well before the birth and coming of the prophet the Jews were awaiting for him at Madina known beforehand as Yathrib.

Year 624 CE

2nd Year Of Hijri

Fasting

Zakaat

Change of Qiblah

Battle Of Badr

Describe the events immediately leading up to the Battle of Badr.

Among the important events of the life of the prophet (s.a.w) was the Battle of Badr. It was the first battle fought by the Muslims in Madina and the first order from Allah with permission to fight. There were many events leading to the Battle of Badr.

At the outset, the Quraish were displeased with people of Madina for giving shelter to the Prophet through the two pledges of 'Aqabah. They didn't accept the fact that the prophet had been invited there at Madina and would obtain the help of its inhabitants. They thus asked the people of Madina to hand over Prophet but they refused. Moreover, the Meccans were jealous of the growing power of the Prophet in Madina. They were also jealous of his growing influence and alliances with tribes nearby. They didn't want to see the truth. Furthermore, the Meccans were looking for an excuse to attack Medina. As it was stated, war was like a fun for them. There was no problem of getting into a fight with any other group. It was in their customs and traditions of tribal life. In addition, as such it did occur in the 2nd year of Hijri (in the year 624 AD). There was a Meccan caravan returning from Syria and headed by Abu Sufyan with all the provisions for his business and his personal belongings. Furthermore, the prophet sent Abdullah bin Jahsh with a few men to spy on the caravans going to Macca. He sent a letter to be opened arriving at Nakhlah but Abdullah did not open and read the letter. With his 11 men they were eager to attack the caravan of Abu Sufyan to make up for wealth and property left behind in Mecca. That triggered the battle afterwards.

Additionally, there was the right time for revelation to be sent to the Prophet as to 'fight in the way of Allah those who fight you ... (2:192). For 10 years the prophet and the Muslims were persecuted and bore their sufferings with patience but now it was great time to wage war against the persecutors. Besides, Abu Sufyan, the leader of the caravan was on alert. He thought that his caravan would be attacked and immediately sent a message through Damdam to Macca. Arriving in Macca Damdam entered the Haram, cut the nose of his camel, turned its saddle, tore his shirt and invented lies that the caravan was being looted and Abu Sufyan was dead. The Quraish decided to attack the Muslims with 1000 strong army led by Abu Jahl. Meanwhile Abu Sufyan changed his route, reached Mecca safely but found Meccans getting ready for war. More to the point, it is known that the Quraish wanted any opportunity to fight the Muslims and as such Abu Jahl insisted on a battle wanting to finish the Muslims once and for all. They didn't want the spread and progress of Islam anywhere in Arabia. More to the point, when the prophet learned about the escape of a caravan and the approaching of the Quraish army he held a Shura [consultation] to decide on the steps to take. The Muslims were able to gather only a force of 313 men, sixty camels and three horses to march towards Badr. Last but not least, the Battle of Badr took place on 17th of Ramadan in the 2 Hijri, 624 CE. Before the fight the prophet would pray Allah for victory and help. In fact the Muslims fought with courage and there was Allah's help in the presence of 3000 angels rank on rank. [3:13]

Why was the victory at Badr an important turning point for the Muslims?

The battle of Badr was an important turning point for the Muslims in different ways. At the outset it was a decisive victory for the Muslims. That victory was determinant for the destiny of Islam. Moreover, Muslims were fighting for their very existence and for everything they stood for. They fought for their convictions, religions, faith, dignity, honour, survival among others. However the Meccans were fighting for personal gain and out of anger and rebellious concepts. Furthermore, the little force of the Muslims destroyed most of the huge and well trained Meccan army. That situation created must confidence in their physical power. The Muslims were ill equipped but determined to face the Quraish and to defend the cause of Islam. In addition, the victory of Badr inspired the Muslims with hope and they felt that Allah was on their side. This can be proven by the revelation where Allah says that ‘Allah strengthens His aid to whom He pleases..’ (3:12). Furthermore, though there were 70 Quraish taken as prisoners of war, they were treated with exemplary kindness and magnanimity. As a result many people accepted Islam. They had seen in Islam the real code of conduct framed by the love of Allah, His prophet and brotherhood.

Additionally it can be rightly said that the victory of Badr consolidated the power of the Prophet. It did never happen that the Quraish were defeated as they were known as the power of the Arab peninsula. As a result the tribes around Madina formed alliances with Muslims. Besides, seeing the outcome of the battle of Badr the hypocrites in Madina became more careful about antagonising the Muslims. They started thinking twice before attacking the prophet both physically and psychologically. It was a loss of prestige for Meccans in the area. More to the point, it was a sign of power as from that time it could be well said that it was the start of a new era where the Muslims were able to defend themselves and could be considered as the rising power of Madina and later on proven as the power of Arabia. More to the point, with the victory of the 313 poor, weak and ill equipped Muslims in front of the rich, powerful and well trained Quraish it was a blow to the reputation of the Quraish in the sight of the Roman and Persian empires. Last but not least, it can be seen in history of Islam that the Battle of Badr was the first step towards the independence of the Muslim community. As from that time it closed the door of persecutions and oppositions from the side of the Quraish. It opened the door of peace and security of Muslims in Madina.

Year 625 CE

3rd Year Of Hijri

Battle Of Uhud

Describe the events of the Battle of Uhud.

Among the most important battles led by the prophet of Islam and the Muslims during the Madinan phase is the battle of Uhud.

At the outset, this battle was a revenge and remake of the battle of Badr. It occurred in the 3rd year of Hijri. The Quraish wanted to avenge their death at Badr. Their leaders like Abu Jahl and their relatives died and they were grieved. Secondly, the defeat of Badr was a serious blow in the sight of the Roman and Persian empires. The Quraish was known as the Arab force among the 3 great forces of that time. They wanted to regain their honour and dignity in the eyes of the world. Moreover, they wanted another occasion to fight the Muslims and to finish off with the prophet (s.a.w). They were totally against the Islamic concepts and they would do anything at any cost to eliminate that creed. Fighting was a custom and fun for them. Added to the point, as such the Meccan army of approximately 3000 soldiers was led by Abu Sufyan one of their leaders. They were fully armed and marched towards Madina to finish off with the Muslims. However they stopped at a place known as Uhud 3 miles from Madina to fight in the open. Furthermore, on the other side the prophet (s.a.w) gathered his army of 1000 men after a shurah

(consultation) and marched towards Uhud. On their way the leader of the hypocrites Abdullah bin Ubayy deserted the army of the prophet followed by 300 of his (Abdullah bin Ubayy) men. The Muslims were limited to 700 men.

In addition, before the battle the prophet (s.a.w) asked for the help of Allah and he placed 50 archers on the unsafe place at mount Uhud to protect the rear of the Muslims. They were ordered not to move until new orders were given. Besides, the prophet placed his army in ranks and when the battle began the Muslims gained upper hand and the Meccans retreated. Out of the 50 archers 43 left their posts guarding the rear, disobeyed the Prophet's and joined the main army to fight the Quraish and to collect the booty of war. The 7 remaining urged them to stay but they disobeyed. Another key point, Khalid bin Walid who was still in the Quraish side at that time observed the fight from far and was waiting with his 100 horsemen to enter the battlefield. Seeing the error of the 43 archers he made the round of the hill and attacked the 7 archers from the exposed rear. All the 7 died. The Muslims were surrounded by Quraish and those fleeing from the battle field made a comeback. Next, the prophet was injured and fainted to the ground. The Quraish spread a rumour that the prophet died. Many Muslims abandoned the fight and they were thus at the mercy of the Quraish. There were heavy Muslim losses such as Prophet's uncle Hamza. There was chaos and confusion. Last but not least after the prophet had obtained his first aid, he came back and the Muslims rallied round him but it was a bit too late. 70 Muslims lost their lives and the Meccans left the battlefield with a feeling of victory though they did not follow up the victory by eliminating the prophet (s.a.w). However the Quraish mutilated bodies of many Muslims such as Hamzah.

Was Uhud a defeat for the Muslims? Give your reasons.

The results and outcome of the fight are to be analysed critically to be appreciated. At the outset, if one considers the military tactics only, though Muslims had shown themselves almost equal to Meccans despite numerical superiority, it was a defeat. With the deserting of the posts of the 43 archers, their reasoning and tactics failed. Secondly, if we consider the fact that the Muslims had regrouped themselves and mustering their forces around the prophet in spent three days in the open challenging Meccans to return to battle though it was to no avail, we can say it was not a defeat. Moreover, if we consider the valuable lessons learned by the companions to remain united and disciplined through the psychological impact of defeat, we can say that this is a victory. The Muslims learned about the obedience that one must have towards the prophet. Disobedience towards the prophet will lead to one's own failure. Added to the point, when we consider the fact that though the prophet was injured and had fainted, the Muslims were killed and many were mutilated, that defeat was a testing time for the Muslims and that brought greater faith in the hearts in the companions. Their faith in Allah and His Nabi (s.a.w) increased.

Furthermore, if we consider the fact that though the Meccans overjoyed having won after the defeat at Badr but failed to take advantage of their victory it was not a defeat. The Meccans realised that the Muslims were a power to reckon with and they couldn't defeat them alone. In addition, when the Muslims felt vulnerable they became aware of which tribes were on their side and which among them were the hypocrites who became openly hostile. As such the prophet therefore prepared himself for rebuilding the lost prestige in the eyes of desert tribes led by Abdullah bin Saba and Abdullah bin Ubayy. Besides, when we consider the fact that nothing occurs without the order of Allah, we can say that the battle of Uhud can be a source of inspiration to many people from different perspective. It showed the tactics of protecting the rear of an army through the 50 archers, the patience of Khalid bin Walid waiting to enter the battlefield at the right moment, the plot and rumour of the unbelievers, the determination to protect the prophet and mustering around him and the sacrifice of the lives of the Ashab for the love of the prophet (s.a.w) and Islam. It was thus a victory for the Muslims.

Year 627 CE

5th Year Of Hijri

Battle Of Khandaq

Give an account of the events leading up to the battle of the Trench [Khandaq] and what happened during the battle.

In the 5th year of Hijri there was one of the most important events in the Madinan life of the prophet (s.a.w) of Islam. That was the battle of Trench known also as Khandaq.

Right from the start the Quraish wanted to eliminate the prophet (s.a.w) and the Muslims. They were against the spreading and progress of Islam and wanted to halt Islam. Secondly, the Quraish wanted to avenge their death and defeat at the battle of Badr and its remake at Uhud. They were ready to launch and take opportunity through any event for revenge. Moreover, the Quraish wanted to make another name as they lost their fame, dignity and honour through the battles of Badr and Uhud. They seemed it important in the eyes of the people and the armies of Rome and Persia. Furthermore, the Quraish planned a full scale attack to crush Muslims led by Abu Sufyan. As such many tribes and groups like the Quraish, the Khawarij, the tribes of Jews and Christians and the exiled tribes from Madina joined together to make a Confederate to fight the Muslims. They were 10000 men marching towards Madina. Furthermore, the Prophet's uncle Abbas [in Mecca] secretly sent him a warning message and the Muslims had ten days to work out strategy. When a Majlis Shurah was conducted, Salman al Farsi suggested a trench to be dug around Madina in the exposed area of the north, wide and deep to avoid horses jumping over. In addition, everyone worked digging, reciting poems, singing, laughing, sharing work, including the Prophet. The earth from the ditch was used to build escarpment shielding Medina and used as a vantage point. The crops in the oasis were cut to store food.

Equally important, the Confederates arrived and were surprised to see a trench as it was a strategy unknown to Arabs. The only solution thus was to make a siege upon Madina. It was a test of endurance for Confederates as they were running out of food and also grazing for horses, and for Muslims they were subjected to many small attacks from many fronts so they had to be vigilant. Another vital point, through this battle it also brought out insincerity and infidelity of tribes and individuals. There were double dealing and hypocrisy like from the tribe of Banu Qurayzah. As such the Prophet (s.a.w) suggested Nuaym ibn Masud to stir up further discord amongst the Confederates. Another aspect the Arabs were not used to protracted (prolonged) war. The siege on Madina had lasted for approximately 25 days and that was the first time they were faced with such situation. They designed all plans to go through the trench dug by the Muslims but it was in vain. Last but not least, when the Muslims were not able to get rid of the Quraish as they were besieging Madina, Allah came to their rescue by sending strong bitter winds and cold making the Confederates break their camps and return to Mecca. The Confederates returned without having fought and that was for real as well as a symbolic defeat where the Muslims were recognised as the rising power of the peninsula.

Explain the significance of this victory for the Muslims.

Each victory of the prophet on the battle field had its own significance. For the battle of trench, **at the outset** the Muslim community was united under the same cause to face the Meccan force. They made one Ummah including the Prophet himself, the Muslims, the women and the children all helped to prepare for siege. **Secondly**, it was a very important victory in unity. All those who signed the treaty and constitution of Madina including the different sections of Madina though the Muslims had not been able to involve any of their traditional allies because of the shortage of time were united. **Moreover**, the Meccan forces and their allies were vastly superior in number and they were well equipped to finish off with the Muslims. They had been preparing for a long time to face the prophet (s.a.w). However, the

outcome of the battle was that they returned without victory to Macca. **Furthermore**, the whole defence scheme set up by the prophet and the Muslims within Medina was done in ten days with great enthusiasm and endeavour though it was a small work force. The importance here was focussed on following the Prophet's commands and that led the Muslims victorious. **Furthermore**, the Muslims were open minded to all new ideas put across to them such as the trench. It was an idea of Salma Farsi. This means that the prophet wanted to give the chance to his Ashab to design new techniques of fighting and defensive measures. Islam is a religion where there is no superiority or inferiority.

In addition, due to the vision of Salma Farsi and his experience, the tactic of a defensive trench used and put in place around the unsafe side of the city of Madina rendered all the Meccan cavalry useless. They were not able to use their horses as means to launch their attacks. **Equally important**, this new strategy employed in a battle situation means that the Meccans were unable to cope with this new situation never seen before by the Quraish though the best Arab's army. They were demoralised and didn't know how to proceed to undo the strategy used by the Muslim. **Another vital point**, the siege was a test of endurance for the Muslims who were aware that they were faced to extermination, panic and fear as said in the Qur'an (33:10) with prospect of a threatening death ahead. At the same time their supplies were getting low and it was a very difficult moment for them. **Another aspect**, the siege was also the climax of trial and suffering in the life of the Prophet. For the past two battles like Badr and Uhud which were brief the Muslims could control the war but for this battle it was a different situation where the outcome was uncertain and well as the duration. **Last but not least**, the help of Allah was paramount as said in the Qur'an (3:22-24) as the Almighty sent a 'wind' [33:9-11] which had the situation changed overnight. In this way and after the battle, there was the recognition of the hypocrites within Medina like the tribe of Banu Qurayzah. This episode ended the friendly relations between Jews and Muslims as mentioned in the Qur'an (3:119).

Year 628 CE

6th Year Of Hijri

Treaty Of Hudaibiyyah

What led to the signing of the Treaty between the Prophet and the Meccans at Hudaibiyyah?

During the 23 years of spreading of Islam by the prophet (s.a.w) there had been many important events and one of them which is worth noting is the treaty of Hudaibiyyah.

It was in the 6th year of Hijri at Madina when the Prophet (s.a.w) had a dream in which he saw himself visiting the Ka'bah and making its Tawaaf in the company of his Ashab. The next morning he called his companions and shared that marvellous dream. His companions thought that it was a revelation to perform the Umrah and they stood by the house of the prophet (s.a.w) ready to go. Secondly, when the prophet (s.a.w) was aware of their desire, he told them to prepare for the trip to Macca. The prophet (s.a.w) was accompanied by 1400 Muslims who marched to Macca. They had their luggage and they wore their ihram. Moreover, the Quraish heard of the approach of the Muslims and they were very concerned about large numbers of Muslims. As such they were prepared to resist any kind of entry by force. They were still opposed to the Muslims. Furthermore, however the prophet had no intention of fighting the Quraish as he was coming for worshipping Allah not to conquer Macca. He thus encamped at a place outside Macca known as Hudaibiyyah. Furthermore, in order to be diplomatic he sent Uthman to negotiate with Meccans. However, when the messenger delayed too much at Macca there was a rumour of his death and the Muslims at Hudaibiyyah were much concerned.

In addition, as such the Muslims took the solemn oath known as Bay'at ul Ridwaan through the hands of the prophet and the approval of Allah under a tree at Hudaibiyyah to avenge the death of Uthman. That pledge was a sincere one and Allah witnessed it in the Qur'an by saying "Allah was well pleased with the believers when they swore allegiance unto thee beneath the tree" (48: 18). Finally Uthman returned and the Muslims were relieved. Next, the Quraish came to negotiate with the Muslims and they concluded a treaty with the Muslims. That treaty was not appreciated by the Muslims as it was pro-Quraish. Many Ashab like Ali and Umar objected but the prophet in his wisdom accepted it. More to the point, among the terms, no Meccan people would be allowed to go to Madina and if that was the case, it would be the responsibility of the prophet to return him / her to Macca. But if a Muslim would enter Macca he would not be allowed to return to Madina. Another point, the Muslims would not be allowed to perform Umrah that year but would be allowed three days the next year (7th Hijri) for the Umrah. However, they should enter Macca unarmed. Last but not least, there would be a peace treaty for a period of 10 years during which the Muslims would be allowed to spread Islam. Any group or tribe desiring to join either the Quraish or the Prophet would be allowed to do so without any influence or menace.

Why was the Treaty important? What is the significance of the treaty of Hudaibiyyah?

The importance of that treaty can be examined through different angles. At the outset, the Prophet was farsighted in signing the Treaty. No doubt that he had a deeper understanding of the dynamics of the change in Arabia. One day or the other they would be the power of Arabia. There was the time for war like in Badr where the Muslims fought to preserve their values and now it was time for peace even if it meant loss of face that some Muslims felt in signing the treaty. Secondly, the treaty gave time to Muslims to consolidate their position in Arabia. The city of Madina became a centre for Islam with its Islamic environment. As such the prophet took the opportunity to send letters to the neighbouring monarchs and to different countries to accept Islam like Egypt, Oman and Bahrain. Moreover, the Prophet had gained in propaganda war. He had shown his ability as a diplomatic leader knowing when to bring a peace treaty. By making peace with the Quraish he had gained access to Macca and Ka'bah. As such it was possible for the Muslims to come for Umrah the following year (7th) where the Maccans vacated the city for 3 days. However they watched the Muslims from far and were impressed by their behaviour.

Furthermore, by entering into a ten year peace treaty it was obvious that the Meccans now considered the Prophet as equal in power or else they would never have accepted to deal with the Muslims. The Meccans became neutral in the struggle between the Prophet on one side and the Jews and some tribes on the other. They no more interfered with the Jewish matter. Furthermore, the treaty in the long run was beneficial for Islam and the Muslims as well. In the Qur'an Allah revealed 'Verily We have granted thee a manifest victory' (48:1). As such more people accepted Islam as from that time than in preceding six years. Among those who accepted Islam was Khalid bin Walid and Amr bin Aas. In addition, as the Meccan converts couldn't go to Madina under Treaty, they settled in hills on road to Syria. That situation was a threatening one for the Meccan caravans and it was not good for their trade. Therefore the Meccans were increasingly doubtful about the Treaty. That led to the conquest of Mecca from the killings of men of Banu Khuza'a from men of Banu Bakr who allied with the Quraish.

Year 629 CE

7th Year Of Hijri

Conquest of Macca

What were the events leading to the conquest of Macca?

In the 8th year of Hijri, there was an important event known as the conquest of Macca. It was paramount in the history of Islam due to its importance. However there were many events which led to it and there was the whole history of how Macca was conquered.

In the 6th year of Hijri, there was the treaty of Hudaibiyyah in which the Banu Bakr allied with the Quraish and Banu Khuza'a allied with the Muslims. However, in the 7th Hijri Banu Bakr attacked and killed men of Banu Khuza'a. That was the first event that is the killing of men of Banu Khuza'a, leading to the conquest of Macca. Next, Banu Khuza'a came to the prophet (s.a.w) and asked for his help. The prophet (s.a.w) had no choice than leading to Macca. Additionally, after the prophet (s.a.w) had sent the three proposals (to pay blood money to the family of the dead people, to break alliance with Banu Bakr or to declare the treaty of Hudaibiyyah null and void) the Quraish accepted the third one and thus launching hostility again and the prophet (s.a.w) decided to march towards Macca. Added to the above, though the attempt of Abu Sufyan to renew the treaty with the prophet (s.a.w), it was too late. The 10000 men of the Muslim army were already determined to fight the Quraish and to take over Macca. Furthermore, it was an opportunity for the Muslims to enter Macca, to end with the Quraish and to stop once for all the persistent hostilities, persecutions and oppositions of the Quraish. It was a perfect reason to attack their enemies.

As such, the holy Prophet (s.a.w) grouped his men with the help of his allied tribes and it was the first time in history that he had 10000 soldiers. It was the biggest army of the Muslims at that time. They left madina and the army stayed at Marr-uz-Zahran, located ten miles northwest of Macca. The prophet (s.a.w) ordered every man to light a fire so as to make the Maccans know and estimate the size of the army. That was done to avoid the Quraish of blind attack. Abu Sufyan was surprised by the discipline of the Muslims and he alerted the Quraish not to enter into conflict with the Muslims. The next day the Muslims decided to march towards the city. There were four entry routes through passes in the hills. These were from the north-west, the south-west, the south, and the north-east. The prophet (s.a.w) divided his army into four groups. The tactic used here was to enter Macca all at once and on all sides reciting the Talbiyyah aloud and targeting the Ka'bah. This would dismay the enemies and no one would be able to stop the Muslim advance. However there was only a small skirmish occurred with Khalid bin Walid's forces but was quickly under Muslim control. Twelve Quraish and two Muslims died.

In that month of Ramadhan the Muslims entered peacefully with humility. The prophet (s.a.w) made a public announcement that no one would be hurt if they stayed home or in the house of Abu Sufyan or in the sanctuary of the Ka'bah. The prophet (s.a.w) then proceeded round Ka'bah saying 'Allahu Akbar' and smashed all the 360 idols. It was during that conquest that the verse "say Truth has come, falsehood has vanished, no doubt falsehood is bound to disappear" was revealed. The prophet (s.a.w) went at the door of the Ka'bah and issued a general amnesty by the wordings 'go your way in peace and freedom, for you are the free ones' except for four bitterest enemies of Islam who were judged by their own tribes. Hazrat Bilal was thus asked to ascend the roof of the Ka'ba and to call the adhaan. Muslims performed the swalaat ul Zohr and then the prophet (s.a.w) went to mount Safa and invited people of Macca to pledge their loyalty. He stayed in Macca around 15 days teaching Meccans about Islam and also sent other Muslims to different parts of the city inviting people to Islam.

Why was this conquest important for the Prophet?

The conquest of Macca was important both for the Muslims and the Muslim community for various reasons. At the outset, there was the return of the Muslims to their homeland. The prophet (s.a.w) has always loved and wished to come back to the holy Ka'bah with his own people the Quraish. Next, when the prophet (s.a.w) smashed the 360 idols and cleaned the Ka'bah and its sanctuary this was a final victory for the Muslims and the signal of a new order was going to be in place and that was Islam. Additionally, the prophet through that conquest restored the Ka'bah to its original state and spiritual heritage of all Muslims. He gave Macca its sanctuary as the supreme House of Allah built by Hazrat Adam (as) but reconstructed by Hazrat Ibrahim (as). Added to the above, with that conquest the prophet (s.a.w) abolished all claims of privilege, pride of ancestry or racial superiority that may exist. The Quraish were no more superior but instead now on equal footing with the rest of Mankind. That brought equality in the community. Furthermore, with that unparalleled conquest in history the prophet (s.a.w) has given

Mankind a lesson of compassion and magnanimity especially with the modesty he displayed on entering Macca showing everyone he was in no mood for revenge or killing and Islam is a religion of peace.

Furthermore, after this event other those tribes who were uncertain about their loyalties towards the holy prophet (s.a.w) or were afraid to accept Islam due to the authority of the Quraish which was no more till now allied themselves to the Prophet (s.a.w). Moreover, with the main threat accepting Islam, the Quraish were no more the enemies of Islam. That situation brought about stability and security in the now newly established Islamic society. Besides, it came the time for the prophet (s.a.w) of Islam to be recognised as the sole and supreme leader of Macca, Madina, Ta'if and the leader of so many surrounding tribes. Another key point, with the conquest of Macca the prophet (s.a.w) eliminated all illicit dealings like taxes which were paid when entering, staying and leaving Macca. Business of idols also was abandoned. Last but not least, with the conquest of Macca the prophet (s.a.w) eliminated all threats of anyone coming to attack Macca and the Ka'bah and today we are benefitting it through our visits to its sanctuary.

The conquest of Macca by the prophet (s.a.w) of Islam is unseen in the history of human conquest and battle. It was done through legitimate reasons in the best way with the best consequences.

Year 632 CE

10th Year Of Hijri

Farewell Address

Describe the main teachings contained in the Prophet's farewell address.

Among the various events of the life of the prophet (s.a.w) the last address is very important for the Muslims. This concerns all generations to come as it contains essential elements and teachings that must be put into practice. However it will be seen that many Muslims are not fully aware of the teachings of this farewell address.

During the last period of the life of the prophet (s.a.w) in the 10th year of Hijri, the health of the prophet was failing and at the same time his son Ibrahim passed away. He was fully conscious that he was approaching the end of his life and as such he decided to lead the pilgrimage on Hajj as this was the last pillar of Islam not yet accomplished by him. He thus went with all his family and many hajjis accompanied him. He led the Muslims through all rituals though the Arabs already knew about them. However, with the presence of the prophet it was with new significance. Finally when he arrived at 'Arafat, he gave his farewell address at Mount of Mercy (Jabal ar-Rahmah). He gathered his Ashab amounting to 124000 followers. There were many different main teachings in his address. At the outset, the prophet talked concerning trust and accountability. Whatever we have been entrusted to us by Allah and we will be accountable for each one of our property, how we obtain them and how we use them. We can't take the property or wealth of others. This is haraam. As second point, there is the financial obligation. It is our responsibility to take care of our family with everything halal and lawful. How much money we have must be halal. Moreover, there is the concept of interest. The latter has been declared haram and whether it be giving or taking of interest. Fourthly, it is the responsibility of the husband to take care of the wife. He must meet her needs and beating is haram. Wife must be treated with due respect and no harm must be inflicted upon them.

Furthermore, the prophet warned us about satan who is the accursed and declared opened enemy of all Muslims. He is our arch enemy and we must always be on our guard. In addition, the prophet put much emphasis on the relationship that must be shared among brothers as all Muslims are brothers of faith. This is what brings unity and solidarity in a community. More to the point, the prophet stressed on the fact that there is no difference between a rich and a poor and between an Arab and a non Arab. Everyone is equal

in the sight of Allah except in piety and submission. Besides, the prophet spoke about the primary sources of Shari'ah that is the Qur'an and the Sunnah. If we stick to both of them we will never be led astray. Next, the prophet talked concerning the five pillars of Islam which are Fard on all Muslims. Success lies through them. Last but not least, the prophet established the relationship between the employer and the employee. There must neither have persecutions or disrespect from each side. Honesty and respect must prevail. Another important teaching is that the prophet Muhammad will be the last prophet and no one will be after him. Anyone coming after him and ascertaining that he is a prophet, then this is a liar. The last point concerns our responsibility to spread Islam. It is our duty to let Islam and make it enter the ears and house of each people. At the end he asked thrice of those gathered 'O people have I faithfully delivered my message to you?' and they replied 'yes'. He raised his forefinger towards the heaven saying 'O Allah, bear witness'. Later on there was the last revelation received few hours later on 9 Dhul Hijjah 10 H, 'This day I have perfected your religion for you'.

In what ways do Muslims put these teachings into practice? / How significant was the farewell address he gave during his pilgrimage?

These main teachings were given to mankind to put into practice. They are supposed to be of great value for us. At the outset, they are very significant as they are the framework of one's success in this world and the next. It was the last address, sermon and advice of the prophet. The prophet had shown a way to the Muslim life and a total breaking away from previously held customs and traditions of the time of Jahiliyyah. However, it is still disappointing that we can see many of our brothers and sisters who have chosen the path of this materialistic world rather than the one presented by the prophet. As second point, it was significant as he established equality in a society where there had been none. He propounded that all were equal in the sight of Allah regardless of race, colour, social class or gender because all human beings descended from Adam and the only distinguishing factor was God consciousness (Taqwa). Nonetheless there is still much difference among Muslims let it be in Mauritius itself between the ordinary Muslim and the Mehman and the Sourti. Moreover, the address was important as the prophet declared sanctity of human life and property, to abandon blood feuds, vendettas and exploitation and he made usury unlawful. In this context we can say that Muslims in Mauritius know about the sanctity of human life.

Fourthly, it was important as he renewed and he reiterated the essentials of Islam to be followed and what is sacred and he reminded Muslims that everyone will be answerable to Allah directly on the Day of Judgement. Though we know what is more important than others, some people still think that they will live on earth for eternity as they don't care for accountability of the last day. Furthermore, he renewed the importance of family life, mutual rights and obligations stressed in a marriage, women were to be treated kindly and with compassion. But we can see in Mauritius that still women are being ill-treated and in certain firqa women are not given their rights like to work. In addition, he wanted to remind Muslims they were united by faith and fraternity and to follow the Qur'an and Sunnah (traditions). This topic can be praised worthy as Muslims follow their respective Firqa. More to the point, by this time the Prophet had radically changed the political and spiritual landscape of Arabia. His words still resonate in hearts of Muslims as the Prophet asked those present to 'convey this message to those who are absent'. Besides, he wanted to create in the heart of mankind love and respect between the employer and the employee. In a way it is under control but however there are still cases where the employer will end in a lonely state. Next, the address is important as the prophet wanted to create a demarcation line between those who accept the prophet as the last prophet. Anyone refusing to accept the prophet as the last prophet is not a real Muslim. Still we have in Mauritius a group known as the Quraniyyoun which was easily taken under control. Last but not least, the prophet wanted to stress on education especially Islamic education but what can be seen is a partially negligence of the Muslims.

The farewell address must be well remembered as it contains the essential framework of the Muslims. It is important for us for all spheres of life.

Life Of Muhammad (s.a.w) – As the final Messenger

According to the Qur'an and the Hadith of the prophet (s.a.w) there will not be any prophet after the prophet of Islam. That was confirmed also by past prophets. The following verses and narrations will enlighten us. Allah says in the Qur'an: "Muhammad is not the father of any of your men, but he is the Messenger of Allah and the Last of the Prophets; and Allah has full knowledge of all things." (33:40)

Prophet Ibrahim prayed for his coming: "Our Lord! And raise up in their midst a Messenger from among them who shall recite to them your Verses, and shall teach them the Scripture, and the Wisdom and shall purify them. Surely, You are the Mighty, the Wise." (2:129)

Narrated Abu Huraira: The Prophet said, "The Israelis used to be ruled and guided by prophets: Whenever a prophet died, another would take over his place. There will be no prophet after me, but there will be Caliphs who will increase in number." The people asked, "O Allah's Apostle! What do you order us (to do)?" He said, "Obey the one who will be given the pledge of allegiance first. Fulfil their (i.e. the Caliphs) rights, for Allah will ask them about (any shortcoming) in ruling those Allah has put under their guardianship." (*Sahih al-Bukhari*, Volume 4, Book 56, Number 661)

Narrated Jubair bin Mutim: Allah's Apostle said, "I have five names: I am Muhammad and Ahmad; I am Al-Mahi through whom Allah will eliminate infidelity; I am Al-Hashir who will be the first to be resurrected, the people being resurrected thereafter; and I am also Al-'Aqib (i.e. There will be no prophet after me)." (*Sahih al-Bukhari*, Volume 4, Book 56, Number 732)

Paper 1 Section A

Texts From The Qur'an

Surah Faatiha (1)

What are the main teachings of Surah Faatiha?

The Holy Qur'an was revealed upon the prophet (s.a.w) as a means of guidance as Allah says that "it is a guidance for those who have Taqwa". All the chapters have their own lesson and teachings just like surah Faatiha, the first surah of the Qur'an.

The surah has been revealed in Macca and according to some it the Basmallah is not included in the surah but according to others it is. It is the first surah that has been revealed in one whole. It is a surah that has never been revealed before to any prophet except the last prophet of Islam (s.a.w). It has different names as Ruqya, Shifa and Umm Kitaab among others. **The first verse** is the Basmallah that is "In the name of Allah, the Most Gracious, the Most Merciful". In that verse it is a clear indication that we must always start whatever we do in the name of Allah. All actions of our lives must be done with the name of Allah. There is an indication of two attributes of Allah in "the Most Gracious" and "The most Merciful". The first "Ar Rahman" signifies that Allah is merciful over all His creatures and creations but the second Ar Rahim signifies that He will be Most Merciful in Akhirah towards those who will really need His forgiveness and help. **The second verse** means "Praise be to Allah, the Lord of the worlds". Allah deserves praise not only because He is our Creator, Sustainer, Provider, Helper among others but because He deserves to be praised as such. Hamd (praise) takes place on the tongue and in the heart. It is also evident that we must recognise Allah being the Lord of the Worlds that is the Worlds of angels, mankind, jinns, animals and what we can see and what we can't see. **The third verse** "The Most Gracious, the Most Merciful" allows us to know much more who is Allah through His attributes of Compassion, Glorious and Mercy. Allah's Compassion (rahmah) is paramount as it is for everyone. He is more Mercy (rahim) only for those who believe in Him. **The fourth verse** is "Master of the Day of Judgement". The notion of master brings to our mind that when there is Master and the servants. The Master will be the judge on that day and we will be questionable. He will decide of what to do with us. Only His mercy can come to our help. It is the day the debts will fall due; 'deen' can be debts the debts we owe Allah. Allah will take us to account on this Day and the result will be either Jannah or Jahannam.

The fifth verse of the surah is "You do we worship and Your Help we see". In this we recognise Allah's place and we know we have to worship Him alone. Ibaadah whether it may be Fard, Wajib, Sunnah, Nawafil must be for Allah. It is also an indication that Allah alone can help us and we can seek refuge in Him. There is no polytheism and idol worshipping in Islam. **The sixth verse** states to "Guide us to the Straight Way, the way of those on whom You have bestowed Your blessings not on those on whom there is anger nor on those who go astray. In this we know that guidance is in the hands of Allah. We are asking guidance from Him and our du'a are specific. We ask to show us the road taken by the Nabi'in (prophets), Siddiquin (ashab), Shu'adah (martyr) and swalihin (the righteous). At the same time, we are asking help and protection against anyone who had your anger and who went astray like the Jews and the Christians respectively. We are asking for the middle way between too much and too little. Muslims pray Allah to guide them in every walk of life. **Another important fact** is that the Surah is a way for the people to know how to frame a du'a and how to invoke Allah with success. We have to praise Allah first, then we have to ask Him for guidance and lastly we have to ask for protection against any group which obtained the anger of Allah and those who went astray. It is the prayer of the Believer. **Another fact** is that we became acquainted with Allah's characteristics and we acknowledge our weaknesses. Allah is the one to be praised and we are the servants.

Explain why this Surah is regarded as so important?

All verses of the Qur'an are important for the Muslim communities for all generations. As such, surah Faatiha is important for the Muslims in different ways. **Firstly**, the Prophet (s.a.w) called it umm ul kitaab that is the essence of the Book because it contains the fundamental principles of Islam that is Tawhid (oneness of Allah), Risaalah (messengership of the prophet) and Insaan (Human Being) who are dependent on it. **Secondly**, it is known as the "opener" as it opens up the book. It is also called as surah al hamd that is the surah of praise. Allah has mentioned it in the Qur'an by the "7 oft-repeated verses" which is a perfect prayer for Muslims in public or private. **Thirdly**, there is no rakah in salat in which is correct or complete without reciting the surah. It is one of the earliest revelations received in Mecca and the first one revealed in its entirety. This is at the core of the obligatory and non-obligatory prayers for all Muslims. **Fourthly**, as it begins with 'bismillah' it shows that every action a Muslim does must start with Allah's name. It is said in hadith that if the name of Allah is not taken at the start of a work, then satan will accompany the person in the task. **Fifthly**, this surah is suggestive of a prayer from the supplicant and the guidance in the remaining surahs of the Qur'an is the answer to that prayer. In the surah the last part deals with the du'a or invocation of the believer in quest of guidance from Allah. It can serve as a model to make du'a.

Sixthly, it is a constant reminder and warning of the Day of Judgement and man's accountability in front of Allah. When Allah affirms that He is the Master or Owner of that day, this means that He will be the One to decide whom He likes to enter paradise. **Seventhly**, it is mentioned in hadith concerning the benefits of its recitation. It is said that if it is recited it can act as a healing (Shifa) or as enlightenment to a difficulty. It can be read and can be blown on the painful part of the body or in water for drinking purposes. However, it must be read with Iman. **Eighthly**, it is recited after a person dies to invoke mercy on the soul. The reading of the verses of the Qur'an followed by du'a for anyone alive or dead is considered blessed by the scholars. The blessings found in the verses of the Qur'an are of utmost benefits for Mankind. **Ninthly**, it reminds Muslims that Allah is the Compassionate/Gracious (ar Rahman) and the Merciful (ar Rahim). It is a constant reminder of where we stand in front of Allah. It reminds us of our inferiority in the sight of Allah and how we must be at His service. **Tenthly**, it is also a clear indication that worship is for Allah alone and His help is paramount at any time. As such, it is used to drive away Jinn from a person as a Ruqya and it is used to protect oneself from the influence of Shaitaan. Allah is the One who can help us in such difficulty.

Surah Al 'Alaq (96)

Describe what is taught in the verses (1 to 5) of Surah Alaq.

It is said and narrated that the prophet of Islam (s.a.w) spent many years in the cave of Hira searching and trying to know who is Allah. Finally, at the age of 40 it is narrated in Hadith that the archangel Jibril (as) came to him in his real form with revelation.

The first five verses of surah al 'Alaq was revealed upon the prophet (s.a.w) in the cave of Hira in the month of Ramadhan in a night known as Lailatul Qadr. In these five verses there are lessons for all Muslims who consider Islam as their religion and Allah as their Lord. In the **first** verse of the surah Allah ordered Jibril to tell the prophet to say "Read, in the name of your Lord who created". In it there is the first command from Allah to read. By "read" it is an order to proclaim the message of Allah and to spread it. It also means to learn and to study as the implication of to read is to know how to read, that is to be literate. It also means to 'read', 'recite', 'proclaim aloud' without any limit. There is also an indication that we must always start by the name of our Lord that is Allah. Whatever we do or we are engaged in we must take the name of Allah. According to the prophet, if the name of Allah is omitted, satan will accompany the person in his task. There is also an indication that Allah is the Creator. But this aspect is better described in verse 2. In the **second** verse Allah says that He "Created man, out of a mere clot of

congealed blood”. There is the evidence and proof that it is Allah who is our Creator. He has moulded Insaan in the best way. It negates the idea of polytheism considering other gods as creators of human beings, animals, plants and all creatures. In it there is an indication 14 centuries ago that Man has been created out of a congealed blood that is the sperm. It indicates life is an act of Divine Creation. Allah has endowed man with Spiritual and intellectual potential.

In the **third** verse Allah says to “Read! And thy Lord is Most Bountiful”. Here we have another command from Allah concerning reading. This indicates emphasis being put on education and its worthiness. Another important idea here is that Allah is the most Bountiful meaning that He is the One who gives us everything that we need. It is also an invitation to reflect on everything Allah does for us because Allah blesses us with so much in every way. In the **fourth** verse Allah says that “He who taught (the use of) the Pen”. Here again another aspect related to the Pen is as a symbol for the art of writing. It is an encouragement for Muslims to embark in the field of education and as such Allah has given man the unique ability to record and transmit knowledge. The only simplest way that is easy for Mankind to know Allah and what He wills from us is through the use of the Pen. Allah sent His knowledge through His prophets who in turn elaborated their scriptures to us. In the **fifth** verse, Allah says that He “Taught man that which he knew not”. This is an indication that the knowledge of Man is either low or insignificant compared to Allah. As Allah taught prophet Adam the names of things presented to him, Allah teaches new knowledge to human beings at every given moment. He is the One who gives education to the whole humanity at large and man is utterly dependent on Allah for knowledge.

Why are these verses particularly important?

All verses from the holy Qur’an have their own importance. Nothing has been revealed from Allah in vain. Concerning surah al ‘Alaq, it is important due to the fact that these were the first verses revealed to Prophet Muhammad. It was the start of wahy upon the prophet and at the same time the start of guidance. **Secondly**, its importance lies in the fact that though the prophet (s.a.w) was unlettered and unable to read, Jibril (as) was sent to him in the cave of Hira by Allah. This means that when Allah wishes guidance to someone it is not because of his level of knowledge and education but because of the purity of his heart. **Thirdly**, these verses were important as the prophet (s.a.w) was called to receive and understand Allah’s message. He was thus ordered to convey it to everyone in the best possible way that is through wisdom. **Fourthly**, through this surah there is a clear indication which stresses the simplicity of man’s origins that is from a congealed blood. At the same time, it shows that man is capable of reaching intellectual and spiritual potential. **Fifthly**, there is enough sign to emphasis on the importance of that night as Lailatul Qadr and how Muslims are reminded that all knowledge comes from Allah. These verses are important to Muslims as they increase our faith in Allah and at the same time showing our weaknesses.

Another important point is that it shows Mankind the importance of education. It is only through it that one may be successful in this world and the next. By education here means both academic and religion but reading the Qur’an, proclaiming the Lord’s words and praising Him is the way towards Him. **These verses are important** as they consolidate our Iman in Allah as being our Creator. In this present world where science is taking over the time and thought of our youngsters, it is good to have a background of faith in Allah as our Creator. There are so many questions related to the authenticity and existence of Allah. This surah can help. **These verses are important** as they remind us that we must be grateful to our Lord as He is the one who is the Most Bountiful. We are obliged to be at His service for whatever He has and is doing for us. **This surah is important** as it sets the limits of Man. It is obvious that we were born illiterate and it is Allah who has given us that opportunity to become literate. As such literacy lies in the hands of Allah as He is the One who has taught with the Pen. Allah encompasses all knowledge and there must not be any pride on our part for our knowledge. **Surah al ‘Alaq is important** due to the fact that it presents to the Muslims various lessons to be successful in this world and the Next. All commands from Allah are meant for success. The mere fact of commanding Muslims to start in the

name of Allah or to recite the praise of Allah or to cite His name silently or loudly is a way towards success.

Surah al Quraish (106)

What message does Surah Quraish convey to the people of Mecca?

This surah was revealed in Macca and was considered as a way to sensitise the Quraish on the fact that they should be grateful to Allah. One of the ways to do so was to adore Allah and worship Him.

In this surah Allah says as the first verse ‘for the covenants [of safeguard and security enjoyed] of the Quraish’. Allah has started this surah with one of His favours that is to what extent He had bestowed His blessings upon the Arabs of Hijaz as a means of safety. Allah had protected them in their trips and voyages. This is a way to remind them that Allah has helped them and that they are on this earth to praise Allah. In the second verse Allah says that ‘their covenants [covering] journeys by winter and summer’. As such Allah protected them in winter against cold and loss and in summer against looting from the Bedouins and the hard sun. So His protection extended the whole year. That was why in the third verse Allah ordered them as grateful people to ‘let them adore the Lord of this House’. Directives are obvious and clear to worship Allah. Ibaadah is only for Allah. It is our duty to go to Saudi to the house of Allah, if we have the means or else we can worship Allah wherever we want. In the next verse, Allah says ‘who provides them with food against hunger and with security against fear [of danger]’. Allah is the provider of all worlds. He is the One responsible to feed His Ummah.

In brief, the message from Allah to the Quraish was clear that they should worship Him and be grateful to Him. They are also indirectly invited by Allah to enter the fold of Islam and to accept what the Prophet was telling them. This surah was revealed in Mecca when Meccans were against the Prophet (s.a.w) and it is considered as continuation of the previous [surah Fil] relating to event in the year. In that surah we learn that the Prophet was born in the Year of the Elephant 570 CE; and the Meccans reminded what happened then. Macca was under attack. Abraha came from the south and he led campaign against the Ka’ba in Mecca. It is said that due to the presence of elephants which were in his army the name of al Fi’l was given. In surah Quraish, the latter were custodians of the Ka’ba. They offered no defence to this strong army but nevertheless the Quraish were protected. The Meccans were saved by a miracle. Stones were thrown by flocks of birds/insects which gave rise to dangerous infection/diseases in Abraha’s army. They thus retreated.

Surah Kawthar (108)

Describe what you know and understand about Surah Kawthar

All the surah that have been revealed in the Qur’an are for specific reasons to help Mankind. Among them we have surah al Kawthar which was one of the Meccan surah. It was a direct message to the prophet (s.a.w) and to his enemy.

Allah starts by saying ‘To you we have granted the fountain of Abundance; therefore, to thy Lord turn in prayer and sacrifice; for he who hates thee, he will be cut off [from future hope]’. In these verses there are many lessons to derive. The Meccans felt that the Prophet was helpless as his infant sons had died. That was his 3rd son known as Ibrahim who passed away in infancy. So they started to call him ‘al abtar’ meaning ‘someone who had no male heir’. They wanted to say that the prophet would not have any one to continue his name and he would not be remembered. However, this surah was revealed to console the Prophet in this situation and to give him glad tidings of ‘al Kawthar’. The word ‘al Kawthar’ may have many meanings and all of them can be applied to the prophet. All the blessings and favours found therein for our Nabi are in abundance. Al Kawthar can also mean grace and knowledge, mercy and goodness, spiritual power and insight. Some scholars have suggested ‘victories’ that came later like in the

Conquest of Macca. It was a clear indication that success would be very near. It is also proven that the best and choicest of abundance of favours is reserved for the prophet (s.a.w).

In the second verse Allah commanded the Prophet to pray and sacrifice as “So pray to your Lord and sacrifice”. It is an indication that we must always worship Allah in whatever condition we may find ourselves and at the same time we must always sacrifice whatever we have as money, time, resource, energy and being in the way of Allah. Ibaadah and sacrifice are for Allah. The prophet (s.a.w) had done it throughout his whole life. Lessons should be taken from our prophet. In the 3rd verse Allah reassured the prophet (s.a.w) about those who hated him and said wrong things against him. Allah says ‘No doubt your enemy he will be cut off’. There were those pagans who criticised the prophet as being an ‘abtar’ that is someone deprived of male children. Then Allah revealed that surah to support the prophet. But in fact the prophet’s enemies would be the losers and were the ones who were forgotten. It is a clear evidence that the name which is more frequently used and popular is ‘Muhammad’ and ‘Ahmad’. As such in the words of this surah Muslims recognise that Allah’s promise came true; the Prophet is remembered by his spiritual offspring and descendant. He is remembered through his natural progeny from his daughter Fatima (ra). However, he is also remembered by the Muslim community [Ummah]. According to some Hadith al Kawthar is understood as a heavenly fountain that quenches the highest spiritual thirst of man. This surah in some degree, consoles all men and women [who are sincere Muslims] to continue to do good works, be kind towards all living beings and thus attain inner peace and dignity.

Surah Al Ikhlāas (112)

Give the background and main teachings of Surah Ikhlas.

There are 114 surah in the Holy Qur’an and all of them have been revealed for specific purposes. Each one of them contains teachings and lessons for Mankind to be put into practice. As such Surah Ikhlāas is very useful for Mankind.

Surah Al Ikhlāas has been revealed to the last prophet of Islam (s.a.w) and it is one of the earliest Meccan Surah. According to the scholars of Islam, the surah was revealed as a response to the unbelievers. According to Ibn Abbas, the people of Quraysh asked the Prophet (pbuh): “O Muhammad! Describe for us your Lord; is He made of gold or silver?” And so Allah revealed this surah to describe His attributes and traits, saying: say to Quraysh, O Muhammad: He is Allah, the One, He has no son or partner.” The surah proclaims the fundamental Muslims belief that is Tawhid. It is the describing of Allah as the Eternal. The words Absolute, Primary Cause (as Samad), have been used in a unique way to this passage. The Prophet described this Surah as one third of the Qur’an as it speaks on Allah being one third of the Qur’anic passages. The surah was revealed as a reply to the questions set by the Quraish about the ancestry of Allah. It also rejected the prevailing polytheism of the Quraish and shirk is a grave sin in Islam. This Surah rejects the belief that Allah has a son.

There are many teachings in such surah. **Firstly**, when Allah orders us to say that Allah is One, it explains the essence of Allah as Unique. No one can be like Him. He is One in Being, in Attributes, in Action and in Worship. It is also an indication that the name of the Lord of the prophet and our Lord is Allah. **Secondly**, when Allah is saying that “Allah is Eternal”, this means that He is without beginning and without end. There is no entrance and no exit. He was, he is and will always be. His eternity is absolute. Nothing can change or alter Him. He is not affected by time and space. He does not eat and drink like we do and He is eternally with and near His servants. **Thirdly**, when Allah says that “He begets not” this means that He can’t be compared to women and He has no heir, no son, no daughter, no descendant, no offspring and no one to inherit what He has. **Fourthly**, when He says that “And He is not begotten” this means that He has neither father nor mother or any ancestors. He did not inherit this whole

world from anyone. He has everything at His disposal. **Fifthly**, when Allah says that “None is unto like Him”, this means that in all domains He is superior and no one will dare challenge it. Allah is unique, there is nothing that could be compared to Him in any way

What does Surah Ikhlas tell us about Muslim belief in Allah?

Surah Al Ikhlas is mainly on the topic and theme of Allah. This surah tells us about how we as Muslims must believe in Allah. **Firstly**, the prophet (s.a.w) said that if someone recites surah Ikhlas once, he will have the blessings of reading one third of the Qur'an. This is so because one third of the Qur'an deals with the theme Allah. If one third of the Qur'an deals with Allah and it has been compressed in only 4 lines of Surah Ikhlas, this means that the essence of Allah is beyond the range of our limited comprehension. This surah is understood as the essence of the Qur'an. This surah has identified that Allah is unique in attribute, action, being and worship through the words like “Ahad” meaning that He has no equal in attribute, “Swamad” meaning that He has recourse to Himself for anything in action, “He begets not nor is He begotten” meaning that His being is unique and the notion of “No one is like Him” means no one deserves worship and praise as a Lord. **Secondly**, this surah explains the whole concept of Tawhid that is the Unity of Allah. The Lord is the Only Being worthy of worship compared to the polytheists of Macca. The idea of the surah is to negate anyone and anything as partner with Allah. Muslims must know that Ibaadah is only meant to Him. All our Takbir, Qiyam, Tilaawat, Ruku', Sajdah, Jalsa and Qa'dah are only for Allah. He is the only One deserved to be adored as our Master and Lord.

Thirdly, it is said in that surah that Allah is Eternal. By this it refers to Allah as without a beginning or an end. Allah is not limited by time or space. He will never grow old. He is not taken up by stress, illness, hunger, thirst, laziness and many of our characteristics. All persons and things are the ones dependent on Him. We are the ones to need Him. He is dependent on no one. Our own Ibaadah will cause Him any good. He doesn't need us. But we need Him. **Fourthly**, Muslims must not think of Allah as having a son or a father. Our Lord is deprived of ancestors and descendants. He has not inherited anything from anyone and He doesn't have heir or heirs to share His wealth as the concepts of pre Islamic Arabs. The whole concepts of to have babies or to be babies or to be parents or to be children are not applied to Allah. He is above any of these critics. **Fifthly**, Allah is Unique and no one is equal or similar or comparable to Him. We won't be able to imagine or sketch how Allah is, what He is doing, where He is, how He looks like or be able to do what He does or to be what He is. Allah is above all aspects of our miserable life and above what we may think. No one can dare saying that he is like Allah. This will tantamount to sins. When it is said that no one is like Him, this also refers that Allah can't have a bodily shape of any human part as some people advocate. As such, the surah tells and gives us a good lesson of how we must believe in Allah.

Surah Naas (114)

The surah An-Naas has been revealed along with surah al falaq, Allah says: In the Name of Allah, the Most Gracious, the Most Merciful. Say: "I seek refuge with the Lord of An-Nas,") (2. "The King of An-Nas,") (3. "The God of An-Nas,") (4. "From the evil of the whisperer who withdraws.") (5. "Who whispers in the breasts of An-Nas.") (6. "Of Jinn and An-Nas.")

These are three attributes from the attributes of the Lord, the Mighty and Majestic. They are lordship, sovereignty and divinity. Thus, He is the Lord of everything, the King of everything and the God of everything. All things are created by Him, owned by Him, and subservient to Him. Therefore, He commands whoever is seeking protection to seek refuge with the One Who has these attributes from the evil of the whisperer who withdraws. This (the whisperer) is the devil that is assigned to man. For verily, there is not any of the Children of Adam except that he has a companion that beautifies wicked deeds for him. This devil will go to any lengths to confuse and confound him. The only person who is safe is He Whom Allah protects. It is confirmed in the Sahih that he (the Prophet (s.a.w))) said, (There is not a

single one of you except that his companion (a devil) has been assigned to him.) They (the Companions) said, "What about you, O Messenger of Allah" He replied, Yes. However, Allah has helped me against him and he has accepted Islam. Thus, he only commands me to do good.

It is also confirmed in the Two Sahihs from Anas (ra), who reported the story of Safiyyah when she came to visit the Prophet (s.a.w) while he was performing I'tikaf, that he went out with her during the night to walk her back to her house. So, two men from the Ansar met him (on the way). When they saw the Prophet (s.a.w), they began walking swiftly. So, the Messenger of Allah (s.a.w) said, Slow down! This is Safiyyah bint Huyay! They said, "Glory be to Allah, O Messenger of Allah!" He said, Verily, Shaytan runs in the Son of Adam like the running of the blood. And verily, I feared that he might cast something into your hearts -- or he said -- evil.) Sa'id bin Jubayr reported that Ibn 'Abbas (ra) said concerning Allah's statement, "The whisperer (Al-Waswas) who withdraws.) "The devil who is squatting (perched) upon the heart of the Son of Adam. So when he becomes absentminded and heedless he whispers. Then, when he remembers Allah he withdraws."

Shaytan is Al-Waswas. He blows into the heart of the Son of Adam when he is sad and when he is happy. But when he (man) remembers Allah, Shaytan withdraws." Al-'Awfi reported from Ibn 'Abbas; (The whisperer.) "He is Shaytan. He whispers and then when he is obeyed, he withdraws." As for Allah's saying; Who whispers in the breasts of An-Nas.) Is this specific for the Children of Adam as is apparent, or is it general, including both mankind and Jinns. There are two views concerning this. This is because they (the Jinns) are also included in the usage of the word An-Nas (the people) in most cases. Ibn Jarir said, "The phrase Rijalun min Al-Jinn (Men from the Jinns) has been used in reference to them, so it is not strange for the word An-Nas to be applied to them also." Then Allah says, (Of Jinn and An-Nas.) Is this explanatory of Allah's statement, (Who whispers in the breasts of An-Nas.) Then, Allah explains this by saying, (Of Jinn and An-Nas.) This is supportive of the second view. It has also been said that Allah's saying, (Of Jinn and An-Nas) is an explanation of who is it that whispers into the breasts of mankind from the devils of mankind and Jinns. This is similar to Allah's saying, (And so We have appointed for every Prophet enemies -- Shayatin among mankind and Jinn, inspiring one another with adorned speech as a delusion.) (6:112) Imam Ahmad recorded that Ibn 'Abbas said, "A man came to the Prophet and said, 'O Messenger of Allah! Sometimes I say things to myself that I would rather fall from the sky than say (aloud openly). ' The Prophet said, (Allah is Most Great! Allah is Most Great! All praise is due to Allah Who sent his (Shaytan's) plot back as only a whisper.)" Abu Dawud and An-Nasa'i also recorded this Hadith.

Paper 1 Section C

Texts From Hadith

Hadith Doubt (Nawawi 11)

On the authority of Abu Muhammad al-Hasan ibn Ali ibn Abee Talib (may Allah be pleased with him), the grandson of the Messenger of Allah (peace and blessings of Allah be upon him), and the one much loved by him, who said:

I memorised from the Messenger of Allah (peace and blessings of Allah be upon him): "Leave that which makes you doubt for that which does not make you doubt."

[At-Tirmidhi] [An-Nasai] At-Tirmidhi said that it was a good and sound (hasan swaheeh) hadeeth.

عَنْ أَبِي مُحَمَّدٍ الْحَسَنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ سِبْطِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرِيحَانَتِهِ رَضِيَ
"اللَّهُ عَنْهُمَا، قَالَ: حَفِظْتُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "دَعْ مَا يَرِيْبُكَ إِلَى مَا لَا يَرِيْبُكَ

، [رَوَاهُ التِّرْمِذِيُّ] [رَقْم: 2520]

[وَالنَّسَائِيُّ]

وَقَالَ التِّرْمِذِيُّ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

Hadith Love (Nawawi 13)

On the authority of Abu Hamzah Anas bin Malik (may Allah be pleased with him) — the servant of the Messenger of Allah (peace and blessings of Allah be upon him) — that the Prophet (peace and blessings of Allah be upon him) said:

None of you [truly] believes until he loves for his brother that which he loves for himself. [Al-Bukhari] [Muslim]

عَنْ أَبِي حَمْزَةَ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ خَادِمِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ النَّبِيِّ صَلَّى اللَّهُ
"عَلَيْهِ وَسَلَّمَ قَالَ: "لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ

، [رَوَاهُ الْبُخَارِيُّ] [رَقْم: 13]، وَمُسْلِمٌ [رَقْم: 45]

[رَوَاهُ الْبُخَارِيُّ]

، [وَمُسْلِمٌ]

Hadith Generosity (Nawawi 15)

On the authority of Abu Hurayrah (may Allah be pleased with him), that the Messenger of Allah (peace and blessings of Allah be upon him) said:

Let him who believes in Allah and the Last Day speak good, or keep silent; and let him who believes in Allah and the Last Day be generous to his neighbour; and let him who believes in Allah and the Last Day be generous to his guest. [Al-Bukhari] [Muslim]

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ فَلْيُكُلْ خَيْرًا أَوْ لِيَصُتْ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ جَارَهُ، وَمَنْ كَانَ يُؤْمِنُ
بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ".

[رَوَاهُ الْبُخَارِيُّ]

[وَمُسْلِمٌ]

Hadith Tolerance (Nawawi 16)

On the authority of Abu Hurayrah (may Allah be pleased with him):

A man said to the Prophet (peace and blessings of Allah be upon him), "Counsel me," so he (peace and blessings of Allah be upon him) said, "Do not become angry." The man repeated [his request for counsel] several times, and [each time] he (peace and blessings of Allah be upon him) said, "Do not become angry." [Al-Bukhari]

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَجُلًا قَالَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَوْصِنِي. قَالَ: لَا تَغْضَبْ، فَرَدَّدَ
مَرَارًا، قَالَ: لَا تَغْضَبْ.
[رَوَاهُ الْبُخَارِيُّ].

Hadith Piety (Nawawi 18)

On the authority of Abu Dharr Jundub ibn Junadah, and Abu Abdur-Rahman Muadh bin Jabal (may Allah be pleased with him), that the Messenger of Allah (peace and blessings of Allah be upon him) said:

Have taqwa (fear) of Allah wherever you may be, and follow up a bad deed with a good deed which will wipe it out, and behave well towards the people. It was related by at-Tirmidhi, who said it was a hasan (good) hadeeth, and in some copies it is stated to be a hasan saheeh hadeeth.

عَنْ أَبِي ذَرٍّ جُنْدَبِ بْنِ جُنَادَةَ، وَأَبِي عَبْدِ الرَّحْمَنِ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ عَنْهُمَا، عَنْ رَسُولِ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: اتَّقِ اللَّهَ حَيْثُمَا كُنْتَ، وَاتَّبِعِ السَّبِيلَةَ الْحَسَنَةَ تَمَحُّهَا، وَخَالِقِ النَّاسَ بِخُلُقٍ: اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ

حَسَنٌ .

رَوَاهُ التِّرْمِذِيُّ [رقم: 1987] وَقَالَ: حَدِيثٌ حَسَنٌ، وَفِي بَعْضِ النُّسخِ: حَسَنٌ صَحِيحٌ

Hadith Obedience and Good Character (Nawawi 27)

On the authority of an-Nawas bin Sam'an (may Allah be pleased with him), that the Prophet (peace and blessings of Allah be upon him) said:

Righteousness is in good character, and wrongdoing is that which wavers in your soul, and which you dislike people finding out about. [Muslim]

And on the authority of Wabisah bin Ma'bad (may Allah be pleased with him) who said: I came to the Messenger of Allah (peace and blessings of Allah be upon him) and he (peace and blessings of Allah be upon him) said, "You have come to ask about righteousness." I said, "Yes." He (peace and blessings of Allah be upon him) said, "Consult your heart. Righteousness is that about which the soul feels at ease and the heart feels tranquil. And wrongdoing is that which wavers in the soul and causes uneasiness in the breast, even though people have repeatedly given their legal opinion [in its favour]."

A good hadeeth transmitted from the musnads of the two imams, Ahmed bin Hambal and Al- Darimi, with a good chain of authorities.

عَنْ النَّوَاسِ بْنِ سَعَانَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "الْبِرُّ حُسْنُ الْخُلُقِ، وَعَنْ وَابِصَةَ بِنِ [رَوَاهُ مُسْلِمٌ] وَالْإِثْمُ مَا حَاكَ فِي صَدْرِكَ، وَكَرِهْتَ أَنْ يَطَّلِعَ عَلَيْهِ النَّاسُ" رَوَاهُ مُسْلِمٌ مَعْبُدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَتَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: "جِئْتَ تَسْأَلُ عَنِ الْبِرِّ؟ قُلْتُ: نَعَمْ. فَقَالَ: اسْتَغْفِرْ قَلْبَكَ، الْبِرُّ مَا أَطْمَأْنَنْتَ إِلَيْهِ النَّفْسُ، وَأَطْمَأَنَّ إِلَيْهِ الْقَلْبُ، وَالْإِثْمُ مَا حَاكَ فِي النَّفْسِ وَتَرَدَّدَ فِي الصَّدرِ، وَإِنْ أَفْتَاكَ النَّاسُ وَأَفْتَوَكَ

حَدِيثٌ حَسَنٌ، رَوَيْنَاهُ فِي مُسْنَدِي الْإِمَامَيْنِ أَحْمَدَ بْنِ حَنْبَلٍ [رقم: 227/4]، وَالدَّارِمِيِّ [246/2] بِإِسْنَادٍ حَسَنٍ.