



IGCSE 0493 Islamiyat Resources

Prepared by the Aitchison College Academic Portal

Paper Pattern

Paper 1

1½ hours

Paper 1 contains **five questions** of which candidates must answer **Question 1, Question 2** and **two** others.

1. *Major themes of the Qur'an*: **Three** passages will be set from the list in Appendix 1, of which candidates may choose any **two**. [8 marks]
2. *The history and importance of the Qur'an*: This question is usually set in more than one part, and requires an essay length answer. [14 marks]
3. *The life and importance of the Prophet Muhammad (pbuh)*: **One or two questions** are set, usually in more than one part, requiring essay length answers. [14 marks]
4. *The first Islamic community*: **One or two questions** are set, usually in more than one part, requiring essay length answers. [14 marks]

Total mark = 50

Paper 2

1½ hours

Paper 2 contains **five questions** of which candidates must answer **Question 1, Question 2** and **two** others.

1. *Major teachings in the Hadiths of the Prophet*: **Four** passages are set from the list in Appendix 2, of which candidates may choose any **two**. [8 marks]
2. *The history and importance of the Hadiths*: This question is usually set in more than one part, and requires an essay length answer. [14 marks]
3. *The period of rule of the Rightly Guided Caliphs and their importance as leaders*: **One or two questions** are set, usually in more than one part, requiring essay length answers. [14 marks]
4. *The Articles of Faith and the Pillars of Islam*: **One or two questions** are set, usually in more than one part, requiring essay length answers. [14 marks]

Total mark = 50

Paper 1

Table of Contents

1. Major themes of the Qur'an

Three groups of passages are set for close study. These relate to the themes of:

- God in himself
- God's relationship with the created world
- God's Messengers.

Candidates should explore:

- the major theme or themes of the Qur'an that appear in each passage, and
- the importance of these themes in the lives of Muslims today.

Candidates should study the passages in a recognised English translation, but with reference to the original Arabic text. In the examination passages will be set in both Arabic and English. Candidates should demonstrate knowledge of the original as well as the translation.

Appendix 1 lists the passages for examination in 2022 and 2023. These are reviewed periodically and may change.

2. The history and importance of the Qur'an

Candidates should study:

- the revelation of the Qur'an to the Prophet (pbuh) between the years 610 and 632
- the account of the compilation of the Qur'an under the Rightly Guided Caliphs
- the major themes of the Qur'an as contained both in the passages set for special study and in other similar passages
- the use of the Qur'an in legal thinking, and its relationship with the Hadiths, consensus (*ijma'*) and analogy (*qiyas*)
- its significance as the basis of all thought and action in Islam.

3. The life and importance of the Prophet Muhammad (pbuh)

Candidates should study:

- the main events of the Prophet's life from his birth to his call to prophethood
- the main events of his activities in Makka and his experiences with his opponents
- the main events of his activities in Madina, his leadership of the community there and his conflicts with the Makkans and others
- his actions and character
- the importance of his actions as examples for Muslim individuals in their personal conduct and relations with others including women and non-Muslims
- the importance of his actions as examples for Muslim communities in their relations with other states
- his significance as Seal of the Prophets and last Messenger of God.

Candidates should be able to give accounts of the main events of the Prophet's life, and his significance in Muslim beliefs. They should also be able to explain the importance of his actions and experiences in the history and beliefs of Islam, particularly in the way they provide examples for present day Muslim individuals and communities.

In the examination, there will be **either one or two questions** on this topic.

4. The first Islamic community

Candidates should study:

- the Prophet's wives
- his descendants, including his children, grandchildren and the direct line recognised among Shi'a Muslims as Imams
- his leading Companions, including the Ten Blessed Companions, his Scribes, the major characters who surrounded him in his ministry, the Emigrants and Helpers, and the four Rightly Guided Caliphs during his lifetime. (Note that the period of the Rightly Guided Caliphs' rules after the time of the Prophet (pbuh) is included in the syllabus under Paper 2.)

Candidates should know the names of the main characters who lived with and near the Prophet (pbuh), and the significant facts of their lives. They should also be able to explain the importance of their actions and experiences in the history and beliefs of Islam.

In the examination, there will be **either one or two questions** on this topic.

Quranic Passages

1. Choose any two of the following passages from the Qur'an, and:
 - (a) Briefly describe the main theme(s) in each passage. [4]
 - (b) Briefly explain the importance of the themes in the daily living of Muslims. [4]

Allah in Himself

1. Ayat al Kursi (2:255)

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

Allah. There is no god but He, the living, the self-subsisting, eternal. No slumber can seize Him nor sleep. His are all things in the heavens and on earth. Who is there can intercede in His presence except as He permits? He knows what is before or after or behind them. Nor shall they compass any of His knowledge except as He wills. His Throne extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them for He is the Most High, the Supreme.

a) This verse revolves around the central theme of *Allah in Himself* and is known as *Ayat al-Kursi* (The Throne Verse). It begins with the declaration of Allah's Oneness and expands on His divine nature, highlighting that He is beyond all human limitations. Allah is eternal, ever-living, and completely independent, while everything else depends on Him. He neither sleeps nor tires, which symbolizes His perfect awareness and power — nothing can ever distract Him from His control over the universe. His *Kursi* (Throne) represents absolute authority, signifying that He is the true King over everything that exists. His power never weakens, His dominion never ends, and His knowledge encompasses all things. As mentioned in another verse, "To Him is due the primal origin of the heavens and the earth" (6:101).

b) It holds immense significance for Muslims as it offers deep insight into Allah's power and protection. The Prophet (PBUH) described Ayat al-Kursi as one of the treasures of Paradise, emphasizing its great value. It reminds Muslims that Allah's knowledge extends over everything and that His control is constant — inspiring believers to act sincerely and stay mindful of Him at all times. The verse teaches that Allah is self-sustaining and unaffected by weakness or fatigue, which enables Muslims to place complete trust in Him rather than relying on worldly means. Reciting this verse regularly, especially before sleeping, is a common practice among Muslims seeking Allah's protection and peace. It strengthens faith, guards against shirk, and reminds believers that only Allah deserves their full devotion and reliance.

2. Anaam (6:101-103)

بَنِيْعُ السَّمَاوَاتِ وَالْأَرْضِ أَتَى يَكُونُ لَهُ وَلَدٌ وَلَمْ تَكُنْ لَهُ صَاحِبَةٌ وَخَلَقَ كُلَّ شَيْءٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ
تَلِكُمُ اللَّهُ رَبُّكُمْ لَا إِلَهَ إِلَّا هُوَ خَالِقُ كُلِّ شَيْءٍ فَاعْبُدُوهُ وَهُوَ عَلَى كُلِّ شَيْءٍ وَكِيلٌ
لَا تُنْرِكُهُ الْأَبْصَارُ وَهُوَ يُنْزِرُكَ الْأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ

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

a) These verses expand upon the idea of *Tawhid* — the Oneness and absolute uniqueness of Allah. They emphasize that Allah alone is the Creator of everything in existence, without any partner or helper. He is completely free from human characteristics and relationships; He has neither wife nor children. The Qur'an makes this clear: "He begets not, nor is He begotten" (112:3). Allah's nature is beyond human understanding — we cannot comprehend Him with our senses, yet He fully comprehends everything in creation. His knowledge is infinite, and His power has no limit. Since He alone has control over the entire universe, He is the only One worthy of worship, prayer, and obedience.

b) These verses teach Muslims to purify their faith by relying solely on Allah and avoiding every form of shirk. They strengthen a believer's understanding that Allah is the All-Knowing, the All-Seeing, and that no action or thought is hidden from Him. Awareness of this encourages Muslims to remain honest, fair, and disciplined — even when no one is watching. It helps build sincerity in worship and reminds believers that their success, safety, and sustenance depend only on Allah's will. In an age where people often place too much trust in worldly things, this Surah gently guides Muslims to remember their Creator as the ultimate authority and to strengthen their connection with Him through prayer, reflection, and obedience.

3. Fussilat (41:37)

وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنتُمْ إِلَيْهِ تَعْبُدُونَ

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

a) This verse beautifully highlights *Tawhid* by pointing towards Allah's signs in nature — especially the sun and the moon. It reminds humanity that these magnificent creations are not gods or objects of worship but symbols of Allah's power. Their precise motion and order are evidence of the Creator's wisdom and control. The Qur'an says, "Behold! In the creation of the heavens and the earth and the alternation of night and day there are indeed signs for those who reflect" (3:190). The sun and the moon follow Allah's command, not their own will. This verse, therefore, rejects pagan beliefs and teaches that worship should be directed to Allah alone, who governs all creation perfectly and without flaw.

b) In daily life, this verse serves as a constant reminder for Muslims to recognize Allah's presence in every aspect of the natural world. By reflecting on His creation — from the sunrise to the rhythm of night and day — believers can strengthen their awareness of His greatness. It encourages humility, gratitude, and a stronger connection with Allah through reflection and worship. Muslims are reminded not to worship material things or depend on worldly power, for everything in the universe is temporary except Allah. This verse cultivates the habit of reflection (*tafakkur*), helping Muslims grow spiritually and view their surroundings as signs of Allah's wisdom and mercy.

4. Shura (42:4-5)

لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ الْعَلِيُّ الْعَظِيمُ
تَكَاذُبُ السَّمَاوَاتِ يَنْقَطِرْنَ مِنْ فَوْقِهِنَّ وَالْمَلَائِكَةُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيَسْتَغْفِرُونَ لِمَنْ فِي الْأَرْضِ أَلَا إِنَّ اللَّهَ هُوَ الْغَفُورُ الرَّحِيمُ

4. To Him belongs all that is in the heavens and on earth: and He is most high, most great. 5. The heavens are almost rent asunder from above them, and the angels celebrate the praises of their Lord, and pray for forgiveness for beings on earth: Behold! Verily Allah is He, the oft-forgiving, the most merciful.

a) These verses express the theme of *Allah in Himself* by showing His supreme power and absolute authority over all that exists. Everything in the heavens and the earth belongs solely to Him, and He governs His creation with complete command. His glory is so immense that the heavens themselves tremble and are almost torn apart from above by His magnificence. The angels, who are noble and powerful beings, glorify Allah and pray for forgiveness on behalf of humanity, recognizing both His majesty and His mercy. This shows the perfect balance between

Allah's might and compassion — while He controls everything, He is also infinitely forgiving and merciful toward His creation.

b) These verses teach Muslims humility and dependence on Allah's mercy. Understanding that even the heavens and angels stand in awe of Him helps believers avoid arrogance and pride. The example of angels — who constantly glorify Allah and seek forgiveness for others — inspires Muslims to lead lives of obedience, prayer, and gratitude. These verses also remind believers never to despair of Allah's mercy. No matter how great their mistakes, Allah's door of forgiveness remains open to those who repent sincerely. This awareness encourages Muslims to turn to Allah during hardship, trust in His plan, and mirror His mercy by forgiving others and showing kindness in their daily lives.

5. Ikhlas (112)

قُلْ هُوَ اللَّهُ أَحَدٌ

اللَّهُ الصَّمَدُ

لَمْ يَلِدْ وَلَمْ يُولَدْ

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

1. Say: He is Allah, the one and only; 2. Allah, the eternal, absolute; 3. He does not beget, nor is He begotten; 4. And there is none like Him.

a) This short yet powerful Surah captures the essence of *Tawhid* — the absolute Oneness of Allah. Its very name, *Al-Ikhlās* (Purity of Faith), reflects its purpose: to affirm pure and undivided belief in Allah. The opening verse, “Say: He is Allah, the One and Only,” declares His uniqueness and independence. The word *Ahad* (One) emphasizes that He alone has always existed and will always remain, without any equal or partner. The term *As-Samad* means that Allah is completely self-sufficient and independent, while all creation is dependent on Him. He neither begets nor is begotten, and there is nothing and no one comparable to Him. This Surah, therefore, rejects every false belief about Allah, affirming His transcendence beyond time, space, and human likeness.

b) Surah Al-Ikhlās holds deep significance in the spiritual life of every Muslim. It protects believers from forms of *shirk* by reinforcing that Allah has no partners, family, or equals. It reminds them to worship Him sincerely and not attach divine qualities to people, saints, or material things. The Prophet (PBUH) said that reciting this Surah is equivalent to one-third of the Qur'an because it summarizes the essence of Islamic faith. Muslims often recite it in their daily prayers after Surah al-Fatiha as an expression of devotion and purity of belief. In daily life, this Surah strengthens a believer's faith, renews their understanding of Allah's Oneness, and deepens their connection to Him through acts of worship and remembrance.

Allah's relationship with the created world

1. Fatiha (1)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

الرَّحْمَنِ الرَّحِيمِ

مَالِكِ يَوْمِ الدِّينِ

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

1. In the name of Allah, most gracious, most merciful. 2. Praise be to Allah, the cherisher and sustainer of the worlds; 3. Most gracious, most merciful; 4. Master of the day of judgment. 5. You we worship, and your aid we seek. 6. Show us the straight way, 7. The way of those to whom You have given your grace, not those who earn your anger, nor those who go astray.

a) This surah discusses the fundamental Qur'anic theme of God's relationship with the created world. The opening verses establish God as the Lord and Master of all creation, including the unseen realms. He alone is worthy of all forms of worship, as He is the Most Merciful, the Sustainer, and the Judge over all beings. The surah emphasizes that true guidance lies only in the "Sirat al-Mustaqeem" — the Straight Path — a way of life based on righteousness, as taught in the Qur'an and exemplified by the Prophet ﷺ. The verse, "*Verily! Right guidance is the guidance of Allah*" (3:37), reinforces that those who obey God remain guided, while those who follow their own desires stray from the path of truth.

b) Surah Al-Fātiḥah is in essence a direct conversation with God. Each verse elicits a response from Him, creating a deep spiritual link between the worshipper and their Creator. Muslims recite this surah in every prayer, as the Prophet ﷺ said, “*No prayer is accepted without Fātiḥah.*” The recitation of the Tasmiyah (“In the name of Allah, the Most Merciful, the Most Compassionate”) reminds Muslims to begin every action with God’s remembrance. Through this surah, Muslims seek guidance, mercy, and help in both worldly and spiritual matters, instilling humility and dependence on Allah. It also reminds them of the Day of Judgment, fostering mindfulness and preparation for accountability before God. The surah strengthens a Muslim’s confidence in Allah’s mercy and inspires them to continually seek His guidance on the straight path.

2. Baqarah (2:21-22)

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ

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

a) These verses highlight the theme of God’s relationship with the created world and His role as Creator and Sustainer of humanity. The purpose of creation is to worship and obey Him alone. God not only brought humankind into existence but also provided for their physical needs — fertile lands, rain, shade, and nourishment. The Qur’an states, “*Praise be to Allah, the Cherisher and Sustainer of the worlds.*” This passage reminds humans to be grateful for these blessings and to avoid the greatest sin — shirk, or associating partners with God — for He alone is the Creator, Provider, and Maintainer of all things.

b) These verses teach that the natural world is a divine blessing and responsibility. Since God provides for humankind through His creation, Muslims are expected to care for the environment, avoiding waste and protecting natural resources such as water and food. Efforts to reduce pollution and global warming also reflect gratitude to God.

The earth represents physical life, while the sky symbolizes spiritual life — both dependent on Allah’s will. Recognizing this balance encourages Muslims to show gratitude through obedience, prayer, fasting, and pilgrimage.

Reflecting upon creation helps strengthen faith, humility, and reliance on God, reminding Muslims to be responsible stewards of the world and thankful servants of the Creator.

3. Alaq (96:1-5)

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ
 خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ
 اقْرَأْ وَرَبُّكَ الْكَرِيمُ
 الَّذِي عَلَّمَ بِالْقَلَمِ
 عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ

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

a) This surah introduces the theme of divine revelation and the beginning of Prophethood. It establishes that God is the Creator, who made humankind from a clot — a symbol of His power and mercy. It highlights God’s generosity and the elevated status of humans through the gift of knowledge and intellect. The command “Iqra” (“Read”) encourages learning and reflection upon the signs of creation to understand God’s wisdom and power.

God is described as the Supreme Teacher, who taught humankind “by the pen.” As mentioned elsewhere, “He taught Adam the names of all things,” signifying the divine bestowal of knowledge that makes humans superior to other creatures.

b) This surah emphasizes that knowledge is the bridge between humans and God. The “pen” represents learning, writing, and research — all forms of seeking knowledge that bring humans closer to understanding their Creator. It inspires Muslims to pursue lifelong learning, especially in religion, so they may recognize God’s signs and follow His guidance. The Prophet ﷺ also emphasized that seeking knowledge is a form of worship.

This passage further reminds Muslims of the origins of revelation and Prophethood, urging them to reflect on God’s mercy and to spread education to eliminate ignorance. Gratitude for God’s blessings is shown through the pursuit and sharing of knowledge.

4. Zilzal (99)

إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا
وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا
وَقَالَ الْإِنْسَانُ مَا لَهَا
يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا
بَلْئِنْ رَّبِّكَ أَوْحَىٰ لَهَا
يَوْمَئِذٍ يَظُنُّرُ النَّاسُ اسْتِثْنَاءًا لِّيُرَوْا أَعْمَالُهُمْ
فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ
وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ

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

a) This surah describes the Last Day — the moment when the earth will be shaken by a tremendous earthquake and cast out all that lies within it. It portrays God as Al-Mumit, the One who has the power to destroy His own creation. The verse, “When the earth is flattened out and throws out whatever it contains and gets empty” (84:3–4), illustrates the total upheaval of the world. The earth will testify against humankind, revealing their deeds and misdeeds — even acts of environmental neglect or moral corruption. Justice will be delivered perfectly, as God will judge every deed, great or small, and assign eternal reward or punishment accordingly.

b) The surah serves as a powerful warning and reminder of accountability. It urges Muslims to abandon sin and live righteously, in constant awareness of the Day of Judgment. Belief in divine justice strengthens moral discipline — motivating Muslims to perform good deeds such as honesty, charity, and obedience to God’s commandments, while avoiding falsehood, gossip, and dishonesty. It also emphasizes the temporary nature of worldly life, detaching Muslims from material obsession and redirecting their focus to the Hereafter. The surah provides comfort in knowing that no good deed will go unrewarded and no evil will escape God’s justice, nurturing hope, sincerity, and perseverance in faith.

5. Naas (114)

قُلْ أَعُوذُ بِرَبِّ النَّاسِ، مَلِكِ النَّاسِ، إِلَهِ النَّاسِ،

مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ

الَّذِي يُوَسْوِسُ فِي صُكُورِ النَّاسِ

مِنَ الْجِنَّةِ وَالنَّاسِ

1. Say: I seek refuge with the Lord of mankind, 2. The King of mankind, 3. The God of Mankind, 4. From the mischief of the whisperer who withdraws, 5. Who whispers into the hearts of mankind, 6. Among jinns and among mankind.

a) This surah portrays God's sovereignty and protective power over all creation. It highlights three divine attributes — Rabb (Lord and Sustainer), Malik (King), and Ilah (God worthy of worship). God instructs believers to seek refuge in Him from all forms of evil, whether from visible enemies, hidden beings such as jinn, or the whisperings of Satan in human hearts. Since God alone controls all creation, only He has the power to protect and deliver from harm. The Qur'an reminds: "If a suggestion from Satan assails your mind, seek refuge with Allah."

b) This surah teaches Muslims that true protection and refuge lie only in God, and seeking it elsewhere leads to shirk. It cultivates awareness of spiritual and moral dangers — such as jealousy, temptation, or evil thoughts — and encourages constant vigilance. By regularly reciting this surah, along with Surah Al-Falaq, Muslims strengthen their reliance on God and protect themselves from evil influences. The Prophet ﷺ frequently recited these two surahs (known as al-Mu'awwidhatayn) for protection from jinn, black magic, and the evil eye. It instills trust in God's power, control, and mercy, reminding Muslims to turn to Him in every difficulty. Daily recitation brings comfort, strengthens faith, and fosters spiritual security.

Allah's Messengers

1. Baqarah (2:30-37)

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ
وَإِذْ عَلَّمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ
قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ
قَالَ يَا آدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ غَيْبَ السَّمَاوَاتِ وَالْأَرْضِ وَأَعْلَمُ مَا تُبْكُونَ وَمَا كُنْتُمْ تَكْتُمُونَ
وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَى وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ
وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ
فَلَزَّكُمَا الشَّيْطَانُ عَنْهَا فَاخْرَجَهُمَا مِمَّا كَانَا فِيهِ وَقُلْنَا اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَى حِينٍ
فَتَلَقَّى آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ

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

a) This passage discusses the theme of Allah's Messengers, focusing on the creation of Prophet Adam (A.S.), who was made by God as the first human and appointed as His vicegerent (khalifah) on earth. His creation signifies God's special regard for humanity, as Adam was honoured above angels due to his superior knowledge. This knowledge was a divine gift, highlighting that God grants wisdom and prophethood to whomever He wills. The story also demonstrates that Iblīs (Satan), a jinn, disobeyed God out of arrogance and jealousy when ordered to bow before Adam. His defiance represents pride and disobedience to God. Despite Adam's initial mistake after being misled by Satan, God's mercy and forgiveness prevailed — He accepted Adam's repentance, as shown in the Qur'anic verse: "Our Lord! We have wronged ourselves; and if You do not forgive us and have mercy on us, surely we are of the losers." (7:23). This passage thus shows God's constant care and forgiveness toward His chosen prophets and creation.

b) The story of Adam reinforces humanity's spiritual connection with God, as Adam is the father of all humankind. It strengthens belief in the chain of prophets, beginning with Adam. Muslims learn that knowledge is a gift of divine favour and should be pursued with humility and gratitude. The story warns against arrogance, pride, and disobedience, as these traits led to Satan's downfall.

It also teaches that repentance brings God's mercy, encouraging Muslims to constantly turn to Him for forgiveness. Recognising that Adam was forgiven after his mistake brings hope and reminds believers that no sin is too great for God's mercy. Muslims are also inspired to value learning, avoid arrogance, and acknowledge God's wisdom in elevating humans above other creations. The story ultimately instills humility, obedience, and a sense of responsibility as stewards of the earth.

2. Anaam (6:75-79)

وَكُنَّا نُرِي إِبْرَاهِيمَ مَلَكُوتَ السَّمَاوَاتِ وَالْأَرْضِ وَلَيَكُونَ مِنَ الْمُوقِنِينَ
 فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَى كَوْكَبًا قَالَ هَذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لَا أُحِبُّ الْآفِلِينَ
 فَلَمَّا رَأَى الْقَمَرَ بَازِعًا قَالَ هَذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لَئِنْ لَمْ يَهْدِنِي رَبِّي لَأَكُونَنَّ مِنَ الْقَوْمِ الضَّالِّينَ
 فَلَمَّا رَأَى الشَّمْسَ بَازِعَةً قَالَ هَذَا رَبِّي هَذَا أَكْبَرُ فَلَمَّا أَفَلَتْ قَالَ يَا قَوْمِ إِنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ
 إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ

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

a) This passage explores the theme of God's Messengers, focusing on Prophet Ibrāhīm (A.S.) and his search for the truth. By observing the stars, moon, and sun, he came to understand that none of them could be God, as they all set and faded — a sign that the Creator must be eternal and unchanging. Through reflection upon these natural signs, God guided Ibrāhīm to the truth of Tawhīd (the Oneness of God). His declaration — “How should I fear the beings you associate with Allah when you fear not to give partners to Allah?” (6:81) — reflects his courage in rejecting polytheism and declaring the Oneness of Allah before his people. The passage demonstrates that God's power is absolute, shown through His control over the sun, moon, and stars, and that He guides His chosen messengers through His signs.

b) The lessons from Ibrāhīm's story strengthen a Muslim's belief in the Oneness of God and their rejection of shirk (associating partners with God). It reminds believers that created things are temporary, while God is eternal, thus protecting them from idolising material or worldly powers. This passage encourages Muslims to use reason and reflection to understand God's existence and to look at the world around them as a means of strengthening faith. It builds a direct link between the believer and God, reminding them to rely solely on Him in all matters. It also teaches that God's signs are everywhere — in the heavens, in nature, and in the human experience — and recognizing them fosters awe and humility. Ultimately, the story motivates Muslims to worship God alone through prayer, fasting, and good deeds, and to follow Ibrāhīm's example of faith, courage, and devotion.

3. Maidah (5:110)

إِذْ قَالَ اللَّهُ يَا عِيسَى ابْنَ مَرْيَمَ اذْكُرْ نِعْمَتِي عَلَيْكَ وَعَلَىٰ وَالِدَتِكَ إِذْ أَيَّدْنَاكَ بِرُوحِ الْقُدُسِ تُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا
وَإِذْ عَلَّمْنَاكَ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ وَإِذْ تَخْلُقُ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ بِإِذْنِي فَتَنفُخُ فِيهَا فَتَكُونُ طَيْرًا
بِإِذْنِي وَتَبْرِئُهُ الْأَكْمَةَ وَالْأَبْرَصَ بِإِذْنِي وَإِذْ تُخْرِجُ الْمَوْتَىٰ بِإِذْنِي وَإِذْ كَفَفْتُ بَنِي إِسْرَءِيلَ عَنْكَ إِذْ جِئْتَهُم بِالْبَيِّنَاتِ
فَقَالَ الَّذِينَ كَفَرُوا مِنْهُمْ إِنْ هَٰذَا إِلَّا سِحْرٌ مُّبِينٌ

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

a) This passage presents the theme of God's Messengers, focusing on Prophet 'Īsā (A.S.), also known as Jesus. It emphasizes that 'Īsā was a human prophet, not the son of God. He was miraculously born to Maryam (A.S.) without a father, by God's command, and he spoke in infancy to defend his mother's honour. As the Qur'an says: "He shall speak to the people in childhood and in maturity." (3:46) The surah highlights that the miracles performed by 'Īsā — such as healing the blind and raising the dead — were all done "by God's permission." This

phrase, repeated frequently, underscores that all power belongs to God alone, and prophets act only through His will. God granted 'Isā wisdom, the Law, and the Gospel, and protected him from his enemies by raising him to the heavens alive. The rejection and opposition he faced show that prophets are often resisted, yet remain under divine protection.

b) This surah reinforces belief in 'Isa's prophethood and clarifies that miracles occur only through God's will. It reminds Muslims that while humans can achieve great things, such as scientific discoveries or space exploration, these achievements too are possible only "by God's permission." Muslims are thus encouraged to rely on God for success in all pursuits and to recognise His power behind every achievement. It strengthens belief in all prophets, one of the core articles of faith in Islam. The passage also inspires gratitude and humility — encouraging Muslims to remember God in prayer, charity, and good deeds, and to view miracles and blessings as signs of His mercy. It fosters love and respect for all prophets while affirming Islam's emphasis on God's unity and supreme will.

4. Duha (93)

وَالضُّحَى
وَاللَّيْلِ إِذَا سَجَى
مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَى
وَلَلْآخِرَةُ خَيْرٌ لَّكَ مِنَ الْأُولَى
وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَى
أَلَمْ يَجِدْكَ يَتِيمًا فَآوَى
وَوَجَدَكَ ضَالًّا فَهَدَى
وَوَجَدَكَ عَائِلًا فَأَغْنَى
فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ
وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ
وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَنِّتْ

1. By the glorious morning light, 2. And by the night when it is still, 3. Your Lord has not forsaken you, nor is he displeased. 4. And truly the Hereafter will be better for you than the present. 5. And soon your Lord will give you so that you will be pleased. 6. Did He not find you an orphan and give you shelter? 7. And He found you wandering, and He gave you guidance. 8. And He found you in need, and made you independent. 9. Therefore, do not treat the orphan with harshness, 10. Nor drive the beggar away; 11. But tell about the bounty of your Lord!

a) This surah carries the theme of God's reassurance to His Messenger (PBUH). It was revealed during a time when the Prophet ﷺ felt distressed, as revelation had temporarily ceased, and some people mocked him, claiming that God had forsaken him. God consoles His Prophet, reminding him of the blessings bestowed upon him — protection through his uncle Abū Ṭālib, guidance through revelation, and stability through his marriage to Khadījah (RA). God assures him that He is ever-present and that his future will be brighter than his past. The surah further instructs the Prophet ﷺ to care for orphans and the needy, and to express gratitude to God for His many favours. It reminds believers that worldly life is temporary, while the Hereafter holds eternal rewards.

b) Surah Al-Qāṣi'ah offers a message of hope, patience, and gratitude. It teaches Muslims that God never abandons His servants — even in hardship, He is near. Just as the Prophet ﷺ was reassured, Muslims too should trust in God's wisdom during trials. It encourages believers to reflect upon their blessings rather than their struggles, and to remain thankful through prayer, worship, and helping others. The surah calls Muslims to care for orphans, the poor, and the distressed, reinforcing compassion as a core Islamic virtue. It also strengthens faith in prophethood and instills emotional resilience. Muslims are reminded to stay hopeful, to show gratitude for every favour, and to remember that ease follows hardship, and that God's mercy encompasses all.

5. Kauthar (108)

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ

فَصَلِّ لِرَبِّكَ وَانْحَرْ

إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ

1. To you have We granted abundance. 2. So pray to your Lord and sacrifice. 3. For he who hates you, he will be cut off.

a) This surah presents the theme of God's Messengers, focusing on God's promise of blessings and honour to the Prophet Muhammad ﷺ. It was revealed when Abū Lahab mocked the Prophet, calling him "Abtar" (cut off) after the death of his sons, implying that his message would perish. In response, God revealed that He had granted the Prophet "Kawthar", meaning abundance — interpreted as a river in Paradise, spiritual blessings, and the vast following of believers who would carry his message forward. The surah commands the Prophet to pray and make sacrifices for God, emphasizing gratitude and steadfastness in faith. It also foretells the destruction of his enemies, reminding us that those who mock God's Messenger will face divine justice.

b) This surah conveys a timeless message of divine support and reassurance. It reminds Muslims that, like the Prophet ﷺ, they should remain patient and trust in God's plan during adversity. His followers today are part of the spiritual abundance (Kawthar) promised to him, and thus must uphold his teachings with sincerity. It teaches Muslims to remain grateful for

God's favours, to establish prayer regularly, and to show perseverance in the face of challenges. It also reinforces the idea that real success lies in the Hereafter, and that justice is ultimately in God's hands. Finally, it instructs Muslims to love, respect, and obey the Prophet ﷺ, as this love is a means of drawing closer to God. The surah fills believers with hope and strength, assuring them that faith, patience, and loyalty to God will always lead to victory and divine reward.

Themes of the Quran

Allah in Himself

Surah al-Baqarah (2:255) – Ayat al-Kursi

This verse, known as Ayat al-Kursi, presents a powerful description of Allah's Oneness and absolute authority. It declares that Allah alone is the Living, Self-Subsisting, and Eternal Being who depends on no one, while all depend on Him. He is free from weakness, fatigue, or sleep, symbolizing His perfect knowledge and control over the entire universe. Everything belongs to Him, and no one can intercede without His permission. His Kursi, or Throne, represents His supreme power and dominion over the heavens and the earth, and maintaining this vast creation causes Him no effort. The verse beautifully affirms that Allah's knowledge encompasses all things, His existence is limitless, and His attributes are beyond human understanding — reminding believers to place their trust and protection solely in Him.

Surah al-An'am (6:101–103)

These verses emphasize the unity, perfection, and independence of Allah as the sole Creator and Sustainer of everything. Allah creates without any partner or assistance, showing that both the plan and process of creation exist solely by His command. The Qur'an rejects all human-like qualities attributed to Allah, such as having offspring or a spouse, for He is far above such needs and limitations. Human eyes cannot perceive Him, yet His knowledge and awareness encompass all things. Nothing can remain hidden from Him, as He fully knows what is in the heavens and the earth. His presence can be recognized not through physical sight but through His creative power and control over every aspect of existence. These verses guide believers to acknowledge His absolute transcendence and to worship Him alone.

Surah Fussilat (41:37)

This passage invites reflection upon the natural world as evidence of Allah's greatness, wisdom, and power. The sun, moon, night, and day are all creations of Allah that follow His command

and serve as signs of His Lordship. The verse warns believers not to worship these celestial bodies, as they possess no authority or independent power. Instead, they point towards the Creator who designed them with perfect balance and purpose. The continuous alternation of night and day reveals Allah's control over time and creation, proving that everything in the universe submits to His will. By contemplating these signs, humans can recognize the unity and majesty of Allah and understand that worship and gratitude are due to Him alone, not to the forces or objects He has created.

Surah ash-Shura (42:4–5)

These verses describe Allah's absolute ownership and control over the heavens and the earth. Everything in creation belongs to Him alone, and no one shares in His authority, attributes, or power. His greatness is so overwhelming that even the heavens tremble at His majesty, and the angels glorify and praise Him continuously. They pray for forgiveness for those on earth, reflecting both Allah's mercy and His compassion for humankind. Despite human wrongdoing, Allah's mercy prevails, as He has decreed for Himself the law of grace and forgiveness. He allows time for repentance and continually guides His creation towards the truth. This passage portrays Allah as both supremely powerful and deeply merciful — a reminder that His might inspires awe, while His mercy invites hope.

Surah al-Ikhlās (112:1–4)

Surah al-Ikhlās summarizes the essence of Islamic belief in the Oneness of Allah. It proclaims that Allah is One, unique in His essence and attributes, without partner, equal, or rival. He is Eternal and Absolute, dependent on none, while all creation depends upon Him for existence and sustenance. The Surah firmly denies the false beliefs that Allah has any offspring or was Himself created, emphasizing that He is above all human limitations. The final verse, “*And there is none like unto Him*,” establishes His complete uniqueness beyond imagination or comparison. This short but comprehensive chapter captures the purity of faith (*Ikhlās*) and defines the foundation of Islam — that true belief lies in worshipping Allah alone, recognizing His perfection, and affirming that nothing can ever resemble Him.

Allah's Relationship with the Created World

Surah al-Fātiḥah (1)

Surah al-Fātiḥah beautifully illustrates the relationship between Allah and humankind. It opens by praising Allah as the “Lord of all the worlds,” the Creator, Sustainer, and ultimate Judge over all creation. The Surah reminds humans that they were created to worship Allah in every aspect of life — through prayer, obedience, supplication, and gratitude. It teaches that worship and

seeking guidance must be directed to Allah alone, as expressed in, *“You alone we worship and from You alone we seek help.”* This reflects complete dependence on Allah for strength, direction, and success. The Surah further highlights that true guidance comes only from Him, and believers must continually ask to remain on the straight path. Thus, it serves as both a declaration of faith and a daily prayer linking humans to their Creator through praise, reliance, and devotion.

Surah al-Baqarah (2:21–22)

These verses call upon all people to recognize Allah as their Lord, Creator, and Sustainer, and to worship Him alone. They remind humankind of Allah’s many blessings — the creation of the earth as a resting place, the sky as a canopy, and the rain that produces fruits and sustenance. By mentioning these signs, the Qur’an urges people to acknowledge Allah as the sole provider and to avoid associating partners with Him: *“Do not set up rivals with Allah when you know.”* The verses also imply a duty for humans to respect and care for the environment as part of their gratitude towards the Creator. They highlight that everything humans enjoy — life, food, shelter, and nature — is a gift from Allah, and that humility, worship, and responsible living are the proper responses to His endless mercy and provision.

Surah al-‘Alaq (96:1–5)

This passage describes the intimate link between Allah and humankind through creation and knowledge. It begins with the divine command, *“Read in the name of your Lord who created.”* Allah is shown as the Creator who not only brought humans into existence but also blessed them with the gift of intellect and learning. He taught mankind “by the pen” — symbolizing the ability to acquire, preserve, and share knowledge — and thus elevated humans above all other creatures. These verses emphasize that knowledge itself is a sacred trust from Allah, meant to be used for good and to draw closer to Him. Believers are encouraged to seek learning continuously, to teach others, and to recognize that all wisdom originates from Allah, the Supreme Teacher. This Surah highlights that through knowledge and reflection, humans fulfill a key part of their purpose in creation.

Surah al-Zilzaal (99)

Surah al-Zilzaal powerfully describes Allah’s role as the Judge and Master of the Day of Judgment. It portrays the moment when the earth will reveal all that happened upon it, showing that Allah’s knowledge extends to every human action. The verse, *“Whoever does an atom’s weight of good shall see it, and whoever does an atom’s weight of evil shall see it,”* establishes the principle of complete accountability. The passage reminds humans that the world was created for their use, but with it comes moral responsibility — how they act, worship, and treat creation will all be judged by Allah. His power as both Creator and Destroyer reflects human vulnerability and dependence on His mercy. Believers are thus encouraged to remain conscious of their deeds, act righteously, and show gratitude for the blessings Allah has given them, knowing that nothing escapes His justice.

Surah al-Nās (114)

This Surah portrays Allah as the ultimate Protector and Lord of humankind. It calls upon believers to seek refuge in Him from the hidden evils that whisper within their hearts. *“Say: I seek refuge with the Lord of mankind, the King of mankind, the God of mankind.”* These titles emphasize Allah’s complete authority and care over every human being. The verse warns against Satan’s deceptive whispers that tempt people toward sin and confusion, reminding believers that only Allah can provide true protection. It teaches that humans must turn to Him not only for physical needs but also for spiritual and emotional security. This Surah highlights Allah’s compassion and power while urging believers to rely on His guidance at all times, recognizing that ultimate safety, peace, and strength come only from Him.

Allah’s Messengers

1. Adam (2:30–37)

This passage narrates the story of Prophet Adam (AS), the first human created by Allah and appointed as His representative on earth. When Allah announced this to the angels, they questioned why a being prone to mischief was being created, but Allah’s wisdom surpassed theirs. To demonstrate Adam’s superiority, Allah granted him knowledge of all things, teaching him the names of creation—showing that true honour lies in knowledge. Adam and his wife were placed in Paradise and told to avoid a specific tree. However, Satan, out of envy and disobedience, tempted them into eating from it, causing them to be sent down to earth. Realising his mistake, Adam repented sincerely, and Allah, being Merciful, forgave him. This story highlights Allah’s qualities of knowledge, mercy, and forgiveness, while teaching humans the importance of repentance, obedience, and seeking divine knowledge.

2. Ibrahim (6:75–79)

Prophet Ibrahim (AS), raised among idol-worshippers in Mesopotamia, questioned the false beliefs of his people, including his father who made idols. Observing the stars, moon, and sun—objects his people worshipped—he realised that since these celestial bodies set and change, they could not be divine. Through divine guidance, he recognised that only the Creator, unchanging and everlasting, deserves worship. His journey represents the stages of spiritual awakening leading to his firm belief in Tawheed (the Oneness of Allah). Ibrahim declared his devotion to Allah alone and rejected all forms of shirk, boldly challenging his people’s misguided faith. His example shows how reflection and reason, guided by divine wisdom, lead to true faith, and that all prophets came with the same message of monotheism and submission to Allah.

3. Isa (5:110)

Prophet Isa (AS), son of Maryam, was born miraculously without a father by Allah's command. From infancy, he spoke to defend his mother's honour and proclaim his prophethood. Allah blessed him with many miracles and knowledge, teaching him the Law and the Gospel, and strengthening him with the Holy Spirit. By Allah's permission, Isa healed the blind and the lepers and brought the dead back to life—clear signs of Allah's supreme power. Despite these miracles, many disbelievers accused him of magic and denied his prophethood, but Allah protected him from harm, raising him up and saving him from crucifixion. This passage highlights Allah's immense favour upon Isa and his mother, showing that all miracles are by Allah's will, and that His prophets are chosen and protected as signs of His mercy and authority.

4. Prophet Muhammad ﷺ (Surah al-Kawthar & Surah ad-Duhaa)

These two short but powerful surahs were revealed to console the Prophet Muhammad ﷺ during times of hardship in Makkah. Surah al-Kawthar promised him immense blessings—spiritual, familial, and eternal—symbolised by the river of abundance in Paradise. It reminded him to stay devoted through prayer and sacrifice, while assuring that his enemies, not he, would be forgotten. Surah ad-Duhaa comforted him by reminding that Allah had neither forsaken nor disliked him. It recalled how Allah had always cared for him: providing shelter when he was orphaned, guiding him when he sought truth, and granting him sufficiency when in need. Both surahs strengthened the Prophet's faith, revived his hope, and encouraged him to continue his mission with gratitude, patience, and unwavering trust in Allah's plan.

Sample Questions:

10-Mark Questions

2(a) Choose two from the following passages and write in detail about the various ways in which God describes in them how He is unique: 6.101–103, 42.4-5, 112, 41.37. [10]

2(a) Write about how God describes Himself so humans can know Him using: (i) Sura 2.255 (Ayat al-Kursi) (ii) Sura 114 (Ikhlas) [10]

2(a) Using passages from the syllabus, write about the duties of humankind towards God and the created world. [10]

2 (a) Using three passages you have studied from the syllabus, write about God's relationship with His created world. [10]

2(a) Using the Qur'an passages set for special study in the syllabus, outline the relationship between God and two of His Messengers: Adam, • Abraham, • Jesus. [10]

2 (a) Write about the experiences of two prophets you have studied in the Qur'an (not including the Prophet Muhammad). [10]

4-Mark Questions

2(b) In your opinion, why should Muslims try to understand God's attributes? Give reason(s) for your answer. [4]

Sample Answer:

- Learning about Allah helps Muslims understand their faith better and see how everything in the world connects to Him.
- Since Allah is beyond human understanding, the Qur'an helps us know Him through how He describes Himself.
- Knowing who Allah is gives real meaning to worship — once we understand His power and mercy, we want to worship Him sincerely.
- It also helps us see our relationship with Allah more clearly, knowing that even though He is far above us, He is still close and caring toward us.

2(b) 'Undergoing hardships brings a person closer to God.' Agree or disagree with this statement, giving reasons for your answer. [4]

Sample Answer:

- All prophets were tested by Allah, and these tests brought them closer to Him.
- Likewise, believers can strengthen their relationship with Allah by showing patience during hardships.
- Trials in life are a way for Allah to test faith, sincerity, and trust in Him.
- Remaining patient, steadfast, and continuing worship earns reward and spiritual growth.
- Just as the prophets remained firm in faith during trials, Muslims should also remain steadfast and trust Allah's wisdom.

Life In Makkah of the Holy Prophet PBUH

Q1) [MJ/2022/P12/Q2]

- a) Give an account of the Prophet's experience of receiving the first revelation of the Qur'an.
- b) What was the significance of the Qur'an being revealed over 23 years?

Mark Scheme:

a) The Prophet (pbuh) had increased the time he spent in solitude in the cave of Hira. He used to meditate for a month, as was the Arab tradition, only returning home for provisions. When he was 40 the revelation came to him, during the month of Ramadan: The angel Jibril came to him and instructed him to read (iqra) and the Prophet (pbuh) replied he could not. The angel squeezed him hard ('the angel pressed me until I could not bear it anymore'). He repeated the command and squeezed the Prophet (pbuh) again, then after a third time the angel released him and the Prophet (pbuh) recited the first few verses of Sura Alaq (96.1-5), saying it was as though they were imprinted on his heart. The first verses of Sura Alaq are: '1. Read! in the name of your Lord, who created, 2. Created man out of a clot of congealed blood: 3. Proclaim! And your Lord is most bountiful, 4. He who taught by the pen, 5. Taught man what he did not know.' The Prophet (pbuh) came out of the cave and saw the angel on the horizon. The angel told him, 'You are the Messenger of Allah and I am Jibril.' He was confused and shaken and he ran home and asked his wife to cover him. She consoled him, saying God would not disgrace him, and went to see her cousin, Waraqa ibn Nawfal, who confirmed his prophethood. Waraqa also predicted the Prophet (pbuh) would face opposition from the Makkans. Answers can be elaborated on with detailed description and quotations. Some candidates may also mention customs of spending time in isolation (tahannuth) or give more details of the background.

All variations of some events, as recorded in reliable historical accounts are acceptable.

b) Giving the Prophet (pbuh) the Qur'an in small portions was an easier way for him to absorb and teach the message to others. It also made it easier for the new followers to implement their new faith. Some of the passages were revealed in response to specific events, so they came when they were needed, over the Prophet's lifetime. Not giving a complete book meant that it was less likely for people to claim the Prophet (pbuh) had written it himself or had taken it from elsewhere. Other relevant answers should be credited.

Answer:

a) As Holy Prophet was to become a Prophet, he started feeling inward signs and started retiring in the cave of Hira. No one amongst the Quraysh tribes knew of him going into the cave of Hira and that is why no one questioned it. The holy month of Ramadan was his traditional month of retreat, and during the end of Ramadan in 610 AD he experienced something unique. He was shocked by a voice which woke him from his sleep and said "Read". Holy Prophet at this time was shocked and as reported by Hazrat Aisha (from what she heard from the Holy Prophet) "I said: I cannot read! The Angel then took me and pressed me" This process happened for three times and after which the angel recited out the first five verses of Surah Alaq("Read! In the Name of your Lord, Who has created (all that exists). He has created man from a clot (a piece of thick coagulated blood). Read! And your Lord is the Most Generous, Who has taught (the writing) by the pen. He has taught man that which he knew not.") As soon as the Holy Prophet heard it he started saying it out as well and then ran out. Upon being shaken by this experience and running out, he started tripping on the rocks, afraid of what had happened to him. He then looked at the sky and it was filled with stars and on the sky he saw Angel Jibrael hanging over calling him out: "I am Jibrael, and you are Muhammad the Messenger of Allah". Then onwards he ran to his house and upon reaching he asked his wife, Hazrat Khadija to wrap him up in a blanket, afraid of what will happen to him. She consoled him that nothing will happen to him as he

has always been a nice person. She then told him that she will be visiting her who was a Christian scholar and told Holy Prophet to sleep. She went to Warqa, her cousin and told him what had happened, and he was shocked. Upon hearing it he told Hazrat Khadija that he has been visited by the same Holy Spirit that visited Hazrat Musa and others. He also told her that he will be facing a lot of problems, he will be persecuted and will also be called a liar but he has to remain steadfast in this entire process. Hazrat Khadija then went back home and told Holy Prophet whatever her cousin had told her. She then took him alongside her to Warqa's house where he told the Holy Prophet that he will be facing a lot of hardships and will also be exiled by his own people. Prophet told him about his concern of hearing the unseen voices upon which Warqa replied that the next time he hears it; he should listen to it patiently to know what it is saying.

b) The Qur'an being revealed over 23 years was important for many reasons. First, it was easier for the Prophet Muhammad to remember and teach the message to others in small portions. It was also easier for new followers to understand and implement their new faith gradually. Some parts of the Qur'an were revealed in response to specific events, so they came when they were needed during the Prophet's lifetime. By revealing the Qur'an over time, it was less likely for people to claim that the Prophet had written it himself or had taken it from elsewhere. This helped to establish the authenticity of the Qur'an as a divine revelation.

Q2) [MJ/2021/P11/Q2], [ON/2020/P12/Q2], [ON/2018/P12/Q2]

a) Give an account of the different ways in which the Prophet (pbuh) received revelation. / a) Describe the different ways that the Prophet (pbuh) received revelation from God. / a) Write an account of the different ways in which revelations came to the Prophet. Include examples in your answer.

b) Muslims around the world memorise/recite the Qur'an in Arabic even if they do not understand.

Mark Scheme:

a) Candidates may include some of the following information. All other relevant information must be credited. Candidates should write about the different ways in which the Prophet (pbuh) received revelation and not focus on the first revelation only. The Qur'an was revealed to the Prophet (pbuh) over a period of 23 years. After the first revelation, in Cave Hira, revelation stopped for a period which caused the Prophet (pbuh) to worry. Once they started again, they came strongly and frequently. There were different ways in which the verses were revealed to the Prophet (pbuh). A few times the Prophet (pbuh) saw the Angel in his original form. For example, on the night journey (Sura Najm), and at the time of the first revelation. Sometimes the Angel Jibril came in the form of a man, and he resembled the Companion Dihya al Kalbi. The revelations also came in the form of dreams, and he would wake up and remember them. The most difficult revelations were when they came as the ringing of a bell. The revelations would weigh down on the Prophet (pbuh) so much so that his camel could not withstand the weight. During one of the revelations it put pressure on Zayd's thigh when he was sitting next to the Prophet (pbuh). They would cause him to sweat even in the winter and shiver in the summer. Ayesha's Hadith could be given as reference for this. They were not within his control (Sura 75:16–19), he had no idea when they were coming, and they were safeguarded by God. The Prophet (pbuh) also had direct revelation, when he went on the night journey and ascension. The candidates might also mention how different verses/Suras were revealed according to the need of time and circumstances.

b) Some benefits could be that; it is said when you listen to the Qur'an you receive the mercy of God (7.204). The Qur'an will become an intercessor for that person on the Day of Judgment. Each letter that is pronounced brings reward to that person. A person who recites the Qur'an and is well versed in it, will be in the company of the angels who are scribes, and if they are struggling with their recitation they will have double the reward. Some may say there are few benefits when you read something you don't understand, but answers must offer an explanation.

Answer:

a) After the first revelation, a long period of silence continued in which no revelations came and this made Holy Prophet anxious. Six months after the first revelation, one fine day while the Holy Prophet was sleeping, he woke up shivering and in sweat where upon he heard the Angel Jibraeel reciting Surah Mudhatir [“O you wrapped up in a mantle, arise and deliver the warning”]. The verses also had commands for the Holy Prophet to stay away from the worshipping of idols, deliverance of Allah’s warning and giving charity. Holy Prophet stood up when Hazrat Khadija told him to rest but he told her that the time for rest is over and that now he has to give the message of Allah to the people. Hazrat Khadija told her that she accepts her message and became the first convert to Islam hence also becoming a pillar of support for the beloved Prophet. After the second revelation, another long period of silence followed (3 months) and Prophet was taunted by people that his Allah had forgotten him. It was then that Allah gave him the revelation of Surah al-Duha [“by the glorious morning light and by the night when it is still, your Lord has not forsaken you”] whereupon he was instructed to help the creatures of Allah, thank Allah for whatever has been bestowed upon him and doing sacrifice in the name of Allah. Surah Al-Duha was the stepping stone after which the revelations followed for the next twenty years without any break. The gap in revelations is known as Fitrat-ul-Wahi [the relaxation period]. The revelations occurred during two time periods, the first of these time periods was the Makkan period which lasted for 12 years 9 months and 5 days and the next one was the Madni period which lasted for 9 years, 9 months and 9 days. In the Makkan period the Surahs were short in detail and had a harsh tone. The Surahs focused on the prevailing situation in Makkah at that time and were mostly about consoling the Prophet. They also served as a guide to the Muslims to stay away from evil and talked about harsh punishments that will be inflicted upon the ones going against the Messenger and will of God. The Madni period had Surahs in the start of the Holy Quran and they were longer in length. They talked more about the legal aspect of the Quran and also told about the stories of the other Prophets in order to teach Prophet through

analogy. The tribes discussed in them were those other than Makkans such as the Jews. Also, the tone used in them was lighter than the Makki Surahs. There were certain Surahs which were a result of the circumstances that followed for e.g. Surah Kausar [“Verily we have granted you with abundance.”] was revealed on the Holy Prophet to calm him down when the Quraysh of Makkah had started calling him an abtar and had started insulting him. Also, Surah Tawbah verse stating “When the two of you were in the cave and your partner was afraid you said do not worry because Allah’s help is with us” was revealed on the incident of what happened in the cave of Thawr. Surah Ash-Shuara [“And warn ‘all, starting with’ your closest relatives,] was revealed to tell the Prophet to go and call his family members towards Islam. Surah Hijr [to expound openly and to turn away from Pagans] was revealed to tell the Holy Prophet to preach openly after which he went on to the mount of Safa. Surah-e-Baqrah last two verses were directly revealed to the Holy Prophet by Allah when he went on to the night journey (Isra Miraj). Surah-e-Maida [“This day I have completed my favor upon you..”] came during the farewell sermon which finally marked the completion of Quran stating how Allah has completed his favor upon the Muslims and has chosen Islam as the religion for them. Holy Prophet had multiple experiences of getting a revelation which he has described himself “Never once did I receive a revelation without thinking my soul had been torn away by me” He also said that “When a revelation came, sometimes it was as clear and articulate as if an angel was dictating a text from behind a veil” He also said: “Sometimes it came as a ringing of the bell and that is hardest upon me; the shocks afterwards decrease when I am aware of their message” The companions also narrated that they saw Holy Prophet in great amount of pain to the extent that he would put his face between his knees and a look of great heaviness came appearing on his face. Hazrat Ali is also reported to have said:” That he started to perspire a lot even in the extremest of cold” Everytime the revelation would come; the weight of the Holy Prophet would increase. Hazrat Zaid bin Thabit narrated: “Once I was sitting with the Holy Prophet and a revelation came to him, he had put his leg on mine and it became too heavy that I felt as if my leg would break”. It is

also reported that the Holy Prophet weight would increase so much that the camel he used to ride would hunch on its back. Holy Prophet also saw the Angel coming in different forms. Sometimes the Angel would come in his original form and at other times he would come in the form of a man. The Angel came in the form of a man which Hazrat Umar described as “One day while we were sitting with the Messenger of Allah there appeared before us a man whose clothes were exceedingly white and whose hair was exceedingly black; no signs of journeying were to be seen on him and none of us knew him. He walked and sat down by the Prophet. Resting his knees against his and placing the palms of his hands on his thighs, he said: 'O Muhammad, tell me about Islam" During the first revelation the Prophet saw Angel Jibrael in his original form which has also been stated by the Holy Quran “And he [i.e. Muhammad] has already seen him [i.e. Jibrael] in the clear horizon” [Quran 81:23].

b) This is because the Qur'an is considered to be the exact words of God, revealed in Arabic to Prophet Muhammad. When Muslims recite the Qur'an, they believe that they are receiving blessings from God and will be rewarded for their efforts. Each letter that they pronounce correctly is said to bring them closer to God and earns them a reward. Even if a person is struggling with their recitation, they will receive double the reward. So, although they may not understand the meaning of the words, they believe that reciting the Qur'an has spiritual benefits and will help them in the afterlife.

Q3[ON/2020/P11/Q5]

- a) Describe the main difficulties faced by the early followers of Islam.
- b) How can these events give hope to Muslims today?

Mark Scheme:

a) After the revelation to warn his nearest relatives (26.214), the Prophet (pbuh) took to Mount Safa and invited the Quraysh to follow Islam publicly. They rejected him and feeling threatened by the new message, because they could not dissuade the Prophet (pbuh) from preaching it, they started to persecute the Muslims. Those who had no protection were easy targets and felt the worst of the persecution. Bilal was severely beaten by his master Umayyah bin Khalaf and made to lie on the burning sand with a rock on his chest, but he did not give up belief in one God. ‘Ammar bin Yasir, and his parents, were made to lie on hot embers – both his parents were martyred, his father died due to severe tortures, his mother Sumayyah was bayoneted to death. ‘Uthman ibn Affan was wrapped in palm leaves and set fire to by his uncle. Khabab bin al-Arat was made to lie on burning coal with a rock on his chest. Harith bin Hala, a blacksmith, was tortured and killed. Because of the persecutions, the Prophet (pbuh) allowed some people to migrate to Abyssinia. Later a social and economic boycott was imposed on the Banu Hashim and they were to live in Shib-i-Abi Talib, where they faced great hardships for many years.

b) Candidates can give a variety of responses, but they must give reasons for why they have given their answer. They may say that the persecutions show that Muslims in the past went through difficulties as well, so they may get some reassurance from this that any difficulties now that they face for being Muslim or practising Islam is not new. They could also say that they can use the example of the early Muslims to show patience and perseverance with difficulties in their own lives. Or that there will always be people around to help and support them so they should not lose hope. God is always their protector so that should give Muslims hope in what they do.

Answer: a) In the early days of Islam in Makkah, the Prophet Muhammad preached his message to the people of Quraysh on the Mount of Safa. However, this was met with severe hostility and persecution towards the newly converted Muslims. The closest companions of the Prophet were among the first to be attacked and tortured by the non-believers. Hazrat AbuBakar, one of the Prophet's closest friends, was a hairy man and was involved in converting

others to Islam. The Quraysh became offended by him and would drag him by his hair and beard on the roads of Makkah, inflicting physical harm. Despite the torture, he remained steadfast in his faith. Hazrat Usman was another close companion of the Prophet who faced persecution. His uncle was angered by his conversion to Islam and would tie him to a date palm tree. In order to torture him, his uncle would burn hay near him, causing the fumes to make him renounce his religion. Hazrat Ammar bin Yasir, a newly converted Muslim, was persecuted along with his parents Summayya and Yasir. Summayya was killed by Abu Jahl, while Yasir eventually passed away due to his wounds. Hazrat Bilal bin Rabah, an Abyssinian slave of Ummayah bin Khalaf, accepted Islam in his early days. His master tortured him daily, and on one occasion, he was made to lie on hot sand with a large stone placed on his chest. Despite the torture, he remained firm in his faith, declaring that Allah is One. He was later bought and freed by Hazrat AbuBakar. Hazrat Khabab bin-al Arat, a blacksmith, was also severely persecuted. He was thrown into burning coal, but was eventually rescued by the Prophet. Hazrat Saad bin Abi Waqas was tortured by the pagans of Makkah and was not allowed to pray inside the city. He had to go outside to pray and it was there that he drew his first blood for Islam. Suhaib bin Sinan was captured and sold as a slave by the Greeks. When he became a Muslim, the Quraysh beat him up savagely, but he remained steadfast in his faith. Nahdiyya and Umm Unays were two female slaves who became Muslims and were tortured by their masters for accepting Islam. They were later bought and freed by Hazrat AbuBakar. Abu Fukaiha was the slave of Safwan bin Umayya and accepted Islam at the same time as Bilal. Like Bilal, he was also dragged by his master on hot sand with a rope tied to his feet. Abu Bakr bought him and emancipated him. Zunairah Al-Rumiyah was a slave of the Banu Makhzum tribe and lost her eyesight due to persistent torture. She regained her eyesight after being freed by Hazrat AbuBakar, a miracle of Allah SWT. In order to escape the persecution, some Muslims migrated to Abyssinia, a neighboring country ruled by a Christian king who was known for his justice and tolerance. The migration was a difficult experience for the Muslims as they had to leave behind their homes and families in Makkah.

However, they found a temporary refuge in Abyssinia, where the Christian king offered them protection and allowed them to practice their religion freely. This migration also helped to spread the message of Islam beyond the Arabian Peninsula. Another challenge faced by the early Islamic community in Makkah was the boycott of Banu Hashim, the Prophet's clan. The Quraysh imposed a social and economic boycott on Banu Hashim, which meant that they were not allowed to trade, marry or socialize with anyone from the Quraysh tribe. This boycott lasted for three years and caused Muslims to face many hardships, including hunger and starvation. They were forced to live in a valley outside Makkah, and their situation became so dire that some of them were forced to eat leaves and grass. Despite the many difficulties they faced, the early Islamic community in Makkah remained steadfast in their faith and continued to spread the message of Islam. Their perseverance and dedication eventually led to the spread of Islam

b) These events can give hope to Muslims today as they show that the difficulties faced by Muslims in the present day are not new, and that Muslims have been facing and overcoming these challenges for centuries. It also highlights the importance of patience and perseverance during times of hardship. Muslims today can take inspiration from the early Muslims who remained steadfast in their faith and never gave up, even in the face of extreme adversity. Muslims should also remember that Allah is always their protector and that they will always find support from their community in times of need. For example, a Muslim facing discrimination or bullying at school or work can find hope in the fact that the early Muslims faced even greater persecution and still held strong to their faith.

Q4 [ON/2021/P12/Q4]

a) Write about the events of the migration to Abyssinia by some of the early Muslims.

b) What might be learned from the way the Muslims were treated in Abyssinia?

Mark Scheme:

a) The Muslims in Makka, mainly those without tribal protection and slaves, were being persecuted by the Quraysh. An ayat was revealed about the earth being spacious for believers [Sura 39.10]. The Prophet (pbuh) allowed some followers to go to Abyssinia to seek protection from its king, the Negus, in the 5th year of prophethood (614/615). ‘Uthman and Ruqayya went in the first migration of 12 men and 4 women, whereupon the Quraysh chased them, but the migrants managed to board a boat before the Quraysh got to them. Some came back from Abyssinia when they falsely heard that the Quraysh had accepted Islam (Sura Najm incident). The persecutions increased and later the second delegation of 83 men and 19 women, led by the Prophet’s cousin, Ja’far Ibn Abi Talib, migrated. ‘Amr ibn al-‘As and ‘Abdullah bin Abi Rabi’a followed them and asked the king to return the Muslims. The Negus called the Muslims to give their account; Ja’far told him of the way they lived before Islam. They returned the next day and the Makkans accused the Muslims of having strange beliefs about Jesus. Ja’far then recited verses from Sura Maryam. The Negus drew a line in the sand saying that the difference between Islam and Christianity was as thin as that line. Negus was moved to tears and he allowed the Muslims to stay in Abyssinia in peace and freedom. The Quraysh envoys were given their gifts back and sent away. The Muslims lived here in peace until they moved to Madina.

b) Candidates may include some of the following information. All other relevant information must be credited. The response should focus on treatment and lessons learned from it, not the migration itself. The Muslims of Makka were given a fair hearing by the Negus, so now people should also be ready to listen and judge fairly in a dispute. The Muslims were allowed to stay in Abyssinia and were allowed to practise their faith freely, so people now can take the example to allow others to come and live among them and have religious tolerance for other beliefs. The emigrants acted in a way that led to them being welcomed and given the right to stay, so a lesson could be to be always respectful and honest. Other examples can be given but candidates should elaborate on them for higher marks.

Answer:

a) Seeing the persecutions happening on Muslims, the Holy Prophet was extremely worried and was looking for help from Allah SWT. After the revelation of Surah az-Zumar which state “Allah’s earth is spacious”, Holy Prophet got the instruction to allow his followers to migrate and he instructed some of the Muslims to migrate to Abyssinia, a decision he arrived at after careful consideration. Abyssinia was headed by King Negus who after Abraha had took charge of the place and was a just man. The first group of Muslims who migrated included twelve men and five women which also included Hazrat Usman and his wife Hazrat Ruqayya. Holy Prophet did not migrate himself as instructions for him to migrate had not yet come. The Muslims set out for Abyssinia in a boat as they were lesser in number and reached before the Quraysh could catch up to them. After an 8-day travel they reached there where they were warmly welcomed and given refuge. Everything was going well when the news came that Surah Najam had been revealed which has caused everyone to accept Islam. The news was false as many had accepted Islam but there were still many who had not. Upon hearing the news these people migrated back to Makkah in the hopes of living safely in their homeland. When they arrived back they got to know that the news is false and the persecutions on them doubled. Seeing the condition of Muslims, Holy Prophet allowed the Muslims a second migration. This time the migration participants increased, there were a total of eighty-three men and nineteen women who were led by the cousin of Holy Prophet, Hazrat Jaffar. They all made their journey secretly to Abyssinia. Quraysh got to know about this move of the Muslims and rather than being happy about it they sent two of their men (Abdullah ibn Abi Rabia and Amr ibn al Aas) alongside loads of expensive gifts to Abyssinia. These two men were sent to tell Negus that these men are here to spread a new religion and plague Makka. Upon reaching Abyssinia both these men entered the kingdom of Negus and told him that some people have come over to his city to spread a new religion and that they have destroyed religion back in Makka. They

stated it in the following words “A group of our young men have rejected the faith of their forefathers and have invented a religion which is opposed to our religion as well as yours. They are now residing in your country. The elders and chiefs of Quraysh earnestly request the king of Abyssinia to expel them as soon as possible.” When Negus heard of it he was not pleased as he stated Hazrat Jaffar led all these Muslims to the court where he was asked by Negus to present his narrative. Hazrat Jaffar told how these people were living under darkness and used to worship multiple gods while being involved in ill practices. He also told that Holy Prophet guided them towards the right path and told them about one Allah rather than worshipping stones. He said this in the following words “We were people steeped in ignorance, worshipping idols, eating unsacrificed carrion, committing abominations..... Thus were we until Allah sent us a Messenger of our own, whose lineage, trustworthiness, honesty and chastity we knew...” Negus asked him for an example of the religion Hazrat Jaffar presented upon which Hazrat Jaffar recited verse 17 to 26 of Surah Maryam. As Negus was a Christian, he was moved to tears and told the Muslims that his and their religion have very minute differences. He drew a line on the floor and stated that the thinness of the line represents the differences we have in our religion. He offered them to stay in Abyssinia for as long as they wished and sent back the two men of Quraysh along with their gifts. This was also the time that back in Makka, the two strongest men, Hazrat Umar and Hazrat Hamza had accepted Islam.

- b) Firstly, it shows the importance of fair hearing and impartial judgment when resolving disputes. The Negus listened to the arguments presented by the Muslims and made a just decision, which allowed them to stay in Abyssinia. This demonstrates the need to be open-minded and willing to consider different perspectives. Secondly, the acceptance and religious tolerance shown by the Abyssinians towards the Muslim immigrants is a lesson in welcoming others from different backgrounds and having respect for diverse beliefs. This is

particularly relevant in our increasingly globalized world, where people from different cultures and faiths are living and working together. Lastly, the respectful and honest behavior of the Muslim immigrants played a significant role in their acceptance and right to stay. This highlights the importance of behaving with integrity and respect towards others, regardless of their beliefs or background.

Q5 [MJ/2020/P11/Q3]

- a) The Prophet (pbuh) went to spread Islam in Ta'if. Write about the background and details of this event.
- b) Giving examples, show how Muslims can practise forgiveness in their lives.

Mark Schemes:

a) Candidates may include some of the following points. All other relevant points must be credited. The Prophet (pbuh) had been preaching to the people of Makka for ten years and they had faced many hardships. The number of Muslims was relatively small and his greatest supporters Khadija and Abu Talib had passed away. He looked out of Makka to preach his message. He went to Ta'if with Zayd bin Haritha as he thought people there would be favourable to his message but they were hostile towards him. He stayed several days there delivering the message to the people, but he was abused and jeered, eventually they were chased out by being pelted with stones till blood flowed down the Prophet's legs. Zayd was injured too. They took refuge in an orchard a few miles away; seeing his condition, 'Utbah and Shaybah sent their servant with a tray of grapes; their servant saw true prophethood in him. Jibril later appeared with another angel and asked the Prophet (pbuh) for

permission to bury the city; the Prophet (pbuh) refused and instead prayed for believers to be born from their progeny. Further development, such as the name of the tribe in Ta'if, the conversation with the servant Addas, and Jibril and the Angel of the Mountain, details of the incident in which some jinn came to the Prophet (pbuh) and accepted Islam, as well as the Prophet (pbuh) gaining protection from Mut'im ibn Adi, are all important developments that will take the answer to a higher level.

b) Candidates should be able to draw examples from their own lives, or from current affairs, to show how forgiveness can be practically applied. Relevant answers should be credited with better answers being able to show a sense of the importance of forgiveness in those situations.

Answer:

a) Seeing the persecutions, Prophet thought of visiting a nearby town known as Al-Taif and seeking their help. The people of Taif used to worship the Goddess of Al-Lat and this had a lot of significance for them. Holy Prophet took his foster son, Hazrat Zayd bin Harith to the walled town so that they could meet the three brothers (Masud, Habib, Abd Yalil) who were the caretakers of the temple of Al-Lat. As soon as they were introduced to Islam, they got offended and started humiliating the Prophet. One of the brothers said: "God did not find anyone else for His message except you?" Another said: "I must be naive or a thief if I believed you to be a prophet." And so it went on. They then drove both the Holy Prophet and Hazrat Zayd out of their place and set small children with rocks in their hands to chase them down. These children threw stones on them and both of them started bleeding heavily when finally, they found refuge in an orchard which was walled from all ends. Holy Prophet, while bleeding prayed to Allah in the following words "To You, my Lord, I complain of my weakness, lack of support, and the humiliation

I am made to receive....” This orchard belonged to the sons (Utbah and Shaibah) of a person (Abd Manaf) who belonged to the Quraysh and when they found out how one of their own tribesman had been insulted and humiliated, they sent their Christian slave who went by the name of Addas with a handful of grapes. After saying, Bismillah (‘in the name of Allah’), the Holy Prophet began eating. The words caught the attention of Addas. He had never heard anyone utter those words before. “Nobody around here knows or says that word”, he mumbled, which he followed up by asking, “You are different from those around here. May I ask who you are?” The Holy Prophet replied with a question “Where are you from? And what is your religion?” Addas replied “I am from Nayanvah and I am a Christian”. The Holy Prophet stated “So you are from the town of the righteous Yunus ibn Matta...” Addas was now all the more amazed and said “How do you know Yunus?” The Holy Prophet replied: “Yunus is my brother. He was a prophet and so am I”. Thereupon, the founts of faith began bursting out from the heart of Addas, and excitedly getting up at his feet, he seized the hands of the Prophet -upon him blessings and peace- and pronounced the words of tawhid. Later, Angel Jibreel came to Prophet Muhammad (peace be upon him) and told him that if he wished, Allah could order an angel to collapse the two mountains surrounding the people of Taif and crush them. The Prophet replied that he would rather pray for their progeny to be amongst the believers. Holy Prophet now was concerned about his visit back to Makkah as he had no protection over their now. He moved away from Taif and settled in a place called Nakhla. Here he recited Quran and a group of Jinns came to hear him. They went back to their clan and told them about how they heard the word of Allah and invited their kinsmen to testify to the faith. This has been discussed in the Quran in Surah Al-Ahqaf which states "Behold, We turned towards thee a company of Jinns (quietly) listening to the Quran: when they stood in the presence thereof, they said, 'Listen in silence!' When the (reading) was finished, they returned to their people, to warn (them of their sins). They said, 'O our people! We have heard a Book revealed after Moses,

confirming what came before it: it guides (men) to the Truth and to a Straight Path. O our people, respond (to the call) of Allah, and believe in Him: He will forgive you your sins, and deliver you from a Penalty Grievous." Later, in order to go back, he needed protection. Therefore, he called out for Mut'im, the man who was also one of the persons who helped uplift the boycott of Banu Hashim. He immediately responded to Holy Prophet's request and came out fully armed along with his sons and cousins helping Holy Prophet move back to the Kaaba.

c) Forgiveness is an essential part of the Islamic faith, and Muslims are encouraged to practice it in their daily lives. One way Muslims can practice forgiveness is by forgiving those who have wronged them, even if it is difficult. For example, forgiving a friend who has betrayed our trust, or a family member who has hurt our feelings. Another way Muslims can practice forgiveness is by seeking forgiveness from Allah and repenting for their own mistakes. This involves recognizing one's faults and striving to improve oneself, as well as seeking forgiveness from those we have wronged. In conclusion, forgiveness is an essential aspect of Islam, and Muslims can practice it by forgiving others, seeking forgiveness for themselves, and learning from the examples of forgiveness in Islamic history and current events.

Q6 [ON/2021/P12/Q3]

- a) Outline the main events from the Prophet's night journey and ascension (al-isra wal-mi'raj).
- b) In what way did this event give hope to the Prophet (pbuh)?

Mark Scheme:

a) Candidates may include some of the following information. All other relevant information must be credited. In the year before migration, the Prophet (pbuh) was taken on a journey, 'from the sacred mosque to the farthest mosque' [Sura 17.1]. The Prophet (pbuh) was asleep in the house of Umm e Hani/Hateem (Hijr). He was woken from his sleep and his heart was washed with Zamzam by the Angel Jibril. He was then taken on Buraq from Makka to Jerusalem (description of Buraq). He was presented with vessels, one containing wine and the other milk. The Prophet (pbuh) chose milk, to which Jibril said, 'You have been guided on the fitra (faith).' There the Prophet (pbuh) led all the previous prophets in prayer. After that, Jibril took him to the seven heavens. He (pbuh) met Adam at the door to heaven, and He (pbuh) met various Prophets, on the second Isa and Yahya, on the third Yusuf, on the fourth Idris, on the fifth Harun, on the sixth Musa, and on the seventh, Ibrahim, who was next to the Lote tree. He was led to the Lote Tree, past which Jibril could not go, and then met with his Lord. He was given prayers and the last 2 verses of Sura Baqara. On his way down he met Musa who suggested the Prophet (pbuh) ask God to reduce the number of prayers given to his people. The Prophet (pbuh) did this numerous times, then at five, stopped, saying that he was too embarrassed to ask for further reduction. He was shown some of the inhabitants of Heaven and Hell. Answers should also mention that this all took place in one night, and when the Prophet (pbuh) told the people, the Quraysh laughed at him. Abu Bakr believed in the event straight away, becoming As Siddiq.

b) Candidates may include some of the following points. All other relevant information must be credited. The Prophet (pbuh) was feeling sad after his wife and uncle had passed away. This event reassured him of His status with God, and that God had sent him for a specific purpose. It also reassured him that God had not left him alone, and so he should continue in his work in spreading the faith. He realised his status amongst prophets, as seal of the prophets, he

led them in prayer, and realised the blessings God had given his community (by giving the five prayers), which gave him renewed hope in his message, and he began to work towards better prospects for him and his community. Loyalty shown by Companions such as Abu Bakr also strengthened his heart.

Answer:

a) Holy Prophet was once called by her cousin, Umm-e-Hani who was the daughter of Abu Talib to give the message of Islam to his husband. Holy Prophet went to their house and after the night prayer when it was time to sleep, he was offered to sleep there which he accepted. During midnight he went to visit the Kaaba which he usually did and during that visit slept in the Hijr (the semi-circle also known as hateem). While he was asleep, he was awakened by Angel Jibraeel who led him to a milky white winged shaped creature was standing. The name of the creature was Burraq and it was there to take the Prophet to Jerusalem and then to the Heavens. Allah mentions this incident in Surah Isra where it is stated: “Glory to Allah, who did take His servant for a journey by night from the Sacred Mosque to the Farthest Mosque” Holy Prophet rode on Burraq and was shown different sites, the first was Madinah, the second was Mount Sinai (The mountain where Torat was revealed to Hazrat Musa), the third was Bethlem (the place where Hazrat Isa was born). Then he was taken to the site of Masjid-Al-Aqsa (Jerusalem) where there was a great assembly of Prophets. He tied Burraq over a rock which was broken down by Angel Jibraeel and the other Prophets had also tied their animals nearby. All of these Prophets were led in prayer by the Holy

Prophet. After the prayer was over, Angel Jibrael brought two vessels to the Prophet, one of them contained Milk and the other one had Wine inside of it. He was asked to choose one, and drink from it. Holy Prophet chose the one containing Milk, upon which Angel Jibrael said that “You have been guided by the fitrah”. This first part of the journey is known as Isra. Holy Prophet then again rode on Buraaq and went to the heavens. While going on this journey, he saw a caravan who had lost their camel. This part of the Journey is known as Al-Miraj. Holy Prophet met different Prophets at different levels of Heavens in the following ascending order:

- 1- Hazrat Adam (It is reported that Hazrat Adam was sitting with a large group of people on both of his sides. It is stated that when he looked on his right he smiled, and while looking on left he wept. It was later told that the ones on right are inhabitants of heaven and the ones on left are inhabitants of hell)
- 2- Hazrat Yahya and Hazrat Isa
- 3- Hazrat Yousuf
- 4- Hazrat Idris
- 5- Hazrat Haroon
- 6- Hazrat Musa
- 7- Hazrat Ibrahim

The seventh heaven led to a place from where onwards Angel Jibrael said that he cannot go. This place is known as the “Sidrat-ul-Muntha” and it is where the Mystical Lote Tree is. Holy Prophet then went alone and was granted a sublime vision of his Creator. Here he was directly revealed with verse 285-286 of Surah Baqarah and both these verses represent the binding principles of Islam. Moreover, the command for prayer was given over here. Initially the prayers were fixed at fifty and were later reduced to

five when Hazrat Musa commanded Holy Prophet that his nation will not be able to pray fifty prayers a day much like the nation of Hazrat Musa. Holy Prophet also saw Malik, the gate keeper of hell and Ridhwan, the gatekeeper of heaven. He also was shown the two rivers of Paradise, “kauthar” being one of them. Holy Prophet then returned back to Kaaba where his bed was still warm. In the morning he told those at Kaaba about his night journey which no one believed in. Hazrat AbuBakar was then asked by these people as to what his remarks were about his friend. He replied that if Hazrat Muhammad is saying that then it is true. Thereupon, he was given the title of Al-Siddiq (Testifier to the truth). Later, the Holy Prophet was asked by Qurayshites to prove his journey and that is when he told them about the caravan that had lost his camel. Upon researching, it proved to be true that the caravan did lose their camel. The night journey proved to be vital for the Holy Prophet as he was undergoing persecutions at the hands of Makkans but this strengthened his faith and now he was even more determined to spread the word of Allah as he had been called upon by His Lord Himself. b) The Prophet (pbuh) had been feeling sad and lonely after the passing of his wife and uncle. However, this event gave him hope in many ways. Firstly, it reminded him of his special status with God and that he had been sent for a specific purpose. It reassured him that he was not alone and that God was with him. This gave him the confidence to continue his mission of spreading the faith. The Prophet (pbuh) also realized his status amongst prophets as the seal of the prophets. He led them in prayer and realized the blessings that God had given his community, which gave him renewed hope in his message. He began to work towards better prospects for him and his community. Additionally, the loyalty shown by his companions such as Abu Bakr strengthened his heart and gave him hope that his message would continue to spread. Overall, this event gave the

Prophet (pbuh) renewed strength and motivation to continue his important work.

Q3 [J2016/2058/12/Q3]

- a) Describe the main events in the Prophet's life before he was granted prophethood.
- b) 'The Prophet's family was important in preparing him for prophethood.' Agree or disagree, giving reasons for your answer.

Mark Scheme:

a) Candidates should write a detailed narrative elaborating on the points mentioned below. He was born in the year of the elephant; his parents were Amina and Abdullah; as with the custom of the time, he was sent to the desert with a wet nurse; Halima Sa'adia narrates that they had good fortune with the arrival of the Prophet in their household, and asked that he stay with them another two years; during this time, the incident of the angels coming to clean his heart happened; Halima returned him to his mother; his mother died when he was six on her way back from Yathrib; his grandfather looked after him and then Abu Talib when he was eight; he went on trade journeys with Abu Talib and this is where Bahira the monk saw him; he picked up arrows in the sacrilegious wars, and was present at the subsequent Fudul confederacy; he was employed by Khadija to go on a trade journey to Syria and on account of his honesty she sent a marriage proposal to him; he helped resolve the issue of the fixing of the black stone; he spent longer periods in the cave of Hira and, at the age of 40, the angel Jibril came with the first revelation.

b) Candidates can agree or disagree, and relevant answers that try to justify their choice should be credited. They could agree and say, e.g. that his uncle was important for taking him on trade journeys with

him, which helped him to learn the trade that would provide for his family later on, and also because of what Bahira told Abu Talib, he had a protector when the Muslims went through difficult times in Makka. Khadija helped to give him financial independence which allowed him more time for meditation. They could disagree and say, e.g. that they were not important because the Prophet was protected and guided by God.

Life In Madinah

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- a. Treaty of Hudaibiyyah (628 CE)

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- a. Establishment of an Islamic state and society
- b. Spiritual, moral, and political lessons
- c. Importance for Muslims today

1. Introduction to the Hijrah

a. Background and Causes of Migration

Before the Hijrah, the Prophet Muhammad (PBUH) and his followers faced severe persecution in Makkah. The Quraysh, who controlled the city's religious and economic life, opposed the Prophet's (PBUH) message of Tawheed (belief in one God) because it threatened their idol-based religion, wealth, and authority. The Prophet (PBUH) preached equality, justice, and compassion, but the Quraysh leaders feared losing power. Muslims were insulted, tortured, and boycotted; even the Prophet (PBUH) himself faced continuous harassment. The situation worsened after the death of his uncle Abu Talib and his wife Khadijah (RA), leaving him with little protection.

In search of safety, some Muslims migrated to Abyssinia (Ethiopia), where the Christian ruler, the Negus, offered them refuge. A major turning point came with the Pledges of Aqabah, when people from Yathrib (later called Madinah) accepted Islam and pledged to support the Prophet (PBUH). The First Pledge (621 CE) brought twelve converts, while the Second Pledge (622 CE) included seventy-three men and two women who promised to defend him as they would their own families. This paved the way for the Prophet (PBUH) and his followers to migrate to Yathrib.

b. The Journey to Madinah

When most Muslims had migrated, the Quraysh feared the Prophet's (PBUH) growing influence and plotted to assassinate him. Allah informed the Prophet (PBUH) of their plan, and he decided to leave Makkah. He instructed Ali (RA) to sleep in his bed while he escaped with his close companion Abu Bakr al-Siddiq (RA). They hid for three nights in the Cave of Thawr, where

Allah protected them. When Abu Bakr (RA) became anxious, the Prophet (PBUH) said, *“Do not grieve; indeed, Allah is with us”* (Qur’an 9:40). A spider spun its web and pigeons nested at the cave’s entrance, leading the Quraysh to believe no one was inside.

After the danger passed, the Prophet (PBUH) and Abu Bakr (RA) continued their journey northwards. Upon reaching the outskirts of Yathrib, they were greeted with great joy by the Ansar, the Muslims of Madinah. The Prophet (PBUH) first stopped at Quba, where he built Masjid Quba, the first mosque in Islam. He then entered the city, which was renamed Madinah al-Munawwarah (“The Enlightened City”). This migration took place in 622 CE, marking the first year of the Islamic calendar (1 AH).

c. Significance of the Hijrah

The Hijrah was a turning point in Islamic history with deep political, social, and religious significance.

- Politically, it led to the formation of the first Islamic state with the Prophet (PBUH) as both spiritual and political leader. From Madinah, Islam began to spread as a complete system of life and governance.
- Socially, the Hijrah united the previously divided tribes of Aws and Khazraj into one Ummah, bound by faith instead of lineage. The Prophet (PBUH) established brotherhood (Mu’akhah) between the Muhajirun(migrants) and the Ansar (helpers), promoting compassion, equality, and cooperation.
- Religiously, Muslims were now free to practice their faith without fear. Obligations such as Zakah, fasting, and congregational prayers were introduced, and the mosque became the center of worship and community life.

Overall, the Hijrah symbolizes sacrifice, patience, and reliance on Allah. It transformed Islam from a persecuted movement into a unified, thriving society. The event teaches Muslims that faith and perseverance through hardship lead to success, and for this reason, the Hijrah marks the beginning of the Islamic era.

2. Establishment of the Muslim Community (Ummah)

a. Brotherhood between the Muhajirun and Ansar (Mu’akhah)

After the Hijrah, Muslims from Makkah, known as the Muhajirun, had left behind their homes, families, and wealth. The Prophet Muhammad (PBUH) recognized the need to establish unity and mutual support between them and the Muslims of Madinah, called the Ansar (“Helpers”). To strengthen this bond, the Prophet (PBUH) introduced the system of brotherhood (Mu’akhah), pairing each Muhajir with an Ansari family. This relationship went beyond friendship — it was a deep spiritual and social partnership.

The Ansar shared their homes, food, and resources with their new brothers, treating them as family. Some even offered to divide their property equally, but the Muhajirun humbly accepted only help in starting their livelihoods. This system eliminated class differences and tribal divisions, building a foundation of unity, equality, and cooperation within the Muslim community. The Prophet (PBUH) reminded them that faith made them brothers, as the Qur'an says: *"The believers are but brothers, so make peace between your brothers."* (Surah Al-Hujurat 49:10). This brotherhood created a strong and united Ummah based on shared faith rather than tribe or lineage.

b. The Constitution of Madinah (Sahifah)

To maintain peace and order among the diverse inhabitants of Madinah — Muslims, Jews, and some remaining pagans — the Prophet (PBUH) drafted a written charter known as the Constitution of Madinah. It is considered one of the first written constitutions in history. The document outlined the rights and duties of all citizens and established the Prophet (PBUH) as the political and religious leader of the city.

Key features of the Constitution included:

- All citizens, regardless of religion, were part of one community (Ummah) under the leadership of the Prophet (PBUH).
- Everyone had freedom of religion, and the Jews were allowed to practice their faith freely.
- All groups were required to defend Madinah collectively against external threats.
- Disputes were to be settled through justice and consultation with the Prophet (PBUH) as the final authority.

This constitution ensured equality, justice, and religious tolerance, setting the foundation for governance in an Islamic state. It promoted peaceful coexistence and mutual respect among different communities, showing that Islam values cooperation and fairness for all.

c. The Prophet (PBUH) as Religious and Political Leader

In Madinah, the Prophet Muhammad (PBUH) served as both the spiritual guide and the head of state. As a religious leader, he taught Muslims the laws revealed in the Qur'an, established regular congregational prayers, encouraged charity, and promoted moral conduct. The mosque became the center of worship, education, and social life.

As a political leader, the Prophet (PBUH) united the city under a single system of governance based on justice, consultation (Shura), and equality. He resolved disputes fairly, protected the rights of minorities, and maintained peace with neighboring tribes through treaties. The Prophet's (PBUH) leadership was marked by humility, wisdom, and service to the people. His model of

leadership demonstrated that in Islam, religion and governance are intertwined, and that true authority is based on moral strength and justice, not power or wealth.

3. Religious Developments in Madinah

The Establishment of Religious Practices

a.

After the Hijrah, the Prophet Muhammad (PBUH) began organizing the newly formed Muslim community around Islamic principles and worship. In Makkah, the Muslims had mainly focused on faith and perseverance, but in Madinah, they were now able to practice Islam freely. The Prophet (PBUH) established regular forms of worship and community life according to divine revelation.

Key religious practices were systematized during this period. The five daily prayers (Salah) were organized and performed publicly, often in congregation. The call to prayer (Adhan) was introduced, symbolizing unity and reminding Muslims of their duties. Zakat (charity) became a formal obligation to purify wealth and support the needy, promoting social justice. Fasting during Ramadan was made obligatory, teaching self-discipline and gratitude. Hajj was also emphasized as a spiritual journey to strengthen the unity of Muslims.

Through these practices, Islam transformed from a private faith into a complete way of life. The Prophet (PBUH) ensured that spiritual growth, moral conduct, and social responsibility were all essential parts of worship, creating a balanced and disciplined community centered on the worship of Allah alone.

b. The Change of Qiblah

At the beginning of the Madinan period, Muslims prayed facing Jerusalem, following the direction shared by Jews and earlier prophets. However, about sixteen to seventeen months after the Hijrah, the Prophet (PBUH) received divine revelation instructing him and the Muslims to turn their faces towards the Ka'bah in Makkah during prayer. The Qur'an records this moment: *"So turn your face towards al-Masjid al-Haram; and wherever you are, turn your faces towards it."* (Surah Al-Baqarah 2:144). This change had deep spiritual and symbolic importance. It signified the independence of the Muslim Ummah and its distinct religious identity. It emphasized that Islam was the continuation and completion of previous revelations but with its own direction and mission.

While some Jewish tribes in Madinah objected to the change, the Prophet (PBUH) remained firm, showing that Muslims were now a separate community directly guided by Allah. The change of Qiblah unified Muslims under one direction; both physically in prayer and spiritually in purpose.

c. The Building of the Mosque and Its Role

Upon arriving in Madinah, the Prophet (PBUH) first established the Masjid al-Nabawi (Prophet's Mosque). Built with the help of his companions, it became the center of religious, social, and political life. The mosque was simple in structure but served multiple essential purposes.

It was primarily a place of worship, where the five daily prayers, Friday sermons, and Quranic recitations were held. However, it also served as a community center — a place for learning, administration, welfare distribution, and consultation (Shura). Foreign delegations were received there, and it acted as a shelter for the poor and travelers known as Ahl al-Suffah.

The Prophet (PBUH) used the mosque to teach that Islam encompasses every part of life — spiritual, social, and political. The mosque symbolized unity, discipline, and equality, where all Muslims, regardless of status, stood shoulder to shoulder before Allah.

The religious developments in Madinah laid the foundation of Islam as a complete code of life. Through the establishment of worship, the change of Qiblah, and the central role of the mosque, the Prophet Muhammad (PBUH) created a strong spiritual and social order that guided Muslims in faith, identity, and unity. These developments not only strengthened the Madinan community but also set a timeless example for all Muslim societies to follow.

5. Relations with Non-Muslims

a. Relations with Jewish Tribes

When the Prophet Muhammad (PBUH) migrated to Madinah, the city was home to various Jewish tribes — notably **Banu Qaynuqa'**, **Banu Nadir**, and **Banu Qurayzah** — alongside the Arab tribes of Aws and Khazraj. The Prophet (PBUH) aimed to create a peaceful, cooperative, and just community that respected all faiths. Through the **Constitution of Madinah**, Jews were guaranteed **freedom of religion** and the **right to practice their faith**, with mutual protection against external enemies.

Initially, relations were cordial. The Prophet (PBUH) hoped Jews would recognize him as the final messenger foretold in their scriptures. However, over time, certain Jewish tribes began to **violate their agreements** and **plot against the Muslims**:

- **Banu Qaynuqa'** broke the treaty by mocking Muslim women and provoking violence; they were expelled from Madinah.
- **Banu Nadir** conspired to assassinate the Prophet (PBUH) and were exiled to Khaybar.
- **Banu Qurayzah** betrayed the Muslims during the **Battle of the Trench**, aiding the Quraysh; after being tried under Jewish law, they were punished for treason.

These events were not acts of religious intolerance but responses to **betrayal and threats to community safety**. The Prophet (PBUH) upheld justice and fairness throughout, showing that coexistence was possible as long as mutual trust was maintained. This set a precedent in Islam for **peaceful relations and fair treatment of non-Muslims** who honor their agreements.

b. Relations with Hypocrites (Munafiqeen)

In Madinah, a new challenge arose from within — the **Munafiqeen**, or hypocrites, who outwardly professed Islam but secretly opposed it. Their leader, **Abdullah ibn Ubayy ibn Salul**, resented the Prophet's (PBUH) influence, fearing the loss of his tribal authority.

The hypocrites attempted to **divide the Muslim community** through lies and conspiracies.

During the **Battle of Uhud**, Ibn Ubayy withdrew a third of the army, weakening morale. They also spread false rumors about the Prophet (PBUH) and his family, such as during the **incident of Aisha's (RA) slander**.

The Prophet (PBUH), however, dealt with them with **wisdom and restraint**. He avoided direct punishment to prevent civil unrest and instead exposed their deceit through **Qur'anic revelation** — such as **Surah Al-Munafiqoon** and verses in **Surah At-Tawbah**. His leadership emphasized that **hypocrisy destroys faith and unity**, while patience and moral integrity preserve it.

Through this, Muslims learned that sincerity, loyalty, and inner faith are more valuable than empty declarations, and that leadership requires tolerance even toward hidden enemies.

c. Expansion of Islam and Relations with Surrounding Tribes

After establishing stability in Madinah, the Prophet (PBUH) sought peaceful relations and alliances with the **surrounding Arab tribes**. His approach was diplomatic — inviting tribes to Islam while respecting their autonomy. Treaties were signed with tribes such as **Banu Dhamrah**, **Banu Mudlij**, and **Banu Juhaynah**, ensuring **mutual defense and trade security**.

The Prophet (PBUH) also sent companions as **ambassadors and teachers** to spread the message of Islam through wisdom and good example. Many tribes embraced Islam voluntarily, inspired by the justice and conduct of the Muslims. Others, who remained neutral or hostile, were treated with fairness.

This gradual expansion was **not through conquest**, but through persuasion, justice, and peaceful engagement. By the later Madinan years, much of Arabia had either accepted Islam or recognized Madinah's leadership, showing that the Prophet (PBUH) combined **spiritual mission with political vision**, creating unity across a previously divided land.

5. Major Battles and Their Significance

a. Battle of Badr (624 CE)

The **Battle of Badr** was the first armed confrontation between Muslims and the Quraysh of Makkah. It occurred when Muslims intercepted a Qurayshi caravan led by Abu Sufyan, and Quraysh marched out with a 1000-strong army to protect it. The Muslims, numbering only 313, faced the enemy with firm faith.

The Prophet (PBUH) prayed earnestly for victory, and Allah granted it despite the odds. Many Qurayshi leaders, including Abu Jahl, were killed, and Muslims captured seventy prisoners. The Prophet (PBUH) treated the captives **kindly**, allowing ransom or teaching literacy in exchange for freedom.

This victory was a turning point — it strengthened the Muslims' political position and morale, and proved that **faith and unity under Allah's guidance can triumph over superior numbers**. The Qur'an describes this as divine intervention:

"It was not you who threw when you threw, but Allah threw." (Surah Al-Anfal 8:17)

b. Battle of Uhud (625 CE)

The Quraysh, seeking revenge for Badr, advanced with 3000 soldiers. The Prophet (PBUH) led 700 Muslims to defend Madinah. Initially, the Muslims gained the upper hand, but some archers disobeyed the Prophet's (PBUH) command to stay on the hill, allowing a surprise attack led by Khalid ibn Walid. The Muslims suffered losses, and the Prophet (PBUH) was wounded.

The battle taught vital lessons about **obedience, discipline, and perseverance**. It reminded believers that disobedience brings consequences, and victory belongs only to those who trust in Allah.

"If you suffer a wound, know that the other party has suffered a similar wound. Such days we give to men by turns." (Surah Al-Imran 3:140)

Though the outcome seemed unfavorable, it strengthened the Muslims spiritually and united them in resilience.

c. Battle of the Trench (Khandaq) (627 CE)

When Quraysh and their allies (over 10,000 men) formed a confederate army to destroy Madinah, the Prophet (PBUH) adopted a **defensive strategy** — digging a trench around the city, following **Salman al-Farsi's** suggestion. The plan succeeded, as the enemy could not cross the trench.

The siege lasted weeks under harsh conditions, but the Muslims stood firm. Eventually, the confederate army retreated due to cold, disunity, and divine intervention through a violent storm. The Prophet (PBUH)'s strategic genius and reliance on Allah ensured victory without major bloodshed.

This battle marked the **end of Quraysh's military dominance** and the rise of Islam as a strong force in Arabia.

6. Treaties and Peace Efforts

a. Treaty of Hudaibiyyah (628 CE)

In 6 AH, the Prophet (PBUH) and 1400 Muslims set out to perform Umrah but were stopped at Hudaibiyyah by Quraysh. A treaty was signed with conditions seemingly unfavorable to Muslims — such as postponing Umrah until the next year and returning any Meccan converts.

However, this treaty was a **strategic victory**. It brought **peace for ten years**, allowing Islam to spread freely through dialogue and example. In the following two years, **more people embraced Islam than ever before**. The Qur'an refers to it as a clear triumph:

"Indeed, We have given you a clear victory." (Surah Al-Fath 48:1)

The Prophet (PBUH) displayed patience, wisdom, and long-term vision, teaching Muslims that peace and diplomacy can achieve what war cannot.

b. Letters to World Leaders Inviting Them to Islam

After Hudaibiyyah, the Prophet (PBUH) sent **letters to major rulers** — including **Heraclius (Byzantine Emperor)**, **Khosrow (Persia)**, **the Negus (Abyssinia)**, and **Muqawqis (Egypt)** — inviting them to Islam. These letters emphasized **monotheism, peace, and justice**, showing Islam's universal message.

Some, like the Negus, responded positively, while others rejected or destroyed the letters.

Nonetheless, these diplomatic efforts marked Islam's **expansion beyond Arabia** and presented it as a global faith promoting peace, equality, and submission to Allah.

7. Conquest and Consolidation

a. Conquest of Makkah (630 CE)

When Quraysh violated the Treaty of Hdaybiyyah, the Prophet (PBUH) advanced towards Makkah with an army of 10,000. The city surrendered peacefully. The Prophet (PBUH) entered humbly, proclaiming **“Whoever enters the Ka’bah is safe.”** He forgave his former enemies, declaring:

“Go, for you are free.”

Idols in the Ka’bah were destroyed, and Makkah was restored as the spiritual center of Islam. This event symbolized **the victory of truth over falsehood**, achieved through mercy and forgiveness rather than vengeance.

b. Battle of Hunayn and the Siege of Ta’if

Soon after Makkah’s conquest, tribes like **Hawazin** and **Thaqif** attacked the Muslims. Initially surprised at Hunayn, the Muslims regrouped under the Prophet’s (PBUH) call and won decisively. The **Siege of Ta’if** followed but ended peacefully, as its people later accepted Islam voluntarily.

These victories consolidated Muslim control over Arabia, demonstrating that **faith, discipline, and mercy** ensure lasting success.

c. Farewell Pilgrimage and the Final Sermon (632 CE)

In the 10th year after Hijrah, the Prophet (PBUH) performed his **Farewell Pilgrimage** and delivered his **Final Sermon** on Mount Arafat before over 100,000 Muslims. He declared the sanctity of life, property, and honor, emphasized women’s rights, ended racial superiority, and urged adherence to the Qur’an and Sunnah.

“I leave behind me two things: the Qur’an and my Sunnah. If you hold fast to them, you will never go astray.”

This sermon summarized Islam’s message of equality, justice, and unity, marking the completion of the Prophet’s (PBUH) mission.

8. Significance of the Madinan Period

a. Establishment of an Islamic State and Society

The Madinan period marked the **formation of the first Islamic state**, based on **justice, equality, and divine law**. It united people of various backgrounds under one moral and legal system. Governance was built on consultation (Shura), compassion, and fairness. The Prophet (PBUH)

ensured the rights of minorities and women were protected, establishing the principles of modern Islamic governance.

b. Spiritual, Moral, and Political Lessons

The Prophet (PBUH)'s leadership in Madinah demonstrated the **balance between spirituality and statecraft**. Muslims learned patience during hardship (Uhud), unity in defense (Khandaq), and mercy in victory (Makkah). The period highlighted the need for moral integrity, forgiveness, and justice in leadership, teaching that strength lies in character, not conquest.

c. Importance for Muslims Today

The Madinan period remains the **ideal model for Muslim life** — where faith and social responsibility coexist. It shows that Islam offers guidance for all aspects of life: personal, spiritual, political, and social. The Prophet (PBUH)'s example teaches Muslims today the values of unity, tolerance, peace, and justice as the foundations of a successful and faithful community.

Past Paper Questions on Life in Madinah

1. The Hijrah and Early Madinan Life

1. **(a)** Describe the events leading up to the Prophet's (PBUH) migration (Hijrah) to Madinah. (10)
(b) Explain the importance of the Hijrah for the development of Islam. (4)
2. **(a)** Write about the main reasons why the Prophet (PBUH) and his followers left Makkah and migrated to Madinah. (10)
(b) Explain how the Hijrah marked a turning point in the history of Islam. (4)
3. **(a)** Describe how the Prophet (PBUH) was received in Madinah and the first steps he took after arriving there. (10)
(b) Explain the importance of these early steps for the formation of the Muslim community. (4)

2. Establishment of the Muslim Community (Ummah)

1. **(a)** Describe the main features of the Constitution of Madinah. (10)
(b) Explain why the Constitution of Madinah was significant for relations between Muslims and non-Muslims. (4)
2. **(a)** Give an account of the brotherhood (Mu'akhah) established by the Prophet (PBUH) between the Muhajirun and the Ansar. (10)

- (b) Explain how this brotherhood had helped strengthen the early Muslim community. (4)
- 3. (a) Describe how the Prophet (PBUH) organized the life of the Muslims in Madinah. (10)
 - (b) Explain how his leadership in Madinah set an example for the later Muslim rulers. (4)

3. Religious Developments in Madinah

- 1. (a) Write about the main religious practices and changes introduced during the Prophet's (PBUH) time in Madinah. (10)
 - (b) Explain how these developments helped shape the Muslim way of life. (4)
- 2. (a) Describe the change of the Qiblah and the reasons behind it. (10)
 - (b) Explain what this change symbolized for the Muslim community. (4)

4. Relations with Non-Muslims

- 1. (a) Describe the relations the Prophet (PBUH) had with the Jewish tribes of Madinah. (10)
 - (b) Explain the lessons Muslims can learn today from his treatment of non-Muslims. (4)
- 2. (a) Who were the hypocrites (Munafiqeen), and what problems did they cause in Madinah? (10)
 - (b) Explain how the Prophet (PBUH) dealt with them and what Muslims can learn from his actions. (4)

5. Major Battles

- 1. (a) Give an account of the Battle of Badr. (10)
 - (b) Explain why this battle was a turning point for the Muslims. (4)
- 2. (a) Describe the main events of the Battle of Uhud. (10)
 - (b) Explain what lessons the Muslims learned from this battle. (4)
- 3. (a) Write about the causes and events of the Battle of the Trench (Khandaq). (10)
 - (b) Explain what the Muslims learned from their experience in this battle. (4)

6. Treaties and Peace Efforts

- 1. (a) Give an account of the Treaty of Hudaibiyyah. (10)
 - (b) Explain why this treaty is considered a victory for the Muslims. (4)

2. (a) Write about the Prophet's (PBUH) letters to world leaders inviting them to Islam. (10)
- (b) Explain how these letters reflected the growing influence of Islam. (4)

The Wives of the Prophet ﷺ (Ummuhāt al-Mu'minīn)

1. Khadījah bint Khuwaylid (RA)

Khadījah was the first wife of the Prophet ﷺ and remained with him until her death in 619 CE. She was a respected Quraysh businesswoman and married the Prophet ﷺ fifteen years before revelation. She bore most of his children, including Fāṭimah (RA).

When the first revelation came, she comforted the Prophet ﷺ saying: *“By Allah, Allah will never disgrace you; you uphold ties of kinship, bear others’ burdens, and help the poor and needy.”* (Ṣīḥīḥ Bukhārī). Jibrīl came to the Prophet ﷺ and said: *“Give Khadījah glad tidings of a palace in Paradise made of hollowed pearls where there will be no noise and no fatigue.”* (Ṣīḥīḥ Muslim).

The Prophet ﷺ remembered her constantly: *“She believed in me when no one else did, and she supported me with her wealth when people withheld from me.”* (Musnad Aḥmad). **Impact.** She set the model for loyalty and sacrifice in Islam. Her wealth supported the community during the boycott, and her faith strengthened the Prophet ﷺ at the most critical moment. For Muslims today, she is a lesson in standing by truth in hardship.

2. Sawdah bint Zam‘ah (RA)

Sawdah was a widow of an early Muslim who emigrated to Abyssinia. She married the Prophet

ﷺ after Khadījah’s death, providing stability to his household .

She was known for her generosity and humour. Later in life, she gave her turn with the Prophet ﷺ to ‘Ā’ishah (RA), showing selflessness. *“Sawdah bint Zam‘ah gave up her day with the Prophet ﷺ to Ā’ishah, so the Prophet used to give Ā’ishah two days: her own and Sawdah’s.”* (Ṣīḥīḥ Bukhārī).

Impact. Sawdah was an early Muhājir and a practical figure in the Prophet’s home. Her sacrifice is a model of i’tihār (preferring others over oneself) for the Muslim community.

3. ‘Ā’ishah bint Abī Bakr (RA)

‘Ā’ishah was the daughter of Abū Bakr (RA), married to the Prophet ﷺ in Madīnah. She became one of the most knowledgeable Companions, narrating more than 2,000 ḥadīth. The Qur’ān revealed her innocence in the case of slander: *“Indeed, those who brought forward the lie are a group among you... Allah has made it clear that she is innocent of what they say.”* (Qur’ān, al-Nūr 24:11, 16).

The Prophet ﷺ said: *“The superiority of Ā’ishah over women is like the superiority of tharīd (a dish of meat and bread) over all other foods.”* (Ṣaḥīḥ al-Bukhārī). Companions like Abū Mūsā al-Ash‘arī said: *“Whenever we faced a problem in knowledge, we asked Ā’ishah and always found she had some knowledge about it.”* (Tirmidhī).

Impact. She played a decisive role in preserving Sunnah, explaining Qur’ān, and teaching fiqh. She remains a model for scholarship and piety.

4. Ḥafṣah bint ‘Umar (RA)

Ḥafṣah was the daughter of ‘Umar ibn al-Khaṭṭāb (RA). She married the Prophet ﷺ in Madīnah.

After the Prophet’s death, she safeguarded the manuscripts of the Qur’ān compiled under Abū Bakr. Later, ‘Uthmān ibn Affān requested them to make standard copies: *“‘Uthmān sent to Ḥafṣah saying: ‘Send us the manuscripts so that we may compile them into perfect copies and return them to you.’”* (aṣḥab al-Bukhārī).

Impact. She is remembered as the custodian of the Qur’ān manuscripts, playing a central role in preserving Islam’s primary source.

5. Zaynab bint Khuzaimah (RA)

Known as “Umm al-Masākīn” (Mother of the Poor), she was famous for her charity even before marrying the Prophet ﷺ.

Her marriage lasted only a few months before she passed away. Despite its short duration, her legacy of generosity made her beloved in the community. *“Righteousness is to believe in Allah, the Last Day... and to give wealth, in spite of love for it, to relatives, orphans, the needy...”* (Qur’ān, al-Baqarah 2:177). Her life embodied this verse.

Impact. Zaynab is remembered as a symbol of compassion and social care.

6. Umm Salamah (Hind bint Abī Umayyah) (RA)

A widow of Abū Salamah, she married the Prophet ﷺ after his death.

At Hudaibiyyah, when the Companions hesitated, she advised the Prophet ﷺ. “Go out, sacrifice your animal and shave your head, and they will follow you.” The Prophet acted on her advice, and the Companions complied (Sīrah Bukhārī).

She narrated many ḥadīth and lived long, becoming a respected source of knowledge.

Impact. Her wisdom preserved unity at a critical moment, showing the role of women in leadership and counsel.

7. Zaynab bint Jahsh (RA)

Zaynab was first married to Zayd ibn Ḥārithah, the Prophet’s adopted son. When their marriage ended, Allah commanded the Prophet to marry her: *“So when Zayd had ended his relationship with her, We married her to you so that there would be no blame on the believers concerning the wives of their adopted sons...”* (Qur’ān, al-Aḥzāb 33:37).

Impact. This abolished the custom of treating adopted sons as biological sons, reforming social laws. Zaynab was also known for her devotion and charity.

8. Juwayriyyah bint al-Ḥārith (RA)

Juwayriyyah was from the Banū al-Muṣṭaliq tribe. Captured in battle, she sought freedom through marriage.

‘Ā’ishah (RA) said: *“I have not seen a woman who brought more blessing to her people than Juwayriyyah; because of her, one hundred families of Banū al-Muṣṭaliq were set free.”* (Sunan Abī Dāwūd).

Impact. Her marriage turned captives into allies, strengthening the community and showing Islam’s mercy.

9. Umm Ḥabībah (Ramlah bint Abī Sufyān) (RA)

She was the daughter of Abū Sufyān, a leader of Quraysh. Her husband died in Abyssinia, and the Prophet ﷺ married her there with the Negus as wali, who provided a generous dowry.

Impact. Her marriage strengthened ties with both Abyssinia and Quraysh, showing Islam’s openness beyond tribal hostility.

10. Ṣafīyyah bint Ḥuyayy (RA)

Of Jewish origin from Banū Naḍīr, she was captured at Khaybar. The Prophet ﷺ freed her and took her freedom as her dowry (Sunan al-Nasā'ī).

Impact. Her marriage was a gesture of mercy, symbolising reconciliation between Muslims and the Jewish tribes.

11. Maymūnah bint al-Ḥārith (RA)

She was the last wife of the Prophet ﷺ, marrying him after Hudaibiyyah. She said: *“The Prophet married me while he was not in the state of ihrām.”* (Ṣīḥ Muslim).

Impact. Her marriage created ties with tribes near Makkah, aiding reconciliation before the conquest.

Qur'ānic Anchors for All Wives

- *“The Prophet is closer to the believers than themselves, and his wives are their mothers.”* (al-Aḥzāb 33:6)
- *“O Prophet, say to your wives: If you desire the worldly life and its adornment, come, I will provide for you... but if you desire Allah and His Messenger and the Hereafter, then Allah has prepared for the doers of good among you a great reward.”* (al-Aḥzāb 33:28-29)

Sample Questions:

10-Mark Questions

1. **2015 May/June:** “Write about the Prophet’s wife ‘Ā’ishah bint Abī Bakr (RA) during the lifetime of the Prophet.” [10]
2. **2019 Oct/Nov:** “Write about the lives of two of the Prophet’s wives whom he married after the death of Khadījah.” [10]
3. **2022 Oct/Nov:** “Write about the lives of two of the following wives of the Prophet (pbuh): Sawdah bint Zam‘ah / ...” [10]

- 4. 2020 May/June: “Give an account of the life of the Prophet’s wife A’ishah during the lifetime of the Prophet.” [10]**
- 5. (Practice format) “Describe the marriage of the Prophet ﷺ to Juwayriyyah bint al-Ḥārith (RA) and explain its significance for the early Muslim community.” [10]**
- 6. (Practice format) “Write about the role of this wife of the Prophet ﷺ: Ḥafṣah bint ‘Umar (RA) and how she contributed to the preservation of the Qur’ān.” [10]**

4-Mark Questions

- 1. 2021 May/June: “(b) What can the life of Khadijah (RA) teach Muslims today?” [4]**
- 2. 2022 Oct/Nov: “(b) What lessons can Muslims learn from the lives of the Prophet’s wives?” [4]**

The Ten Blessed Companions (al-‘Asharah al-Mubashsharah)

The Prophet ﷺ said:

“Ten are promised Paradise: Abū Bakr is in Paradise, ‘Umar is in Paradise, ‘Uthmān is in Paradise, A‘lī is in Paradise, ‘Alīyah is in Paradise, al-Zubayr is in Paradise, A‘bd al-Raḥmān ibn ‘Awf is in Paradise, Sa‘d ibn Abī Waqqāṣ is in Paradise, Sa‘īd ibn Zayd is in Paradise, and Abū Ubaydah ibn al-Jarrā is in Paradise.” (Tirmidhī, Abū Dāwūd)

1. Abū Bakr al-Ṣiddīq (RA)

Background and Conversion

Abū Bakr (RA) was born in Makkah around 573 CE, just over two years after the Prophet ﷺ. He belonged to the Banū Taym clan of Quraysh and was known for his honesty, generosity, and gentle nature. A respected merchant, he was widely liked and trusted in Makkah. When the Prophet ﷺ declared his mission, Abū Bakr immediately accepted Islam without hesitation, becoming the first adult male Muslim. He went on to invite and convert many key figures such as ‘Uthmān ibn ‘Affān, Ṭalḥah ibn ‘Ubaydullāh, and ‘Abd al-Raḥmān ibn ‘Awf. His unwavering trust in the Prophet ﷺ earned him the title *al-Ṣiddīq* (“the Truthful”), especially when he believed the account of the Night Journey and Ascension without question.

Role in Makkah and Early Islam

Abū Bakr (RA) used his wealth to support Islam, freeing slaves who were tortured for their faith, including Bilāl ibn Rabāḥ. He endured persecution alongside the Prophet ﷺ and remained steadfast in his faith. His loyalty was unmatched, and he often shielded the Prophet from harm. The Qur’ān immortalises him during the Hijrah: *“When they were in the cave and he said to his companion, ‘Do not grieve; indeed Allah is with us.’”* (Qur’ān 9:40).

Role in Madinah and Contributions

In Madinah, Abū Bakr was a constant companion of the Prophet ﷺ in all matters. He fought in the major battles of Islam. At the Battle of Tabūk, he gave all his wealth for the army, while ‘Umar gave half. When the Prophet ﷺ was gravely ill, he appointed Abū Bakr to lead the prayers, showing the community his trust in him. The Prophet ﷺ also said: *“If I were to take a close friend other than my Lord, I would have taken Abū Bakr.”* (Bukhārī).

Caliphate and Leadership

After the Prophet's passing in 632 CE, the Muslims faced confusion and grief. Abū Bakr calmed them with the words of the Qur'ān: *"Muhammad is but a messenger; messengers have passed before him. If he dies or is slain, will you turn back on your heels?"* (3:144). He was chosen as the first Caliph. His leadership was firm: he fought the Ridda Wars to bring back those who refused zakāh, declaring: *"By Allah, I will fight anyone who separates prayer from zakāh."* He sent armies under Khālīd ibn al-Walīd against false prophets like Musaylimah. He also initiated the collection of the Qur'ān into a written manuscript, entrusting the task to Zayd ibn Thābit.

Death and Legacy

Abū Bakr ruled for just over two years and passed away in 634 CE. He was buried next to the Prophet ﷺ in Madinah. His Caliphate preserved the unity of the Muslim community at its most fragile time and established the foundations of the Islamic state.

Lessons for Muslims Today

Muslims learn from Abū Bakr's loyalty, humility, and sacrifice of wealth and self. His firmness in protecting Islam shows the importance of standing by principles even in times of weakness. His trust in Allah during the Hijrah reminds believers of patience and tawakkul.

Sample Questions – Abū Bakr (RA)

10-mark Questions

1. Write about the role of Abū Bakr in the early years of Islam.
2. Describe Abū Bakr's leadership as the first Caliph.
3. Explain the importance of Abū Bakr's role in the Hijrah.

4-mark Questions

1. Why was Abū Bakr called al-Ṣiddīq?
2. What lessons can Muslims learn from Abū Bakr's leadership?

Umar ibn al-Khaṭṭāb (RA)

Background and Conversion

Umar ibn al-Khaṭṭāb (RA) was born in Makkah around 584 CE, into the respected Banū 'Adī clan of Quraysh. Before Islam, he was known for his physical strength, literacy, and skill in

arbitration. Initially, he was one of the fiercest opponents of Islam. Tradition records that he once set out with the intention of killing the Prophet ﷺ, but on the way he was told his sister and brother-in-law had accepted Islam. He went to confront them and overheard verses of the Qur'ān being recited in their home from Sūrah Ṭāhā: *“Indeed, I am Allah. There is no deity except Me, so worship Me and establish prayer for My remembrance.”* (20:14). His heart softened, and he declared his faith. The Prophet ﷺ had previously prayed: *“O Allah, strengthen Islam with either ‘Umar ibn al-Khaṭṭāb or Abū Jahl ibn Hishām.”* (Tirmidhī), and Allah answered this prayer with ‘Umar’s acceptance of Islam.

Role in Makkah and Early Islam

‘Umar’s conversion was a turning point. Before him, Muslims prayed secretly in Dar al-Arqam. With his strength and courage, they were able to pray openly at the Ka’bah for the first time. His presence gave confidence to the small Muslim community. His early firmness in defending the Prophet ﷺ set the tone for his later role as a just and uncompromising leader.

Role in Madinah and Major Contributions

In Madinah, ‘Umar was among the closest advisers to the Prophet ﷺ. His opinions often aligned with divine revelation. For example, when he suggested that the Prophet’s wives should observe hijāb, the Qur’ān revealed: *“O Prophet, tell your wives and your daughters and the women of the believers to bring down over themselves [part] of their outer garments.”* (33:59). He fought in all the major battles — Badr, Uḥud, Khandaq, and others — showing bravery and leadership.

During the Prophet’s final illness, ‘Umar resisted the news of his death, declaring he could not believe it. Abū Bakr calmed the people with the words of the Qur’ān: *“Muhammad is no more than a messenger; other messengers have passed away before him.”* (3:144). This moment showed ‘Umar’s intense love for the Prophet ﷺ.

Caliphate and Achievements

As the second Caliph (634–644 CE), ‘Umar transformed the Muslim community into a powerful state. Under his rule, Islam expanded beyond Arabia into Syria, Persia, and Egypt. He established many institutions:

- The Hijri calendar, beginning with the year of the Hijrah.
- The dīwān (register) to organise stipends for Muslims.
- Courts and judges, separating judiciary from executive power.
- Garrisons and cities like Kufa and Basra.

He was famed for justice, saying: *“Even if a mule stumbles on the road in Iraq, I fear Allah will ask me why I did not pave the way.”* His humility was legendary: though ruler of a vast empire, he wore patched clothes and ate simple food.

Death and Legacy

‘Umar was assassinated in 644 CE while leading the Fajr prayer in Madinah by a Persian captive. His death shocked the Muslims, but his rule left an enduring legacy of justice, discipline, and accountability. The Prophet ﷺ had said: *“If there were to be a Prophet after me, it would have been ‘Umar ibn al-Khaṭṭāb.”* (Tirmidhī).

Lessons for Muslims Today

‘Umar’s life teaches Muslims the importance of courage, truthfulness, and justice. Leaders can learn from his accountability and simplicity, and ordinary Muslims can see in him a model of sincere faith after once opposing Islam.

Sample Questions – ‘Umar (RA)

10-mark Questions

1. Write about the importance of ‘Umar’s acceptance of Islam.
2. Describe ‘Umar’s achievements as Caliph.
3. Write an account of ‘Umar’s contributions to the Muslim community in Madinah.

4-mark Questions

1. What lessons can Muslims today learn from ‘Umar’s sense of justice?
2. Why was ‘Umar called al-Fārūq (the one who distinguishes truth from falsehood)?

3. ‘Uthmān ibn ‘Affān (RA)

Background and Conversion

‘Uthmān (RA) was born in 576 CE into the wealthy Umayyah clan of Quraysh. Even before Islam, he was respected for his modesty and honesty in trade. Abū Bakr (RA) invited him to Islam, and he accepted without hesitation. He was among the earliest converts and endured hardship for his new faith.

Role in Makkah and Early Islam

Because of his acceptance of Islam, his family opposed him, but he remained steadfast. He migrated twice: first to Abyssinia when Muslims were persecuted, and later to Madinah with the rest of the Muslims. He married Ruqayyah, daughter of the Prophet ﷺ, and after her passing married Umm Kulthūm — earning him the title *Dhul-Nūrayn* (“Possessor of Two Lights”).

Role in Madinah and Contributions

In Madinah, ‘Uthmān gave generously for Islam. He purchased the well of Rūmah and made it free for Muslims. During the expedition of Tabūk, he provided nearly a third of the army with horses, camels, and weapons. The Prophet ﷺ said after his donation: “*Nothing ‘Uthmān does after today will harm him.*” (Tirmidhī).

Caliphate and Leadership

As the third Caliph (644–656 CE), he expanded the Muslim state further into North Africa and Central Asia. His greatest achievement was compiling the Qur’ān into one standard muṣḥaf. The report in Bukhārī narrates that he ordered Zayd ibn Thābit and others to make perfect copies from the manuscripts kept with Ḥafṣah. These copies were sent across the Muslim world, preserving the Qur’ān in its original form.

Death and Legacy

Opposition grew during his Caliphate, and rebels besieged his house in Madinah. He refused to shed Muslim blood to save himself and was martyred in 656 CE while reciting Qur’ān. His legacy is one of generosity, modesty, and preservation of the Qur’ān.

Lessons for Muslims Today

Muslims learn from his life that wealth should be spent for Allah, modesty is a strength, and preserving the Qur’ān is the greatest trust. His patience in adversity teaches reliance on Allah even at the point of death.

Sample Questions – ‘Uthmān (RA)

10-mark:

1. Write about the contributions of ‘Uthmān to the Muslim community.
2. Describe the significance of ‘Uthmān’s compilation of the Qur’ān.
3. Write an account of ‘Uthmān’s generosity for Islam.

4-mark:

1. Why was 'Uthmān called Dhul-Nūrayn?

2. What lessons can Muslims learn from his patience at the end of his life?

4. 'Alī ibn Abī Ṭālib (RA)

Background and Conversion

'Alī (RA) was born in 600 CE, the cousin and later son-in-law of the Prophet ﷺ. Raised in the Prophet's household, he was the first youth to accept Islam. His courage and loyalty marked his life from the beginning.

Role in Makkah and Early Islam

On the night of the Hijrah, he slept in the Prophet's bed while Quraysh assassins waited outside, risking his life for the Prophet ﷺ. This bravery showed his devotion.

Role in Madinah and Contributions

He fought in every major battle except Tabūk. At Badr and Uḥud, his sword was crucial to Muslim defence. At Khaybar, the Prophet ﷺ said: *"Tomorrow I will give the banner to a man who loves Allah and His Messenger, and Allah and His Messenger love him."* (Bukhārī). He gave it to 'Alī, who captured the fortress. He married Fāṭimah (RA), and their sons Ḥasan and Ḥusayn carried forward the Prophet's lineage.

Caliphate and Leadership

As the fourth Caliph (656–661 CE), 'Alī faced internal strife including the Battle of Jamal and Ṣiffīn. Despite challenges, he was known for justice, knowledge, and eloquence. His sermons later inspired Islamic scholarship.

Death and Legacy

He was assassinated in 661 CE by a Kharijite while praying in Kūfa. His legacy is courage, knowledge, and closeness to the Prophet ﷺ. Muslims admire him as a model of bravery, scholarship, and piety.

Lessons for Muslims Today

'Alī teaches loyalty, sacrifice, and standing firm for truth. His combination of knowledge and courage is a lesson for Muslim leaders.

Sample Questions – ‘Alī (RA)

10-mark:

1. Write about ‘Alī’s role in battles for Islam.
2. Describe the challenges ‘Alī faced during his Caliphate.
3. Write an account of ‘Alī’s closeness to the Prophet ﷺ.

4-mark:

1. Why was ‘Alī chosen to sleep in the Prophet’s bed on the night of Hijrah?
2. What lessons can Muslims learn from his bravery?

5. Ṭalḥ ibn ‘Ubaydullāh (RA)

Background and Conversion

Ṭalḥ (RA) was born into Quraysh nobility and was one of the earliest converts through Abū Bakr’s invitation.

Role in Makkah and Early Islam

He endured persecution for Islam but remained loyal. He migrated to Madinah with the Prophet ﷺ.

Role in Madinah and Contributions

At the Battle of Uḥud, when many companions fled, Ṭalḥ shielded the Prophet ﷺ with his own body, suffering more than seventy wounds. The Prophet ﷺ said: *“Whoever wishes to see a martyr walking on the earth, let him look at Ṭalḥah.”* (Musnad Aḥmad). He was among those who pledged allegiance under the tree at Ḥudaybiyyah, about whom Allah revealed: *“Indeed Allah was pleased with the believers when they pledged allegiance to you under the tree.”* (48:18).

Death and Legacy

Ṭalḥ later became involved in political disputes and was killed in 656 CE during the Battle of the Camel. Despite controversy, he is remembered for his courage and loyalty in defending the Prophet ﷺ.

Lessons for Muslims Today

His example shows sacrifice, loyalty, and steadfastness. Muslims learn from him the value of protecting Islam even at great personal cost.

Sample Questions – Ṭalḥ (RA)

10-mark:

1. Write about Ṭalḥ's role at the Battle of Uḥud.
2. Describe Ṭalḥ's importance in the early Muslim community.

4-mark:

3. What lessons can Muslims learn from alḥ's example at Uḥud?
4. Why was Ṭalḥ described as a "living martyr"?

6. Al-Zubayr ibn al-ʿAwwām (RA)

Background and Conversion

al-Zubayr (RA) was born around 594 CE in Makkah, nephew of Khadijah (RA), and cousin of the Prophet ﷺ. He was raised in hardship after his father's death but became strong and courageous. He accepted Islam early, through Abū Bakr's invitation.

Role in Makkah and Early Islam

As a youth, he was tortured by his family for accepting Islam, but he remained firm. Stories record that when wrapped in a mat and smoked over fire, he declared: *"By Allah, I will never return to disbelief."* His courage became a hallmark of his life.

Role in Madinah and Contributions

al-Zubayr fought at Badr, Uḥud, Khandaq, and later Yarmūk. He was one of the few on horseback at Badr and distinguished himself in duels. The Prophet ﷺ said: *"Every Prophet has a disciple, and my disciple is al-Zubayr ibn al-Aʿwām."* (Bukhārī). At Uḥud he defended the Prophet ﷺ when others retreated. At Yarmūk, despite injuries, he led charges against the Romans, inspiring the army.

Death and Legacy

al-Zubayr was killed in 656 CE during the political turmoil following ‘Uthmān’s death. His son ‘Abdullāh ibn al-Zubayr later became a famous leader. al-Zubayr’s legacy is courage, loyalty, and sacrifice for Islam.

Lessons for Muslims Today

He shows that faith requires firmness under persecution, bravery in defence of truth, and loyalty to the Prophet ﷺ above all else.

Sample Questions – al-Zubayr (RA)

10-mark:

1. Write about al-Zubayr’s role in the early battles of Islam.

2. Describe how al-Zubayr showed loyalty to the Prophet ﷺ.
4-mark:

3. What lesson can Muslims learn from al-Zubayr’s courage under torture?

4. Why was al-Zubayr called the Prophet’s disciple?

7. ‘Abd al-Raḥmān ibn ‘Awf (RA)

Background and Conversion

‘Abd al-Raḥmān (RA) was a wealthy merchant from Quraysh, born in 580 CE. He accepted Islam through Abū Bakr’s invitation. Known for honesty in trade, he was among the early Muslims who migrated to both Abyssinia and later to Madinah.

Role in Makkah and Early Islam

He gave up his wealth for Islam and endured hardship in exile. When he arrived in Madinah, he had nothing, but he restarted his business honestly, and Allah blessed his efforts.

Role in Madinah and Contributions

‘Abd al-Raḥmān gave enormous charity. He donated hundreds of camels, gold, and silver for campaigns. The Prophet ﷺ prayed for him: “*May Allah bless your wealth and bless you in what you give and keep.*” (Bukhārī). He freed slaves and supported the poor. Despite wealth, he lived simply and humbly.

Later Role and Legacy

He fought in all major battles, including Badr and Uḥud. After ‘Umar’s assassination, he was one of the six Companions appointed to choose the next Caliph and was instrumental in the selection of ‘Uthmān. He died in 652 CE, wealthy but remembered for using his wealth for Islam.

Lessons for Muslims Today

His life shows that wealth can be a blessing if used for Allah’s sake. Muslims learn generosity, humility, and honest trade.

Sample Questions – ‘Abd al-Raḥmān ibn ‘Awf (RA)

10-mark:

1. Describe the generosity of ‘Abd al-Raḥmān ibn ‘Awf.
2. Write about his role in the Muslim community of Madinah.
4-mark:
3. What lessons can Muslims learn from ‘Abd al-Raḥmān’s use of wealth?
4. Why did the Prophet ﷺ pray for blessings in his wealth?

8. Sa’d ibn Abī Waqqāṣ (RA)

Background and Conversion

Sa’d (RA) was from the Banū Zuhrah clan, related to the Prophet ﷺ through his mother. Born around 595 CE, he accepted Islam young. He was among the first ten Muslims.

Role in Makkah and Early Islam

He endured persecution for Islam, but was firm in faith. He was the first to shed blood in defence of Islam when he struck a Makkan idolater who insulted Muslims. He became known as one of the fiercest warriors.

Role in Madinah and Contributions

He fought at Badr, Uḥud, Khandaq, and other battles. The Prophet ﷺ said: *“O Allah, answer Sa’d when he calls upon You.”* (Tirmidhī). At Uḥud, Sa’d’s arrows were crucial in defending the Prophet ﷺ. Later, he commanded Muslim armies in Persia. At the Battle of Qādisiyyah (636 CE), his leadership led to the defeat of the Persian Empire and the conquest of Iraq. He founded the city of Kūfa as a garrison town.

Death and Legacy

Sa'd retired to Madinah and lived simply, passing away in 674 CE. He was buried in Baqī'. His legacy is bravery, leadership, and answered prayers.

Lessons for Muslims Today

He shows the value of courage, prayer, and reliance on Allah. Leaders can learn from his discipline and devotion in battle.

Sample Questions – Sa'd (RA)

10-mark:

1. Write about Sa'd ibn Abī Waqqāṣ's role in battles.

2. Describe Sa'd's leadership at Qādisiyyah.

4-mark:

3. What lessons can Muslims learn from Sa'd's answered prayers?

4. Why was Sa'd important for the expansion of Islam?

9. Sa'īd ibn Zayd (RA)

Background and Conversion

Sa'īd ibn Zayd (RA) was born into the noble Quraysh clan of Banū Adī around 593 CE. He was the brother-in-law of 'Umar ibn al-Khaṭṭāb (RA), being married to Umar's sister Fāṭimah bint al-Khaṭṭāb. He grew up in a household that inclined towards monotheism even before Islam, as his father Zayd ibn 'Amr was known to have rejected idol-worship. Sa'īd was among the earliest to embrace Islam after hearing the Prophet ﷺ preach in Makkah.

Role in Makkah and Early Islam

Accepting Islam brought him persecution. Alongside his wife, he was harassed by 'Umar before his conversion. In fact, it was while confronting Sa'īd and his wife that 'Umar read Sūrah Ṭāhā in their home, leading to his own acceptance of Islam. Sa'īd thus played a key role in that pivotal moment.

Role in Madinah and Contributions

Saʿīd migrated to Madinah and participated in almost all the major campaigns with the Prophet ﷺ, including Uhud, Khandaq, and others. He missed the Battle of Badr because the Prophet ﷺ had sent him and Ṭalhah on a mission, but they were still counted among the participants and given a share of the spoils. He was known for his bravery and sincerity, yet he lived humbly, avoiding fame.

Death and Legacy

Saʿīd lived into the time of the Umayyads and passed away around 671 CE. He was buried in Madinah. The Prophet ﷺ included him among the ten promised Paradise, which secured his place in Islamic history. Though less prominent than others, he was a steadfast, loyal Companion remembered for his consistency in faith.

Lessons for Muslims Today

Saʿīd's life shows the importance of quiet devotion and perseverance. He teaches that not every great Muslim must be famous — loyalty, faith, and sincerity are enough to earn Allah's pleasure.

Sample Questions – Saʿīd (RA)

10-mark:

1. Write about the role of Saʿīd ibn Zayd in the early Muslim community.
2. Describe how Saʿīd contributed to the spread of Islam despite being less known than others.

4-mark:

1. What lessons can Muslims learn from Saʿīd's sincerity and humility?
2. Why is Saʿīd remembered in connection with 'Umar's conversion?

10. Abū 'Ubaydah ibn al-Jarrāḥ (RA)

Background and Conversion

Abū 'Ubaydah (RA) was born in Makkah in 583 CE into the Banū al-Ḥārith clan of Quraysh. He was among the earliest converts through the invitation of Abū Bakr (RA). Known for his honesty and trustworthiness, he quickly earned the love of the Prophet ﷺ.

Role in Makkah and Early Islam

He accepted Islam at a time when Muslims were persecuted but endured with patience. He migrated to both Abyssinia and later Madinah.

Role in Madinah and Contributions

Abū 'Ubaydah fought in all the major battles. At Badr, he displayed the most painful loyalty: his father, who fought on the Quraysh side, tried to attack him repeatedly, and Abū 'Ubaydah avoided him until forced to strike him down. The Qur'ān revealed: *"You will not find a people who believe in Allah and the Last Day having affection for those who oppose Allah and His Messenger, even if they were their fathers or sons or brothers or kindred."* (58:22) — scholars said this verse referred to Abū 'Ubaydah's action.

At Uhud, when the Prophet ﷺ was struck and two metal rings lodged in his face, Abū 'Ubaydah removed them with his own teeth, losing two front teeth in the process. For this he was honoured as one of the Prophet's most loyal defenders. The Prophet ﷺ said: *"Every nation has a trustworthy one; the trustworthy of this nation is Abū 'Ubaydah ibn al-Jarrāh."* (Bukhārī).

He later commanded Muslim armies in Syria, leading victories against the Romans. He lived humbly, refusing luxuries despite being commander of vast lands. When 'Umar (RA) visited Syria and saw his bare hut, he wept at Abū 'Ubaydah's simplicity.

Death and Legacy

He died in 639 CE during the plague of 'Amwās in Palestine. His death was mourned by Muslims as the loss of their *Amīn al-Ummah* (the Trustworthy of the Nation).

Lessons for Muslims Today

Abū 'Ubaydah shows that true greatness lies in trustworthiness, humility, and loyalty. Muslims learn from him that leadership is a responsibility, not an opportunity for luxury.

Sample Questions – Abū 'Ubaydah (RA)

10-mark:

1. Write about Abū 'Ubaydah's role in the major battles of Islam.
2. Describe why Abū 'Ubaydah was called the Trustworthy of the Nation.

4-mark:

1. What lessons can Muslims learn from Abū 'Ubaydah's simplicity?
2. Why is Abū 'Ubaydah remembered for loyalty to the Prophet ﷺ?

The Family of the Prophet ﷺ – Daughters and Grandsons

1. Zaynab bint Muḥammad (RA)

Background and Early Life

Zaynab (RA) was the eldest daughter of the Prophet ﷺ, born around 600 CE in Makkah, before the start of Prophethood. She was known for her modesty and loyalty. She married Abū al-ʿĀṣ ibn al-Rabī, a respected Quraysh merchant and nephew of Khadijah (RA). Their marriage was strong, and although Abū al-ʿĀṣ had not accepted Islam at first, he remained loyal to Zaynab and never opposed her faith.

Role in Early Islam

When the Prophet ﷺ began his mission, Zaynab accepted Islam and endured difficulties as the daughter of the Messenger. During the Battle of Badr, her husband fought on the Quraysh side and was taken captive. Zaynab sent her mother's necklace, given by Khadijah, to ransom him. The Prophet ﷺ was deeply moved and released Abū al-ʿĀṣ, asking him to send Zaynab safely to Madinah. Later, Abū al-ʿĀṣ accepted Islam and was reunited with her.

Death and Legacy

Zaynab passed away in 629 CE. The Prophet ﷺ himself led her funeral prayer, showing his love for his daughter. Her life showed devotion to her father, patience in trials, and loyalty in marriage.

Lessons for Muslims Today

Zaynab's life demonstrates the strength of family ties, patience in adversity, and loyalty to both faith and family.

Sample Questions – Zaynab (RA)

10-mark: Describe the life and struggles of Zaynab bint Muḥammad (RA).

4-mark: What lessons can Muslims learn from Zaynab's patience and loyalty?

2. Ruqayyah bint Muḥammad (RA)

Background and Early Life

Ruqayyah (RA), the Prophet's second daughter, was born around 601 CE. Known for her beauty and piety, she married 'Uthmān ibn 'Affān (RA). Together, they migrated to Abyssinia when persecution in Makkah intensified, showing their sacrifice for Islam.

Role in Early Islam

In Madinah, Ruqayyah supported her father and husband in the new community. When the Battle of Badr was to be fought, Ruqayyah fell gravely ill, and the Prophet ﷺ asked 'Uthmān to remain behind to care for her. She passed away while the battle was being fought. The Prophet ﷺ consoled 'Uthmān and counted him among those present at Badr in reward .

Death and Legacy

Her early death in 624 CE was a great sorrow for the Prophet ﷺ. She is remembered for her courage, migration for the sake of faith, and devotion to her husband.

Lessons for Muslims Today

Her life shows the importance of sacrifice for religion and supporting family during trials.

Sample Questions – Ruqayyah (RA)

10-mark: Write about Ruqayyah's migration to Abyssinia and her contributions to Islam.

4-mark: Why did 'Uthmān not fight at Badr, and how was he rewarded?

3. Umm Kulthūm bint Muḥammad (RA)

Background and Early Life

Umm Kulthūm (RA) was the third daughter of the Prophet ﷺ, born around 603 CE. She witnessed the persecution of Muslims in Makkah and remained steadfast.

Role in Early Islam

After the death of her sister Ruqayyah, she married 'Uthmān ibn 'Affān (RA), making him the only man in history to marry two daughters of a Prophet — hence his title *Dhul-Nūrayn* ("Possessor of Two Lights"). She supported him in his sacrifices for Islam.

Death and Legacy

She died in 630 CE, and the Prophet ﷺ himself led her funeral prayer. Her life was short but reflected devotion and modesty.

Lessons for Muslims Today

Umm Kulthūm teaches the values of family loyalty, modesty, and supporting the cause of Islam quietly but firmly.

Sample Questions – Umm Kulthūm (RA)

10-mark: Describe the life of Umm Kulthūm bint Muḥammad (RA) and her significance.

4-mark: Why was ‘Uthmān known as Dhul-Nūrayn?

4. Fāṭimah al-Zahrā’ (RA)

Background and Early Life

Fāṭimah (RA), the youngest daughter of the Prophet ﷺ, was born around 605 CE. She grew up in the most difficult years of the Prophet’s mission, enduring persecution and hardship. She is remembered for her strong resemblance in character to the Prophet ﷺ.

Role in Early Islam

She cared for her father during times of hardship. When Quraysh threw filth on the Prophet ﷺ while he prayed, she rushed to clean him. She married ‘Alī ibn Abī Ṭālib (RA), and their household became an example of simplicity and piety. The Prophet ﷺ said: *“Fāṭimah is a part of me. Whoever angers her angers me.”* (Bukhārī, Muslim).

She was present during battles, nursing the wounded. She raised Ḥasan and Ḥusayn, both beloved by the Prophet ﷺ. The Qur’ān referred to her family in the verse: *“Allah only desires to remove defilement from you, O people of the household, and to purify you completely.”* (33:33).

Death and Legacy

Fāṭimah passed away only months after the Prophet ﷺ in 632 CE. She is remembered as one of the greatest women of Islam, a role model for modesty, patience, and devotion.

Lessons for Muslims Today

Her life teaches devotion to parents, the value of simplicity, and the importance of piety over wealth.

Sample Questions – Fāṭimah (RA)

10-mark: Write about the life of Fāṭimah and her closeness to the Prophet ﷺ.

4-mark: What lessons can Muslims learn from Fāṭimah's devotion and simplicity?

5. Ḥasan ibn 'Alī (RA)

Background and Early Life

Ḥasan (RA), grandson of the Prophet ﷺ, was born in 625 CE. The Prophet ﷺ loved him dearly, carrying him on his shoulders and kissing him, saying: *"O Allah, I love him, so love him and love those who love him."* (Bukhārī).

Role in Early Islam

Ḥasan was known for generosity and peace-making. After his father 'Alī's assassination, he briefly became Caliph but abdicated in favour of Mu'āwiyah to prevent bloodshed. This became known as the "Year of Unity."

Death and Legacy

Ḥasan passed away in 670 CE. He is remembered as a leader who chose peace over power and valued unity above politics.

Lessons for Muslims Today

Ḥasan teaches the importance of compromise, humility, and prioritising the unity of Muslims over personal gain.

Sample Questions – Ḥasan (RA)

10-mark: Describe the life of Ḥasan and his role as Caliph.

4-mark: What lesson can Muslims learn from Ḥasan's abdication?

6. Ḥusayn ibn 'Alī (RA)

Background and Early Life

Ḥusayn (RA), the younger grandson of the Prophet ﷺ, was born in 626 CE. The Prophet ﷺ would embrace him and Ḥasan, saying: *"Ḥasan and Ḥusayn are the leaders of the youth of Paradise."* (Tirmidhī).

Role in Early Islam

Ḥusayn lived through the early struggles of Islam and was known for his bravery and devotion. When Yazīd became ruler, Ḥusayn refused to pledge allegiance to him, seeing his rule as unjust. He set out for Kūfa but was intercepted at Karbalā’.

Death and Legacy

In 680 CE, Ḥusayn and his small group of followers were massacred at Karbalā’. His martyrdom became a symbol of sacrifice for justice and truth. His legacy inspired Muslims for generations.

Lessons for Muslims Today

Ḥusayn’s sacrifice teaches the importance of standing for truth even against overwhelming odds, and that faith may demand the ultimate sacrifice.

Sample Questions – Ḥusayn (RA)

10-mark: Write about the martyrdom of Ḥusayn at Karbalā’ and its significance.

4-mark: What lessons can Muslims learn from Ḥusayn’s courage?

Other Important Personalities

1. Ḥamzah ibn ‘Abd al-Muṭṭalib (RA)

Background and Conversion

Ḥamzah (RA) was the Prophet’s paternal uncle and only two years older than him. He was a strong and fearless warrior, widely respected in Quraysh. He accepted Islam after hearing that Abū Jahl insulted the Prophet ﷺ; out of loyalty and anger, he struck Abū Jahl and declared that he had accepted Muhammad’s religion. His conversion was a major boost for the Muslims, giving them a powerful protector.

Role in Makkah and Early Islam

Ḥamzah defended the Prophet ﷺ openly, making Quraysh think twice before attacking him. His courage made him one of the most important supporters of Islam in its early days.

Role in Battles and Contributions

He fought in Badr with great bravery, killing several Quraysh leaders. At Uḥud, he fought fearlessly with two swords, cutting through the enemy ranks. However, he was martyred by Wahshī, a slave of Jubayr, who threw a spear that pierced him. Hind, the wife of Abū Sufyān, mutilated his body in revenge.

Death and Legacy

The Prophet ﷺ grieved deeply over his death, calling him “*Sayyid al-Shuhadā*” (Leader of the Martyrs). His sacrifice at Uḥud remains one of the most moving examples of devotion.

Lessons for Muslims Today

Ḥamzah teaches bravery, standing for truth, and sacrifice for Islam. His life shows that loyalty to the Prophet ﷺ requires courage in the face of enemies.

Sample Questions – Ḥamzah (RA)

10-mark: Write about Ḥamzah’s role in the early battles of Islam.

4-mark: What lessons can Muslims learn from Ḥamzah’s bravery and martyrdom?

2. al-‘Abbās ibn Abd al-Muṭṭalib (RA)

Background and Conversion

al-‘Abbās (RA) was one of the Prophet’s uncles, known for his kindness and generosity. He initially protected the Prophet ﷺ in Makkah though he had not yet accepted Islam publicly. He later embraced Islam before the conquest of Makkah.

Role in the Prophet’s Life

Even before embracing Islam openly, he defended the Prophet from Quraysh leaders. He witnessed key events like Badr (where he was captured and later released) and Hunayn, where his booming voice rallied the Muslims to return to the battlefield when they began to retreat.

Later Life and Legacy

He became known as the ancestor of the Abbasid dynasty, which later ruled the Muslim world. He was admired for his knowledge and deep respect for the Prophet ﷺ.

Lessons for Muslims Today

al-‘Abbās shows that loyalty to family and Islam can come with patience and eventual commitment. His courage at Hunayn inspires Muslims to hold firm in times of trial.

Sample Questions – al-‘Abbās (RA)

10-mark: Write about the role of al-‘Abbās in supporting the Prophet ﷺ.

4 -mark: What lesson can Muslims learn from al-‘Abbās at the Battle of Hunayn?

3. Abū Ṭālib ibn Abd al-Muṭṭalib

Background and Relationship with the Prophet ﷺ

Abū Ṭālib was the Prophet’s uncle and guardian after the death of ‘Abd al-Muṭṭalib. He raised the Prophet ﷺ with kindness and loved him deeply, always protecting him from the Quraysh.

Role in Early Islam

Although Abū Ṭālib never accepted Islam, he defended the Prophet against Quraysh hostility. During the boycott of the Muslims in Shi‘b Abī Ṭālib, he endured hunger and hardship alongside the Prophet ﷺ out of loyalty. His protection was crucial in allowing the Prophet to continue his mission.

Death and Legacy

Abū Ṭālib died around 619 CE, the “Year of Sorrow,” shortly before Khadijah (RA). His death left the Prophet ﷺ vulnerable to Quraysh attacks. The Prophet ﷺ grieved, though he could not make him embrace Islam.

Lessons for Muslims Today

Abū Ṭālib's life shows the importance of loyalty, though faith is what ultimately saves a person. Muslims learn that even the Prophet ﷺ could not guide those whom Allah did not will. (Qur'ān 28:56 – *“Indeed, you do not guide whom you like, but Allah guides whom He wills.”*)

Sample Questions – Abū Ṭālib

10-mark: Write about the role of Abū Ṭālib in protecting the Prophet ﷺ in Makkah.

4-mark: Why was the death of Abū Ṭālib such a loss for the Prophet ﷺ?

4. Ḥaḍat Āmina bint Wahb

Background and Early Life

Āmina (RA) was the mother of the Prophet ﷺ, from the noble Banū Zuhrah clan of Quraysh. She married 'Abdullāh ibn 'Abd al-Muṭṭalib, and shortly after, he passed away while she was still pregnant. The Prophet ﷺ was born in 570 CE, the “Year of the Elephant.” Āmina raised him in his earliest years with deep love and devotion.

Role in the Prophet's Early Life

She personally witnessed signs of greatness in her son. Narrations state that she saw a light when she gave birth that illuminated the palaces of Syria. She nurtured the Prophet until he was entrusted to his wet nurse Ḥalimah. When he was six, she took him to Yathrib (later Madinah) to visit his maternal relatives, but on the return journey she fell ill and died at al-Abwā', leaving the Prophet ﷺ an orphan.

Death and Legacy

Her death was a turning point in the Prophet's life — he lost both parents at a young age. This orphanhood is referenced in the Qur'ān: *“Did He not find you an orphan and give you shelter?”* (93:6). Āmina's role is remembered as the one who gave birth to and nurtured the Messenger of Allah ﷺ.

Lessons for Muslims Today

Muslims learn that Allah's wisdom in raising the Prophet ﷺ without parents was to show His special care and preparation for Prophethood. From Āmina's story, we see the importance of maternal love and sacrifice.

Sample Questions – Āmina

10-mark: Describe the role of Āmina in the Prophet's early life.

4-mark: What lessons can Muslims learn from the Prophet ﷺ being raised as an orphan?

5. Ḥaḍḍat Ḥalīmah al-Sa'diyyah

Background and Early Life

Ḥalīmah belonged to the tribe of Banū Sa'd, a desert tribe known for eloquence. It was a custom in Makkah for newborns to be given to Bedouin wet nurses for a healthier upbringing. The infant Muhammad ﷺ was given to Ḥalīmah, and from then her household experienced blessings.

Role in the Prophet's Early Life

Before taking the child, her family suffered drought and poverty. As soon as Muhammad ﷺ entered her care, her animals became healthy, her family prospered, and her fortunes changed — signs of blessing. She cared for him like her own son, and he remained with her for about four years. During this time, the famous incident of “the splitting of the chest” took place, when two angels purified his heart. Alarmed, Ḥalīmah returned him to Āmina.

Death and Legacy

Ḥalīmah maintained her bond with the Prophet ﷺ even after he grew up. He always showed her great respect and love, calling her “my mother.” Her devotion is a reminder of the honour given to foster mothers in Islam.

Lessons for Muslims Today

Her life shows the blessings of serving the Prophet ﷺ and the importance of fostering and caring for children with love.

Sample Questions – Ḥalīmah

10-mark: Write about the role of Ḥalīmah in the Prophet's early life and the blessings she witnessed.

4-mark: What lessons can Muslims learn from the Prophet's treatment of Ḥalīmah later in life?

6. Ḥaḍḍat Bilāl ibn Rabāḥ (RA)

Background and Early Life

Bilāl (RA) was an Abyssinian slave in Makkah, owned by the cruel Umayyah ibn Khalaf. Born into slavery, he had little worldly status. When he heard the Prophet ﷺ preaching tawḥīd, he accepted Islam, making him one of the earliest converts.

Role in Makkah and Early Islam

His conversion brought severe persecution. He was dragged in the burning sand with heavy stones on his chest, tortured until he would renounce Islam — but he endured, repeating only: “*Aḥad, Aḥad*” (One, One). His steadfastness became a symbol of unshakable faith. He was later purchased and freed by Abū Bakr (RA).

Role in Madinah and Contributions

Bilāl became one of the closest companions of the Prophet ﷺ. He was appointed the first mu’adhdhin (caller to prayer) of Islam after the Prophet’s mosque was built in Madinah. His powerful voice would call Muslims to prayer, and the Prophet ﷺ said: “*O Bilāl, what have you done that I heard your footsteps in Paradise?*” (Bukhārī). Bilāl fought in major battles including Badr and Uḥud. After the Prophet’s death, he stopped giving adhān out of grief.

Death and Legacy

Bilāl later moved to Syria, where he died around 640 CE. He is remembered as the **first mu’adhdhin, the symbol of equality in Islam, and a model of steadfastness.**

Lessons for Muslims Today

Bilāl’s story shows that true honour lies in faith, not status. His courage and perseverance teach Muslims to hold firmly to tawḥīd no matter the cost.

Sample Questions – Bilāl (RA)

10-mark: Describe the life of Bilāl ibn Rabāḥ (RA) and his importance in Islam.

4-mark: What lessons can Muslims learn from Bilāl’s steadfastness under torture?

7. Ḥaḍat Ja’far ibn Abī Ṭālib (RA)

Background and Early Life

Ja’far (RA) was the cousin of the Prophet ﷺ, the elder brother of ‘Alī (RA). He grew up in the Prophet’s household and accepted Islam early. Known for his eloquence and courage, he became a leader among the early Muslims.

Role in Makkah and Early Islam

When persecution grew unbearable, Ja’far led a group of Muslims to Abyssinia in the first and second migrations. In front of King Negus, he gave a historic speech explaining Islam, reciting verses from Sūrah Maryam (19:16–21) about the birth of ‘Īsā (AS). This moved the Christian king to tears and secured protection for Muslims in Abyssinia.

Role in Madinah and Contributions

After returning, Ja'far reunited with the Prophet ﷺ at Khaybar. The Prophet ﷺ embraced him with joy, saying: *"I do not know which makes me happier — the victory of Khaybar or the arrival of Ja'far."* He fought bravely at the Battle of Mu'tah (629 CE), holding the flag of Islam. When both his arms were cut off, he carried it with the stumps until he was martyred.

Death and Legacy

The Prophet ﷺ named him *Ja'far al-Ṭayyār* ("the one who flies") and said he was given two wings in Paradise in place of his arms. His legacy is eloquence, courage, and sacrifice.

Lessons for Muslims Today

Ja'far teaches eloquence in presenting Islam, steadfastness in exile, and bravery in battle.

Sample Questions – Ja'far (RA)

10-mark: Write about Ja'far's speech to the Negus and its significance.

4-mark: What lessons can Muslims learn from Ja'far's martyrdom at Mu'tah?

8. Ḥaḍat Zayd ibn Ḥārithah (RA)

Background and Early Life

Zayd (RA) was a freed slave who became the adopted son of the Prophet ﷺ. He was kidnapped as a child and sold into slavery, but Khadijah (RA) gifted him to the Prophet ﷺ, who freed and raised him. When his family came to take him back, Zayd chose to stay with the Prophet ﷺ, earning the title "Zayd ibn Muḥammad" until Qur'ān prohibited adoption names (33:5).

Role in Makkah and Early Islam

Zayd accepted Islam early and was among the closest to the Prophet ﷺ. He endured persecution but remained loyal. He was trusted with delicate missions, including delivering letters and leading small expeditions.

Role in Madinah and Contributions

He fought in major battles like Badr and Uḥud. The Prophet ﷺ loved him dearly, calling him *"the beloved"*. Zayd commanded the Muslim army at Mu'tah in 629 CE but was martyred.

Death and Legacy

The Prophet ﷺ wept openly when news of Zayd's death reached him. Zayd remains the only Companion mentioned by name in the Qur'ān: *"When you said to him on whom Allah has bestowed favour and you have bestowed favour: 'Keep your wife and fear Allah'..."* (33:37).

Lessons for Muslims Today

Zayd's life teaches loyalty, humility, and the importance of brotherhood regardless of background.

Sample Questions – Zayd (RA)

10-mark: Describe the life of Zayd ibn Ḥārithah and his importance in Islam.

4-mark: Why is Zayd remembered as the beloved companion of the Prophet ﷺ?

9. Ḥaḍat Salmān al-Fārsī (RA)

Background and Early Life

Salmān (RA) was born in Persia into a wealthy family of Zoroastrian priests. Seeking truth, he left his home and travelled in search of pure religion. He encountered Christians and monks who guided him towards monotheism. Eventually, he was enslaved and brought to Madinah, where he met the Prophet ﷺ and accepted Islam.

Role in Madinah and Contributions

His unique background brought wisdom. At the Battle of Khandaq (627 CE), he proposed digging a trench around Madinah — a Persian strategy unknown to Arabs. This idea saved the Muslims from defeat, and the Qur'ān mentions: *“Allah turned back the disbelievers in their rage without achieving any gain.”* (33:25).

Later Life and Legacy

Salmān became known as “Salmān al-Muḥammadī” due to his closeness to the Prophet ﷺ. He served as governor in parts of Persia but lived simply, earning his bread with his own hands. He died around 657 CE.

Lessons for Muslims Today

Salmān's life shows the value of seeking truth, the unity of humanity in Islam, and the contribution of different cultures to Islam.

Sample Questions – Salmān (RA)

10-mark: Write about Salmān al-Fārsī's search for Islam and his role at the Battle of Khandaq.

4-mark: What lesson can Muslims learn from Salmān's life of simplicity?

10. Ḥaḍat Abū Sufyān ibn Ḥarb

Background and Early Life

Abū Sufyān was a leading Quraysh noble and chief of Makkah, initially one of the greatest opponents of Islam. He led Quraysh armies at Uḥud and the Trench. He fought fiercely against Muslims for years.

Conversion to Islam

After the conquest of Makkah in 630 CE, Abū Sufyān accepted Islam. Although his conversion came late, the Prophet ﷺ forgave him and honoured him by declaring: *“Whoever enters the house of Abū Sufyān is safe.”* (Ibn Hishām).

Role in Later Battles

He fought as a Muslim in battles like Yarmūk, against the Byzantines, and supported the Caliphate. His later life was marked by loyalty to Islam.

Death and Legacy

He died around 652 CE, remembered as one who moved from being a fierce enemy to a supporter of Islam. His story reflects the Qur’ān’s principle: *“Perhaps Allah will bring about affection between you and those you hold as enemies. And Allah is Powerful; Allah is Forgiving, Merciful.”* (60:7).

Lessons for Muslims Today

Abū Sufyān’s life shows that even the strongest enemy of Islam can change and that forgiveness is central in Islam.

Sample Questions – Abū Sufyān

10-mark: Write about the life of Abū Sufyān and his eventual acceptance of Islam.

4-mark: What lesson can Muslims learn from the Prophet’s forgiveness of Abū Sufyān?

The Scribes of the Qur'an

1. Zayd ibn Thābit (RA)

Background and Early Life

Zayd ibn Thābit (RA) was from the Khazraj tribe in Madinah. He was only 11 when the Prophet ﷺ asked him to migrate there, but his intelligence was noticed immediately. The Prophet ﷺ asked him to learn languages, and he mastered Hebrew and Syriac, becoming the Prophet's interpreter for foreign letters.

Role as a Scribe of Revelation

Zayd became one of the principal scribes of revelation. Whenever the Prophet ﷺ received Qur'an, Zayd would write it down on materials such as parchment, bones, or palm leaves. He memorised large portions of the Qur'an, becoming one of the foremost ḥuffāẓ.

Role After the Prophet's Death

After the Battle of Yamāmah, where many Qur'an memorizers were martyred, 'Umar advised Abū Bakr to preserve the Qur'an in one collection. Abū Bakr appointed Zayd to lead the task. He collected fragments from various companions, ensuring accuracy by requiring two witnesses for every verse.

Later, during 'Uthmān's Caliphate, Zayd again led the team to produce standard copies of the Qur'an, ensuring uniform recitation. These copies were sent to different parts of the Muslim world.

Death and Legacy

Zayd died in 665 CE. His contribution secured the preservation of the Qur'an, making him one of the most important figures in Islamic history.

Lessons for Muslims Today

Zayd teaches the importance of knowledge, precision, and devotion. His efforts show that safeguarding the Qur'an is the greatest trust.

Sample Questions – Zayd ibn Thābit (RA)

10-mark: Describe the role of Zayd ibn Thābit in preserving the Qur'an.

4-mark: Why did Abū Bakr appoint Zayd to collect the Qur'an?

2. ‘Ubayy ibn Ka’b (RA)

Background and Early Life

‘Ubayy (RA) was from the Anṣār (tribe of Khazraj). He was literate before Islam, rare among the Arabs. He accepted Islam in Madinah and became one of the closest companions of the Prophet ﷺ.

Role as a Scribe and Qur’an Expert

‘Ubayy was among the main scribes of the Prophet ﷺ and was known for his deep knowledge of the Qur’an. The Prophet ﷺ said: *“Take the Qur’an from four: Ibn Mas‘ūd, Sālim, Mu‘ādh ibn Jabal, and Ubayy ibn Ka’b.”* (Bukhārī). He was an authority in recitation and tafsīr.

Contributions in Madinah

He wrote down revelations and taught Qur’an to others. His recitation was so accurate that even the Prophet ﷺ once listened to him and praised his recitation. ‘Ubayy also served as an advisor to the Prophet ﷺ in community matters.

Death and Legacy

He passed away during ‘Umar’s Caliphate. His legacy is as one of the greatest Qur’an teachers, whose precision preserved correct recitation.

Lessons for Muslims Today

‘Ubayy teaches the value of knowledge, recitation, and teaching Qur’an. His status shows that knowledge of the Qur’an is higher than worldly rank.

Sample Questions – ‘Ubayy (RA)

10-mark: Write about the contributions of ‘Ubayy ibn Ka’b to the Qur’an.

4-mark: Why did the Prophet ﷺ say to “take the Qur’an” from Ubayy ibn Ka’b?

3. ‘Abdullāh ibn Mas‘ūd (RA)

Background and Early Life

Ibn Mas‘ūd (RA) was from a poor family in Makkah and worked as a shepherd. He embraced Islam early after meeting the Prophet ﷺ and Abū Bakr.

Role as a Qur'an Reciter and Teacher

Though not a scribe in the sense of writing, he was one of the foremost memorizers and reciters of Qur'an. The Prophet ﷺ once asked him to recite, and Ibn Mas'ūd recited until the Prophet's eyes filled with tears (Bukhārī). His deep understanding of the Qur'an made him an authority in tafsīr.

Role in the Early Community

He fought in major battles and migrated to both Abyssinia and Madinah. In later years, he was sent to Kūfa by 'Umar as a teacher, where he shaped the recitation of thousands.

Death and Legacy

He died around 653 CE. His students spread Qur'anic knowledge across Iraq and beyond.

Lessons for Muslims Today

Ibn Mas'ūd's life shows that closeness to the Qur'an is open to all, regardless of social class.

Sample Questions – Ibn Mas'ūd (RA)

10-mark: Describe the role of Ibn Mas'ūd in preserving and teaching the Qur'an.

4-mark: What lessons can Muslims learn from Ibn Mas'ūd's love of the Qur'an?

The Muhājirīn, the Anṣār, and their Brotherhood

1. The Muhājirīn (The Emigrants from Makkah)

Background and Role in Early Islam

The Muhājirīn were those Muslims who left everything behind in Makkah to migrate with the Prophet ﷺ to Madinah. They sacrificed their homes, wealth, and families to preserve their faith. Quraysh had persecuted them for years — Bilāl (RA), ‘Ammār ibn Yāsir (RA), Suhayb al-Rūmī (RA), and many others endured torture. The Prophet ﷺ and Abū Bakr (RA) themselves migrated secretly, seeking Allah’s help.

Qur’an and Hadith References

Allah praised them in the Qur’an: *“For the poor emigrants who were expelled from their homes and their properties, seeking bounty from Allah and His pleasure, and supporting Allah and His Messenger — it is they who are the truthful.”* (59:8). The Prophet ﷺ also said: *“The Muhājir is the one who leaves what Allah has forbidden.”* (Bukhārī).

Contributions in Madinah

The Muhājirīn became the backbone of the new Muslim community. They fought in all major battles (Badr, Uḥud, Khandaq), gave counsel to the Prophet ﷺ, and spread Islam beyond Arabia. Their sacrifice inspired later generations.

Legacy and Lessons

The Muhājirīn show the importance of sacrifice for faith, patience in trials, and prioritising religion over worldly possessions.

Sample Questions – Muhājirīn

10-mark: Describe the role of the Muhājirīn in the early Muslim community.

4-mark: What lessons can Muslims learn from the sacrifices of the Muhājirīn?

2. The Anṣār (The Helpers of Madinah)

Background and Role in Early Islam

The Anṣār were the Muslims of Madinah who welcomed the Prophet ﷺ and the Muhājirīn after the Hijrah. They belonged to the tribes of Aws and Khazraj, who had previously fought one another but were united by Islam.

Qur'an and Hadith References

Allah praised them: *“And those who, before them, had homes (in Madinah) and had adopted the faith — they love those who emigrate to them and find no desire in their hearts for what they are given, but give preference over themselves even though they are in need.”* (59:9). The Prophet ﷺ said: *“The sign of faith is love for the Anṣār; the sign of hypocrisy is hatred for the Anṣār.”* (Bukhārī, Muslim).

Contributions in Madinah

They shared their wealth, homes, and orchards with the Muhājirīn. They fought bravely in every battle, including Badr, Uḥud, and Khandaq. They built Maṣjid al-Nabawī and helped establish the Prophet's new state.

Legacy and Lessons

The Anṣār teach selflessness, generosity, and loyalty to Islam. Their brotherhood with the Muhājirīn became a model of unity.

Sample Questions – Anṣār

10-mark: Write about the contributions of the Anṣār to Islam.

4-mark: Why did the Prophet ﷺ say that love for the Anṣār is a sign of faith?

3. The Brotherhood (Mu'ākhāt) Between Muhājirīn and Anṣār

Background

Upon arrival in Madinah, the Prophet ﷺ established bonds of brotherhood (mu'ākhāt) between the Muhājirīn and Anṣār. Each emigrant was paired with a helper, sharing wealth, homes, and responsibility.

Examples of Brotherhood

- 'Abd al-Raḥmān ibn 'Awf (RA), a wealthy Muhājir, was paired with Sa'd ibn al-Rabī' (RA), who offered him half his wealth. 'Abd al-Raḥmān declined and instead built his

own trade.

- The Prophet ﷺ himself was bonded with ‘Alī (RA).

Qur’an and Hadith References

This system fulfilled the Qur’anic teaching: *“Indeed the believers are brothers.”* (49:10). The Prophet ﷺ said: *“The believers, in their mutual love, mercy, and compassion, are like one body.”* (Muslim).

Impact on the Muslim Community

The mu’ākhāt removed jealousy and division, creating unity between two groups who had once been strangers. It allowed the Muslim community to survive against Quraysh and grow strong.

Legacy and Lessons

Muslims today learn to help one another, build unity across differences, and prioritise faith over worldly gain.

Sample Questions – Brotherhood

10-mark: Describe the system of brotherhood established by the Prophet ﷺ between the Muhājirīn and Anṣār.

4-mark: What lessons can Muslims learn from the mu’ākhāt in Madinah?

Paper 2

Table of Contents

1. Major teachings in the Hadiths of the Prophet

Two groups of passages are set for close study. These relate to:

- Individual conduct
- Life in the community.

2. The history and importance of the Hadiths

Candidates should study:

- The history of the compilation of the Hadiths;
- The earliest collections;
- The main musnad and musannaf collections;
- The main compilers and their activities;
- The methods based on examination of the chain of transmitters (isnad) and the text (matn)

of a Hadith to test the reliability of the Hadith;

- The main features of the six collections of Sunni Hadiths and the four collections of Shi'a Hadiths;

- The major themes of the Hadiths as these are contained both in the passages set for special

study and in other similar passages;

- Their use in legal thinking, and their relationship with the Qur'an, consensus (ijma') and analogy (qiyas)
- Their significance in thought and action in Islam.

3. The period of rule of the Rightly Guided Caliphs and their importance as leaders

Candidates should study:

- The main events of the rules of the four Caliphs;

- Their policies in maintaining and expanding the state;
- Their approaches to leading the community;
- Their main achievements;
- The main difficulties they encountered;
- Their significance as examples of leadership;
- The importance of their rules as models for government today;
- Their importance as examples for Muslim communities in their relations with other states.

4. The Articles of Faith and the Pillars of Islam

Candidates should study:

- The Six Articles of Faith:
- God, including what Muslims believe about him;
- Angels, their nature and duties;
- Books, their contents and purpose;
- Prophets, their character and function;
- God's predestination and decree, its meaning and significance;
- Resurrection and the last day, the main events and its significance.

The Five Pillars of Islam:

- The declaration of faith, shahada, including the significance of what it contains;
- Prayer, salat, including preparations, its performance and importance, congregational prayers on Fridays and festivals, times of prayer, the place of prayer, private prayer, delayed prayer;
- Alms-giving, zakat, how it is performed and its significance in the community;
- Fasting, sawm, including the way it is observed, its significance and those exempted;
- Pilgrimage, hajj, including the main observances involved and their significance.

Jihad in its range of meanings, physical, mental and spiritual

History and Importance of Hadith

Hadith 1:

(i) 'الدِّينُ النَّصِيحَةُ.' قُلْنَا: لِمَنْ؟ قَالَ: 'لِلَّهِ وَلِكِتَابِهِ، وَلِرَسُولِهِ، وَلِأَنْمَةِ الْمُسْلِمِينَ وَعَامَّتِهِمْ.'

(i) 'Religion is sincerity.' We said: 'To whom?' The Prophet said: 'To Allah, his Book, his Messenger, the leaders of the Muslims and to their common people.'

Main Teachings:

- The key words in this Hadith 'Nasihah' which means sincere advice.
- Islam is based on sincerity which means to follow the faith of Islam fully and with dedication. The Holy Prophet (s.a.w.w) said, **"Indeed sincerity leads to piety and indeed piety leads to Paradise."**
- Sincerity to Allah means that Muslims should have firm belief in the oneness of Allah and to reject shirk.
- Sincerity to His Book means believing that the Quran is the sacred word of Allah.
- Being sincere to the Holy Prophet (s.a.w.w) is acknowledging him as the last Prophet (P.B.U.H) of Allah.
- Being sincere to the leaders of the Muslims means following their leadership and not creating disorder.
- Sincerity to common people means to help others in difficulties and not to cause discomfort to anyone.

Action:

- Muslims can put into practise the teachings of this Hadith by showing sincerity towards Allah by implementing His Sharia (Law) in their lives and by fulfilling the obligations of Islam such as being punctual in their prayers, fasting in Ramadan and paying Zakat etc.
- Sincerity to the Quran can be shown by acting on its teachings and by explaining the Quran to others.
- Can obey the Prophet (P.B.U.H) by following his examples of mercy, justice, honesty, religious tolerance etc.
- An example of sincerity to leaders is that the companions of the Prophet (P.B.U.H) stood by him throughout all the hardships inflicted by the Makkans.
- Sincerity to common people can be practised by helping and guiding them, showing them kindness and respect and living in harmony with each other for example friends at schools or colleagues at work.

Hadith 2:

2. لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ.
None of you believes until he wants for his brother what he wants for himself.

Main Teachings:

- The teaching given in this Hadith is for Muslims to treat everyone with compassion and kindness and generosity to deal with people the way you would want them to deal with you.
- Desiring and wanting for others the very best and what you desire for yourself is another important underlying teaching given in this Hadith. It also teaches all Muslims to be a source of good for one another and to show care and concern for others.
- The thought behind this is that desiring the best for others in all aspects of life does not reduce one's own share of God's blessings as His bounty is limitless.
- The bond of brotherhood between Muslims is established by God Himself. Quran says, **"Believers are a single brotherhood."**(49:10)

Actions:

- The teaching of this Hadith can be applied practically by wanting the best for others, being happy for others in their joyous times and genuinely sorry for them when something bad befalls them.
- The application of this hadith is not confined to choosing the same material things that one chooses for oneself but rather genuinely responding to the needs of others. For instance, if one wishes good health for one's own family the same should be wished for others.
- When the Holy Prophet (P.B.U.H) established brotherhood, the Ansaar preferred their Muhajirin brothers over themselves. An example of the implementation of this Hadith in the present time could be of countries giving refuge to people who have left their country on account of political strife , discrimination or war etc. On a personal level Muslim could contribute towards the fund being raised for the refugees or give their Zakat to Muslim charities to help them and others in need.

Hadith 3:

3. مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ جَارَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ.

Let him who believes in Allah and the Last Day either speak good or keep silent, and let him who believes in Allah and the Last Day be generous to his neighbour, and let him who believes in Allah and the Last Day be generous to his guest.

Main Teachings:

- The teaching of this Hadith focuses on the manners of social conduct being a part of Muslim community. Actions of controlling one's speech, being kind to neighbours and showing hospitality to guests.
- The emphasis is on the words 'let him who believes in Allah and the Last day' before every action signifying that noble and good actions are an outcome of one's belief.
- One should try to maintain peace, harmony and goodwill in the community and the wider world and be a source of benefit to others by showing kindness, generosity and mercy to others at all times.
- One's speech can do much good as well as much harm. Prophet links faith directly with speech by saying “ **Muslim is he, from whose tongue and hands other Muslims are safe**”

Actions:

- The hadith above emphasizes that Muslims should use their speech responsibly. They must not use it to backbite or slander anyone or to curse any individual. Muslims today can follow his example and remain calm when in a difficult situation and use their speech to resolve issues and conflicts for example mediating between class fellows or people at work place to resolve a dispute.
- Rights of neighbours may be looked after by sharing food and not causing discomfort for them.
- It is a sunnah of the Prophet to accompany the guest to the door when he leaves. The Prophet's companion Abu Talha and his wife welcomed a hungry immigrant into their home and even though they had barely enough food for their children. They offered him whatever they had. In recognition of the act of theirs, the following verse was revealed, “**They give preference to others first. Whoever is saved from the greed of his own soul will be successful.**” (59:9)

Hadith 4:

(iv) أَنَّ رَجُلًا سَأَلَ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) فَقَالَ: أَرَأَيْتَ إِذَا صَلَّيْتُ الْمَكْتُوبَاتِ، وَصُمْتُ رَمَضَانَ، وَأَخْلَلْتُ الْحَلَالَ، وَحَرَّمْتُ الْحَرَامَ، وَلَمْ أَزِدْ عَلَى ذَلِكَ شَيْئًا، أَدْخُلُ الْجَنَّةَ؟ قَالَ: نَعَمْ.

A man asked the Messenger of Allah (may Allah bless him and give him peace): Do you think that if I perform the obligatory prayers, fast in Ramadan, treat as lawful that which is lawful and treat as forbidden that which is forbidden, and do nothing further, I shall enter paradise? He said: Yes.

Main Teachings:

- This hadith teaches that Islam is a very simple religion and to gain Allah's pleasure and reach paradise one has to simply follow the basic principles of Islam. Allah has laid down clear rules about what is lawful and unlawful. By following these rules Muslims can gain Allah's pleasure and thus paradise. The Prophet said, **"Avoid what I have forbidden you to do, and do your utmost what I have ordered you to do."**
- Zakat and Hajj are two pillars that are compulsory only on those Muslims who have the means of fulfilling them, hence have not been mentioned in the hadith.

Actions:

- Muslims can act upon the teachings of this hadith by obeying Allah and by practicing the pillars of Islam e.g by performing 5 daily prayers in congregation within the prescribed time.
- Fasting in the month of Ramzan makes us conscious of the hardships of the poor and develops sympathy.
- Muslims should be fair in trading, not take interest (riba) etc. Similarly, cheating, smuggling, adulteration, drinking wine etc should be avoided.
- Waking up to say Tahajud prayers and fasting in addition to Ramzan on Mondays and Thursdays etc, bring Muslims closer to Allah.
- During the Prophet's lifetime when azaan was announced all worldly activities were suspended.

Hadith 5:

5 كُلُّ سُلَامَى مِنَ النَّاسِ عَلَيْهِ صَدَقَةٌ كُلَّ يَوْمٍ تَطْلُعُ فِيهِ الشَّمْسُ: تَعْدِلُ بَيْنَ اثْنَيْنِ صَدَقَةٌ؛ وَتُعِينُ الرَّجُلَ فِي دَابَّتِهِ فَتَحْمِلُهُ عَلَيْهَا أَوْ تَرْفَعُ لَهُ عَلَيْهَا مَتَاعَهُ صَدَقَةٌ؛ وَالْكَلِمَةُ الطَّيِّبَةُ صَدَقَةٌ؛ وَبِكُلِّ خُطْوَةٍ تَمْشِيهَا إِلَى الصَّلَاةِ صَدَقَةٌ؛ وَتَمْيُطُ الْأَذَى عَنِ الطَّرِيقِ صَدَقَةٌ.

Every person's every joint must perform a charity every day the sun comes up: to act justly between two people is a charity; to help a man with his mount, lifting him onto it or hoisting up his belongings onto it is a charity; every step you take to prayers is a charity; and removing a harmful thing from the road is a charity.

Main Teachings:

- In this Hadith the Prophet has given Muslims a few examples of acts of charity that they should perform on a daily basis.
- Charity here does not refer only to the act of giving money in Allah's way but in fact any act or gesture that would help the community.
- Islam teaches Muslims to reflect upon even the smallest of Allah's favors such as the smooth and proper functioning of our joints and organs in the body. In return it asks believers to be helpful and charitable towards others in the society. The Prophet (P.B.U.H) said, **"The best amongst people is the one who is a source of benefit for the people."**

- Worship is not restricted to acts like salat or fasting but it includes every day acts of kindness to help and support the community such as those listed in the Hadith.

Actions:

- Social responsibility is the essence of this Hadith and Muslims can practise it by greeting others with a smile, giving correct advice when asked, feeding the hungry etc.
- In social life, a positive role can be played in different ways e.g by Settling disputes with justice, helping people mount on their conveyance or carrying their belongings, removing any hindrance from the road, helping the blind to cross the road.
- The Prophet (P.B.U.H) was kind and helpful even to his enemies as he helped and served the old woman who regularly pelted him with rubbish on his way to prayer. He used to share his meals with guests, supported orphans and helped the poor.

Hadith 6:

6 مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ، وَذَلِكَ أَضْعَفُ الْإِيمَانِ.

Whosoever of you sees an evil action, let him change it with his hand, and if he is not able to do so then with his tongue, and if he is not able to do so then with his heart, and that is the weakest of faith.

Main Teachings:

- The teaching of this Hadith clearly states that removing or wanting to remove evil wherever one may find it is a fundamental characteristic of a true believer.
- It teaches not only to abstain from evil but also to prevent others from unrighteous deeds. It is unworthy of a believer to ignore any evil practice in his presence.
- It emphasizes that evil should be discouraged at every level. The Holy Prophet (P.B.U.H) said, **“The best type of jihad is speaking the true words in front of a tyrant ruler.”**
- This is obligatory for all but especially for those who have authority such as the ruler or governor of a place, the police or the local judiciary and the media. Distancing oneself from evil and being quiet **“is the weakest response.”**

Actions:

- Every Muslim can implement the teachings of this Hadith in their lives. The scale of their influence may vary but everyone is required to play their part in bringing about a positive change.
- Correcting social evils like preventing or reporting electricity theft or tackling corruption in an institution by taking strong action against any member of the workforce found to be taking bribes etc.

- The Holy Prophet (P.B.U.H) prevented Meccans from idol worship and other social evils and even faced persecutions for that. He advised his followers to not only help one who is a victim of injustice but also to stop the one who is unjust.

Hadith 7:

7. قِيلَ: يَا رَسُولَ اللَّهِ أَيُّ النَّاسِ أَفْضَلُ؟ فَقَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ):
'مُؤْمِنٌ يُجَاهِدُ فِي سَبِيلِ اللَّهِ بِنَفْسِهِ وَمَالِهِ.'

It was said: O Messenger of Allah, who is the most excellent of men? The Messenger of Allah (may Allah bless him and give him peace) said: 'The believer who strives hard in the way of Allah with his person and his property.'

Main Teachings:

- The person who is ready to sacrifice his property and even his life for the sake of Islam is the best of believers and has an exalted position.
- It also refers to two main kinds of Jihad or struggle in the way of Allah i.e spiritual (Nafs) and financial (Maal). It instructs Muslims to safeguard their faith and to spend their wealth to improve social conditions.
- Muslims must establish a society based on justice and righteousness. The words 'striving hard' with one person may also mean to spread the word of Allah.
- In some cases , it may also include armed struggle to safeguard Islam. Allah compensates a believer for what he spends in His way as the Quran says, **"There is no (amount of money) that you spend in His cause without Him replacing it for He's the best of all providers" (34:39)**

Actions:

- A person may strive in Allah's way by spending time in the worship of Allah or by doing social work in the community. A true believer after completing his fard obligations Should strive in the way of Allah by going on to read his tahajud prayer or tarawih prayers or finance those less fortunate than himself to perform hajj etc.
- An individual can support Islam and the community such as through one's wealth and resources by supporting schools and educations to remove ignorance, by donating for health facilities for the poor by providing them livelihood and by repair and maintenance as well as construction of mosques.
- One may raise awareness about the peaceful teachings of Islam by carrying out welfare projects locally and internationally or by helping the poor communities affected by conflicts.
- The Prophet exerted himself in Allah's way both spiritually and physically and encouraged his companions to do so. The best example is the Tabuk expedition when his companions made financial contributions in the cause of Allah.

8. قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ): 'مَا تَعُدُّونَ الشَّهِيدَ فِيكُمْ؟' قَالُوا: يَا رَسُولَ اللَّهِ مَنْ قُتِلَ فِي سَبِيلِ اللَّهِ فَهُوَ شَهِيدٌ. قَالَ: 'إِنَّ شُهَدَاءَ أُمَّتِي إِذَا لَقِيتَ! مَنْ قُتِلَ فِي سَبِيلِ اللَّهِ فَهُوَ شَهِيدٌ، وَمَنْ مَاتَ فِي سَبِيلِ اللَّهِ فَهُوَ شَهِيدٌ، وَمَنْ مَاتَ فِي الطَّاعُونَ فَهُوَ شَهِيدٌ، وَمَنْ مَاتَ فِي الْبَطْنِ فَهُوَ شَهِيدٌ.'

The Messenger of Allah (may Allah bless him and give him peace) said: 'Whom do you count to be a martyr among you?' They said: O Messenger of Allah, whoever is killed in the way of Allah is a martyr. He said: 'In that case the martyrs of my community will be very few! He who is killed in the way of Allah is a martyr, he who dies a natural death in the way of Allah is a martyr, he who dies in the plague in the way of Allah is a martyr, he who dies of cholera in the way of Allah is a martyr.'

Main Teachings:

- The popular understanding of the term martyr is one who lays down his life for the sake of Allah on the battlefield. This Hadith broadens the concept of martyrdom and lays stress on the importance of living righteous lives so that whenever death comes to a believer he/she will attain the status of a martyr.
- Martyrs are not only those who fight in Allah's way in the battlefield but all those Muslims who die practicing their faith. The Quran says, **"And say not of those who are slain in the way of Allah: 'they are dead'. Rather, they are living, but you perceive it not."** (2:154).
- It encourages those Muslims who are unable to take part in Physical Jihad due to some disease or some valid reason.
- The core teachings of the Hadith however, is that Allah loves His creation and that He is willing to reward each and everyone as long as they are obedient to Him and remain true to their faith.

Actions:

- A Muslim who wants to attain the status of a martyr must always be engaged in performing righteous deeds that would earn him Allah's pleasure. After belief in Allah's oneness and fulfillments of the religious obligations a Muslim should engage in Jihad of the self, of the tongue, by the hand or by other means of support.
- Muslims should never hesitate to participate in any struggle waged to eradicate aggression and injustice for example, raising a voice against a tyrant ruler.
- It must be understood that martyrs in the battlefield are thought to attain the highest level of Paradise. A companion was martyred on the day (of the battle) of Badr. His mother came to the Prophet and asked if her son was in Paradise. The Prophet replied that her son was in the (most superior) Paradise of Al-Firdaus.
- Some examples of how to achieve this status are:
By working honestly and helping those in need, By supporting the vulnerable and showing kindness to all creatures of Allah, By looking after the environment, By defending the teachings of Islam and spreading the word of Allah and if need be laying down one's life in the way of Allah. The focus of every word and action of a Muslim should be to earn Allah's pleasure and to remember Him at all times.

Hadith9:

9. مَا أَكَلَ أَحَدٌ طَعَامًا قَطُّ خَيْرًا مِّنْ أَنْ يَأْكُلَ مِنْ عَمَلٍ يَدِهِ.

No one eats better food than that which he eats out of the work of his hand.

Main Teachings:

- Great emphasis is placed not only on lawful earnings in Islam but also on the dignity of labour. All kinds of lawful work and hard labour are respected in Islamic community. It is not only a duty but also a rewarding act.
- Through this Hadith the Holy Prophet (P.B.U.H) encourages Muslims to earn lawfully and through their own hard work.
- This Hadith not only strongly discourages reliance on others such as begging and also condemns all other unlawful means of earning.
- Respect is not earned by how much one earns but how he earns it. Earnings that come through honest hard work and blessed by Allah and no job is considered too lowly in Islam. The Holy Prophet (P.B.U.H) said, **“One who earns his livelihood by hard work is a friend of Allah.”**

Actions:

- The teachings of this Hadith can be implemented by Muslims today by earning an honest living and staying away from all sorts of corruption such as bribery, gambling, usury etc.
- Self-sufficiency is good for individuals and society. Living within one's means and being grateful to God for His provision is the way to act upon the Hadith.
- All the Prophets earned their living by hard work and many of them worked as shepherds.
- The Holy Prophet (P.B.U.H) never looked down on any job. When he arrived in Madina as its leader he worked on the construction of the mosque. During the battle of Khandaq he participated in digging the trench. Seeing him do the same number of shifts as every other man encouraged the Muslims to redouble their efforts. This action of the Holy Prophet (P.B.U.H) is a lesson to Muslims today, not to look down on any honest effort and by showing respect to honest and hardworking people especially the poor, for example the domestic staff at school, guards, drivers etc.

Hadith 10:

10. السَّاعِي عَلَى الْارْمَلَةِ وَالْمِسْكِينِ كَالْمُجَاهِدِ فِي سَبِيلِ اللَّهِ، أَوْ الْقَائِمِ اللَّيْلَ الصَّيَّامِ النَّهَارَ.

One who manages the affairs of the widow and the poor man is like the one who exerts himself in the way of Allah, or the one who stands for prayer in the night or fasts in the day.

Main Teachings:

- Caring for and fulfilling the needs of the less fortunate in society is compared to worship in this hadith and the reward for doing this are comparable to performing jihad in the way of God.
- This Hadith clearly explains the importance of human rights as important as the rights of Allah. Islam is a religion promotes social justice and lays great stress on the welfare of the community at large.
- This Hadith encourages the believers to fulfill the needs of all those individuals who are vulnerable in society and would struggle without help. The two categories mentioned specifically in the Hadith is the widows and the poor but the teachings can be applied to all vulnerable people in the community.
- It also made clear that worship is not restricted to just prayers and fasting but covers every good deed. Helping these in need or distress is comparable to worshiping Allah. Believers who are mindful of the needs of others are said to be as if they were engaged in constant worship of Allah. The Holy Prophet (P.B.U.H) once said to his wife, **“O Aisha love the poor and let them come to you for help. Allah will then surely take you near Him on the day of Judgment”**

Actions:

- The way to fulfill the instructions given in the Hadith is to live one's life in the world with consciousness of the needs and plight of fellow beings.
- Allah wants believers to worship Him by not just fulfilling the obligations of prayers and fasting but also by being generous, helpful and considerate towards His creations.
- Muslims should also constantly endeavour to better the society they live in. They can do this by providing resources for the poor by helping in the establishment of social housing for the homeless, providing healthcare to those who do not have access to it and supporting the widows and orphans etc. so that no one is left behind and all get a fair chance in life.
- Even small tasks to assist another are considered as Ibadah in Islam and are rewarded. It has been said that Hazrat Abu Bakr used to milk the goats of an old widow who lived at a distance from Madina to help her with her chores.

Hadith 11:

11. 'أَنَا وَكَافِلُ الْيَتِيمِ فِي الْجَنَّةِ هَكَذَا.' وَقَالَ بِأَصْبَعَيْهِ السَّبَّابَةِ وَالْوُسْطَى.

'I and the man who brings up an orphan will be in paradise like this.' And he pointed with his two fingers, the index finger and the middle finger.

Main Teachings:

- In this hadith the Prophet (P.B.U.H) has promised a great reward to those who care for and look after orphans.
- Those Muslims who follow the Prophet's (P.B.U.H) recommendation of caring for orphans will find themselves close to him in paradise.
- The Prophet (P.B.U.H) being an orphan himself, was not only sensitive to the plight of orphans but showed great sensitivity and continuously reminded his Ummah to take special care of them.
- Allah too has instructed Muslims to treat orphans with humility and kindness, **"Treat not the orphan with harshness." (93:9)**. Orphans are the responsibility of the entire Muslim community and their care is a moral duty of all Muslims for which the Almighty will reward them.

Actions:

- A Muslim can provide food, shelter, and financial assistance to orphans. If the orphan's father was in debt then the lender can exonerate that debt, or another Muslim can pay it off on behalf of the orphan.
- In the case of orphans where they have been left with an inheritance, their assets should be protected and returned to them when they attain maturity.
- When it comes to orphan girls, a Muslim should make arrangements for their marriages with best matching persons and should generously donate towards their dowries.
- Once the Prophet (P.B.U.H) found an orphan who was crying and he consoled him by asking, **"Would you not like Prophet Muhammad (P.B.U.H) to be your father and Aisha to be your mother?"**

Hadith 12:

12. بَعَثَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) أَبَا مُوسَى وَمُعَاذَ بْنَ جَبَلٍ إِلَى الْيَمَنِ، وَبَعَثَ كُلَّ وَاحِدٍ مِنْهُمَا عَلَى مِخْلَافٍ. ثُمَّ قَالَ: 'يَسْرًا وَلَا تُعْصِرُوا وَبَشِيرًا وَلَا تُنْقَرُوا.'

The Messenger of Allah (may Allah bless him and give him peace) sent Abu Musa and Mu'adh ibn Jabal to Yaman, and he sent each of them to govern a part. Then he said: 'Be gentle and do not be hard, and cause rejoicing and do not alienate.'

Main Teachings:

- This Hadith specifically signifies the responsibilities of Muslim rulers. They should devote their energies to the general welfare and prosperity of their subjects.
- They should treat the people with kindness, gentleness, and justice to win their hearts.
- The Prophet Muhammad (P.B.U.H) two emissaries to cooperate with the people they were sent to rule over, and not to be dictators over them, and to govern with kindness.

- This Hadith carries the broader instruction to impart religious instruction to the people with gentleness so that they are more inclined towards the faith and gain religious knowledge. Prophet Muhammad (P.B.U.H) said, **“The best rulers are those whom you love, and they love you.”**

Actions:

- All those in a position of authority should remember the ultimate authority lies with Allah alone and their governance should be treated as a trust from Him.
 - Muslim governments, in particular, should always be fair in their actions and should base their authority on Islamic principles and kindness and tolerance of other faiths.
- Even when religious instruction is being given it should not be done in a manner where it becomes overwhelming for the individual.
- It has been reported that the man once complained to the Prophet Muhammad (P.B.U.H) that Muadh ibn Jabal recited long surahs in prayers which caused the plaintiff hardship as he did manual work all day and by night, he was tired. Prophet Muhammad (P.B.U.H) then asked Muadh to recite short surahs when leading the prayers, and said to him thrice, **“O Muadh you are putting the people to trials”**.

Hadith 13:

13. إِنَّمَا مَثَلُ صَاحِبِ الْقُرْآنِ كَمَثَلِ صَاحِبِ الْإِبِلِ الْمُعَقَّلَةِ: إِنْ عَاهَدَ عَلَيْهَا أَمْسَكَهَا، وَإِنْ أَطْلَقَهَا ذَهَبَتْ.

He who studies the Qur'an is like the owner of tethered camels. If he attends to them he will keep hold of them, but if he lets them loose they will go away.

Main Teachings:

- This Hadith emphasizes for Muslims the importance of reading the Quran and understanding its meanings.
- This book for guidance is the primary source of Islamic teachings and should never be neglected. In order to get true benefit from it, a Muslim required to establish a strong relationship with the Quran by reciting it, memorizing it, and above all understanding its teachings and living by them.
- The link with tethered camels has been made in this Hadith to show that just as the desert Bedouin tied the fore feet of his camel to stop it from straying, the Quran keeps Muslims from going astray.
- Prophet Muhammad (P.B.U.H) said, **“Keep on reciting the Quran, for, by Him in whose hand my life is, the Quran runs away (is forgotten) faster than camels that are released from their tying ropes”**

Actions:

- To keep their faith strong and to stay on the path of righteousness, Muslims must continually keep the teachings of the Quran fresh in their mind by reading a small

portion of it every day, and by understanding its teachings and putting them into practice.

- The Quran by daily reading keeps Muslims from losing their bearings and benefits them in their daily lives, bringing them abundant blessing and spiritual development.
- The Prophet (P.B.U.H) used to recite the Quran every year during the month of Ramadan. He also encouraged his companions for learn and teaching the Quran.
- In the month of Ramadan Tarawih prayers should be performed for the recitation of the Quran . Regular recitation of Quran keeps one close to Allah, as the Prophet Muhammad (P.B.U.H) said, **“Allah does not listen so attentively, as He listens to the recitation of the Holy Quran.”**

Hadith 14:

14. رَجِمَ اللَّهُ رَجُلًا إِذَا بَاعَ، وَإِذَا اشْتَرَى، وَإِذَا اقْتَضَى.

May God show mercy to a man who is kindly when he sells, when he buys, and when he demands his money back.

Main Teachings:

- This hadith teaches us manners of conduct in business transactions. This Hadith clearly shows that Allah wants His servants to act kindly and show mercy in all aspects of their life, including all business and financial dealings.
- The teaching of the Hadith focuses on principles under which trade i.e. buying and selling, should be conducted.
- The guidance this Hadith gives is that honesty, fairness, and kindness should be the guiding principles of every business transaction. The Quran too gives clear instruction to Muslims on how trade should be conducted: **“Give full measure when you measure and weigh with a balance that is straight.” (17:35).**
- Mercy shown to fellow beings is rewarded by Allah Himself. Prophet Muhammad (P.B.U.H) supplicated for the welfare of the one who was considerate and sympathetic towards the borrower, and who carried out his dealings with justice and fairness.

Actions:

- Conducting all trade and financial dealings fairly and honestly, showing respite to a debtor when asking for one's money back, ensuring that there's no delay in the repayment of debts and not selling substandard products not keeping unfair margins of profit , and conducting legitimate business are some of the ways in which a Muslim can put into practice the teachings of this Hadith.
- Good conduct is incumbent on Muslim in all walks of life as well in trade and financial dealings. As Allah looks favorably upon those who conduct their affairs honestly and show respite to others when they need it.

- Prophet (P.B.U.H)uh was very honest and truthful, and dedicated while trading he would not hide defects of trade articles. Prophet Muhammad conducted business in Syria with such prudence and sense of duty that he returned from the trade expedition with an amount of profit larger than usual. Hazrat Khadija married him due to his honesty and trustworthiness. It is said about Hazrat Usman that he used to give more in measure and weights when selling commodities, and even paid more than the asking price of the commodity he bought, saying that Allah not only fulfilled his needs but gave him more than he needed.

Hadith 15:

15. لَا يَرْحَمُ اللَّهُ مَنْ لَا يَرْحَمُ النَّاسَ.

God will not show mercy to him who does not show mercy to others.

Main Teachings:

- Rahman and Raheem, the most merciful and the most beneficent are, amongst others, two of the most quoted attributes of Allah. The first example of His mercy was forgiving the sin of Hazrat Adam and his wife.
- The teaching of this hadith for Muslims is to develop the traits of kindness and mercy in their personalities, to show compassion to all living things in this world, and to forgive the mistakes of others and overlook their minor faults. The Prophet (P.B.U.H) said, **“He who is devoid of mercy is devoid of all good.”**
- The rights of fellow Muslims have been stressed upon by both Allah and His Prophet Muhammad (P.B.U.H). A Muslim’s treatment by Allah depends on how he treats others.
- Allah will reward Muslims for Showing compassion and mercy to His creation. That those who do not practice mercy simply deprive themselves of Allah’s mercy is the clear teaching given by the Prophet Muhammad (P.B.U.H).

Actions:

- Muslims can practise the teaching of this Hadith in their daily lives by doing small acts of kindness every day. Helping a blind man cross the road, feeding a hungry person, giving directions to a traveller, forgiving the mistake of a fellow being are all examples of how mercy can be practised.
- All Muslims are part of one community and should profess brotherhood towards each other and all humankind, which will be looked upon favorably by Allah.
- The Prophet Muhammad (P.B.U.H) showed mercy even to his enemies; when the believers asked him to curse the people of Tai’f, he instead prayed for them that one day they might accept Islam as their faith. Yet another example of his mercy is that at the conquest of Makkah, he issued a general pardon to all those who had persecuted and tortured him and the Muslims for ten years.

- Keeping these examples in mind, it becomes incumbent on Muslims to follow the Sunnah of the Prophet Muhammad (P.B.U.H) and show forgiveness to those who wrong them.

Hadith 16:

16. **المُؤْمِنُونَ كَرَجُلٍ وَاحِدٍ، إِنْ اشْتَكَى عَيْنُهُ اشْتَكَى كُلُّهُ، وَإِنْ اشْتَكَى رَأْسُهُ اشْتَكَى كُلُّهُ.**

The believers are like a single man; if his eye is affected he is affected, and if his head is affected he is all affected.

Main Teachings:

- This Hadith of the Prophet Muhammad (P.B.U.H) focuses on the concepts of brotherhood in Islam. It teaches Muslims about community relations and how they should behave towards other fellow believers.
- Muslims are joined in a fraternity by their common faith. Just as the head (brain) is the command center and vital to humans, brotherhood is essential to Muslims. Islam stands for universal brotherhood of all Muslims and wants to see them as a solid structure. The Quran calls upon the believers, it is essential that Muslims make peace when there is some dispute between them. The Quran says, **“And hold fast by the rope of Allah altogether and be not divided”**.
- Every Muslim’s blood, property, and honour are sacred to their fellow Muslims; they should feel each other’s pain and support each other in times of stress.

Actions:

- Muslims should always be aware of the sufferings of others around them, be it their friends, family, community, or other Muslims around the world.
- The best example of brotherhood was seen at the time of the Prophet’s Muhammad (P.B.U.H) migration from Makkah to Madina when the Prophet Muhammad (P.B.U.H) declared the Ansar and the Muhajireen as brothers. The Ansar were extremely generous to their brothers; not only were they willing to share their possessions with them but also accepted that the Muhajireen could inherit from them.
- Even today, when Muslims of one country or region are in distress or oppressed their pain is felt by the entire Ummah and it becomes obligatory to help them in whichever way they can.
- For example Muslims of Kashmir, Syria, Palestine and Iraq etc. Afghan Muhajireen who have fled wars in Afghanistan took refuge in Pakistan. Many Afghan born and raised in Pakistan identify as Pakistanis and refer to Pakistan as their home. Afghan refugees in Pakistan are helped officially and by other aid agencies.

Hadith 17:

الحياء لا يأتي إلا بخير.

Modesty produces nothing but good.

Main Teachings:

- Islam stresses the virtue of modesty as it is a principle that helps create a morally pious and respectful society. Modesty, in this context is both body and mind.
- By being modest, a believer does not seek to promote his/her own positions or rights, but rather considers himself/herself as a part of a greater entity i.e. the society and the country and works towards creating a peaceful community.
- Modesty is also in terms of not being involved in anti-social and illegal acts, such as usurping other's rights. It is modesty that makes a person feel ashamed when he does something wrong. Hence, a person who has no modesty is not affected by people's reaction to whatever he/she may do.
- In a Muslims community people are always encouraged to be kind and generous morally and materially. The Prophet Muhammad (P.B.U.H) made it a condition of faith. Prophet Muhammad (P.B.U.H) said, **“Modesty and faith are both companions; when one of them is absent the other follow it ”**

Actions:

- Every religion has a distinctive quality and the distinctive quality of Islam is modesty. In the absence of modesty no one can practice Islam correctly. Modesty can be practiced by taking the moderate/middle path. A Muslim's speech, dress, manner, and attitude towards life should not be loud, extravagant, and ostentatious; rather a Muslim must remain humble and simple.
- Prophet Muhammad was very modest and shy. He never spoke loudly or in an unseemingly manner. When he heard anything undesirable in the assembly; he did not say anything out of respect for the people, but the colour of his face showed his feelings and the companions would become cautious.
- It could be said that concern for others springs from modesty and eliminates many social problems. Modesty is also a shield against immorality, lowering one's gaze in the presence of the opposite gender is an act of modesty, which helps to keep Muslims on the righteous path.
- A modest person is a humble person and by practicing modesty in one's daily life one acknowledges Allah as his Master and Creator and appreciates that everything one possesses is from Allah. This belief helps one to stay away from everything that displeases Allah.

Hadith 18:

18. لَا يَدْخُلُ النَّارَ أَحَدٌ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ خَرْدَلٍ مِنْ إِيْمَانٍ، وَلَا يَنْخُلُ الْجَنَّةَ أَحَدٌ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ خَرْدَلٍ مِنْ كِبَرٍ.

He who has in his heart as much faith as a grain of mustard seed will not enter hell, and he who has in his heart as much pride as a grain of mustard seed will not enter paradise.

Main Teachings:

- We learn from this hadith that faith is the basic requirement for salvation with God because it takes away God's wrath. We come to know that true faith develops a sense of humility and makes us submissive to God's command.
- Pride is the worst attribute of a man; arrogance means rejecting the truth and looking down on people.
- Anyone that Allah has blessed with beauty, wealth, authority, or even piety should remain humble to Him and thank Him for His gifts, and not be proud as pride and arrogance are linked with Shaytan (Iblis) and it was for this sin he was expelled from paradise.
- A Hadith of the Prophet Muhammad (P.B.U.H) says, **"Allah, the most high, says, pride is My cloak and greatness My robe, and whoever competes with Me in respect of either, I shall cast him into hellfire"**.

Actions:

- A Muslim must remain firm in his faith, and should stay free from any kind of arrogance. Muslims should actively resist giving place to pride in their hearts and should follow the example of the Prophet Muhammad (P.B.U.H) who never placed himself on a pedestal.
- He remained an example of humanity when he was granted prophethood, when he became the leader of Madina, and even after the Conquest of Makkah.
- The Holy Quran also informs us that Iblis refused to obey the command of Allah to bow before Adam, because of his pride and was thus thrown out of heaven. The Quran says, **"He(satan) refused (to obey) and was arrogant. He was of those who rejected"**.
- Thus Muslims should be watchful and make sure that there is no place in their hearts or minds for pride and arrogance no matter how much success, wealth and popularity they achieve in this world.

Hadith 19:

The world is the believer's prison and the unbeliever's paradise.

Main Teachings:

- This saying of the Prophet Muhammad (P.B.U.H) instructs Muslims that in this world they have to live their lives according to Allah's law and thereby, follow the limitations imposed by Islam as to what is permissible and what is not.
- The teachings of this Hadith is that disbelievers may be granted by Allah all that they desire in this world, but may get nothing in the Hereafter. They may be compensated for their good deeds and be given the opportunity to enjoy this world fully but may get nothing beyond that.
 - A believer on the other hand may or may not be blessed with much in this world but even on the lowest level of Paradise will be granted all that his/her heart desires.
- It is to gain this reward that, just as a prisoner does not make the prison his home, the believer never sees this world as his home, but as a temporary dwelling full of trials until he reaches his final destination in Jannah. Prophet Muhammad said, **"This world is cultivating ground for the hereafter."**

Actions:

- By following the path, prescribed by Allah and being mindful of the attractions of this world, Muslims can live a life that will lead them to paradise.
- The Quraish in order to dissuade Prophet Muhammad (P.B.U.H) from his mission had offered him great wealth, marriage to the most beautiful woman in the land, and were even ready to practice his faith if he would follow theirs, but he refused it all. He continued to follow the path prescribed by Allah and to preach the message of Tauheed, the Oneness of Allah.
- Muslim must follow the Prophet's example by practicing honesty and by rejecting all types of temptations and bribes. Acquisition of wealth and worldly possessions should not be the main aim of their lives; rather they should strive for the eternal rewards of the Hereafter.
- The Prophet Muhammad (P.B.U.H) said, **"Live in this world as if you were a stranger or a wayfarer."** A passerby or wayfarer does not make a strange place his/her home as the real destination is a better place Paradise.

Hadith 20:

إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى صُورِكُمْ وَلَا أَمْوَالِكُمْ، وَلَكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ وَأَعْمَالِكُمْ.

God does not look at your forms and your possessions, but he looks at your hearts and your deeds.

Main Teachings:

- In this Hadith the Muslims are told that Allah does not look at the worldly status of His servants, if they are powerful or weak, nor at their looks or lineage and neither does He consider their wealth and position.
- The only connection between Allah and His servant is through righteousness; A true believer will therefore, never be proud of his wealth, beauty, children etc.
- An important understanding to be taken from the second part of the Hadith 'but he looks at your hearts and deeds' is that firstly, if one happens to be righteous and has taqwa then this too is a blessing from Allah for which one need to be thankful to Him.
- Secondly, all acts without sincerity are meaningless. Hence, it must be remembered that Allah will reward deeds based on what is in the heart, and, on the Day of Judgment, the hidden intentions will be judged along with the outward deeds. The Prophet said, **"Every action is based on the intention (behind it) and everyone shall have what he intended."**

Actions:

- Purity of heart and good intentions should be the basis of every action that Muslim undertakes. A Muslim's actions must be based on seeking Allah's pleasure, therefore, when charity is given it is not the amount that is all important but the gesture and intention behind it.
- Yet another example that can be given here could be the appointment of Hazrat Bilal as the first muezzin of Islam. He was given this high status because of his strong faith and love of religion, and not on any other account.
- In today's world too, a Muslim's actions must be based on sincerity and the believer must not engage in false praise or flattery of those in government or other influential people for the sake of gaining privileges or concessions.

Stages of compilation of Hadith

M/J 2020 (21)

2(a) Write an account of the collection of Hadiths during:

- the Prophet's lifetime, and

- the time of the Companions immediately after the Prophet's death. [10]

Marking scheme:

During the Prophet's time there was no official recording or transcripts of Hadiths of what he said. Instead the

generation of Muslims who lived with the Prophet (pbuh) sought to preserve his words and deeds either in

their memory or through some means of writing. Amongst the documents that became part of Hadith

collections were the official records of the Prophet's discourses and statements etc. e.g. The Peace deal for

Suraqa bin Naufal; As-Sahifa 'Ali etc.

After the Prophet's death the Companions assumed both religious and political leadership in the community.

For example, Ibn Abbas in Makkah, Ibn Masud in Kufa, and Salman Farsi in Isfahan had the responsibility of

teaching the new generations of Muslims and new converts about the religion and Sunnah of the Prophet

(pbuh). Thus, the study of Hadiths began as a practical attempt to gather, organise and sift through the

authoritative statements and behaviour attributed to the Prophet (pbuh).

- Companions like Abu Bakr, 'Umar and 'Ali did not record large number of Hadiths but rather preserved

the teachings in their actions and methods of reasoning rather than by citing them directly.

- It was often the junior Companions who became the most prolific collectors and transmitters of

Hadiths. Abu Hurayra narrated 5374 Hadiths, Abdallah ibn Umar was 23 years old when the Prophet

(pbuh) died but is the second largest source of Hadiths, narrating 2630 Hadiths, Ibn Abbas narrated

1660 Hadiths. Though narrators like Ibn Abbas and Abu Hurayra knew the Prophet (pbuh) for a short

period of time they gathered their vast volumes of Hadith by seeking them out from the senior

Companions.

- The Prophet's wives were also a great source of Hadiths. Ayesha was gifted with a great memory and

not only narrated 2,200 Hadiths but was a critic of badly remembered ones.

Answer (Learn and write)

Prophet's (pbuh) lifetime:

After the migration to Madina the Holy Prophet (pbuh) encouraged his companions for the preservation of

Hadith. On the occasion of farewell pilgrimage he said, "He who is present here should carry this message to

him who is absent." The Prophet (pbuh) had entrusted some of his companions with the task of writing down

agreements, letters and other official documents. For example ,

- Suraqa bin Malik was given a pledge of protection in writing by the Prophet (pbuh) at the time of

migration to Madina.

- Treaty of Hudaibiya was drawn up between the Muslims and the Makkans. Hazrat Ali wrote down the

terms of the treaty.²

- Abu Shah, a man from Yemen, was given the permission by the Prophet (pbuh) to write down the sermon

he delivered after the conquest of Makkah.

- Prophet (pbuh) also sent letters to different kings and emperors inviting them to Islam for example

Najashi of Abyssinia, Hraclius, the Byzantine emperor etc.

- Hazrat Ali wrote down instructions given by the Prophet (pbuh) from time to time. He also maintained

a booklet which came to be known as Sahifa e Ali (Booklet of Ali).

After Prophet's (pbuh) Death:

- After Prophet Muhammad (P.B.U.H) death, the need to preserve is a Hadith was stronger and urgent

because these were the most authoritative interpretation of the Quran. Hadiths also served as a source

of guidance for the young Islamic community, struggling to determine how to live according to Allah's

will, with the Prophet Muhammad (P.B.U.H) no longer amongst them.

- The Companions assumed both religious and political leadership in the community. For example,

Abdullah ibn Abbas in Makkah, Abdullah ibn Masud in Kufa, and Salman Farsi in Isfahan (Persia) had the

responsibility of teaching the new generations of Muslims and new converts about the religion and

Sunnah of the Prophet (pbuh). Thus, the study of Hadiths began as a practical attempt to gather, organise

and sift through the authoritative statements and behaviour attributed to the Prophet (pbuh).

- Companions who spent the most time with the Prophet Muhammad (P.B.U.H) are sources for only a

small numbers of Hadiths. For example, Hazrat Abu Bakr narrated 142 hadith. Hazrat Ali narrated about

536, Hazrat Umar it is believed narrated 537 Hadiths.

It appears that these Companions preserved the spirit of the Prophet Muhammad (P.B.U.H) teachings in

their actions and method of reasoning rather than by his Hadith directly.

- It was often the most junior among the companion who became the most prolific collectors and

transmitters of Hadith.

1. Abu Huraira who knew the Prophet Muhammad (P.B.U.H) for only three years, is the single largest

source of Hadiths, with close to 5374 narrations. Although he did not write them down in his early career,

by the time of his death he had boxes full of the sahfahs (collections of Hadith) he had compiled through

Hamam ibn Munabbih and known as Sahifah Sahiha.

2. 'Abdullah ibn Umar' was 23 year old when Prophet Muhammad (P.B.U.H) died and he is the second

largest source of Hadith narrating 2630 of the Prophet Muhammad's (P.B.U.H) sayings. He maintained a

booklet of Prophet's sayings and actions, which was known as "Sahifa al Sadiqah"

3. Ans ibn Malik who had entered the Prophet Muhammad (P.B.U.H) household at the age of ten as a

servant is the third largest source of Hadith and is known to have transmitted 2286 Hadiths.

4. Abdullah Ibn Abbas was in his early teens when the Prophet Muhammad (P.B.U.H) passed away and he

is the fifth largest source for Hadith with 1660 hadiths to his credit.

5. Abdullah ibn Masud was one of the closest companions. After Prophet's (pbuh) death, he went to Kufa

and narrated the Hadiths to new converts. He is said to have reported 848 Hadiths.

Though these narrators knew the Prophet Muhammad (P.B.U.H) for only a short time they amassed their

vast volumes of Hadiths by seeking them out from the most senior companions.

- Wives who had spent much time with Prophet Muhammad (P.B.U.H) are known as authentic sources of

Hadith.³

Hazrat Aisha who narrated 2210 sayings of the Prophet Muhammad (P.B.U.H) is regarded as the fourth source

of Hadith but was also a critic of incorrectly quoted ones. She did not accept any hadith until she was fully

satisfied as to its meaning and authenticity.

Some other wives of the Prophet were also looked upon as vital custodians of hadiths and were approached

for instructions by other companions. The names of

Hazrat Umm-e-Salamah (378 Hadiths) Hazrat Hafsa (65 Hadiths) , Hazrat Umm-e-Habibah and Hazrat Maimunah

are among the earliest and most distinguished transmitters.

Q2 (a)

Successors of the Companions(Tabe'een)

- The generation who learned from the companions became known as the Successors (al-Tabe'een) They

recorded the Hadiths that their teachers narrated to them about the Holy Prophet's (P.B.U.H) words,

deeds, and rulings in collections called Suhuf.

- In addition to Compiling their own collections from the lessons of the companions these successors also

passed on the collections (Suhuf) of companions. These collections were passed down from teachers to

students and from fathers to sons. An example of Sahifa that has survived intact today is that of the

successor Hammam ibn Munabbih, which contains 138 Hadiths through Abu Huraira.

- The Hadith had to be heard in order to avoid serious misunderstandings of the Holy Prophet's (P.B.U.H)

words. Initially the vast majority of Hadith that the successor heard from the companions were not

written down but were transmitted orally . This was because diacritical marks were not used in the

Arabic Script in those days. Hence many words were written identically and could only be distinguished

from each other by context when spoken.

- This was the reason why the Muhadditheen (scholars) doubted the authenticity of Hadith transmitted

from a narrator who had not heard it being read out by a teacher.

- The Umayyad caliph Umar Bin Abdul Aziz ordered the governor of Madina to record all the Hadiths of

Holy Prophet (P.B.U.H) concerning administrative and taxation matters. Apart from the Hadith the

verdicts and sayings of the companions and of the Holy Prophet's (P.B.U.H) family were also compiled.

Later the well-known Hadith transmitter and successor al-Zuhri considered writing down the Hadith as

absolutely essential for accurate transmission.

- The most authoritative collection of Hadiths was al-Muwatta compiled by Imam Malik Ibn Anas which

can be termed as a legal text book for in it he employed Hadiths together with the Quran to establish

points of legal teachings. Legal decisions drawn by him were based on deductions from the Quran, Hadith

and Ijma. It contained 1720 Hadiths

- However, in the late second/early third century A.H, there was a shift towards musnad collections. In

these, all the hadiths narrated from a certain Companion would fall into one chapter, and all those from

another would fall in the next chapter, etc. The musnad compilations were divided into chapters whose

headings were identified by the name of a particular companion, such as, hadiths of Hazrat Abu Bakr R.A

, hadiths of Hazrat Ali R.A, or hadiths of Abu Huraira etc. The most famous musnad is that of Ahmed Ibn

Hanbal, which consists of 27647 hadiths.⁴

Successors of the Successors (Taba'eTabe'een)

M/J 2019

Q2(a) Write an account of the compilation of Hadiths during the period of the Successors

of the Successors (taba' al tabe'een). [10]

- From the early third to the early fourth century A.H, a large number of scholars compiled hadiths. This

period that followed the Successors of the companions is considered the golden age of Hadith

compilation. Hundreds of thousands of hadiths were compiled by the Successors of the Successors in

the form of Sunan / Sahih/ Musannaf books.

- A sunan was organized topic wise and thus could easily be used as a large reference and it focused on

Hadith Nabvi (Prophetic Hadith) with full isnad. The scholars who compiled the sunnan, devoted great

efforts in ensuring the authenticity of its contents and only used Hadiths that were proven authentic.

This emphasis on authenticity led many of the collections produced in the sunan movement to be called

sahih books by the authors or the Muslims readers.

- Foremost amongst the Muhadditheen(scholars) were Abu Abdullah Muhammad ibn Ismail al-Bukhari

(d.870) and his student Muslim ibn al-Hajjaj (d.875). Their books were the first of 'sahih movement'.

The Sahihayn (the two sahihs) of Bukhari and Muslim became the most famous books of Hadith in sunni

Islam.

1. Sahih of Bukhari:

- It was compiled by Muhammad bin Ismail al-Bukhari.
- He devoted 16 years to sifting the Hadiths that he included in his Sahih(Bukhari) from a pool of 600000 hadiths.

- It contains 97 chapters according to topics. There are 7397 full Hadiths with full isnad in Sahih of Bukhari

However, these would only be 2762 if the repetitions are excluded.

- Sunni Muslims regard it as the most authentic collection of Hadith.

2. Sahih of Muslim:

- It was compiled by Muslim ibn al-Hajjaj.
- He traveled widely to gather his collection of ahadith and Out of 300,000 hadith 9200 were accepted as

authentic. There are a total of 2,200 hadiths without repetition.

- It contains 54 chapters and does not have legal commentary like Bukhari.
- Muslims kept all narrations of a certain hadith in the same section but without the commentary

reports from companions and later figures.

Other participants in the Sahih movement also focused on hadith with strong and reliable isnad but they also

included some weaker hadiths because they were widely used among jurists or because the authors. Four

of these books attained great renown:

3. Sunan of Abu Daud:

- He was a close student of Ahmad Ibn Hanbal.
- He collected 500,000 hadith in 20 years research, but included only 4,800 in this collection.⁵
- He made a series of journeys to meet most of the foremost traditionists of his time and acquired from

them the most reliable hadiths, quoting sources through which it reached him.

- He collected hadiths which no one had ever assembled together.

4. Jami of Tirmizi:

- He was a disciple of Bukhari.
- It contains 3,956 Ahadith, and has been divided into 50 chapters according to topics.
- His method was that of placing the heading first, then mentioning one or two Ahadith which were

related to the heading.

- His book bears the distinction of being one of the oldest texts dealing with the difference of opinion

amongst the various law schools.

- It also includes detailed discussion of their authenticity

5. Sunan of al-Nasai:

- He was a student of Bukhari
- It has about 5,270 hadiths, including repeated narrations. It contains 52 chapters.

- It contains the fewest da'eef (weak) hadiths among the six books after Sahih al-Bukhari & Sahih Muslim

- There is not a single mawdhoo (fabricated) hadith in it.

6. Sunan of ibn Majah:

- It was compiled by Ibn Mājah.

- It is widely considered to be the sixth of the six collection of Ḥadīth .

- It consists of 4341 ahadith in 37 chapters.

- It includes 1339 additional aḥādīth, which are not found in the other five major books of Ḥadīth.

These four books together with the Sahihayn of Bukhari and Muslim have come to be known as the SihahSitta.

‘The Six Sound Collections’. With their compilation the Shaiḥ/ Sunan movement and the Hadith tradition

reached its climax.

Shia Collections

Like Sunni Muslims Shia Muslims also accepted Hadiths as source of understanding the Quran and as guidance

in everyday matters. They however, only consider those Hadiths as most reliable that based on the authority of

Hazrat Ali and the twelve imams, who are the descendants of Hazrat Fatima and Hazrat Ali. The prominent Shia

collections are:

1. Al-Kafi fi ilm al-din (The sufficient book) is a Shia collection of Hadith compiled by the Abu

JafarMuhammad ibn Yaqub al-Kulayni. It has three sections Usul al Kafi which is related to history

morals and ethics prayers and worship and the Quran, Furu al-Kafi which is about with practical and legal

issues and Raudat al-Kafi which includes various Hadiths transmitted from the imams. Altogether al-Kafi

comprises over 16000 Hadiths.

2. Man la yahduruhu al-Faqih Is a Shia Hadith collection by the famous scholar Abu Jafar Muhammad ibn Ali ibn Babuyah al Qummi commonly known as ibn Babuyah or Al shaykh al-Saduq. This

The collection has just over 9000 Hadiths.

3. Tahzib al-Ahkam has been compiled by the shia scholar Abu Jafar Muhammad ibn Hassan Tusi

commonly known as sheikh Tusi. This work comprises close to 13600 Hadiths.⁶

4. Al-Istibsr is a Hadith collection also by sheikh Tusi. It includes the same topics as Tahzib al-Ahkam

but in a shorter form.

All of these four collections were compiled during the period from the mid-fourth to mid-fifth centuries Hijri.

O/N 2019 (22)

2. (a) Write a detailed account of the Musannaf and Musnad collections of Hadith. [10]

Answer (Learn and write):

The collection Hadiths became very important after the Prophet's (pbuh) death. Two techniques were were

mainly adopted resulting in two types of collections i.e Musannaf and Musnad.

The first organized compilations of Hadiths that had developed during the first two centuries of Islam are called

Musannaf hadith collections. They are defined by their arrangement of content according to topic e.g

Zakat, Prayer, purity, inheritance etc and constitute a major category within the class of all such works.

Musannaf is from the Arabic verb sannafa, meaning to arrange by chapter, and so has the literal meaning of

something that is sectionally arranged.

The Muwatta by Imam Malik is an early example of an earliest Musannaf collection. He was the founder of

Maliki school of law. His collection contains 1720 hadiths. Another compilation of this category is al- Musannaf

of Abdul Razzaq al Sanani which contains 11000 hadiths. Six authoritative collections of sunni hadith (Sihah al

Sitta) belong to this category of hadith collections.

the Musannaf collections served an important function in law and Hadith literature. Later scholars referred to

Musannaf collections to know legal opinions of the Companions and Successors and Hadith critics used them as

evidence when establishing the authenticity of a Hadith. These collections are very useful for ordinary Muslims,

who want to know answers to specific questions on a single topic. Similarly, new converts to Islam seek guidance

from these collections. Musannaf collections are also used by the scholars for practicing ijma and Qiyas in legal

thinking.

The late second/early third century AH saw a shift towards Musnad collections which were arranged

according to isnads. In these collections the hadiths are arranged according to the names of companions and

the content of hadiths is not taken into consideration. These collections begin with the companions who were

closest to the Prophet (pbuh), the four Caliphs, Ten Blessed Companions, wives of the Prophet (pbuh) , other

leading companions from Muhajirin and Ansar. Under the name of each companion there are hadith narrated

by that companion. In this way, every single hadith can be traced back to the Prophet (pbuh). Therefore, the

titles of chapters in Musnad collections are : Musnad of Abu Bakr, Musnad of Ali, Musnad of Abu Hurairah,

Musnad of Aisha etc

The most famous collection of this type is of Ahmed bin Hanbal's "Musnad". He was the founder of Hanbali

school of law. He compiled his book by examining 750,000 Hadiths . He selected only 27647 Hadiths out of which

10,000 Hadiths are repeated as more than one companions reported them.

A musnad is valuable to scholars who want to check the authenticity of hadith. It is of little value for ordinary

Muslims, who want to know answers to specific questions on a single topic. Similarly, for the practice of Ijma

and Qiyas, the musnad collections are of no use.

Need to compile the Hadith:

2(a) Why did it become important to compile the prophetic Hadiths after the time of the

Rightly Guided Caliphs? [10]

Answer (Learn and write):

- In the century following the time of the Rightly guided caliphs, the Muslim community passed through a

period of unrest and civil wars. As a result some Hadiths were forged by different parties, who tried to

manipulate the authority of the Sunnah. The major concern of the Muslim scholars was to distinguished

authentic hadiths from the forgeries.

- The four Rightly Guided Caliphs were close Companions of the Prophet (pbuh). They followed his Sunna

closely and after the end of their caliphate it became important to compile the Prophetic Hadiths so that

future generations and new converts could use the Prophet's example to clarify and resolve questions

and disputes

- After the end of the era of the Rightly Guided Caliphs in 661 , there was much turmoil. There was an

urgent need to provide religious and political guidance to the growing Muslim nation.

- Another reason why Hadiths were compiled was the need to provide religious and political guidance to

the growing Muslim nation.

- The Prophet Muhammad (P.B.U.H) the final authority on secular and spiritual matters was no longer

present to clarify adjudicates or resolve questions and disputes.

- The new generations of Muslims and the ever-increasing converts of the Islamic world needed correct

guidance on true Islamic way of life based on the exemplary model of Prophet Muhammad (P.B.U.H).

- From the middle of the latter half of first Hijri century, most of the Prophet Muhammad's (P.B.U.H)

companions who had direct and first hand knowledge of the Prophetic tradition were themselves passing

away due to age or wars, and a need was felt to preserve the Hadiths of the Prophet (pbuh) even more

with their demise.

- Islamic jurisprudence especially Ijma and Qiyas was developing rapidly and needed a compiled collection

of authentic Hadiths as source material.

- In order to eliminate genuine errors in Hadiths on account of verbal narrations, faulty memories,

forgetfulness, etc., Hadiths needed to be compiled.

- Some political leaders used to fabricate Hadith to enhance and justify their own position.

- Some overzealous teachers perhaps with good intention made up Hadiths to advance moral and religious

teachings in the name of Islam.

- Some heretics under the guise of scholars falsely attributed sayings to the Prophet Muhammad (P.B.U.H)

with the sole intention of undermining Islam.

- Finally the collection of the Prophetic tradition by Hadith scholar can be justified by the Quran itself,

“You have indeed in the Messenger of Allah a beautiful pattern of conduct.” (33:21)

- For all these reasons, it was felt that it was crucial to preserve and compile the Hadiths of the Prophet

(pbuh) for all generations to follow Qur'an and it was with the help of the Hadith movement that the

Prophet's Hadiths were preserved and spread for all time. This important and formidable work took

several generations to complete but was performed in earnest and with great care by dedicated men

and women of strong faith and indomitable spirit.

Methods to check the authenticity of Hadith

O/N 2009

2 (a) Describe the methods employed by the compilers of the major books of Hadith to

ensure the Hadiths they collected were authentic. [10]

M/J 2010

2 (a) How did the compilers of Hadiths (muhaddithun) judge between acceptable and

unacceptable Hadiths? [10]

O/N 2013

2 (a) Write about the structure of a Hadith and describe the main methods used by the compilers of Hadiths

to establish their genuineness. [10]

M/J 2014

2 (a) What rules did the writers of the six authentic books (Sihah Sitta) apply to ensure the authenticity of

Hadiths? [10]

M/J 2015

2 (a) Write an account of the parts that make up a Hadith, and describe the checks made by

the collectors of the Hadiths to ensure the accuracy of their collections. [10]

M/J 2016

2 (a) Write a detailed account of the parts of a Hadith and say how these parts help in determining the

different categories of Hadiths, namely: sahih; hasan; da'if and mawdu'. [10]

M/J 2017

2(a) Write a descriptive account of the terms isnad and matn of a Hadith and the role they

play in establishing the genuineness of a Hadith. [10]

O/N 2018

2(a) What measures were taken in early Islamic times to check the reliability of Hadiths? [10]

M/J 2019

2(a) Give a detailed account of the checks made on the text and narrators of Hadiths. (10)

and in the process checking the isnad and matn of Hadiths they came across to establish the authenticity of

their collections.

Intro:

Up to the beginning of the 3rd century of Islam, the compilers of Hadith did not classify Hadiths according to their

authenticity. Famous scholar Muhammad bin Ismail al-Bukhari was the first person to conceive the idea of compiling

authentic hadith by checking the reliability of the Isnad and Matn of every Hadith. Following his footsteps, other scholars

also compiled authentic books which later came to be known as Sihah al Sitta or the six authentic books.

For checking the authenticity, these scholars divided every hadith in two parts i.e Isnad (chain of transmitters) and Matn

(Text).

Isnad:

The first part of the Hadith is the chain of names. These are the authorities who are called narrators or Muhaddisin. It is

called “Sanad” plural “Isnad” which means support as it is the authority for the genuineness of a Hadith. The authorities

can be as many as one, two, three, four, five, or six depending on how far was the compilers time from the Holy Prophet

(PBUH).

The list of narrators of the sayings and actions of the Prophet (pbuh) is called the sanad and could be

explained by the following Hadith: Muhammad ibn Musanna reported from Abdul Wahhab, from Ayyub,

from Abu Qilaabah, from Malik that the Prophet (pbuh) said ‘Pray as you see me praying.’ (Agreed). In this

Hadith as in other Hadiths the list of narrators constitutes the sanad. The shorter the sanad the higher the

chances of it being accurate.

Methods

The following methods were used by the scholars to be certain of the authenticity of Isnad of every hadith.

The first transmitter in the chain must be a companion of the Holy Prophet (PBUH). This means that he could have heard

the Holy Prophet (PBUH) speak, and could have seen him performing various actions. Also, to establish the genuineness

of a Hadith the sanad needs to be unbroken leading back to the Prophet (pbuh).

- Each transmitter in the chain who is known as rawi must be a strong Muslim i.e honest and upright. This means

that he should report exactly what he has learnt from his teacher, and not use his own words thus transferring a

genuine Hadith. If any of the narrators was found guilty of falsehood or unreliable character then the hadith was

not accepted as authentic. For example once Imam Malik bin Anas went to Egypt to collect the hadith. But when

he observed that the narrator was deceitful in his daily living, he did not ask him about the hadith.

- He must be of an age in which he can understand the Hadith he is delivering. This is because he should understand

what he reports and know how a change of words can change the ideas in it. Therefore, the hadiths narrated by

children were not accepted as authentic.

- He must have a good memory which is to ensure that he delivers the exact words of the Holy Prophet (PBUH). He

should report what agrees with the reports of others who are known to have good memories. If any of the

narrators was found to have a defective memory, then the hadith was not accepted as authentic.

- The dates of birth and death of each transmitter in the chain was checked to ensure that they met each other.

Thus, there must be no gaps or weaknesses in the chain to ensure that a Hadith is authentic. If the chain of

narrators was broken, then the hadith was not accepted as authentic.

- Hadiths narrated by non muslims were not accepted as authentic.

Matn

The second part of the hadith is Matn which are the words of the Holy Prophet pbuh. Matn is the text of the hadith for

example “Pray as you see me offering prayers.” The Matn as a report or an act or statement of the Holy Prophet pbuh

helps to build the picture of his teachings and thus, a base for Islamic rites and beliefs.

Methods:

The following methods were used by the scholars to be certain of the authenticity of Isnad of every hadith.

- The Matn is accepted as authentic if it is not contrary to the previous hadiths which were accepted as correct by

the authorities, nor contradict the Quran or the main principles of Islam.

- It should not be against the common sense, laws of nature and historical facts.

- It should not level accusations to the Prophet's family and companions.
- The Matn should not be accepted if the narrator himself confesses that the hadith is fabricated.
- It should not contain such an event that if occurred would have been reported by other companions but was only

reported by him. For example, one person attributed a hadith to Abu Bakr (R.A) , that he would kiss his thumbs

when Prophet's name was mentioned in Azaan. The scholars did not accept it as authentic because it was a public

action and if Abu Bakr would have done it in Prophet's (pbuh) approval, other companions would also have

reported and performed it

- It should not promise high rewards for insignificant deeds or order punishments for small errors.

- It should be in the Arabic dialect of the prophet and should not contain expressions uncharacteristic to the

Prophet for example cursing and abusing.

Thus the major collectors of hadith used strict and careful methods to ensure that hadiths which they accepted were

authentic. On the basis of these methods they categorized the hadiths into different types according to their

authenticity e.g Sahih or most authentic, Hasan or approved, Daif or weak and Maudoo or Fabricated.¹⁰

Types of Hadith

Different types of traditions/ hadiths came into existence according to rank and degree of reliability.

Thus ahadith have been divided by Muslim scholars into four main types:

1. The Sahih Hadith (Most authentic) is a term used to describe any Hadith, the accuracy of which is absolutely

beyond question. Hence, these hadiths are classified as 'sound' and 'trustworthy' meaning that they are of the

highest level of authenticity and reliability. Isnad (chain of transmitters) of Sahih hadith is full and unbroken; each

transmitter in the chain is a practicing Muslim and has a good character and sound memory. Matn (text) does not

contradict Quran, other authentic hadiths and main principles of Islam. It does not contain expressions

uncharacteristic of the Prophet pbuh and does not have any defects. Ahadith reported by Bukhari and Muslim are

universally accepted as sahih.

2. Hasan (Approved) are Hadiths whose text is absolutely true but the isnad may not pass the strict test

established by the Hadith compilers e.g. a name in the chain may be missing but there is no reason to

believe that the Hadith is not authentic. Similarly, a hadith may be called Hasan if one of its narrators have

been found defective in memory in comparison with narrators of Sahih Hadith

Hasan is divided in two categories:

i. ii. one with an isnad containing a reporter who is "screened", i.e. no prominent person reported from him .

one with an isnad containing a reporter who is known to be truthful and reliable, but is a degree less in his

preservation/memory of hadith in comparison to the reporters of Sahih ahadith.

3. Daif (Weak). is a term used to describe any Hadith whose truthfulness in both text (matn) and transmission

(isnad) is not absolutely beyond question; and so, its authenticity is not proven. However, it is important to

note that not all Ahadith classified as 'weak' are rejected. Abu Dawud included da'if traditions in his Musnad

when he could find no other Hadith to explain questions relating to 'morals' or 'religious' devotion.

A Hadith could be weak for many reasons. For example, one of its narrators could be mastur; i.e he may not be

well known for his piety and reliability, but the compiler has no evidence that would question the narrator's

character; or a narrator may have less than perfect memory but his truthfulness was never questioned.

The weakness in a Hadith could also be due to the interruption in the isnad; that is, a break in the chain of

transmission. Since there was nothing to suggest that the missing narrator was less than truthful or reliable,

such weak Ahadith were included in Musnad collections in areas of moral guidance and religious teachings.

4. Maudoo Hadith (Fabricated) Sometimes hadiths were fabricated, sayings and actions were attributed to the

Prophet (S.A.W) which he had not said , or done and cannot to be used to prove any point of law. For example “Common

people follow the religion of their rulers.”

Types of Hadith according to Acceptance :

1. Mutawatir. It is a Hadith reported by a large number of people in different times whose agreement on a lie

became inconceivable, making it authentic e.g Last sermon of the Prophet(pbuh).

2. Ahad (Single or isolated). These were the Ahadith whose chain of narrators were broken or traditions that

were less widely accepted, they were therefore less authentic if the narrators were truthful and honest, they were

accepted otherwise rejected.

2.(b) What was the significance of the Prophet not allowing the writing down of Hadiths in the

early days of his prophethood? [4]

- The Prophet prevented the companions from writing down the Hadiths during the early days of

prophethood as he wanted to establish Islam and make sure his sayings were not mixed up with the

words of the Qur'an which was still being revealed.¹¹

- As revelation was sent down scribes like Abdullah bin Masood (ra) wrote them down. As the revelations

were written down on all manner of things for example leaves, skin, etc. From this they were learned,

studied and memorised.

- Suppose hadith's were being written down, learned, studied and memorised at the same time as the

Qur'an, the possibility of the mixing of Hadith's with ayats of the Qur'an was there and so doing the

mentioned in relation to Hadith was forbidden.

- when the Prophet was certain that his companions would be able to distinguish between the Hadiths

and the words of the Qur'an, he encouraged them to write down the Hadiths to pass them down to

others.

2(b) What in your opinion is the importance of classifying Hadiths? [4]

- The Qur'an gives instructions to Muslims about how to live and practice their faith, it does not give

details showing how to implement the teachings given. This implementation of Qur'anic instructions is

found in the Hadiths of the Prophet.

- If the Hadiths were not classified there would be a danger of Muslims not knowing the correct way of

putting into practice their faith.

- in legal matters it is vital to only use only the most accurate Hadiths but when e.g. one is looking for

moral teachings, a Hadith whose isnad is not strong by having a gap or say the narrator having a weak

memory, a weak Hadith could be used and therefore the classification of Hadiths is important.

- Muslims by following the guidance given in the classified Hadiths can follow the perfect example of

the Prophet Muhammad.

Hadith as a source of Guidance / Islamic law

O/N 2010

2 (a) How have the Hadiths of the Prophet been used as a source of guidance by Muslims? [10]

M/J 2011

2 (a) What part do Hadiths play in Islamic legal thinking? [10]

O/N 2013 (22)

2 (a) Describe how the Hadiths are used in establishing law in Islam. [10]

M/J 2015 (22)

2 (a) Give an account of how the Prophet's Hadiths have been a source of guidance to

Muslims are putting their faith into practice. [10]

M/J 2016 (21)

2 (a) What is the role of Hadiths as a source of guidance in the lives of Muslims? [10]

Answer (Learn and write):

❖ Hadiths play a very important role in the lives of Muslims and are a source of guidance to them in all

aspects of life. What the Prophet (pbuh) said, did and what he approved of is second in importance to the

Qur'an; God has Himself told Muslims in the Qur'an

'He who obeys the Prophet, obeys Allah.' [4:80]

'We have merely revealed this book to you so that you may explain to them where they are differing over

(and so it stands out) as a guidance and mercy for a people who believe.' (16:64)¹²

Prophet (pbuh) said, 'I leave with you two things. If you hold fast to them both you will never be misguided:

the Book of Allah and my sunna.' "

and

"Behold I have been given the Book and a similar thing (Sunnah) along with that."

Hadiths are important to explain the teachings of the Qur'an; details of hajj, zakat, fasting are all given to

Muslims from the hadith and sunna of the Prophet (pbuh); the Prophet (pbuh) laid down principles (shariah)

regarding every aspect of life: buying, selling, contracts, inheritance which are all part of his sunna; in the

Farewell Address he clearly stated:

'He who is present here shall carry this message to the one who is absent.'

Muslims turn to his actions in the hope that their actions will please the Almighty and be acceptable to Him.

The following instances will illustrate how these two parts i.e., quran and Hadith interplay and function for the

purpose of legislation.

1) The meaning of Quran is general; Hadith makes it specific and particular. The Hadith may add and

supplement the legal provisions of the Quran

the Quran teaches that Muslims must establish regular daily prayer and pay Zakat, the charity tax. "And be

steadfast in prayer, give the charity tax, and bow down your heads with those who bow down." [2:43]

Here Qur'an stresses the need to offer prayers but it is the Hadith/Sunna of the Prophet (pbuh) that tells

Muslims how to perform salat and what to read in it. Prophet said, "Pray as you see me offering prayer."

In this example, Muslims are encouraged to give Zakat, but they are not told exactly what they should give, or

how they should give it. These details are found in the Sunnah of the Holy Prophet:

"No charity tax is due on property amounting to less than five Uqiya of silver, and no charity tax is due on fewer

than five camels, and there is no charity tax on fewer than five Wasq of wheat grain." Ahadith such as this

helped legal experts to give advice to Muslims about how the teachings in the Quran about Zakat should be

obeyed.

2) Hadiths also restrict the meaning of a verse e.g. in the case of theft the command is to cut off their hands.

Quran says, “As to the thief male or female cut off his or her hands” (5:38)

How much of the hand is to be cut off? Which hand is to be cut off? The Prophet (pbuh) explained it by

saying, “right hand up to the wrist is to be cut off.”

the Sunnah also restricts this, to the thief who steals wealth from the protective custody but the person

should not be lunatic or child etc.

3. Explanation of technical issues like those concerning fasting in the month of Ramadan, The hours of fasting

in the month of Ramadan are mentioned in the Quran in these words, “And eat and drink until the white thread

becomes distinct to you from black thread of dawn.” When companions were unable to understand this verse,

the Prophet (P.B.U.H) interpreted by saying that “the white thread refers to day and black thread refers to the

night.”

4. Hadith makes certain exceptions to the general rules as laid down by the Holy Quran. The Quran made a

declaration in general that one may inherit his property to his parents or children.

“It is prescribed, when death approaches any of you, if he leaves any goods, that he should make a

bequest to parents and next of kin.” [2:180]13

Hadith has created the exception in the rule by declaring that there will be no transfer of inheritance between

Muslims and non-muslims.

“A Muslim may not inherit from a non-muslims, nor a non-muslim may inherit from a Muslim.”

❖ Hadith is a very significant and important source of Islamic law without which the Holy Quran cannot be

understood at all. In words of the Quran, the relationship of Quran and Hadith is that of Book and Light.

The Holy Prophet (P.B.U.H) was the first legislator of Islam. He interpreted the law of the Quran, and

commented on it and its manner of application to the practical problems and various situations of life.

- The secondary sources of Islamic law i.e Ijma and Qiyas depend upon Hadith for their acceptance and

justification. They can only be practiced when hadith is silent or does not provide clear guidance. The

secondary sources never contradict the teachings of Hadith.

- Importance/Benefits of Sunnah

The importance of following the Prophet's Sunna lies in the fact that God Himself asks Muslims to do so. By following the

sunna of the Prophet, Muslims hope to walk the path of righteousness. The Qur'an itself says 'Obey Allah and obey the

Prophet' [64:12]. The Hadith and the sunna of the Prophet are second only to the Qur'an in importance and if Muslims

follow the Prophet's practice they will be closer to attaining paradise. The Prophet (pbuh) also instructed Muslims to

follow his Sunna in his last sermon. 'I leave with you two things. If you hold fast to them you will never be misguided:

the Book of Allah and my sunna.' Muslims try to follow his Sunna out of love for him

Themes of Hadith

M/J 2012

2 (a) According to the teachings of the set Hadiths you have studied, outline the ways in which Muslims

should treat one another. [10]

O/N 2014

2 (a) Outline the main teachings of the set Hadiths about the conduct of Muslims in communal life. [10]

O/N 2016

2 (a) Giving references from the set Hadiths you have studied, outline the Prophet's teachings about

care in the community. [10]

O/N 2017

2(a) Write an account of how the Hadiths of the Prophet stress upon the unity of the Islamic community.

Use at least four set Hadiths from the syllabus to develop your answer. [10]

Answer: [Learn and write]

The Prophet pbuh described the Umma, the Muslim community as being like

‘a single body-if his eye is affected he is affected, and if his head is affected he is all affected.’

This shows that the community has to be supportive of itself, and that if there is problem in one part of it,

this will be felt throughout the rest. It means that the individual Muslim has to keep the interests of the

community central, and is not to be too focused on his own wants and needs.

The Ahadith of the Prophet shed a lot of light on the importance of Muslim community life. The first Islamic

community was knitted in such a way that these teachings were inculcated in the core of social structure.¹⁴

The prophet pbuh also instructed to show concern for others and to safeguard others from the mischief of

tongues and hands. On one occasion he said, “None of you truly believes until he desires for his brother

what he desires for himself.”

It teaches us that we must behave towards our fellow Muslims in the same way in that we behave towards

ourselves. Because it is only by acting sincerely towards others we prove that we are true believers

Similarly, Prophet (pbuh) emphasized on showing concern for others and on helping them by all possible

means and declared it as charity (sadaqah).

“Every person’s every joint must perform a charity every day the sun comes up; to act justly between two

people is a charity, to help a man with his mount, lifting him onto it or hoisting up his belongings onto it

is a charity; every step you take to prayers is a charity; and removing a harmful thing from the road is a

charity.”

So Muslims are required to play a positive role as a part of the community by helping others and by settling

their disputes.

Prophet pbuh also said, “Whosoever of you sees an evil action, let him change it with his hand, and if he is

not able to do so then with his tongue, and if he is not able to do so then with his heart, and that is the

weakest of faith.”

In this hadith the Prophet pbuh emphasized upon forbidding the community from digressing from the path

of Allah. He prescribed upon all Muslims to stop evil actions by all possible means.

A sense of responsibility and provision of justice is embedded into the minds of the Muslims as they follow

the doctrines of Islam. “The Messenger of Allah (may Allah bless him and give him peace) sent Abu Musa

and Mu’adh ibn Jabal to Yaman, and he sent each of them to govern a part. Then he said: ‘Be gentle and do

not be hard, and cause rejoicing and do not alienate.”

The Prophet pbuh also taught Muslims to show mercy to others and stop from usurping the rights of others.

He said,

“God will not show mercy to him who does not show mercy to others.”

This shows that in Islamic community life, Muslims think out of their selves and care about other Muslims.

Therefore, a good Muslim is the one who fulfils the social duties.

Individual conduct

O/N 2011

2 (a) Outline the main teachings of the Hadiths you have studied, from the passages set

for special study, about the responsibilities of individual Muslims. [10]

O/N 2019

2 (a) From the set Hadiths you have studied outline the Prophet's teachings on the

individual conduct of Muslims. [10]

Answer: (Learn and write)

The Prophet's pbuh character is a perfect role model for all Muslims in their individual and personal conduct.

His ahadith give us teachings about our responsibilities as individuals .The Prophet pbuh said,

"Religion is sincerity.' We said: 'To whom?' The Prophet said: 'To Allah, his Book, his Messenger, the

leaders of the Muslims and to their common people."15

Here, he taught us to be sincere in our beliefs and practices. This means that we must put Allah before

everything else that we do and we must recite the Holy Quran regularly in order to implement its teachings

in our lives. If we do this, we will be able to fulfill all the main requirements of Islam.

The Prophet pbuh said, "He who studies the Quran is like the owner of tethered camels, if he attends to

them he will keep hold of them, but if he lets them loose they will go away.

”

Modesty is an important feature of Islam as it plays a vital role in character building. It holds a key to

piety and good deeds. Faith and modesty are so closely related to each other that either both will be present

in an individual and community or none of the two would be present. Modesty has been particularly stressed

upon as part of faith because it reflects a state of mental piety. Therefore, Prophet (P.B.U.H) said, “Modesty

produces nothing but good”

Prophet (P.B.U.H) emphasized upon individual Muslims to perform obligatory acts of worship i.e salat and

fasting, and to live their lives following Islamic values in order to attain God’s pleasure and enter paradise.

“A man asked the messenger of Allah: do you think that if I perform the obligatory prayers, fast in Ramdan,

treat as lawful that which is lawful and treat as forbidden that which is forbidden and do not nothing

further. I shall enter paradise” The Prophet (P.B.U.H) said “yes”

Prophet’s ahadith also contain teachings about taking our responsibility ourselves. He also taught us about

generosity and hospitality. His teachings encourage us to spend our wealth on the poor and the needy and

to exert ourselves in the way of Allah. He also emphasizes upon hard work and earning by lawful means. He

is reported to have said, “No one eats better food than that which he eats out of the work of his own hand.”

It means that we should become self-sufficient and should not depend upon others unnecessarily.

The Prophet pbuh also forbade his followers from being materialistic or self-centered. Instead he told them

to remember and to strive for the eternal rewards of hereafter. He said, “The world is a believer’s prison

and a non-believer’s paradise.”

It teaches us that a true believer always takes this worldly life as a time of trial and therefore does not

indulge in this world too much.

In this way Prophet's (pbuh) ahadith give us guidance about our individual conduct and help us to become

good Muslims.

The Holy Prophet (P.B.U.H) was not merely a Messenger of Allah, he was also a guide and teacher. The life

of Holy Prophet (P.B.U.H) is an example for Muslims to follow in every sphere of life. He provided teachings

regarding every aspect of their community as well as individual life.

Challenging Question:

M/J 2013(42)

2 (a) From the set Hadiths outline the Prophet's teachings about the conduct of the

individual in the community. [10]

2(b) 'Truly, My mercy overcomes My wrath'. This is a Hadith Qudsi. What is special about

Hadiths of this kind? [4]

Hadith Qudsi is the divine hadith they are the reports of what Allah said, but they are not words of Allah. The

meanings of this hadith were revealed to the Prophet (P.b.U.H) and he put them in his own words. The Hadith

qudsi differs from the Quran as the Quran is the words of Allah unlike the Hadith Qudsi. Some of Hadith Qudsi

are "Pride is my cloak and greatness my robe, and he who competes with Me in respect of either of them I shall

cast him into Hell-Fire." And "Spend on charity, O son of Adam and I shall spend on you."¹⁶

2.(b) Some Muslim scholars have questioned the use of analogy (qiyas) in Islamic law. Why do you think they have done so? [4]

- Qiyas depends on the insight of the individual scholar, other scholars may disagree with him and there may be

major divergences of opinion, which may cause unease for some Muslims. This is a major reason why Muslim

scholars question the use of qiyas.

- Shi'i Muslims have expressed more unease with the use of qiyas than many Sunnis, because qiyas can be

subjective and in its place accept the use of aql/reason which is the judgment of the legal expert on the basis of the

Qur'an, sunna, and consensus.

- Shi'as have always agreed that the duty of the expert is to keep to the way set by the Imams in making decisions.

2.(b) 'By using the principle of analogy (qiyas) the basic laws of Islam can be applied at any time and in any case.' Do you agree? [4]

- agree with this statement.

- new rulings can be formed for any new circumstance, based on their basic similarity with the basic laws of the

Qur'an and sunna. In this way the divine laws revealed in the Qur'an and sunna remain unchanged without

becoming outdated.

- The fundamental laws were made by God who created man and knows what's best for him at all times. For

changing aspects of human life, the Qur'an and sunna provide basic principles which may be applied by analogy

whenever the need arises

- e.g. the issue of drugs could be cited, cocaine was not present in the Prophet's (pbuh) time so is its use allowed?

The Prophet (pbuh) had said, 'Every intoxicant is khamr, and every khamr is haram' so every intoxicant is unlawful

is a conclusion that could be derived by the use of analogy.

2.(b) Why do the Prophet's Hadiths link belief and action so closely? [4]

- The Prophet's Hadiths link belief and action because mere faith without righteous deeds is meaningless. Belief is sincere only when put into action.

- e.g if someone believes in pillars of Islam i.e prayer, fasting, zakat etc but does not practice any of

then his beliefs have no value near Allah.

- Similarly, if a person believes in Prophet Muhammad pbuh as the last messenger but does not follow

his sunnah, then he is not a true believer.

- The link between beliefs and action is equally important in communal life as the prophet pbuh said,

“ Let him who believes in Allah and the Last day, either speak good or keep silent, and let him who believes

in Allah and the last day, be generous to his neighbor, and let him who believes in Allah and the last day, be

generous to his guest.”

2.(b) How are Muslims obeying God when they obey the Prophet? [4]

- By following the Prophet’s (pbuh) example, for instance in how to perform salat, Muslims are not only

following his instruction but also fulfilling their obligation to God by completing the second Pillar of Islam.

- So in this way they are obeying both the Prophet (pbuh) and God.

- Similarly in social life we can fulfill the rights of fellow beings by implementing the hadiths of the prophet

(pbuh).

- For example the Quran emphasizes to take care of the orphans and warns those who repulse the orphans.

These commands can be obeyed by the implementation of this hadith. The Prophet (pbuh) said, “ I and¹⁷

the man who brings up an orphan will be in paradise like this’ and he pointed with his two fingers, the

index finger and middle figure.”

2.(b) Why do you think the Prophet practised and encouraged the use of ijma’? [4]

- The use of ijma’ in legal thinking is based on a number of verses in the Qur’an “You are the best of people

evolved for mankind, enjoining what is right, forbidding what is wrong and believing in Allah.” [3:110]

Verses like this indicate that the community has been given authority because it is upright and follows the

guidance of Allah and the example of the Prophet (pbuh).

- The Holy Prophet (pbuh) also referred to the importance of following the community, when he said,

“My community will never agree upon an error.” The Holy Prophet to have said, “Gather together the

righteous from among my community and decide the matter by their counsel and do not decide it by

any man’s opinion.”

- Therefore, from very early times it has been accepted that the agreed view of the community is binding

upon Muslims in legal and more general matters.

- ijma’ was encouraged as it was safeguarded by the agreement of leading Muslims/experts who could say

whether or not a principle was in harmony with the Qur’an and sunna.

4 Caliphs

Hazrat Abubakar R.A:

Election: While the final rites of the Holy Prophet (P.B.U.H) were in progress, it was brought to the attention of Hazrat Umar that a meeting had been called by Ansar at the Saqifa Banu Saïda to elect a successor (caliph) to the Holy Prophet (P.B.U.H). Hazrat Umar hurried to the place accompanied by Hazrat Abu Bakr and Hazrat Abu Ubaidah bin Jarrah.

The Ansar had almost declared the leader of the Khazraj tribe, Saad bin Ubada as the caliph. Hazrat Abu Bakr at this point made a persuasive speech on why a Qurasih should now lead the Muslims. He reminded them a Hadith of the Prophet (pbuh) in which he commanded that according to Arab tradition, the next leader after him should be chosen from Quraish . On hearing this convincing argument, another leader of the Ansar Khubaib bin Mundhar put forward the proposal for two state solution, one led by a Muhajir(Quraish) and one by an Ansar. Hazrat Umar rejected this suggestion by saying that for the solidarity of the Islamic state , there should be only one caliph. At this point hazrat Abu Ubaidah bin Jarrah said, “O Ansar! you were the first to uphold Islam. Do not be the first to sow the seeds of dissention in it.” On hearing this, the Ansar quickly withdrew their claim. Hazrat Abu Bakr put forward the names of Hazrat Umar and Hazrat Abu Ubaydah bin Jarrah as caliph but Hazrat Umar nominated Hazrat Abu Bakr as the political leader of a unified Muslims state based in Madina. Taking Hazrat Abu Bakr’s hand Hazrat Umar took the pledge of loyalty to him. After Hazrat Umar and Hazrat Zaid ibn Sabit (from Ansar) took the oath of loyalty, people from all sides rushed to pledge their loyalty to Hazrat Abu Bakr as the Holy Prophet’s (P.B.U.H) vicegerent. The next day at Masjid al Nabvi a general oath of loyalty was taken by the Muslims. Hazrat Abu Bakr thus became the first Caliph of Islam. When Abu Bakr was elected he said “ **O people! I have been selected as your Leader, although I am not better than anyone of you. If I am right, obey me. If I am misguided, set me right. The weakest among you is powerful in my eyes, until I do not get him his due. The most powerful among you is the weakest in my eyes, until I do not make him pay due rights to others. I ask you to obey me as long as I obey Allah and His Messenger. If I disobey Allah and His Messenger, you are free to disobey me**”. He adopted the title of “the successor of the messenger of Allah.”

Expedition to Syria:

After assuming the Khilafat the first issue that Hazrat Abu Bakr R.A had to decide was whether or not the expedition to Syria, should be sent. The Holy Prophet (P.B.H.H) had directed to send this expedition under the command of Usamah. The circumstances had changed following the death of Holy Prophet (P.B.H.H). At that critical stage in history most of tribes had apostatized from Islam, that is, they had abandoned their belief in Islam. Madinah was surrounded by hostile tribes. It was suggested to Hazrat Abu Bakr R.A that it was not advisable to send the army outside the country. Hazrat Abu Bakr said that according to the wish of Holy Prophet (P.B.H.H), the army should be sent to Syria. He said “Who am I to withhold the army that the Prophet (P.B.U.H) had ordered to proceed? Come what may, let Madinah stand for fall; the Khilafat live or perish, the command of the Holy Prophet (P.B.U.H) shall be carried out”. Abu Bakr then directed the army to depart on this mission. He bade farewell to the army and addressed them in the following terms: “**Do not kill children, women and old men. Do not cut down any trees wherein there is food for men and beasts. Do not molest the monks in the churches**”. Towards the close of June 632 A.D, three weeks after the Holy Prophet (P.B.U.H) demise the army of Usamah left. After ten days march the Muslim army attacked the border tribes. The Byzantine forces avoided this confrontation, as they were no match for the Muslims. They were defeated and offered allegiance to the authorities at Madinah. The expedition proved to be a great success. It secured the safety of the frontier with the Byzantines and averted the threat of any attack from them. It made the hostile tribes release that the Muslims were strong enough to meet any emergencies. Victorious, Usamah’s army returned to Madinah. It demonstrated the strength and unity of the Muslims even in the absence of the Holy Prophet (P.B.U.H) thus

paving the way for the subsequent conquests of the Syrian and Egyptian regions both of which were conquered during Usamah's lifetime.

Refusal to pay Zakat:

At that time, many tribes such as Banu Asad, Banu Ghatafan, Banu Abbas, Banu Murrah and others surrounded Madina. After the conquest of Makkah when other tribes in Arabia accepted Islam, these tribes also offered allegiance to Islam. This allegiance was based on diplomacy rather than on faith and conviction of heart. They regarded Islam as a matter of personal allegiance to the Holy Prophet (P.B.U.H) which ended with his death. These tribes sent a deputation to Hazrat Abu Bakr with the proposal that with the passing away of the Holy Prophet (P.B.U.H), their agreement with Islam had ended and it was necessary that the authorities at Madina should make a fresh agreement with them. They said that they would remain on friendly terms with the authorities at Madinah provided they were relieved of the obligation to pay Zakat. Abu Bakr was very strict on this point. He argued that Zakat being a fundamental injunction of Islam had to be paid. Addressing the delegates, he said, "If with reference to Zakat, you withhold even as much as a string to tie a camel, as the Khalifa of the Holy Prophet (P.B.U.H), it will be my duty to fight for it, whatever the consequences". When Hazrat Abu Bakr rejected the demand of the tribes to exempt them from the payment of Zakat they decided to forego Islam rather than yield to the authority at Madinah. They decided to launch an attack on Madinah when the main Muslim army was away in Syria. These tribes one night launched an attack on Madina and met with some initial success but the Muslims under the command of Hazrat Abu Bakr rallied and in a counter attack repulsed the tribes. Driven away from Madina the tribes gathered at Dhu Qissa which was at little distance from Madina. Hazrat Abu Bakr marched there as the head of a Muslim force and launched an attack against them. After some resistance the tribes broke rank and retreated to Abraq. When the main Muslim army under Usama returned from the Syrian front successfully, Hazrat Abu Bakr marched at its head and proceeded to Abraq. The tribes were routed, and their lands were confiscated by the Muslims. This was a significant moment in the caliphate of Hazrat Abu Bakr as after this victory the tribes sent their delegates to Madina and not only offered allegiance to the caliph but expressed their willingness to pay Zakat as well.

Apostasy Movement:

The short Khilafat of Abu Bakr was mostly occupied with the so called Ridda (Apostasy) Wars. After the death of the Holy Prophet (P.B.U.H) some people rebelled against the authorities at Madina and renounced or apostatized Islam. Abu Bakr faced the situation calmly. Without any delay, he launched a campaign against this movement. He collected the troops at Madina and divided them into eleven battalions. He placed each of the battalions under the command of an experienced commander and sent each into eleven different parts of Arabia to fight against the false prophets and the tribes that were helping them in these wars against the Muslims. He instructed the commander; first to invite the revolting tribes to Islam. But if they failed to comply, they were to be attacked. Some of the tribes submitted to Islam without fighting, while others remained adamant. So wars were waged against them. Within a year, the control of Islam was established throughout the peninsula.

False Prophets:

After becoming caliph he had to deal with many difficulties but the most important was the rise of the false prophets which resulted in apostasy movement and caused a threat to Islam.

(i) Al-Aswad al-'Ansi: His name was Abhal ibn kaab al-Ansi He was the leader of the 'Ansi tribe in Yemen. His dark complexion earned him the title al-Aswad i.e. the black man, and he was also known as the veiled prophet as he covered his face to hide his ugliness and to create a mystery about himself. Before claiming prophethood al Aswad al-Ansi had tried his hand at soothsaying and magic and claimed he had knowledge of the unknown. In the later years of the Prophet's (S.A.W) life, al-Aswad claimed to have received divine guidance and inspiration, and he used tricks to convince the people of his 'miracles'. After collecting a large army, he rose in open opposition to Islam and invaded Najran and most of Yemen. killing Shahr the ruler of Yemen he forcibly married his widow and declared himself ruler of Yemen and the leader of the Ans tribe. An expedition was organized and led by Firuz al-Dhalaymi, a Persian Muslim, who succeeded in killing al-Aswad a day before Prophet's death . However, learning of the Prophet's demise, al-Aswad's followers regrouped and revolted under a man called Qais ibn 'Abd Yaghus; they were defeated by Firuz and subsequently surrendered along with their leader.

(ii) Tulayha ibn Khuwaylid ibn Nawfal al-Asadi:

He was the wealthy leader of the Bani Asad and Ghatafan tribes in north Arabia, and was a renowned warrior who initially opposed the Muslims. In 630 he converted to Islam, but shortly afterwards he rebelled and proclaimed himself as a prophet. Many tribes accepted his 'prophethood' and combined to raise a strong force against Islam. Khalid ibn al-Walid was sent to quell this revolt and at the Battle of Buzakha in September 632, Tulayha was defeated and escaped to Syria while most of his followers submitted and accepted Islam. Later, when Syria was conquered by the Muslim, he converted to Islam once again, and subsequently fought alongside the Muslims in the battles of Jalula, Qadisiyah, and Nihawand against the Persians.

(iii) Sajah bint-al Harith:

She was an Arab Christian from the tribe of Taghlib and first enjoyed their protection; following a split within the Banu Tamim, she had the protection of the Banu Hanifa. Sajah had a following as a sooth- sayer, and after the death of Hazrat Muhammad (S.A.W), when many of her tribesmen rejected Islam, she declared herself as a prophetess. She collected a force of 4000 to march on Madina, but learning of Tulayha's defeat by Khalid ibn al-Walid, Sajah dropped her plans. She then sought the help of Musailimah, another self-proclaimed prophet, and reached an agreement with him to face Khalid. Subsequently, Sajah married Musailimah and accepted his prophethood. Meanwhile, Khalid ibn al-Walid crushed Sajah's forces and then moved against Musailimah who was killed in the Battle of Yamama. After Musailimah's death, Sajah became a Muslim.

Musailimah al-Kadhdab (The Liar):

Known as Musailimah ibn Habib al-Hanafī, he belonged to the large and influential tribe, Banu Hanifa, in the Yamama region to the east of the Arabian Peninsula. Musailimah was also wealthy and powerful and he used his influence to misguide people and declared himself a prophet during Hazrat Muhammad (S.A.W) lifetime. In fact he had visited the Holy Prophet (P.B.U.H) in Madina and spent time in his company. Upon his return from Madina , Musailimah declared his prophethood and claimed to have received divine revelation. He founded a new creed in which he reduced the number of daily prayers relieved his followers from the practicing of fasting and giving zakat and made drinking and adultery permissible. He even wrote to the Holy Prophet (S.A.W) declaring himself a 'messenger of Allah' and that he had been given a share with him in prophethood. Of course, his claims were firmly and clearly rejected by Hazrat Muhammad (S.A.W), who addressed him as an 'arch-lair'. After the death of the Holy Prophet (S.A.W) Musailimah challenged Hazrat Abu Bakr's caliphate.

The battle of Yamama in December 632, was the significant event that decided Musailimah's fate. He was in command of an army of 40000. Hazrat Abu Bakr had first sent Ikrimah and Shurabil ibn Hasanah and then sent a large force under the command of Khalid ibn al-Walid to Yamama. The Muslims, numbering 13000, fought a long drawn out battle with many casualties as Musailimah's forces put up a strong resistance. Eventually, Musailimah was killed by Washi al-Harb---who had killed Hazrat Hamza in the battle of Uhud before his conversion to Islam. Musailimah's army scattered and many were killed as they fled. Many prominent Muslims and Huffaz---those who had memorized the Qu'ran---also lost their lives in this battle.

Battle of Yamama:

After Prophet's (pbuh) death, several false prophets arose in different parts of the Islamic state. Musailimah ibn Habib al Hanafi was the most dangerous one. He belonged to the large and influential tribe, Banu Hanifa, in the Yamama region to the east of the Arabian Peninsula. Abu Bakr appointed Ikrimah as the commander of one of the corps. Ikrimah's orders were to advance and make contact with the forces of Musaylimah at Yamamah, but not to get involved in battle with him. Khalid ibn al-Walid was chosen to command the forces apposing Musaylima after he dealt with other smaller apostates. Ikrimah advanced with his corps and established a camp somewhere in the region of Yamamah. The next development that Ikrimah heard of was that Shurahbil bin Hasanah was marching to join him. Shurahbil too had been given a corps by the Caliph with orders to follow Ikrimah, and await further instructions. In a few days Shurahbil would be with him. Ikrimah could wait no longer, and he set his corps in motion. This happened at the end of October 632 (end of Rajab, 11 Hijri). He was defeated by Musaylimah. Shurahbil remained in the region of Yamamah. To ensure that he did not fall into the error of Ikrimah, Abu Bakr wrote to him: "Stay where you are and await further instructions." A few days before Khalid's arrival Shurahbil had given in to the same temptation as Ikrimah; he had advanced and clashed with Musaylimah, but was defeated. Khalid got news that Musaylimah was encamped in the plain of Aqraba with an army of 40,000 warriors. The two successful actions fought by them against Ikrimah and Shurahbil had increased their confidence in themselves and created an aura of invincibility around Musailimah. Khalid marched south from Btaha to the valley of Yamama with the force of 13000 men and was met by Musailmah on the plain of Aqraba. After a fierce fight the Muslims forces had to retreat and there was much jubilation in Musailimah's camp. Though Khalid had been forced to withdraw, he refused to admit defeat. He regrouped the army under tribal commanders. He created a reserved force of the one thousand cavalry and kept them under his personal command. The next day the two armies faced each other in headlong attack. While the front rank of two armies grappled with each other in single combat, Khalid led the cavalry reserve to the mounds where Musailmah was camped. The boldness of Khalid's move took the opposition completely by surprise. Musailmah's bodyguards fought bravely but they could not hold guard for long. As Khalid increased his pressure Musailmah lost his nerve and retreated into a neighboring fortified garden. With the withdrawal of Musailmah, his army lost the will to fight and they too found safety in seeking refuge in the garden. The garden was surrounded by a huge wall and the fugitives closed the gate thus shutting access to the pursuing Muslims. The Muslims were anxious to get into the garden and finish the job. Soon a Muslim soldier Al Baraa ibn Malik asked his fellow men to let him climb the wall so that he could open the gate by killing the guards there. The soldier jumped in to the garden and opened the gate. The Muslims entered the garden and the last phase of the Battle of Yamamah had begun. The Muslim army engaged in a fierce battle with Musailmah's troops. So bloody was the battle of Garden that in Arab

annals it came to be known as The Battle of Death. When Musailmah was finally killed by Wahshi al Harb who had killed Hazrat Hamza in the battle of Uhad the Banu Hanifa surrendered and accepted the offered terms and were readmitted to the fold of Islam. Many prominent Muslims and huffaz also lost their lives in this battle. Hazrat Abu Bakr after defeating the false Prophets turned his attention to the uprising in Bahrain, Oman, Mahrah and Hadramaut.

Compilation of Quran:

During the time of the Prophet (pbuh) the Qur'an was written on pieces of animal skin and on parts of bone but was mainly memorised by the companions. At the time of the Prophet (P.B.U.H) death no official copy of the Quran existed. • After becoming caliph, Hazrat Abu Bakr waged a war against the false prophet Musailima and many companions who had committed the Holy Quran to memory were martyred in that battle known as the battle of Yamamah. • Hazrat Umar suggested to Hazrat Abu Bakr that the Quran should be compiled. Hazrat Abu Bakr, however, hesitated and said that he would not do the job left unfinished by the Holy Prophet (P.B.U.H). According to Hazrat Abu Bakr, "Umar went on persuading me to accept his suggestion till I was convinced that he was right so I accepted his suggestion." • Hazrat Abu Bakr asked Zaid bin Sabit, one of scribes of Divine revelation to collect the Quranic verses from every part of the Islamic empire and compile them in book form. He was also reluctant but Abu Bakr persuaded him. Zaid later remarked, "It would have been easier to carry a mountain on my shoulders, than to compile the Quran." • A commission was appointed headed by Zaid Bin Sabit and its members comprised at least twenty or twenty five companions who had committed the Quran to memory. Zaid Bin Sabit traced out and collected the chapters of the Quran from every person who had it in their possession. He collected it from palm leaves, stones, and pieces of wood and people who had committed it to memory. ➤ Zaid Bin Sabit was not content just finding a written piece of the Quran. ➤ He also verified it from those people who had heard it from the Holy Prophet (P.B.U.H). ➤ Though he himself was a hafiz of Quran, he always tried to find a verse in writing before including it in his manuscript, ➤ He did not accept any part without two witnesses to it. ➤ The verses were written in the order that the Prophet (pbuh) had given, but the surahs were written on separate sheets. so that version of the Quran he recorded was the one heard from and written under the supervision of the Holy Prophet (P.B.U.H). The script prepared by Zaid Bin Sabit was named "Mushaf" by Abdullah bin Masood.

Administration:

Hazrat Abu Bakr laid the foundation of a truly democratic state following the teachings of the Quran and the traditions of the Prophet (P.B.U.H).

- Abu Bakr conducted affairs of the Government by consultation. He used to consult eminent companions in all important matters.
- For the purpose of administration, Arabia was divided into provinces each under a governor, who was required to lead the prayers, superintended the army, collect taxes, administer justice, and maintain law and order. He was aided by an Amil who collected revenues and a Qazi who administered justice.
- There was no regular police department at that time, but whenever any crime came into his notice, he took strict action against in the light of Quran and the Hadith. • Abu Bakr selected all his officers, commanders and governors on their merit and not because of family or tribal consideration.
- He set up a strict standard of accounting of public money. He also gave proper shape to the public treasury, the Bait ul-Maal.

- He established military cantonments and maintained a reserve force. He dispatched expeditionary forces to Iran, Syria and Palestine. As a result, vast territories were added to Muslim Empire.
- He safeguarded and protected the rights of non-Muslim subjects who were granted religious and cultural freedom. They were allowed to manage their affairs themselves. • By his efficient administration he preserved the integrity of Islam by suppressing rebellions and making sure that the Pillar of zakat was enforced.
- Hazrat Abu Bakr's caliphate was also significant for the preservation of the Quran.

Main events/ Achievements of Caliphate:

Abu Bakr was elected as the first caliph of the Islamic state after a meeting in Saqifa Bani saida and with the general bayyat of Muslims in Masjid e Nabwi in 11A.H/632A.D. He addressed the community and pledged that the state will be governed according to Islamic principles. He continued Prophet's intention of sending expeditions to North and sent Usama bin Zayd to Syria in 632AD despite all the opposition and threats. It shows that he was obedient to the Prophet's command and he continued the policy of the expansion of the Islamic state. Later another force under Khalid bin Walid advanced into Iraq and then turned west into Palestine to defeat the Byzantines at the battle of Ajnadain 13 AH/634AD. In this way Abu Bakr began Muslim advance into Syria and Iraq. He fought against tribes who withheld zakat and apostatized Islam. At that time many hostile tribes such as Banu Asad, Banu Ghatafan, Banu Murrah and Banu Abbas sent their delegates to Madina and demanded that they should be exempted from the payment of Zakat. Abu Bakr remained firm and rejected their demand. These tribes attacked Madina in 632 AD but eventually they were defeated and agreed to pay Zakat. 6 Under the influence of the false prophets many tribes renounced Islam. Abu Bakr collected the army in Madina and divided it into eleven battalions and sent them to different parts of Arabia in order to crush the apostasy movement. Within a year the control of Islam was reestablished. After Prophet's death several false prophets arose in different parts of the Islamic state.

- Of these Aswad al Ansi from Ansi tribe, was first to rise in Yemen. He was killed during Prophet's lifetime. Later, his followers grouped and revolted under a man called Qais bin Abd Yaghus, but eventually they were defeated.
- Tulayha from the tribes of Banu Asad and Banu Ghatafan in Northern Arabia. In 630 AD he converted to Islam but shortly afterwards he rebelled and proclaimed himself as a prophet. Khalid bin Waleed defeated him at the battle of Buzaka in September 632 AD.
- Sajjah from Banu Tamim tribe in Iraq she claimed to be a prophetess and collected a force of 4,000 to march on Madina. Khalid bin Waleed crushed her forces. She then joined Musailma and after his death accepted Islam.
- And the most dangerous one Musailma from Banu Hanifa tribe in central Arabia. he was in command of an army of 40,000. In December 632 AD Abu Bakr first sent Ikrmah and Shurabil. when they were defeated then he sent Khalid bin Waleed with an army of 13,000 men . A hot contest followed in which Muslims were victorious. It came to be known as the battle of Garden of Death. This battle led to the compilation of Quran. Hazrat Abu Bakr laid the foundation of a truly democratic state following the teachings of the Quran and the traditions of the Prophet (P.B.U.H). Abu Bakr conducted affairs of the Government by consultation. He used to consult eminent companions in all important matters. For the purpose of administration, Arabia was divided into provinces each under a governor, who was required to lead the prayers, superintended the army, collect taxes, administer justice, and maintain law and order. He was aided by an Amil who collected revenues and a Qazi

who administered justice. There was no regular police department at that time, but whenever any crime came into his notice, he took strict action against in the light of Quran and the Hadith. Abu Bakr selected all his officers, commanders and governors on their merit and not because of family or tribal consideration. He set up a strict standard of accounting of public money. He also gave proper shape to the public treasury, the Bait-ul Maal. He safeguarded and protected the rights of non-Muslim subjects who were granted religious and cultural freedom. They were allowed to manage their affairs themselves. By his efficient administration he preserved the integrity of Islam by suppressing rebellions and making sure that the Pillar of zakat was enforced. He arranged for a compilation of Quran at the suggestion of Hazrat Umar when many memorisers of Quran were martyred in the battle of Yamama against Musailima and appointed Zaid bin Sabit along with 20 to 25 scribes to accomplish this task. First copy was named Mushaf by Abullah bin Masood. He died in 13 AH/634 AD.

Hazrat Umar R.A:

Main Events/Summary of Caliphate:

Hazrat Umar ibn al-Khattab succeeded to the caliphate in 13 AH/634 AD. As well as the title 'Successor of the Messenger of Allah.' He also took the title of 'Commander of the faithful', 'Ameer al Mu'mineen'. He continued the expansion of Islam begun by the Prophet (pbuh) and Hazrat Abu Bakr and under his rule, Muslim army gained control in Syria, Iraq, Persia and Egypt. A series of decisive battles brought these vast areas under Islamic rule. In the Northeast, Persian Empire caused threat for the Islamic state. In October 634 A.D/14 A.H the battles of Namaraq and Jasn were fought. In the battle of Jasn (Bridge) Muslims were defeated and their commander was killed. Muslims responded back in November 634 A.D. When they fought against the Persians at Buwaib under Musanna, Muslims were victorious in this battle and the Persians had to face heavy losses. After this battle, Persians sent a large army. After a prolonged battle at Al Qadisiya in 15 AH/636 AD the outnumbered Muslim army defeated the Persian. Muslim army advanced and captured Mada'in and Jalulah one after another and signed a Treaty of peace with the Persians. Despite the treaty, the Persians continued their conspiracies against Islamic state. Therefore, Muslims had to fight against them at Nihawand in 21 A.H./ 642 A.D. It was the last battle against the Persians which sealed the fate of Persian Empire and the whole of Persia came under Muslim rule. Muslims also had to fight against the Byzantines on the Northern borders because of their hostility against the Islamic state. The Muslim commanders i.e. Khalid bin Waleed, Amr bin al Aas and Abu Ubaidah bin al Jarrah defeated the Romans and captured areas of Byzantine empire, which was the Eastern province of Roman empire. Muslim army laid siege to Damascus till 635AD and then they had to fight against them in the battle of Fihl which resulted in the conquest of Jordan. Then Muslims advanced and fought in the battle of Yarmuk in Palestine in 15 A.H/636 A.D. In October 636 AD Muslims recaptured Damascus under Abu Ubaidah bin al Jarrah. Meanwhile, Amr bin Aas laid siege to Jerusalem, Christians offered to surrender on the condition that the Caliph himself should come to Jerusalem. This was accepted and Hazrat Umar signed an agreement that guaranteed safety and security of the people of Jerusalem. Finally, Muslim army advanced under Amr bin Aas and laid a siege and after the battle of Alexandria captured Egypt in 18 A.H. /639 A.D. Hazrat Umar introduced many administrative reforms during his caliphate. He established a Majlis-e-Shura consisting of prominent companions of the Holy Prophet. He also constituted a large body called the Majlis-e Aam consisting of Muhajirin and Ansar

and representatives of various tribes. The state was divided into provinces and each province was placed under an efficient governor called the Wali or the Ameer. The Wali was not only the ruler of the province but also the military and religious head. Hazrat Umar entrusted the Qazis with judicial functions. The Qazi was completely independent of the provincial governor. He also established a department of finance under the name of Dewan. He made garrison towns in Basra and Kufa for his soldiers. Pension was given to the retired soldiers. For implementation of Quranic teachings special steps were taken such as regulation of Salat and fasting. He also started the Islamic Hijri calendar.

Administration:

Hazrat Umar not only conquered a vast empire during the ten year of his Khilafat but also consolidated it by an effective system of administration. As an administrator, he remained a model for all rulers who followed him and his administrative reforms make his caliphate a golden period of early Islamic history. Despite being the ruler of a mighty empire he lived a very simple life. Once he said about his salary from Bait ul Maal, "Nothing in Halal for me and for my family from Allah's money except a dress for summer and a dress for winter and a salary equal to the income of an average Quraishi. I am no more than an ordinary Muslim amongst you."

- Hazrat Umar framed the constitution of the state on the basis of democracy. He established the Majlis e Shura consisting of prominent companions of the holy Prophet from both Muhajirin and Ansars. Hazrat Umar consulted this body in all matters. He also constituted a larger body called the Majlis -e- Aam, consisting of Muhajirin and Ansar and representatives of various tribes. This was called into session on special occasions.
- Judiciary was established under the Qazi. He separated executive from judiciary. In this way he assured the citizens swift and impartial justice. The judiciary was made completely independent and impartial. He was displeased when a judge showed some respect to him when he appeared in his court as a defendant.
- He took steps to give the Islamic State a clean and efficient administration. The State was divided into Provinces and each province was placed under an efficient Governor called the Wali or Ameer. The wali was not only the ruler of the province but also the military and religious head. The provinces were further divided into districts and placed under Amils.
- The bait ul maal was created under Amils. After meeting the expenditure of the State, the surplus money used to be distributed among the Muslims based on three principles: relationship with the holy Prophet; priority of conversion to Islam and military services to Islam. In this way, all Muslim men, women, slaves and children had share in the bait- ul- Maal or the public treasury. He made the government finances safe from misuse and kept corruption out of government.
- All appointments were made in consultations with the Majlis e Shura. The appointee was given a regular order of appointment setting out his duties and emoluments. The person appointed to a high post was required to give a written undertaking to lead a simple Islamic life. He had to submit particulars of his property and assets, so that on his retirement, it may be seen whether he had amassed wealth by illegal means. Hazrat Umar kept a very strict watch on the activities of his officers. He used to receive secret reports from officers specially appointed for this purpose.
- Hazrat Umar set up a department of finance the Diwan, which was in charge of the revenue of the centre and the provinces. The function of the Diwan was to regulate the receipt and disbursement of the caliphate's revenues which were generated from jizya, zakat, kharaj (tax

levied on the land of non-Muslims) and fay (income from crown lands). A tax called ushr was also levied on the produce of land. It is said that there was so much economic prosperity during the caliphate of Hazrat Umar that there was hardly any citizen in need of zakat . 3

- Umar established new towns like Basra, Musal and Kufa. He made new highways, roads and out posts on the roads. The conquered lands were surveyed. Umar made special effort for construction of Mosques and schools. Teachers were sent to the villages to teach the Holy Quran to the villagers.

- He introduced the Muslim era of Hijra, the system of old age pension and census of the population of the Muslims State. Thus he laid foundation for the development of modern cities.

- Hazrat Umar maintained a well-disciplined army which was divided into cavalry and infantry. He was particularly concerned about welfare of his soldiers. He also forbade them to live with the settled people in cities and ordered them to live in cantonments. They kept the armed forces content and happy and they were happy to serve the caliphate

- . • Umar paid special attention to the well-bieng of Dhimmis(minorities), and settled their matters in consultation with their representative. He expelled Christians and Jews communities of Najran and Khayber, when they refused to abide by his order.. Hazrat Umar stands unparalleled in every aspects of administration in the History of Islam.

Expansion of Islamic State:

Hazrat Umar bin Khattab succeeded to caliphate in 13 A.H. / 634 A.D. He took the title of “Amir Ul Momineen” (Commander of the faithful). He was a brave and straightforward person. He continued the expansion of the Islamic state and during his caliphate the frontiers of Islamic state expanded greatly. The vast Ares of the Roman and Persian empires were brought under Islamic rule. Muslim armies conquered Syria, Iraq, Persia and Egypt after fighting a series of decisive battles. In the Northeast, Persian Empire caused threat for the Islamic state. In October 634 A.D/14 A.H the battles of Namaraq and Jasn were fought. In the battle of Jasn (Bridge) Muslims were defeated and their commander was killed. Muslims responded back in November 634 A.D. When they fought against the Persians at Buwaib under Musanna, Muslims were victorious in this battle and the Persians had to face heavy losses. After this battle, Persians sent a large army of 60,000 under their famous commander Rustam. The report of the new situation was sent to Hazrat Umar. He sent Saad bin Abi Waqas with an army of 30000. After a prolonged battle at Al Qadisiya in 15 AH/636 AD the out-numbered Muslim army defeated the Persian troops under Rustam and recaptured Hira and other areas in Iraq. It was a decisive battle which broke down the strength of the Persians. After this the Muslim army advanced and captured Mada'in and Jalulah one after another and signed a Treaty of peace with the Persians. Despite the treaty, the Persians continued their conspiracies against Islamic state. Therefore, Muslims had to fight against them at Nihawand in 21 A.H./ 642 A.D. a battle took place in which 30,000 Muslims defeated 60,000 Persians. The Persian king Yazdgard fled from the battle field. It was the last battle against the Persians which sealed the fate of Persian Empire and the whole of Persia came under Muslim rule. Muslims also had to fight against the Byzantines on the Northern borders because of their hostility against the Islamic state. The Muslim commanders i.e Khalid bin Waleed, Amr bin al Aas and Abu Ubaidah bin al Jarrah defeated the Romans and captured areas of Byzantine empire , which was the Eastern province of Roman empire. Muslim army laid siege to Damascus till 635AD and then they had to fight against them in the battle of Fihl which resulted in the conquest of Jordan. Then Muslims advanced and fought in the battle of Yarmuk in Palestine in 15 A.H/636 A.D. An army of

40,000 Muslims defeated 2,60,000 Byzantines after a battle which lasted for 6 days. As a result of this battle, Muslims conquered Syria. In October 636 AD Muslims recaptured Damascus under Abu Ubaidah bin al Jarrah. Meanwhile, Amr bin Aas laid siege to Jerusalem and later Khalid bin Waleed also joined him. The Christian Patriarch Sophronious offered to surrender on the condition that the Caliph himself should come to Jerusalem. This was accepted and Hazrat Umar signed an agreement that guaranteed safety and security of the people of Jerusalem. Finally, Muslim army advanced under Amr bin Aas and laid a siege and after the battle of Alexandria captured Egypt in 18 A.H. /639 A.D.

Wars against Persians:

1. Battle of Namarraq: During the Khilafat of Hazrat Abu Bakr, Muslims under Musanna and Khalid bin Walid conquered the kingdom of Hira. The Persians became furious and tried to recover it from the Muslims. The Persian King sent Rustam, a famous general, to fight the Muslims. Khalid bin Walid had already left for Syria and so Musana was left alone on the Persian front. Hazrat Umar sent an army under Abu Ubaid to reinforce the army of Musana. A battle was fought at Namarraq in which the Persians were defeated.

2. Battle of Jasnabridge: After the defeat of the Persians in the battle of Namarraq, they again met the Muslims under the command of Bahman (634 AD). The Euphrates lay between the two armies. Against the advice of the Muslim leaders, their commander Abu Ubaid Thaqafi, decided to fight across the river. A bridge of boats was built across the river and the Muslims crossed it. After crossing the river, Abu Ubaid ordered that the bridge should be broken so that Muslim soldiers would not think of retreating. But then, they found themselves at a disadvantage. The ground was uneven and the army could not move freely. A thick wall of war elephants shielded the Persians. The Arab horses, which had never seen the war elephants before were terrified and this led to confusion and the Muslim cavalry, got disorganized. In the scuffle that followed, a white elephant knocked down Abu Ubaid and trampled him. One after another, the Muslim commanders were martyred. This made the Muslim army lose heart and they rushed for the bridge but the bridge had already been broken. Musanna, who was now the commander of the Muslim army ordered the re-building of the bridge. In the meantime, he held back the enemy with a small force asking others to cross the river. He himself was the last to cross. The Muslims suffered heavy losses. Out of a total strength of nine thousand, only three thousand could be saved. This Battle is also known as the Battle of Bridge.

3. Battle of Buwaib: After the disaster at Jasnabridge, Hazrat Umar sent messengers to all parts of Arabia inviting the Arabs to participate in war against Persians. In response to this call many Muslims and Christians gathered round the standard of Islam. The Persians sent a strong force of 200,000 against the Muslims under the command of Mehran, who was regarded as an expert in the Arabian way of War. The Persian Army marched to Euphrates and camped on the east bank of the Euphrates River. Mehran sent a messenger to Musanna to inquire if the Muslim would like the Persians to cross over to their side. The Muslims had a bitter experience of crossing the river in the Battle of Bridge. So they asked the Persians army to cross river. The following day, the Persians army crossed over and the two armies met at Buwaib. The Persians were several times more in numbers, but the Muslims fought desperately. A young warrior of Taghlib tribe killed Mehran. With his death, the tide of the battle was turned and the Persians began to flee in disorder. Musana, at once, captured the Bridge this prevented the Persians from crossing the river. Finding no other way to flee thousands of them were drowned while others died in large number on the battlefield. In this battle the majority of the Persians army was destroyed.

4. Battle of Qadisiya: Following the humiliating defeat at Buwayb the Persians once again prepared for battle against the Muslims. Hazrat Umar in response organised a force of about 30000 and choose Saad bin Abi Waqas a veteran from Badr to lead them. The Muslims army camped at Qadissiya a little town among the palm groves on the very edge of the settled lands of Iraq. A contingent which had been called by the caliph from the Syrian front also reinforced the Muslim army and in 636 the battle of Qadissiya was fought between the Muslims and the Persians. Despite its enormous importance very little is known of the course of this battle. Arab accounts begin with the recruitment and dispatch of the army from Madina, after whose arrival on the borders of Iraq a delegation of Muslim elders was sent to Yazdegird the Persian emperor inviting him to accept Islam ,pay jizya or to arbitrate for war. The arrogant emperor was contemptuous of the Arabs while the Muslim delegation remained patient and courteous but to no effect. A stand-off lasting 3 months took place with skirmishes against border settlements in which the Muslims were successful and during which time there were desertions and defections from the Persian side. As a resulted of which Muslim army got increased to 30000 whereas the Persians lost their strength which came down 60000 from 120000. Finally, Rustam attacked the Muslims by crossing the river. Saad bin Abi waqas employed best strategies making the best use of his archers to overcome elephant corps and using his force to break the Persians. The battle lasted for three days, on the third and final day of this battle, the Persians decided to attack the Muslims early in the morning and to get a decisive victory. But Muslims were ready to fight back and the Persian forces started to flee from the battlefield. Rustam was caught and killed while trying to swim to safety and the Persians were routed. Sa'ad chased them to Babal where they sought refuge and then after a 2 month campaign Muslims captured Mada'inthe Persian capital. The emperor and his family and nobles fled. Two thirds of the Persian army was killed and the Muslims lost a fifth of their men in this battle. This was a decisive battle in the history of Islam, it shattered the strength of the Persian Empire and many people of the conquered areas accepted Islam. Following this victory the whole territory between the Euphrates and the Tigris came under the Muslims.

5. Battle of Jalula: The Persian King took refuge in Hulwan and asked his forces to advance. Then occupied Jalula near Mada'in. They did great preparation and converted the town into a fortress by digging trench around it. Muslims laid the siege which lasted for seven months. Finally, they had no option but to come out and fight. The fighting continued fiercely but late in afternoon Allah helped Muslims with a severe storm, Persian resistance broke down, and they dispersed in all directions. Muslims pursued and killed them in large numbers. They occupied Jalula and the residents surrendered on the usual terms of Jizya.

6. Battle of Nihawand: Between the years 638-639 Arabia was struck with a great famine and plague but the expansion of the Islamic territories continued. On the other hand the Persian ruler Yazdegird's people to incite rebellion against the Muslims and skirmishes ensued. When Hazrat Umar heard that Yazdgard was determined to recover his control of the rich 6 plains of Mesopotamia (Iraq) and was trying to rally support and muster troops at the city of Nihawand he sent letters to Kufa and Basra ordering that the armies should assembled. The Muslim armies subsequently gathered and marched on to Nihawand. One force was ordered to station itself on the borders between the provinces of Fars and Isfahan to prevent the Persians sending reinforcement from the south. The Muslim army of 30000 was much smaller than the Persian force of 60000. The Muslim army on reaching Nihawand found the Persian army drawn up on the near side of a ravine which was later to prove fatal to many of them. They had also fortified themselves behind trenches. The Muslims tried to storm them out but without success and the disciplined Persian emerged from their fortified

positions only when it suited them. After a few days, the Muslim leader met in a council of war to decide a better course of action. It was decided that the cavalry would advance and pretend to attack the trenches and then withdraw to lure the Persian from their positions. However, their commander Nouman ibn Muqarrin kept the main Muslim army in check until the day was almost over. they finally attacked the enemy, victory came quickly. The Persians began to flee and surrender of the towns soon followed the military victory. The victory at Nihawand came to be known as fath al Futuh the victory of victories.

Wars against Romans:

1. Siege of Damascus: Hazrat Khalid bin Waleed had laid siege to Damascus a few days before Abu Bakr's death, During Umar's Caliphate he added Damascus, Jordan and Emessa one after the other to the Muslim Empire. Damascus was known for its wealth and culture. Syrians were hoping reinforcements from Heraclius but it did not happen, instead the Muslims swam across the moat and using rope ladders scaled the walls. When Syrian panicked and threw open the gates to escape, the remaining Muslim force rushed in and occupied the city.

2. Battle of the Fihl: Battle of the Fihl 635 AD resulted in the addition province of Jordan in the Islamic Empire. The site was on the western side of Lake Tiberias where the water channel separated the Muslims from the Christians, who were waiting for reinforcements and offered negotiations hoping the Muslims would back down. Abu Ubaidah sent Muadh ibn Jabal as his emissary. The Christians tried to impress the Muslims with their pomp and ceremony, but Muadh was not be deflected. He offered the Christians an invitation to Islam or else to become dhimmis by paying Jizya, or else to settle the matter through war. These measures being fruitless, the Roman attacked the Muslims in small groups. Khalid saw through this tactic and gradually retreated drawing the enemy forces further in; he then surrounded them and launched a furious attack. The Roman suffered heavy casualties and those who survived scattered and fled. Thus Jordan was secured and Hazrat Umar sent specific instruction on how to deal with the conquered people and their land.

3. Battle of Yarmuk: Fought in the summer of 636 the battle of Yarmuk was a major conflict between the Byzantines and the Muslims. When the reports of the fall of Damascus, and defeat at Fihl and Hims were given to Heraclius he was determined to recover Palestine for Christian rule. He issued orders to mobilize troops from all corners of his empire and it is believed that the Roman emperor sent an army of 260,000 men against the Muslims who were 40000. Khalid ibn al-Walid began to group his forces along the River Yarmuk. Hazrat Umar was in contact with the commanders and he sent them the message of advice and encouragement. Negotiations between the two armies were held in which the Romans tried to convince the Muslims and even offered Muslims large amounts of money if they left Syria and returned to Arabia. Khalid responded with reasons and declined the Roman's offer. He elaborated on the positive changes that Islam had brought about in the Arabs and invited the Romans to accept Islam or else to get protection by payment of Jizya. But when he was met with a refusal he returned to prepare his Army for the inevitable conflict. Khalid bin Waleed addressed his men urging them to stick together and fight in union .Major battle was fought towards the end of August 636AD when the Muslims pretending to retreat from their positions lured the Byzantines into the rough terrain, where they were ambushed. During the battle the Byzantines cavalry became separated from the infantry enabling the Muslim cavalry to inflict great damage on them. Khalid had divided his cavalry into small squadrons to make them appear numerous to the enemy. The Byzantines were also unsettled by a dust storm. Their main army now driven west was trapped in rugged valleys with the cliffs of the Yarmuk gorge

behind them. Khalid captured the old Roman bridge across the valley of Ruqqad and Muslims forces stormed the Byzantines camp at Yaqusa. The Byzantines were further demoralized by rumors that Christian Arabs had defected to the Muslim side. The war strategies of the Muslim commanders paid off and the battle lasted 6 days. By the afternoon of the 6th day only one third of the Byzantine army remained, the rest had either been killed or had fled. The Muslim loss of life was 9000 men. The battle of Yarmuk was a great victory for the Muslims. The power of Byzantine was completely crushed and Syria fell in the hands of the Muslims. Heraclius moved his capital to Constantinople. The city of Jerusalem, which was besieged by Amr ibn al Aas since the Yarmuk conflict and had withstood surrender, with the arrival of Abu 'Ubaydah realised the futility of their position and agreed to surrender but only to the caliph. 4. Siege and Conquest of Jerusalem, 637 Though the Muslims had been successful in securing all of Syria, the city of Jerusalem, besieged by Amr ibn al Aas since the Yarmuk conflict, had withstood surrender. It was only when Amr's army was reinforced by Abu 'Ubaydah and Khalid's forces, that the inhabitants of Jerusalem realized the futility of their position and agreed to a surrender, but on the condition that the Caliph would himself come to sign the treaty. Jerusalem was one city whose conquest was more symbolic than of military importance and hence Hazrat Umar agreed to personally be present at the surrender of Jerusalem in 637. To make this journey he set off with one slave and a camel between them. When the Patriarch Sophronius, an Arab Christian who had risen to become one of the leading figures of the Greek Church in Jerusalem, witnessed the simplicity and humility of the Caliph he is reported to have said: 'Verily Islam has exceeded all the religions.' The terms of the treaty signed with the leaders of Jerusalem were similar to others put in place throughout Syria. What was unique about the Muslim conquest of Jerusalem was that the new governors allowed Jews, who were banned from the city of the Byzantines, to come here to worship for the first time in over 500 years. The Qur'an holds Christian and Jewish religious in special esteem calling Jews and Christians, "The people of the book (Ahl-ul-Kitab)." While acknowledging the right of Christians and Jews in Jerusalem, Hazrat Umar RA was keen to send the message that this city also belonged to the Muslims. Jerusalem was the city to which the holy Prophet pbuh had travelled from Makkah during M'airaj, and where he led the prophets of the past in prayer, before ascending to heaven. There could be no minimizing the importance of Jerusalem in the Islamic tradition, and within mind Hazrat Umar RA set about the cleaning the Temple Mount, erected the first version of the al-Aqsa mosque, the third holiest site in Islam. A deputation from Jerusalem waited on Hazrat Umar and a treaty was drawn up. According to the treaty, security of life and property were granted to all citizens of Jerusalem. The safety of churches and other religious buildings was provided for. The citizens were required to pay Jizya. Those who refused to comply were asked to leave the city. Then the Caliph expressed his desire to be led to some place where he could offer thanksgiving prayer. He was led to a church. He refused to pray there on the ground that he would set an example for the Muslims of the following generation to forcibly convert churches into mosques. He was then led to a place where Prophet David used to pray.

5. Conquest of Egypt: Hazrat Amr ibn Aas realized the strategic importance of this region and asked the Caliph for the permission of an expedition who made him in charge of 4000 men. Amr approached the massive and well defended fort at Fustat. He requested for reinforcements and Umar sent them with four commanders. Amr handed over the operation to Zubair who captured the fort after a seven month long siege. This fort later became the garrison town of Fustat. After Fustat, Amr laid the siege to Alexandria. There were 50000 Christian forces and Muslims were 12000. The siege lasted for a long time. Umar wrote a

strong worded letter, expressing his displeasure on the pace of events. In the meantime Heraclius, the Byzantine Emperor died. The Muslims then intensified the attacks. After the battle, Alexandria was conquered and Muslims became the masters of Egypt.

Hazrat Usman:

Election as Caliph:

On his death bed, Hazrat Umar nominated a committee of six persons (Shura) to hold consultation and select his successor from among themselves within three days then their choice was to be confirmed through bay'a by the Muslim population.

- (1) Hazrat Ali
- (2) Hazrat Usman
- (3) Zubair ibn awwam
- (4) Abdur Rehman bin Auf
- (5) Talha
- (6) Sa'ad bin Abi Waqas

All these persons were among the most eminent companions of Holy Prophet (P.B.U.H), whom he had given tidings of paradise in their lifetimes. Despite long meetings the panel could not arrive at a decision, Abdur Rahman then withdrew his name and it was decided that he would make the final decision regarding the selection. Of the remaining nominees, Talha was not present at Madinah: therefore, the choice was now restricted to the remaining four members. Abdur Rehman bin Auf consulted each one individually to get their opinion. Sa'ad supported Hazrat Usman. While Zubair mentioned both Hazrat Usman and Hazrat Ali, Hazrat Usman voted for Hazrat Ali and Hazrat Ali voted for Hazrat Usman. He also asked from both Usman and Ali that if elected, they would follow the Quran and Sunnah and the example of the first two caliphs. Hazrat Usman agreed to this whereas Hazrat Ali said that he would follow the Quran and Sunnah but not the first two caliphs. Abdur Rehman asked the opinion of other prominent men as well and arrived at the conclusion that the majority of the people favoured the succession of Hazrat Usman and, thus, he was declared as the elected Khalifa. Abdur Rehman bin Auf was the first to take the Bayyat or Pledge and he was followed by Hazrat Ali and other companions and then there was a general Bayyat in Prophet's mosque. Hazrat Usman became the third Khalifa of Islam on the 4th Muharram 24 A.H/644AD. He took the title of "Khalifat Allah" i.e vicegerent of Allah.

Military campaigns (Expansion of Islamic state):

During his twelve year caliphate 'Uthman, to begin with followed, in the footsteps of the first two caliphs. He did a lot for the consolidation and establishment of the military on firm grounds and went on to expand on the territory that was left to him by Umar by conquering North Africa, Barqa and Marakish completely and adjacent countries of Persia namely Afghanistan and Khurasan. Armenia and Azerbaijan also came under Muslim control and with the advancement in naval warfare. He even conquered Cyprus. As soon as the news of Hazrat Umar's death spread, spontaneous revolts sprung up, as the conquered nations within the Muslim Empire saw his death as an opportunity to recover their lost independence.

Persian Empire:

Persia was effected by local rebellions so that from 644 to 649 the two great Muslim armies at Kufa and Basra were fighting in a series of internal campaigns. The more distant areas in the mountain territories of Armenia, Azerbaijan and the Caucasus quickly repossessed their dominion. They fought off the determined counter attacks of the Muslim forces destroying at least two of their armies. Five years of campaign and counter-campaign at last re-established Muslims authority in the Persian Empire. By 650, the Muslim armies were once more on the offensive and had pushed the frontier into Central Asia with ancient cities of Herat, Merv, Balkh and Kabul occupied by Muslim outposts. Two years later, Yazdegird the heir of the Persians was killed.

Byzantine (Roman) Empire: In the first year of Hazrat Usman caliphate Egypt also flared up in revolt supported by a bold counter-attack by the Byzantine Empire which dispatched a fleet of 300 ships into Alexandria's great harbour. The Greek-speaking population of the city rose in support and massacred 1000 soldiers of the Muslim garrison. Hazrat Usman had replaced Amr ibn Aas with his cousin Abdullah bin Saad as the governor of Alexandria however, he was unable to bring the situation under control. Hazrat Usman then reinstated Amr ibn Aas, who once again able to enter Alexandria as a conqueror in 646. After this victory the governorship of Alexandria was once more given to Abdullah bin Saad. In the following year 647, Hazrat Usman ordered an assault on North Africa in which Abdullah gained some military glory by defeating the Byzantine governor of Tunisia and returned with a massive tribute and an improved reputation. After the African campaign, Muawiyah set about the construction of a large fleet in the dockyards of Egypt and Syria to stop Byzantines harassment from the sea during the Muslim-Byzantine wars. The Navy became operational in 649. The first joint naval attack led by Abdullah and Muawiyah proved to be success and the island of Cyprus was occupied in 649. It is said that during Hazrat Usman's rule the Muslim Naval fleet comprised of 500 vessels. As a result, besides defending its borders the Muslim Empire was able to expand its influence in the Mediterranean capturing Cyprus and Crete and raiding as far away as Sicily.

Standard Compilation of Quran

- During 'Uthman's time as caliph, Islam had spread to other areas. Hazrat Khuzaifa bin Yamaan reported to Hazrat 'Usman that people in different areas, in particular in Armenia and Azerbaijan, were reciting the Qur'an in a different dialect. He requested him to take immediate action for the removal of these differences; otherwise it might create a rift among the Muslims.
- Accordingly, Hazrat Usman acquired the copy of the Quran prepared by Zaid Bin Sabit from Hazrat Hafsa. He appointed Zaid Bin Sabit along with three other knowledgeable Muslims, Abdur Rehman bin Harris, Abdullah bin Zubair and Saad bin Aas, who assisted to make copies of the Quran from the original text. They were told to follow the dialect of the Quraish in case of differences over the language, as the Quran had been revealed in that dialect.
- The Quran was read out loudly from the beginning to the end in the Prophet (P.B.U.H) mosque from these copies of the Quran, so that not a shadow of doubt remained in the mind of anyone that changes had been introduced in the Quran.
- These copies were then dispatched to the capital city of every Province of the Muslims States with instructions that in future copies should be made only from the official authentic text. Hazrat Usman also ordered that if anyone had a copy with a different text, it was to be

destroyed by fire. Hazrat Usman also sent teachers to these areas to teach the correct dialect to the inhabitants of these areas.

- Hazrat Usman is Known as Jami-al-Quran. These means that he brought the Muslims around to a uniform reading of the Quran.

Causes of Revolt against Hazrat Usman: The first half of Hazrat Usman's Caliphate was very peaceful. During that time the Muslims attained many victories. However the later part of his caliphate was marred by terrible civil conflict, which ultimately led to the murder of the Caliph himself. • Hazrat Usman (R.A) was very gentle and soft hearted person. The people who wanted to create chaos among the Muslims took advantages of his soft nature. Hazrat Umar's strict nature had kept away the none Islamic customs and elements of Persian and byzantine empires. Usman (R.A) lacked firmness despite his good leadership qualities; his leniency encouraged the evil elements in Muslim state. He sometimes overlooked the faults of his governors and other officers in various provinces. His sympathetic nature also made the provincial governors to ignore his orders.

- Abdullah bin Saba, a Yemenite Jew who outwardly accepted Islam, started a campaign against Usman and succeeded in creating a rift among the Muslims. He exploited Ali's name to instigate the people against Usman. Usman (R.A) did not take timely action against him, he simply expelled him from Basra, Kufa and Syria one after another which increased the sphere of his influence; later he went to Egypt where he instigated people against Usman (R.A), and many were influenced by his propaganda .

- There was also rivalry between the Arabs and the non-Arabs of the newly conquered areas who still resented their defeat. Beside, Usman (R.A) on becoming the Caliph, allowed the Arabs to acquire lands in the newly conquered areas, and settle in the new provinces, this also increased hostility between the Arabs and the inhabitants of the newly conquered areas.

- To make the matter worse there were always rivalry amongst different tribes of the Quraish especially between the house of the Hashimite and the Umayyad which weakened the power of the Caliph. This rivalry had existed much before the advent of Islam, but it was suppressed during in the time of the Prophet (P.B.U.H) and the first two Caliphs. However, this rivalry again emerged during the time of Usman, the Hashimites could not tolerate the rule of the Umayyad for long, and Usman could not muster the support of the Quraish because of his inclinations towards his own relatives.

Charges / Allegations:

The People, who had once spoken highly of Hazrat Usman, brought several allegations against him afterwards which eventually led to the assassination of Hazrat Usman.

1. One of the main allegations against Hazrat Usman was that he had appointed his inefficient relatives as governors. This allegation was incorrect. Hazrat Umar had, already appointed Hazrat Usman's nephew Muawiya Ibn Abi Sufiyan, governor of Syria but now he was granted control over more territory. Other relatives of the caliph i.e Abdullah bin Aamir, Walid bin Uqba and Abdullah bin Saad were appointed governors of Basra and Kufa in Southern Iraq and of Egypt, and he also made his relatives his close advisors. His reason for doing this may well has been to ensure loyalty towards himself and to secure the unity of the empire. But to many Muslims, this action appeared to be favoring his own family unfairly.

2. It was also alleged that he was too lenient and did not keep a check on his governors. He, unlike Umar, gave the governors a free hand in running the provinces and did not interfere in their day to day affairs.
3. He decided to allocate to his governors the wealth amassed in the campaigns (spoils), rather than divide it between the fighting men themselves, he was accused of favoring his own family though he may well have been trying to place funds for state purposes with the officials best able to administer them.
4. He was alleged to make unreasonable expenditure from Bait ul Maal. His uncle Hakam bin Aas was given one Lac dirham from Bait ul Maal. Similarly his cousin Marwan bin Hakam was given 1/5th of the spoils of war. Similarly, he was accused of favouring his relatives during the expenditure on state pastures.
5. The daily wages of Hazrat Abdullah bin Masood and Ubbay bin Kaab were cancelled. Some prominent companions of the Holy Prophet (P.B.U.H) e.g. Hazrat Abu Zar Ghaffari left Madina.
6. It was alleged that Hazrat Usman demolished the old structure of Holy Prophet's mosque but he did this to extend the mosque and with the permission of all senior companions.
7. When he burnt the false copies of the Quran which had been gathered from the different parts of the empire, when he circulated the official version prepared by Zaid Ibn Sabit, (this has been known as the "uthmanic version" ever since), he was condemned for destroying the Word of Allah, though he may have intended to ensure that only the correct version should be read.
8. Some people also thought that he was surrounded by people who gave bad advice and took advantage of his age.
9. When he lost the Prophet's (pbuh) ring, his adversaries took it as a divine sign that he should no longer be the caliph. He gave a convincing reply to each of the charges in the presence of the Prophet's companions and his explanation was accepted.

Administration:

Hazrat 'Uthman's caliphate started in 644 and ended in 656. His mercy, generosity and efficient administration of the Islamic empire won him the respect of his people. He proved skilful in handling the vast caliphate. As the Khalifa, Hazrat Usman followed the sunnah of the Holy Prophet (P.B.U.H) and the practice followed by the first and the second caliphs.

1. He started his reign with a popular gesture by adding 100 dirhams to the annual stipends and at the same time began to increase the central government's control over the affairs of the garrison cities.
2. He continued the administrative arrangements made by Hazrat Umar, though he regrouped some of the provinces and created new provinces for the newly conquered territories. He brought about administrative changes in some areas e.g. Jordan and Palestine were united into one province Syria.
3. He continued with 'Umar's policy of gradually splitting up the immense authority exercised by the provincial governors, who also doubled as army commanders. He did this by creating the new post of financial administrators who exclusively looked after tax revenue. He established a permanent secretariat for the above task and appointed a salaried 'Inspector of Markets', which remained a key position in future Islamic states.
4. The Majlis-e-Shura or council of consultation was maintained. He started the practice of holding periodic conference of the district authorities in order to keep himself informed of the conditions in country. Hazrat Usman also used to hear public complaints after Friday prayers. He did keep a strict watch on governors and other administrators, e.g. Saad bin Abi

Waqas drew money from the bait ul maal and did not return it for which he was deposed by 'Uthman. However he overlooked simple mistakes of his governors.

5. Hazrat Usman relaxed most of the restrictions that had been implemented by Hazrat Umar. He allowed the Arabs to acquire agricultural lands in the conquered territories. The Arabs purchased these lands and exchanged them with lands in Arabia.

6. Many other Public works were carried out, e.g. embankments were constructed to protect the houses in Madina from being swept away by periodic floods. Extension and provision for providing clean water to the population was undertaken. he purchased land and constructed purposebuilt markets whose rents were used to feed the poor; land was bought from funds of central treasury for state animals to pasture; construction of state stables and guesthouses for the use of travellers, messengers and poor pilgrims were set up; he extended the Prophet's mosque and built a port at Jeddah.

7. During his Khilafat for the first time a fleet of nearly five hundred ships was built to fight with the Greeks on the on the Mediterranean Sea.

8. The cantonments were extended and enlarged, more barracks were constructed for the soldiers, and stables for the cavalry were also extended.

9. He took steps for the propagation of Islam and said to have sent religious teachers to India to spread Islam. During his administration, the Qur'an was also copied from the Mushaf e Hafsah and sent to the four corners of the caliphate.

10. He launched a diligent inspection of accounts, started to overhaul the Diwan salary rolls and asked for the accounts and provisional surpluses to be forwarded to the treasury in Madina. It must be noted here that all these increment reforms and building projects were to be achieved in the midst of ten years of continues warfare on practically all frontiers of the Muslim Empire.

Events of Revolt (Rebellion in Madina): In 656 the protesters fulfilled their plans with admirable speed and efficiency. Three columns of men apparently on their way to Makkah for the pilgrimage left the garrison cities of Kufa, Basra and Egypt. Once they reached Madina they made separate bases in their accustomed camping grounds on the dry riverbeds that surrounded the oasis. There was no violence, but the arrival of the armed men shocked the population into a renewed support of the old caliph. The rebels sent deputations to the three most respected members of the inner council of the companions Hazrat Ali , Talha and Zubair however Abdur Rehman bin Awf was no longer alive. At first the companions rebuked the rebels for coming armed, and uncalled for, to the holy city and refused to have anything to do with them. As the deadlock intensified, Hazrat Ali agreed to act as the intermediary and advised Hazrat Usman that the unpopular Abdullah bin Saad should be removed from the governorship of Egypt as this would be sufficiently generous compromise and would send the rebels back. This policy was also backed by Hazrat Aisha who argued for Amr to be reinstated. The rebels however, insisted the Muhammad, the youngest son of Abu Bakr be made the governor. The caliph reluctantly agreed, and the rebels prepared to march home. Three days into their march back, the rebels force from Egypt was overtaken by an African slave. He was pursued and brought back and a single letter was found in his leather pouch with the caliph's new seal on it. The letter was opened: it requested Abdullah to arrest the ringleader and put them to death on their return. The rebels were furious they turned around and rode hard to Madina. The rebels from Kufa and Basra also joined them. Hazrat Ali once again agreed to arbitrate. Hazrat Usman denied all knowledge of the letter but freely admitted that slave was from his household. The mystery surrounding the letter has never been solved but its effect hardened the battle lines, for the rebels now feared for their lives if

they left Madina with the caliph still in place. Hazrat Usman promised to listen to the grievance of the rebels and addressed them but he did not agree to step down from the office of caliph. He however refused to call the army to fight his fellow Muslims.

DEATH: The rebels besieged the Khalifa in his house. They did not allow food and water to reach him. Hazrat Ali deputed his sons, Hassan and Hussain and Zubair sent his son Abdullah to protect Hazrat Usman. Some companions who were successful in reaching Hazrat Usman during the siege, wanted to help him and fight the rebels or send for troops to fight them. But Hazrat Usman refused and said that he did not want to shed Muslim blood. The siege lasted for fifty days when some of the rebels jumped into Hazrat Usman's house. It is said that they came upon him while he was reading the Quran, and that his blood was shed on its pages. As the sword pierced the caliph's forehead the first drops of his blood fell on verse 137 of sura Al-Baqarah. The Khalifa's wife Naila tried to save her husband but she was pushed away and her fingers were cut off. This tragic event took place on Friday, 18th of Zil Hajj, 35 A.H. He was buried in Jannat ul Baqi in Madinah.

Summary/Main events of caliphate: Hazrat Usman succeeded to the caliphate in 24 AH/644AD, chosen by the council of six persons (Shura) set up by Hazrat Umar as he was dying. He adopted a shorter title than his predecessors, Khalifat Allah, though he continued many of Hazrat Umar's policies, including the expansion of Islamic rule. Persia, Armenia, North Africa, and parts of the Eastern Mediterranean were all brought under the growing empire during his 12 years in the caliphate and the Islamic state expanded from Morocco to Kabul. Hazrat Usman placed close relatives as governors over many of the new provinces. Hazrat Umar had, already appointed his nephew Muawiya Ibn Abi Sufiyan, governor of Syria but now he was granted control over more territory. Other relatives of the caliph i.e Abdullah bin Aamir, Walid bin Uqba and Abdullah bin Saad were appointed governors of Basra and Kufa in Southern Iraq and of Egypt, and he also made his relatives his close advisors. His reason for doing this may well have been to ensure loyalty towards himself and to secure the unity of the empire. But to many Muslims, this action appeared to be favoring his own family unfairly. During the course of Hazrat Usman's caliphate, criticisms of his actions grew steadily stronger. When he decided to allocate to his governors the wealth amassed in the campaigns, rather than divide it between the fighting men themselves, he was accused of favoring his own family though he may well have been trying to place funds for state purposes with the officials best able to administer them. And when he burnt the false copies of the Quran which had been gathered from the different parts of the empire, when he circulated the official version prepared by Zaid Ibn Sabit, (this has been known as the "uthmanic version" ever since), he was condemned for destroying the Word of Allah, though he may have intended to ensure that only the correct version should be read. Some Muslims also thought him to be surrounded by people who gave bad advice and took advantage of his age and weakness. He continued the administrative reforms of Hazrat Umar e.g Majlis-e-Shura was maintained. He used to hear public complaints after Friday prayer. He relaxed some of Hazrat Umar's restrictions e.g by allowing Arabs to purchase or exchange land outside Arabia. A dam was built for the supply of drinking water. For the first time a fleet of 500 ships was built to fight against the Greeks. He raised the salaries and allowances upto 25%. Disquiet about Hazrat Usman's policies, and his ability to rule, erupted after six years of his caliphate. First there was an uprising in Iraq, then in Kufa, a then in Egypt. Finally, in 35 AH/656AD, troops from all three provinces advanced on Medina to take their complaints directly to the caliph. The force from Egypt arrived first and angrily besieged Hazrat Usman

in his house, but when he agreed to their demands they were pacified. They began their journey home, but hearing he had tricked them, they turned back and began a second siege. This siege lasted some time, during which some leading Muslims tried to help Hazrat Usman but were prevented by him, and eventually the Egyptian force, led by Hazrat Abu Bakr's son Mohammad, entered the house and murdered the Caliph. It is said that they came upon him while he was reading the Quran, and that his blood was shed on its pages, and also that his wife Naila was injured in the affray, while trying to protect him. His family in secrecy buried the Caliph's body.

Hazrat Ali R.A:

Main events of caliphate/Summary:

After the assassination of Hazrat Usman, the Egyptians and some prominent Companions of the Holy Prophet(pbuh) requested Hazrat Ali to accept the office of the caliph but he declined the offer. Thereafter, the people of Madinah persuaded Hazrat Ali to accept the Khilafat. Talha, Zubair and some others performed the Bayyat at Hazrat Ali's hand. On the 25th of Zil Haj 35AH/656AD, there was a general Bayyat at the Prophet's mosque and Hazrat Ali thus became the fourth Khalifa of Islam. Since this election was supported by the rebels, it divided the community in three groups i.e supporters of Ali, the Umayyads, and the Quraish who hoped to return to the caliphates of Abu Bakr and Umar.

- Hazrat Ali very quickly took some of the measures demanded by Hazrat Uthman's adversaries. He replaced the governors who had been appointed by Uthman with men who supported him, and he distributed the wealth that Hazrat Umar and Hazrat Usman had ordered to be kept aside. His lack of action against Hazrat Usman's murderers provoked strong reactions.
- Hazrat Aisha, the Prophet's widow, who was in Makkah, openly denounced him, and was joined by the two companions, Talha and Zubair. They demanded that Hazrat Usman's murderers should be brought to justice. With a few hundred fighting men, they set out for Iraq in the hope of finding more supporters, and Hazrat Ali was forced to pursue them. The two sides met near Basra and attempted to settle their differences peacefully. But extremist supporters among them provoked a fight, and this grew into a battle around the camel which carried Hazrat Aisha. The Battle of the Camel took place 656AD. Talha and Zubair were killed, and after a defeat, Hazrat Aisha was conducted back to Madina, with the escort due to a wife of the Prophet Muhammad pbuh. Hazrat Ali now moved his headquarters to Kufa, where his support was strongest.
- Hazrat Ali's differences with Muawiya came to a climax when Muawiya insisted that Hazrat Usman has been killed unjustly and so his murderers should be punished. He moved against the Caliph, and the two forces met at Siffin in 37AH/657 AD. The fighting proved indecisive for many days; then when Muawiya's side seemed to be losing, he was advised to order his soldiers to fix Qurans to their lances, indicating that the outcome should be decided not by warfare, but by consulting Allah's Word. Hazrat Ali was persuaded to accept, and arrangements were made for an arbitrator from each side to decide the rights and wrongs of the case.
- Abu Musa al-Ashari represented Hazrat Ali and Amr Ibn al-Aas represented Muawiya. It was decided that if they agreed that Hazrat Usman had acted against the teachings of the Divine Law, then his killing would be just and his assassins would go unpunished; but if he had acted in accordance with the law, then his killers would be seen as criminals and

Muawiya would be right to demand their punishment. When the two arbitrators of Siffin first declared their decision in private, they both seemed to have agreed that Hazrat Usman had been killed unjustly and they also said that Hazrat Ali and Muawiya should both step down, and a new caliph be elected. But when they announced this in public, they differed. Abu Musa al Ashari stood by what he had said, but Amr Ibn Aas changed his version and declared that while Hazrat Ali should step down, Muawiyya should be confirmed as caliph. Many Muslims condemned this as a trick.

- Some people on Hazrat Ali's side violently disagreed with this decision to accept arbitration. They thought that Quran clearly gave instructions about the proper way to treat rebels (in Surah al Hujrat 49.9), and so it was wrong even to acknowledge that Muawiya had any claim against the ruler of the community. Their cry was "no decision except Allah's". Angry at Hazrat Ali's move about three thousand or four thousand of these men separated themselves from him and rode to Al Naharwan. They became known as the Khawarij or Kharijites, 'Seceders' (from the verb Kharaja, 'to depart or separate'). In 37AH/658AD, Hazrat Ali was forced to move against these rebels when they made attacks close to Kufa, and he killed many of them. But more of his forces deserted him and he was left weaker than before.

- Hazrat Ali was still regarded as caliph by his supporters, though his cause grew weaker elsewhere. Meanwhile Muawiya attacked and captured Egypt. After this a treaty of peace was signed between Muawiya and Ali. In these increasing difficulties, he was suddenly attacked in 40 AH/661 AD, by Abd al Rahman Ibn Muljam, a kharijite who wanted revenge for the killings at Al Naharwan and he died two days later.

Election as Khalifa: After the assassination of Hazrat Usman, in the absence of an government, a state of confusion and anarchy prevailed in Madinah. After four days, when the rebels decided to return to their homes, they felt that it was necessary that the new Khalifa should be chosen before they left Madinah. In the connection, they were differences among the rebels. One group favored the election of Hazrat Ali, another favoured the election of Talha, while the third wanted Zubair. The Egyptians and some prominent companions of the holy prophet pbuh requested Hazrat Ali to accept the office of the Khalifa. But he declined the offer. The rebels then offered The Khilafat to Talha and Zubair but they too refused. The rebels next requested the Ansars to choose a Khalifa from amongst them. They also declined the offer, saying that in the presence of Hazrat Ali, no one else deserved to be elected as a khalifa. There was now a complete deadlock in the matter of election. The rebels, there upon, gave the ultimatum that unless the khalifa was chosen within the next twenty-four hours, they would be forced to take some drastic action. In order to resolve the issue, all the Muslim assembled in the prophetpbuh mosque. The leader of the Egyptians said that the person who was to be elected as Khalifa should be learned brave, pious and should have been close to the holy prophet pbuh. He observed that Hazrat Ali was the only person who fulfilled all these qualities. Thereafter, the people of Madina persuaded Hazrat Ali to accept kailafat. Talha, Zubair and some others performed the Bayyat at Hazrat Ali's hand. On the 25th of Zil Hajj 35 A.H/656AD, there was a general Bayyat at the prophet's pbuh mosque and Hazrat Ali became the fourth khalifa of Islam.

Early Opposition : Hazrat Ali R.A however, was to face some determined opposition right from the start of his Caliphate. Hazrat Aisha R.A on hearing the news of Hazrat Ali R.A being acclaimed as the fourth Caliph of Islam, whilst she was on her way back to Madina from the annual pilgrimage, turned her caravan back and return to Makkah from where she voiced her

opposition to him. Hazrat Ali R.A was accused of manipulating the political strife which led to Hazrat Usman's R.A murder. The fact that he was reluctant arbitrator, that he had remained behind in Madina, instead of going for the annual pilgrimage, in order to protect Hazrat Usman R.A through an arbitrated peace, and that he sent his son Hassan R.A to guard Hazrat Usman's R.A door, while doing which he was wounded, was not taken into consideration.

Battle of Camel (Jamal):

After Ali had assumed office, the rebels left for their home towns. But even then there was no peace in the city of Madinah. The Umayyads who had become quite powerful in Syria raised the cry of revenge for the blood of Usman. Many people in Makkah and Madinah also joined in this cry for revenge. They requested the new khalifa to punish the assassins of Usman. Ali, realizing that the assassination of Usman was not the work of a few individuals who could be easily punished and also keeping in view the political situation in the country, refused to comply with their request. He told them that he would take necessary steps against these assassins after restoring peace in the Islamic world. This provided an opportunity to the mischief-mongers and the hypocrites to create trouble and instigate people against Ali. In the meantime when Talha and Zubair, who were the first to acknowledge Ali as the khalifa, saw that he was taking no positive steps to apprehend Usman's assassins and punish them, became enraged. They approached Hazrat Aisha who was herself deeply grieved at Usman's murder. They raised an army and persuaded her to join them in demanding revenge for the late khalifa's murder. Ali sent his son Hassan to Kufa, from where he was successful in raising an army of ten thousand men. The two armies met near Basra. Ali who had a very high regard for Hazrat Aisha did not wish to fight and sent one of the Holy Prophet's pious companions to assure her that he really wanted to punish the murderers of Usman: the delay was due to non-availability of evidence. Aisha wanted to prevent bloodshed and agreed to negotiate and thus hostilities were suspended. However the mischief-maker from both the armies got alarmed at negotiations because peace meant their own doom. So during the night there were attacks on the forces of both sides and the battle started. Hazrat Aisha mounted a camel to lead the army. In the fierce fighting that took place, thousands of Muslims were killed on both sides. Later, Talha left the battlefield but he was followed and killed by the mischief-makers while offering prayer. Zubair was killed by a mischief-maker. The battle came to an end in favour of Ali after the camel on which Aisha was riding was wounded and brought down. Thereafter there was reconciliation between Ali and Aisha. He treated her with respect and honour and sent her to Madinah escorted by her brother, Muhammad Bin Abu Bakr. In Madinah, she led a retired life and never took part in politics again. As a result of the victory at Basra, Ali's Khilafat came to be acknowledged by the entire Muslim world except Syria. This battle was the first civil war between Muslims. Unfortunately, it sets an example for the Muslims to fight among themselves over secular matters.

Battle of Siffin : After his election as khalifa, Ali deposed Muawiya from the governorship of Syria. Muawiya, however, refused to vacate the office. Under his influence, no one in Syria took the oath of allegiance to the new khalifa. In order to undermine the authority of Ali, Muawiya started a campaign to instigate the people against him. He raised a cry for a revenge for the blood of Hazrat Usman and displayed the blood-stained cloths of Usman and the fingers of Usman's wife Naila in the mosque at Damascus. He went so far as to accuse Ali of being an accomplice in the murder of Usman. He said that the election of Ali was illegal as it was held under the

pressure of rebels who had assassinated the 3rd Caliph. When Talha and Zubair were killed in the battle of Camel at Basra, Muawiya presented them as martyrs who had laid down their lives in seeking revenge for the blood of Usman. He also criticized Ali for the ill-treatment of Hazrat Aisha. As a result, not only Syria, but Iraq and Iran also were won over by this propaganda. After the election of Ali, within a year, Muawiya gained enough strength to take up offensive against the khalifa. Ali did not wish that Muslims should fight among themselves. so he wrote to Muawiya that since the people who had elected Abu Bakr, Umar and Usman had accepted him as khalifa, Muawiya and his followers must also accept him as such. Otherwise they should be ready to face the consequences meaning a war. Muawiya's reply was that Ali must first hand over Usman's assassins to him before further negotiations. When war between Ali and Muawiya became inevitable, preparations for a battle were made by both the sides. The khalifa managed to raise an army of eighty to ninety thousand. Muawiya also with a large army of 50000 proceeded against him. Both the armies met at Siffin. The two armies that camped at Siffin were the largest armies so far assembled in the history of Islam. For several months, the rival soldiers remained facing each other. Except occasional skirmishes, no decisive battle took place. Ali did not want to shed Muslim blood in vain. So he sent messengers to Muawiya asking him to submit in the interest of the unity of Islam. Muawiya in reply demanded that the assassins of Usman should be punished first. Thereafter, all negotiations for peace broke down and both the sides got ready for war. The main battle began on the 8th of safar 37 A.H. On the fourth day, the position of Muawiya's army began worsening in order to avoid crushing defeat. Muawiya on the advice of Amr bin Aas, ordered the soldiers in the front ranks to fasten the Quran to their lances as a sign that war should cease now. They cried out 'Let the word of Allah decide between us and you. Who will defend the border towns of Syria if we are slain and who will protect the people of Iraq after we are gone? Let the Book of Allah judge between you and us' Ali wanted his men not to fall into this trap, but to fight till the end. But his exhortations had no effect and many officers of the army refused to fight. Some even said that if war was not stopped immediately they would fight against Ali. He was compelled to recall his forces. Thereafter fighting stopped. After the cessation of hostilities it was decided that the matter be referred to arbitration. Abu Musa Ashari was appointed Arbitrator on behalf of Ali and Amr Bin Aas on behalf of Muawiya. They were to settle the dispute in accordance with the holy Quran and sunnah and announce their decision by the month of Ramzan. In the meantime, all hostilities were to cease. After the signing of this agreement Ali left Siffin for Kufa. Ali left the battlefield of Siffin with a heavy heart. There were heavy casualties on both sides and he mourned the death of so many Muslims. He had lost some of his best supporters. He felt distressed that the only generation after the death of the holy Prophet pbuh. The Muslim nation had lost its unity and its Islamic character. The battle of Siffin led to the birth of the first sect among the Muslims that came to be known as the Kharijites.

Arbitration: Two arbitrators were selected. Ali's forces who were mostly from Kufa and Basra, called for Abu Musa Ashari to be their arbitrator. Ali argued that Abu Musa was neutral and was not among his supporters; however, he gave in and agreed. Muawiya on the other hand chose Amr ibn al-Aas who was a heroic figure and a respected governor. He skillfully commanded one of Muawiya's divisions throughout the four-day battle of Siffin and, in return of his support, had Muawiya's secret assurance for being resorted to as the governor of Egypt. Two days after the fighting had stopped at Siffin, Amr rode across the battlefield and entered Ali's camp to work out the details of the arbitration. The draft at the end read that both parties agreed to bind themselves by Allah's word. For Ali this truce was a

disaster as he had led his army as the Commander of the faithful and now the troops were heading back not as victors or the heroic army of Allah under the command of chief Caliph, since wording of the truce made them feel like a group in a civil war.

Result of Arbitration: However, in January 658, when the two arbitrators, formally met at Dumat-ul-jandal, a place between Kufa and Damascus. Amr convinced Abu Musa that they should both denounce their leaders as Caliphs and asked Abu Musa, on account of his seniority in age to be the first to make the announcement, which he did. Amr on the other hand backtracked and declared Muawiyah as the new Caliph. The peace conference broke up and the Kharijis, deeply upset with the disastrous outcome of the arbitration, despite having made their peace with Hazrat Ali, left their homes in Kufa and Basra, and set up their own community in Nehrwan.

Emergence of Kharijites: The term Kharijites literally means separatists or out goers. These people had taken part in the revolt against Usman and were involved in his murder. When Muawiyah raised the cry for revenge for the blood of Usman, they allied themselves with Ali and fought on his side in the Battles of Camel and Siffin. When the troops of Muawiyah asked for cease-fire they responded to the call and forced Ali to suspend hostilities although victory for his forces was near. In order to support their stand they maintained that they stood for the establishment of the Kingdom of Allah on earth. They held that they alone were true believers and they had the right to kill unbelievers. They considered Abu Bakr and Umar as the only lawful Khalifas and declared others as usurpers. After arbitration, the army from Kufa mainly the radical supporters of Ali, withdrew from his camp and joined like-minded men from Basra. These people came to be known as the Kharijis (seceders or those who separate) They bitterly opposed the idea of arbitration and argued for 'No judgement but Allah's'. They were treated by Ali with compassion; he reminded them of how he had stormed and pleaded with his soldiers to continue the fight to finish, but it was their wish to support the Syrians that frustrated his leadership. Most of the Kharijis left the battle field and returned to their homes. To confirm this accord, the Holy Prophet's (P.B.U.H) announcement at Ghadir Khumm, in the last year of his life, asking his followers to swear to Ali to be a friend of whoever he befriends and an enemy of whoever he takes as an enemy.

Battle of Nehrawan: By March 658, Hazrat Ali R.A was determined once again to lead the army of Kufa and Basra to settle the dispute of Muawiyah's usurpation of power. He persuaded the Kharijis to join him and succeeded in getting half of the 4000 Kharijis back in his ranks. These were the moderates. The inner hard core became more militant with the exodus of the moderates, and started sending raiding parties into the surrounding countryside, battling anyone who disagreed with their position. Hazrat Ali R.A decided to deal with them before confronting Muawiyah R.A. In mid-May (some sources put the month as July) the two armies clashed at Nahrawan. Hazrat Ali's army was ten times the size of Kharijis who fought and fell with the battle cry 'Paradise' 'Paradise on their lips. With their deaths, some of the spirit in the Caliph's army also died as the heroes of the battle of Camel and Siffin also lay among the dead. Hazrat Ali's troops insisted on going back to garrison cities before they could contemplate the invasion of Syria. Hazrat Ali was left with no choice and when later, he issued summons for war, the response was so muted that he had to abandon any thought of an offensive campaign that year.

The two oaths and Hazrat Ali's R.A martyrdom: In year 660, a year of two oaths: first, A Muslim army from the Syrian garrison toured the Arabian Peninsula, forcing the inhabitants of Makkah and Madina and the people of Yemen to swear loyalty to Muawiya at the point of the sword. This was speedily followed by a counter march by the men from the garrison of Kufa who though unable to intercept Muawiya's army supervised another oath of allegiance to the legitimate Caliph, Hazrat Ali. Eventually, the Islamic state was split as Muawiya established his rule over Syria, Egypt, and Palestine whereas Hazrat Ali R.A as Caliph ruled Iraq, Arabia, Persia and Central Asia. The incident of the two oaths of loyalty being imposed upon the Muslims disgusted many believers and also aroused an angry reaction from three Kharijis, who at the conclusion of Hajj that year, met and vowed that they would act against this. In 661 AD, on the fortieth anniversary of the Prophet's (P.B.U.H) migration to Madina, they would strike simultaneously and free Islam by removing Hazrat Ali R.A. Muawiya and Amr ibn al-Aas. The attacks were planned for Ramadan in the three great mosques of Fustat, Damascus and Kufa where they were assured that Amr did not lead the prayers, but the mosque's Imam was martyred by one powerful blow of the assassin's sword. In Damascus Muawiya's alert bodyguard observed unusual movement among the crowd and saved Muawiya R.A as he was in prayer. The Fourth Caliph of Islam Hazrat Ali R.A however, suffered a mortal blow by Abdur Rehman ibn Muljim's sword while in prayer at the mosque of Kufa, and died two days later at the age of 63. He is buried in Najaf, in Iraq.

Administration: The whole period of Hazrat Ali's R.A Khilafat passed in civil wars, so he had no time or chance to pay proper attention to administration or conquest. He however, deserves credit for whatever he was able to achieve during his short Khilafat. Hazrat Ali administered the state on the lines laid down by the previous Khalifas without making any amendments to the rule and regulations. For example, when the Jews who had been banished from Hijaz to Najran by Hazrat Umar wanted to come back, he did not allow them and said, "Whose decision can be better than Umar". The division of the provinces remained the same as during the time of Hazrat Umar, with few expectations. First, the capital was changed from Madinah to Kufa. Secondly, the officers and governors were changed. Hazrat Ali paid special attention to army requirements. Many cantonments and fortresses were built during his Khilafat. He was very strict in safeguarding the state treasury. Hazrat Ali kept a strict watch on his officers who administered justice. He would check the goods to be sold and their price in the market. He was very particular in taking care of non-Muslims.

Caliphs as Role models

The caliphs were chosen by Shura and general consensus of the Muslims. They did not think of themselves above a common man. It immediately established democracy and proved that there is no place for dictatorship in Muslim countries. Abu Bakr was elected by the consensus of the majority of Muslims first at Saqifabani Said and later in Masjid Nabwi. After being elected he addressed the people in these words: "O people! I have been elected as your Trustee, although I am no better than anyone of you. Help me, if I am right. If I am misguided, set me right. Obey me as long as I obey Allah and His Prophet; When I disobey Him and His Prophet, then obey me not. The weakest among you is powerful in my eyes, until I do not get him his due. The most powerful among you is the weakest in my eyes, until I do not make him pay due rights to others".

- Before his death, he nominated Umar and as there was no opposition to him he was elected. Before his death, Umar (R.A) appointed a panel of six men to select a Caliph from amongst themselves. Uthman was elected by this panel after a general Bai't (Pledge of loyalty) took place in the mosque. Ali (R.A) was approached by the rebels to be the Caliph. At

first he declined but later when he accepted on persuasion of the companions, he decided to put the matter before the Muslims in the Mosque of the Prophet and was elected by them. These examples go to show that leadership or caliphate is not a hereditary concept in Islam. And if it wasn't practised by the Rightly Guided Caliphs, surely there is no place for it in today's democratic world.

- The Caliph was the head of the state and followed the Qur'an and Sunnah of the Prophet (SAW) strictly, in case both the Quran and Sunnah were silent he referred to the consent of eminent companions and he also given his own verdict based on the Quran and Sunnah. The Caliph had to perform some religious duties like leading the congregational prayers; the Caliph was commander in-chief of the Muslim army.

- The Caliphs consulted Majlis Shura in all affairs of the State. Majlis Shura was the council of advisors. It consisted of eminent companions of the Prophet Muhammad (SAW).

Everybody in the council was free to express his opinion.

- Every Muslim was free to express his opinion and criticize the Caliph. During the reign of Umar(R.A). Once an old lady asked him how come he made a shirt from a piece of cloth from the Baitul-ul- Mal , while the piece was not long enough for others to make a shirt out of it, Umar (R.A) replied that his son gave him his share. Once, Caliph 'Umar thought of fixing the upper limit of the amount of dower as had received complaints from young men who were asked to pay huge amounts of dower to the women for marriage. He was stopped to do so by a woman, who said," O 'Umar who are you to put restrictions on our right which Allah has granted to us? Have you not read verse 20 of Surah an Nisaa."(Bakhari) Instead of getting annoyed, the Caliph thanked God that there were such people in Ummah who would correct him if he went wrong. • The Caliph was available to everyone at all time. Umar (R.A) forbade the governors to keep watchmen at their houses so that everybody could see them freely and could put his problems before them. Hazrat Usman used to hear public complaints after Friday prayer. Hazrat Ali would roam the streets of Kufa to know the condition of his people.

- Bait-ul- Maal or the treasury was a public property and not a personal property of the Caliph. They considered it as trust of the Muslims and never spent a single dirham on themselves. Abu Bakr, Umar and Ali (R.A) only took the amount of salary from the Bait-ul-mal which was sufficient for the common man. Uthman never took anything from Baitul-mal. Umar said, "Nothing in Halal for me and for my family from Allah's money except a dress from summer and a dress for winter and a salary equal to the income of an average Quraishi. I am no more than an ordinary Muslim amongst you." Abu Bakr (R.A) asked his wife at the time of his death to sell his property and pay back the money he took from Bait-ul-maal as his salary.

- The judiciary was independent. The Caliph did not consider himself above ordinary person. The Qadi was free to give decision. Once a woman brought a claim against the Caliph Umar . When 'Umar appeared on trial before the judge, the judge stood up as a sign of respect toward him. 'Umar reprimanded him, saying, "This is the first act of injustice you did to these women!" During his Caliphate, 'Ali (R.A) lost his armor and he saw a Jew selling the armor in the market, he did not take the armor, but took the case to the court. He brought his son Hassan as a witness in support of this case. The judge rejected the complaint as he did not consider the evidence of any relative as reliable. Whenever Ali (R.A) appeared before the Qadi, he did not allow the Qadi to pay undue respect to him and asked him to treat him as a common man.

- No one was above law all were treated alike. During the caliphate of Umar(R.A), a famous chief of Syria from a royal rank embraced Islam and while he was performing

circumambulation around the Ka'bah , the hem of his mantle fell and came under the feet of another circumambulator. Jabalah at once slapped him on the face. The victim retaliated and Jabalah complained to the caliph. Upon hearing the complaint, the caliph Umar said, 'you have received the punishment of what you have done.' Jabalah was amazed at the reply and said 'I belong to high class family, if anyone acts rudely against us, he is punished with death. The Caliph Umar replied that it was an un Islamic practice. Islam equalizes all ranks and everyone is equal before law. Jabala furiously replied, "If Islam is a system in which there is no distinction between high and common people, I abjure it."

- During the caliphate of Umar (R.A) "a Syrian cultivator complained that the army had trampled down his crops, and the caliph at once ordered for the payment of the ten thousand dirhams to him as compensation out of the Bait-ul mal."
- The rights of life, honour and property of Muslims and the Zimmis were considered to be the same. During the Khilafat of Hazrat Ali, a Muslim killed a Zimmi. Hazrat Ali ordered the Muslim to be killed, but the brother of the murdered person pardoned him. Hazrat Abu Bakr and Hazrat Usman fixed the blood money of a Zimmi equal to that of a Muslim. The religious freedom which these people enjoyed can be judged from an event that took place During the Khilafat of Hazrat Umar who invited his slave to accept Islam and quoted the Quranic verse: "Let there be no compulsion in religion." (2:256) The poor and disabled Zimmis were not only exempt from paying Jizya (a tax taken from non-Muslim living in a Muslim State) but a stipend was fixed for them from the state treasury.

"La ilaha illa Allah, Muhammadur Rasul Allah."

("There is no god but Allah, and Muhammad is the Messenger of Allah.")

Importance

- Core belief that defines one as a Muslim.
- Affirms *Tawhid* (oneness of Allah) and acceptance of Prophet Muhammad (PBUH) as His final messenger.
- Recited at birth, in prayer, and before death.
- Basis for all other pillars — without it, other acts of worship have no meaning.

Qur'an/Hadith references

- *"Allah witnesses that there is no deity except Him..."* (3:18)

- Hadith: “Islam is built upon five pillars...” (*Sahih al-Bukhari*)

Effects on Muslim life

- Creates consciousness of Allah in all actions.
- Promotes sincerity (ikhlas) and faith (iman).
- Encourages following the Sunnah and Shariah.

2. Salah (Prayer)

Definition

Five daily prayers (Fajr, Zuhr, Asr, Maghrib, Isha) performed at fixed times facing the Ka’bah.

Importance

- Direct link between believer and Allah — no intermediary.
- Prevents evil and promotes discipline.
- Strengthens the Ummah when performed in congregation.
- Reinforces humility and gratitude.

Qur’an/Hadith references

- “*Establish regular prayer, for prayer restrains from shameful and unjust deeds.*” (29:45)
- Hadith: “The first thing for which a person will be brought to account on the Day of Judgement will be Salah.” (*Tirmidhi*)

Effects on Muslim life

- Builds punctuality, unity, and purity.
- Provides spiritual peace and moral guidance.
- Strengthens community bonds.

3. Zakah (Obligatory Charity)

Definition

Giving 2.5% of one's surplus wealth annually to those in need.

Importance

- Purifies wealth and heart from greed.
- Promotes social equality and helps the poor.
- Reinforces the idea that all wealth belongs to Allah.

Qur'an/Hadith references

- *"Take from their wealth a charity by which you purify them and cause them increase."* (9:103)
- Hadith: "Charity does not decrease wealth." (*Muslim*)

Effects on Muslim life

- Creates empathy and responsibility.
- Reduces poverty and social injustice.
- Fosters unity between rich and poor.

4. Sawm (Fasting during Ramadan)

Definition

Abstaining from food, drink, and sinful behavior from dawn to sunset in the month of Ramadan.

Importance

- Builds *taqwa* (piety).
- Strengthens self-control and compassion.

- Commemorates the revelation of the Qur'an.
- A form of physical and spiritual cleansing.

Qur'an/Hadith references

- *“O you who believe! Fasting is prescribed for you as it was prescribed for those before you, that you may attain piety.” (2:183)*
- Hadith: “Whoever fasts Ramadan with faith and seeking reward will have his past sins forgiven.” (*Bukhari*)

Effects on Muslim life

- Increases gratitude and patience.
- Unites Muslims globally through shared devotion.
- Encourages moral discipline.

5. Hajj (Pilgrimage to Makkah)

Definition

Pilgrimage to Makkah once in a lifetime, if physically and financially able.

Main rituals

- Ihram (state of purity)
- Tawaf (circumambulating the Ka'bah)
- Sa'i (running between Safa and Marwah)
- Standing at Arafat
- Stoning the Jamarat
- Sacrifice and shaving/cutting hair

Importance

- Symbol of unity, equality, and humility before Allah.
- Remembrance of Prophet Ibrahim (AS) and his family.
- Cleanses the soul — “reborn” spiritually.

Qur'an/Hadith references

- *“And Hajj to the House is a duty owed to Allah by people who can afford the journey.” (3:97)*
- Hadith: “Whoever performs Hajj and does not commit any obscenity or sin will return as free from sins as the day his mother gave birth to him.” (*Bukhari & Muslim*)

Effects on Muslim life

- Deepens submission and gratitude.
- Reinforces equality — all wear the same Ihram.
- Strengthens sense of Ummah.

4-mark question example

Q: *State four reasons why Salah is important for Muslims.*

A:

1. It strengthens the bond between the believer and Allah through direct worship.
2. It helps Muslims stay disciplined and organized in their daily lives.
3. It purifies the heart and keeps believers away from sin.
4. It promotes unity among Muslims, especially in congregational prayers.

(4 marks – 1 mark per correct point)

10-mark question example

Q: Explain why the Five Pillars of Islam are important in the life of a Muslim.

(IGCSE 10-mark model answer – Band 4 level)

The Five Pillars of Islam form the foundation of a Muslim's faith and practice. They are not merely rituals, but a complete framework for spiritual, moral, and social life. Each pillar strengthens a different aspect of a Muslim's relationship with Allah and with society, ensuring that belief is expressed through consistent action.

The Shahadah, the declaration that "There is no god but Allah and Muhammad is His Messenger," is the essence of Islam. It establishes *Tawhid* (the oneness of Allah) and affirms that guidance comes through the Prophet (PBUH). By living according to the Shahadah, Muslims submit entirely to Allah's will, shaping their attitude, values, and daily decisions.

Salah, the five daily prayers, maintains a constant link between the believer and the Creator. It disciplines the mind and body, reminds Muslims of their purpose, and helps them avoid sinful behavior. Praying in congregation also builds unity and equality within the Ummah, as all stand shoulder to shoulder before Allah.

Zakah purifies wealth and the heart from greed. By giving a portion of their income to the needy, Muslims fulfil a duty towards social justice and compassion. It ensures that wealth circulates fairly, strengthening bonds of care within the community and reminding Muslims that all possessions ultimately belong to Allah.

Sawm, fasting in Ramadan, develops *taqwa* (God-consciousness). Through self-restraint, Muslims learn patience and empathy for those who suffer. Fasting also brings gratitude for Allah's blessings and a sense of unity as Muslims around the world share the same act of worship at the same time.

Finally, Hajj represents the pinnacle of devotion. It demonstrates equality as all pilgrims wear simple Ihram garments and perform the same rites, regardless of wealth or status. The pilgrimage strengthens a Muslim's submission to Allah, renews their faith, and reminds them of the sacrifices of Prophet Ibrahim (AS).

In essence, the Five Pillars work together to transform belief into action. They nurture faith, discipline, generosity, and unity, guiding Muslims in their worship of Allah and their conduct towards others. By following them, a Muslim lives a balanced and purposeful life, fulfilling both spiritual and social responsibilities as commanded in Islam.

Why this is a high band answer:

- Covers all five pillars clearly and evenly.
- Shows understanding of both individual and collective importance.
- Uses Arabic terms correctly (*Tawhid*, *Taqwa*, *Ummah*).
- Includes moral, social, and spiritual impacts.

- Has cohesive flow and strong conclusion — exactly what Cambridge rewards in Band 4(8–10 marks)

Articles of Faith and Jihad

Islamiyat Paper 2

Tauheed (Belief in the Oneness of Allah)

- Belief in Allah is an article of faith; without it, a Muslim's faith is incomplete.
- It is mentioned in the *Imaan-e-Mufasssal*:
"I believe in Allah, in His angels, in His books, in His messengers, in the last day and in the fact that everything good or bad is decided by Allah, the Almighty, and in life after death."
- At the heart of Islam lies belief in Allah as the only deity worthy of worship.
- The essence of Islam is bearing witness to the phrase, "There is no god but Allah."
- The testimony to this belief, called Tauheed, is the axis around which Islam revolves.
- Tauheed requires belief in Allah's existence, reflected in His creation, His answer to prayers, miracles given to some Prophets, and teachings in revealed books.
- Every human is born with an instinctive belief in Allah (fitrah).
- *Prophet Muhammad (P.B.U.H) said: "Every child is born in a state of fitrah; then his parents make him a Jew, a Christian, or a Magian."*

1. Belief in Allah's Lordship

- Allah is the supreme Lord of heaven, earth, and all beyond human knowledge.
- He alone is the exclusive Lord and Master of all creation.
- Allah created everything from non-existence; all creatures depend on Him for survival.
- He alone has the power to bring life or death.
- The universe is created with purpose and is sustained by Allah's power.
- Allah is the absolute lawgiver, judge, and legislator.
- He alone distinguishes right from wrong, and humans must submit to His moral and religious teachings.

- Allah alone has the authority to make laws, determine acts of worship, decide morals, and set standards for human interaction.
- *Quran Reference:*
 “Praise be to Allah, the Lord of the worlds.”

2. Allah Alone is Entitled to Worship

- Worship belongs exclusively to Allah, inwardly and outwardly, in heart, body, and soul.
- No one else should or can be worshipped along with Him; He has no partners or associates in worship.
- All Prophets, including Hazrat Ibrahim, Hazrat Ishaq, Hazrat Ismail, Hazrat Musa, Hazrat Isa, and Hazrat Muhammad (P.B.U.H), urged humanity to surrender to Allah’s will and worship Him alone.

Quran References:

“And your God is the one and only Allah; there is no God but He, most gracious, most merciful.” (2:163)

“And We never sent any messenger before you (O Muhammad P.B.U.H) without having revealed to him that there is no God but I, therefore worship and serve Me (alone).” (21:25)

3. Allah’s Names and Attributes

- Allah’s names reflect His majesty, power, and perfection; His attributes are unique and all-encompassing.
- Among His 99 names are: Al-Qawee (The Almighty), Al-Ahad (The Incomparable), Al-Aleem (The All-Knowing), Ar-Rahman (The Compassionate), etc.
- Muslims start their day and tasks with Allah’s name and remind themselves of His mercy and compassion in all important actions.
- Only Allah is perfect; no one else should be named or qualified with His names or attributes.
- Muslims must believe in all the qualities of Allah stated in the Quran and by His Prophet (P.B.U.H); this forms an integral part of faith.
- Forgiveness is an important aspect of human relationship with Allah. Humans are weak and prone to sin, but Allah, in His mercy, forgives those who repent.
- Allah is Al-Ghafur (The Forgiving) and Al-Ghaffar (The Oft-Forgiving).
- Attributing any of Allah’s qualities to another deity or human is called shirk and is an unforgivable sin, as it goes against Tauheed.
- *Quran Reference:*
- *“There is nothing like Him, and He sees and hears all things.” (42:11)*

Past Paper Questions:

4(a) Outline the Muslim teaching about the belief in the oneness of God (tawhid). [10] (M/J 2013)

5 (a) Muslims believe that God alone is Lord, that He alone should be worshipped and that His names and attributes are unique to Him. Outline Muslim beliefs in the oneness of God. [10] (M/J 2016)

4(a) Write a detailed account of belief in:

- God as the Supreme Lord and Master of all creation;
- God alone is entitled to worship; and
- God is known by His most beautiful names and attributes. [10]

(O/N 2020)

Shirk (Associating Partners with Allah)

- There is no issue upon which Islam is so strict as the one of **Tauheed** (Oneness of Allah).
- The opposite of Tauheed is **Shirk**, which means associating partners with Allah in His existence, worship, or attributes.
- It is the **greatest sin** in Islam and the **only sin Allah does not forgive** if a person dies without repentance.
- *Quranic References*

“Surely whoever associates others with Allah, Allah has forbidden to him Paradise, and his abode is the Fire.” (5:72)

“Allah forgives not that partners should be set up with Him, but He forgives anything else to whom He pleases.” (4:48)

- All three kinds of shirk must be avoided, as they destroy the very foundation of faith.

1. Shirk in the Existence or Lordship of Allah

- This type of shirk means **believing that there is more than one creator, god, or lord**.
- It includes claiming that someone shares Allah’s control over the universe or denying His existence altogether.
- Some people commit this by saying God has a father, son, or equal.
- An example is the **Christian belief in the Trinity** — that God is the Father, the Son, and the Holy Spirit.
- *The Quran rejects this false idea clearly:*

“He does not beget, nor is He begotten.” (112:3)

- This shirk also includes **Atheism**, which denies Allah’s existence.
- Pharaoh committed it when he declared to the people:

“I am your Lord, Most High.” (79:24)

- Believing that **nature itself is God**, or that **God lives within His creation**, also falls under this category, as Allah is beyond all creation and comparison.

2. Shirk in the Worship of Allah

- This form of shirk means performing **acts of worship or devotion** for anyone other than Allah.
- It includes praying, asking for help, making vows, or sacrificing animals in the name of anyone besides Him.
- Muslims should only **invoke and rely upon Allah**, as only He has the power to grant needs and respond to prayers.
- Some people fall into this shirk by praying to saints or the dead, believing they can help or influence their lives.

- However, the souls of the dead **have no power over the living** — they cannot answer prayers, protect people, or grant wishes.
- All such acts of worship should be directed to Allah alone, as He alone has control over all things.
- Quranic Reference:

“You alone we worship and Your aid we seek.” (1:5)

- **3. Shirk in Allah’s Names and Attributes**
- This shirk occurs when Allah’s **unique qualities and powers** are given to others or when He is compared to His creation.
- It is divided into two main types:
- **(i) Humanizing Allah:**
- This means describing Allah in human form or giving Him human traits.
- Examples include depicting Allah in paintings or believing that He appeared on earth in a physical form.
- Christianity holds this belief by saying Jesus is God incarnate.
- The Quran rejects this completely:

“There is nothing like Him, and He sees and hears all things.” (42:11)

- **(ii) Deifying Humans:** This means giving human beings divine powers or names that belong only to Allah. For example, some Christians call **Mary the “Mother of God”** or describe her as “the Merciful.” Believing that anyone other than Allah has the power to create, forgive sins, or control destiny is also shirk.
-

Past Paper Questions:

4(a) Associating partners (shirk) is opposed to believing in the oneness of God (tawhid) and can be divided into three main categories. Write about each category. [10]

(M/J 2017 [22])

Importance of Tauheed

- It is a core article of faith in Islam, without which a Muslim's faith is incomplete.
- It is mentioned in the **Iman-e-Mufasssal**:

"I believe in Allah, His angels, His books, His messengers, the Last Day, that all good and bad is from Allah Almighty, and in life after death."

- Tawheed is the foundation of Islam and all divine messages. It signifies that there is only One God who created and governs everything, and only He deserves to be worshipped.
- **Quranic Reference:**

"And I did not create jinn and mankind except to worship Me."

Benefits of Tawheed:

- Frees humans from all forms of slavery except servitude to Allah, their Creator and Sustainer.

- Gives courage and peace, a believer fears only Allah, remaining calm, secure, and brave even in hardship.
- Encourages virtue and righteousness, as one knows success lies only in purity of soul and moral conduct.
- Instills self-respect and independence, believers depend solely on Allah, not fearing or submitting to anyone else.
- Promotes humility, knowing all blessings are from Allah prevents pride and arrogance.
- Frees the mind from myths and delusions, the conscience from humiliation, and life from submission to others.
- Fosters unity and brotherhood, believers recognize that Allah's mercy extends to all His creation.
- Creates peace, contentment, and freedom from envy, as believers know that only Allah gives and takes what He wills.

Past Paper Questions:

3(a) Belief in the oneness of God (tawhid) is a fundamental aspect of faith. State how tawhid benefits Muslims in their everyday life. [10] (M/J 2017)

Belief in Angels

- Belief in angels is an essential article of faith, without which a Muslim's belief is incomplete.
- It is mentioned in the *Imaan-e-Mufasssal*:

"I believe in Allah, in His angels, in His books, in His messengers, in the last day and in the fact that everything good or bad is decided by Allah, the Almighty, and in life after death."

- Angels are created by Allah from light (*Nur*).
- They are not His daughters or beings of worship but servants who completely obey His command.
- They do not possess free will, never disobey, and are sinless.
- They exist to glorify and worship Allah and to perform the tasks assigned to them.
- *Quranic Reference:*

"Whoever is an enemy to Allah and His angels and His messengers, to Jibril and Mikail, then Allah is an enemy to those who reject faith." (2:98)

Nature and Purpose of Angels:

- Angels are unseen beings created from light.
- They have no physical desires or needs such as food, sleep, or rest.
- They constantly worship and glorify Allah, never tiring or disobeying Him.
- They are intermediaries between Allah and mankind, carrying out divine commands.
- *Quranic Reference:*

“Those who are near your Lord do not disdain to worship Him; they glorify Him and prostrate before Him.” (7:206)

Role of Angels in Human Life:

- Angels are directly involved in human existence.
- They breathe the soul into the unborn child by Allah’s permission and write four things: its gender, lifespan, deeds, and whether it will be happy or sad.
- They also guard people throughout their lives.
- **Quranic Reference:**

“For each one are successive angels before and behind him who protect him by Allah’s command.” (13:11)

- They strengthen the faith of believers, such as in the Battle of Badr, when angels supported the Muslims and cast fear into the hearts of the disbelievers.

Angels as Messengers:

- Angels convey Allah’s revelation to His prophets. They descend only by Allah’s permission and fulfill their duties without error.
- **Quranic Reference:**

“Therein descend the angels and the Spirit by Allah’s permission with every decree.” (97:4)

Appearance of Angels:

- Angels have appeared in human form on several occasions:
- They visited Prophet Ibrahim (A.S.) to give the glad tidings of a son.
- They visited Prophet Zakariyah (A.S.) and Maryam (A.S.) to announce the births of their sons.
- Angel Jibril appeared to give Prophet Muhammad (P.B.U.H.) to give Him the first revelation.
- Prophet Muhammad (P.B.U.H.) in the form of a man with “**exceedingly white clothes and black hair.**”
- Angel Jibril often appeared to the Prophet (P.B.U.H.) as his companion Dahya al-Kalbi (R.A.)
- He also appeared along with the Angel of Mountains, appeared after the incident at Ta’if.

Prominent Angels and Their Duties:

1. **Jibril (Gabriel):** Delivered Allah’s revelations to the prophets.
2. **Mika’il (Michael):** Responsible for rain and sustenance.
3. **Izra’il:** The Angel of Death, who takes souls by Allah’s command.

4. **Israfil:** Will blow the trumpet (*Soor*) on the Day of Judgment — the first to announce the end of the world and the second to resurrect all for judgment.

These four are among the highest-ranking angels due to their significant responsibilities.

Other Angels and Their Functions:

5. **Kiramun Katibin:** Record every deed of humans.
6. **Munkar and Nakir:** Question the dead in their graves about their faith and deeds.

Hadith Reference:

The Prophet (P.B.U.H.) said, “When a faithful believer is made to sit in his grave, the angels come to him, and he testifies that none has the right to be worshipped but Allah and Muhammad is His Messenger.” (Sahih Bukhari)

7. **Rizwan:** The gatekeeper of Paradise.
8. **Malik:** The gatekeeper of Hell.

Belief in angels strengthens a Muslim’s faith in the **unseen (*ghayb*)**, reminds them of Allah’s constant watch over creation, and inspires righteousness through awareness that every deed is recorded by these divine beings.

Past Paper Questions:

4(a) What are Muslim beliefs about angels? [10] (M/J 2010)

4(a) According to Muslim belief what part do angels play in the everyday lives of human beings? [10] (O/N 2018)

5(a) Write an account of Muslim belief in angels. Include examples of instances in which angels met with Abraham and Muhammad (PBUH) [10] (O/N 2023)

Belief in Divine Books

- Belief in Allah's revealed scriptures is the **third article** of faith; without accepting them, **a Muslim's faith remains incomplete**.
- It is stated in the Imaan-e-Mufasssal:

"I believe in Allah, in His angels, in His books, in His messengers, in the last day and in the fact that everything good or bad is decided by Allah, the Almighty, and in life after death."

- All divine teachings were conveyed through Allah's books to guide humanity about religion, duties toward God and fellow humans, and to provide moral direction. Having faith in the scriptures revealed before the Qur'an is considered an essential part of Muslim belief.
- All revealed books shared the same fundamental message: worship of Allah alone, acceptance of prophets, belief in the Day of Judgement, accountability, reward and punishment, and moral justice. However, earlier scriptures were not comprehensive codes for every aspect of human life.
- The Qur'an does not list every prophet or scripture by name, but mentions revelations given to **Nuh, Ibrahim, Isma'il, Is-haq, Yaqub, Musa, and Isa (A.S)**. Muslims are instructed to accept all revelations equally and not differentiate between prophets.
- The Qur'an mentions the **Suhuf (scrolls) of Ibrahim**, which were later lost and no longer exist today.
- The revealed books named in the Qur'an include:

1. **Torah (Tawrah):**

- Given to Musa (A.S) for the guidance of Bani Israel.
- It contained commands from Allah, light, mercy, and clear teachings.
- Over time, followers altered its original text, changing words and meanings, causing corruption of the message.
- The Quran Says:

"They change the words from their(right)places and forget a good part of the message that was sent."(Al-Maidah 5:13)

2. **Zabur (Psalms):**

- Revealed to **Dawud (A.S)**.
- It is mentioned in the Qur'an by name **three times**.
- The Qur'an states that Allah granted Dawud a scripture, although it provides limited detail about its contents.

3. **Injil (Gospel):**

- Revealed to Isa (A.S).

- It confirmed the teachings of the Torah.
- Later, followers introduced beliefs such as the Trinity and salvation through crucifixion, despite Isa teaching worship of Allah alone.
- It also foretold the coming of Prophet Muhammad (PBUH).
- The Quran says:

“And remember Jesus the son of Mary said: O children of Israel I am the prophet of Allah (sent) to you confirming the Law (which came) before me and giving glad tidings of a prophet to come after me whose name shall be Ahmad.”

4. The Holy Qur'an:

- Revealed to **Prophet Muhammad (PBUH)**.
- It is the final, complete, and perfect book of Allah.
- It covers all aspects of human life including social, moral, legal, economic, and political matters.
- Earlier books were either lost, altered, or limited to certain nations and time periods, often written in languages no longer spoken.
- The Quran Says:

“We have, without; doubt revealed the reminder and we will guard it (from corruption)” (Al Hijr 15:9)

- The Qur'an is universal, unchanged, and will remain valid until the Day of Judgement.
- Allah Himself promised to protect it from corruption, making it the only scripture preserved in its original form for all humanity.
- The Quran Says:

‘This day I have perfected your religion for you and completed my favours upon you and chosen for you Islam as your religion’. (Al Maidah 5:3).

Past Paper Questions:

**4(a) Write a descriptive account of the Muslim belief in revealed books. [10]
(O/N 2010)**

5 (a) Name the revealed books mentioned in the Qur'an, giving the names of the messengers they were revealed to and the message they contained. [10] (O/N 2014)

4(a) God revealed books to some of His prophets. Write about Muslim belief in prophets and the books revealed to them. [10] (M/J 2025)

Belief in Prophets

- Belief in prophets is the **fourth article** of Muslim faith; without accepting it, a Muslim's faith is incomplete.
- This is mentioned in the Imaan-e-Mufasssal:

"I believe in Allah, in His angels, in His books, in His messengers, in the last day and in the fact that everything good or bad is decided by Allah, the Almighty, and in life after death."

- Muslims believe prophethood is a special honour chosen by Allah. Who grants it to whomever He wills. Prophets were morally and intellectually superior to their communities, confirmed earlier revelations, acted as guides for mankind, and served as a link between God and humanity. All messengers were human but sinless, meaning
- they never deliberately disobeyed Allah. They lived normal lives, married, and had children. They did not possess any physical relationship with God, and the Qur'an rejects the Christian belief that Isa (A.S) was the literal son of Allah. All prophets delivered the same teachings: belief in Tawheed (oneness of Allah), belief in life after death, accountability, and moral righteousness. With the exception of the Qur'an, all previous scriptures were either lost or corrupted over time. Prophets were sent to specific communities for limited periods. For example, Musa (A.S) and Isa (A.S) were
- sent for the guidance of Bani Israel only and not to the entire world. Some prophets were granted miracles that reflected Allah's power and matched the special skills of their nations.
- _____
- _____
- Musa (A.S) was given the miracle of the staff turning into a snake, a sign against a nation skilled in magic.

- Isa (A.S) cured the blind and raised the dead in a society advanced in medicine.
- Prophet Muhammad (P.B.U.H) received the Qur'an, a linguistic and literary miracle suited to the eloquent Arabs. Previous miracles were temporary, whereas the Qur'an is immortal and universal. All messengers were to be obeyed, *as the Qur'an states:*

•

*"We did not send any messenger but to be obeyed in accordance to God's will."
(4:64)*

- Prophethood began with Hazrat Adam. According to a Hadith, approximately **124,000** prophets were sent throughout history. The Qur'an specifically mentions **25** prophets by name. Notable prophets include Ibrahim (given the Suhuf), Musa (Torah), Daud (Zabur), Isa (Injil), and Muhammad (P.B.U.H) with the Qur'an.
- Muslims believe all prophets were morally perfect individuals who were honest, upright, truthful and did not add, remove, or alter Allah's revelations.
- All prophets must be respected equally without distinction because they were divinely appointed for the same purpose.
- The Qur'an states:

"And We make no distinction between one and other of His messengers." (2:285)

- Prophet Muhammad (P.B.U.H) is the final messenger and the last in the prophetic chain, known as the **"Seal of the Prophets."**
- The Qur'an says:

"Muhammad is not the father of any of your men but the Messenger of Allah and the seal of prophets." (33:40)

- The Prophet (P.B.U.H) also said:

"I am the seal of prophets and there will be no prophet after me."

- His message was the same as earlier prophets but universal and eternal, meant for all humans and all times. Allah Himself has guaranteed its protection from corruption.
- The Qur'an states:

"We have, without doubt, revealed the reminder and We will guard it (from corruption)." (Al-Hijr 15:9)

Past Paper Questions:

4(a) Give an account of Muslim belief in prophets and the messages they preached. [10] (O/N 2013)

4 (a) Belief in all the prophets is one of the articles of faith in Islam. Write about this Muslim belief in detail [10] (O/N 2016)

4(a) God revealed books to some of His prophets. Write about Muslim belief in prophets and the books revealed to them. [10] (M/J 2025)

Belief in Allah's Predestination and Decree

- Belief in divine decree (Qadr) is the **fifth** article of Islamic faith, meaning all good or bad, happiness or sorrow, pleasure or pain comes from Allah.
- Without accepting this, a Muslim's faith is incomplete.
- It is stated in the Imaan-e-Mufasssal:

"I believe in Allah, in His angels, in His books, in His messengers, in the last day and in the fact that everything good or bad is decided by Allah, the Almighty, and in life after death."

- The Arabic word *Qadr* signifies measuring, determining, or fixing limits. It shares the same root as *Al-Qadir* (The All-Powerful).
- The Qur'an states:

"Verily, We have created all things in measure and proportion."

- This belief affirms Allah's Omnipotence and Omniscience, meaning He is the Supreme Being and nothing can occur without His will.
- The Qur'an says:

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

- Muslims believe Allah possesses perfect knowledge of past, present, and future.
- The Quran Says about this:

"He knows what is before and after and behind them."

- Allah alone decides outcomes before they happen; this is predestination.
- The Qur'an states:
- *"He has the Power to dispose of all affairs" (Al-An'aam).*
- The birth of Isa (A.S) was divinely predestined when Jibra'il informed Maryam, described as:

"It is a matter already decreed." (19:19-21)

- Another example of predestination is the Muslim victory in the Battle of Badr (2 AH/624 AD).

- The Qur'an refers to it as:

"A matter already enacted." (8:45)

- Allah has already determined every person's birth, death, physical traits, and provision (rizq). These are recorded in the Preserved Tablet (al-Lauh al-Mahfuz).

Everything in the universe is planned, purposeful, and directed by Allah toward a destined end.

- Human knowledge is limited, so humans should accept Allah's will. Events of the Day of Judgment are already decreed.
- The Qur'an describes:

"And when the earth is flattened out, and casts forth what is within it and becomes (clean) empty." (84:3-4)

- Allah created humans with limited powers and granted free will, enabling them to choose good or evil. This choice is the reason humans will be questioned on the Last Day. Allah has shown the right and wrong path and made humans responsible for their actions.
- The incident of Hazrat Ali illustrates free will. He entrusted his horse saddle to a Bedouin intending to reward him with 50 dirhams, but the Bedouin stole and sold it for the same amount. Hazrat Ali remarked how unfortunate he was to turn something lawful into unlawful by his own choice. This shows humans are not helpless under destiny; they are accountable for their actions.
- Humans must obey moral law and receive reward or punishment accordingly. Responsibility proves that humans have the ability to obey or disobey.
- The Qur'an states:

"God does not burden any human being with more than he is well able to bear." (2:286)

4(a) What does the statement 'There is no ability or power except through Allah' tell you about Muslim belief in Allah's predestination and decree? [10] (M/J 2011)

5(a) Write an account about the relationship between belief in God's divine decree and human responsibility. [10] (O/N 2017)

Belief in Resurrection and the Last Day

- Belief in Resurrection and the Last Day is the **sixth** fundamental article of Islamic faith, and without acknowledging it a Muslim's belief remains incomplete.
- It is clearly mentioned in the Iman-e-Mufasssal:

"I believe in Allah, in His angels, in His books, in His messengers, in the Last Day, and in the fact that everything—good or bad—is decreed by Allah the Almighty, and in life after death."

- This belief forms an essential part of a Muslim's conviction.

- Every Muslim must firmly believe that earthly life will eventually end.
- Humanity will be revived and gathered before Allah where each individual will be held accountable.
- Every person will be presented with the record of their actions and questioned about how they lived in this world.

- Islam teaches that after death, a soul enters a waiting stage known as **Barzakh**, which continues until the Day of Resurrection.
- In Barzakh, the minor questioning begins when the angels ask about one's religion, Prophet, and Lord.
- The comfort or torment in this phase reflects one's eternal destination—Paradise or Hell.
- Souls remain in Barzakh until they are raised again.
- Allah mentions in the Quran:

*“Before them is a partition (Barzakh) until the day they are resurrected.”
(Al-Mu'minun 23:100)*

- The Day of Judgment can be understood in three major phases.
- Life on earth will end at a predetermined moment. Everything in the universe will be destroyed.
- This day is known as **Qiyamah**, a day of chaos and overwhelming noise.
- People will run in panic and confusion; even mothers will abandon their children, and each person will only think of themselves.
- Allah describes it in the Quran in the words:

“It is a day when mankind will be like scattered moths, and the mountains will be like fluffed wool.” (Al-Qari'ah 101:4-5)

- The sun will be darkened, stars will fade and disperse, the earth will split apart, mountains will crumble and drift away.

*“One day We shall remove the mountains and you will see the earth as a level plain.”
(20:100)*

- The seas will boil and overflow, and all living beings will perish.

- Then, with the sounding of the **second trumpet**, all beings—including humans, angels, and jinn—will be resurrected.
- The Quran Says:

“Then will a second blast be blown, and behold, they will be standing and looking on.” (68-69)

- A completely renewed world with a new sky will appear. Every person who ever lived will be brought back to life; this gathering is called **Hashr**.
- Allah states:

“You were lifeless, and He gave you life; then He will cause you to die, then He will bring you back to life again.” (2:28)

- Humanity will then be brought before Allah with their record of deeds, which will be examined with complete justice.
- Allah says:

“And the Book (of deeds) will be placed, and you will see the sinners in fear of what is recorded in it.” (Al-Kahf 18:49)

- The deeds will be weighed on scales. Those who performed **righteous** deeds will receive their **record in their right hand**, while those who committed **evil** will receive it **in their left**.
- The Holy Quran Says about this:

“Those who are given their record in their right hand will read it with joy.” (17:71)

“But he who is given his record in his left hand will say, ‘I wish my record had not been given to me.’” (69:25)

- The bridge called **As-Sirat** will be placed over Hell, and the Prophet Muhammad (PBUH) will be the first to cross it along with his followers.
- Those who succeed in this final judgment will enter Paradise.
- Allah says:

“Then he whose scales are heavy will be in a state of bliss, but he whose scales are light will have a bottomless pit as his dwelling.” (Al-Qari’ah 101:9-10)

- The Qur’an and Hadith describe **Paradise and Hell** using familiar worldly comparisons to help human understanding. These descriptions ensure that believers can grasp the extreme pleasure of Paradise and the severe punishment of Hell, motivating them to act righteously in this life.

Past Paper Questions;

4(a) What do Muslims believe about the Day of Resurrection and Judgment?
[10] (M/J 2015)

4(a) Write in detail about Muslim belief in Life after Death and the Day of Judgement. [10] (M/J 2018)

Jihad (Struggle in the way of Allah)

- Jihad is an Arabic term meaning “to strive” or “work hard for something”; in Islam it refers to every activity and movement in the way of Allah (SWT) — a general concept of acting for Islam rather than simply “war.” Fighting in the cause of Allah is one form of jihad, but the term primarily covers all efforts to spread, defend and live by Islamic teachings. The Types of Jihad are:
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1. Jihad against one’s self (Jihad al-Nafs or the “greater jihad”):

- It is the inward struggle between good and evil.
- It involves disciplining the soul, resisting un-Islamic desires and the whisperings of Shaytān, and developing patience and firm faith in Allah.
- This internal jihad has **two** stages:
 - First, striving to remove doubts born of ignorance or misinterpretation until one reaches certainty.
 - Second, striving to control corrupt desires, which produces patience and spiritual success.

2. Jihad of the tongue (Jihad bil-lisan):

- Means speaking and upholding the truth, exposing falsehood, calling people to Allah with wisdom and good speech, and teaching others about Islam.
- The Qur’an instructs:

“Invite to the way of your Lord with wisdom and beautiful preaching and argue with them in ways that are best.”

- The Prophet (SAW) said that a bold truthful word spoken before an oppressive ruler is a high form of jihad.

3. Jihad by the pen / by knowledge (Jihad bil-qalam / bil-ilm):

- is scholarly struggle: researching, explaining, defending and publishing the true message of Islam, correcting misconceptions, and refuting lies.
- This intellectual effort is highly honoured in Islam; as one saying puts it, *“the ink of the scholar is holier than the blood of a martyr.”*

4. Jihad by the hand (Jihad bil-yad):

- Is practical action rather than speech: charitable work, helping the needy, performing Hajj or Umrah, saving lives, and other physical deeds that serve people and uphold justice.
- These concrete acts overlap with duties like zakat and are considered a form of striving in Allah’s way.

- The Prophet said

“A person whose feet become dusty striving in Allah’s cause will not be touched by the flames of Hell.”

5. Jihad by the sword (Jihad bis-saif / qitāl fi sabīl Allāh)

- Refers to armed struggle and is the form most often misunderstood and misused as “holy war.”
- The Qur’an uses the term **qitāl** for restricted combat and sets strict conditions:
- It is permissible only after all peaceful options are exhausted and when the existence, safety or freedom of Muslims is threatened.
- The Qur’an urges action to defend the oppressed:
- *“And why should you not fight in the cause of Allah and of those who, being weak, are ill-treated — men, women and children — whose cry is: ‘Our Lord! Rescue us from this town whose people are oppressors; and raise for us from You one who will help.’”(An-Nisā’ 4:75)*

- Historical precedent shows the Qur’anic rules were applied with restraint:
- Early Muslims in Makkah endured persecution for years and were not permitted to respond with violence until Allah’s command.
- The Prophet forbade premature retaliation and even encouraged migration to seek safety for the oppressed, for example sending a group to the Christian ruler al-Najashi of Abyssinia.
- If an enemy seeks peace, Muslims are commanded to accept it:

“If your enemy inclines towards peace, then you should seek peace and trust in Allah. Verily, He is the All-Hearer, the All-Knower.” (Al-Anfāl 8:61)

- If opponents withdraw and offer guarantees of peace, Muslims have no licence to fight them:

“If they withdraw from you and refuse to fight you, and instead send you guarantees of peace, know that Allah has not given you a licence [to fight them].” (An-Nisā’ 4:90)

- In short, jihad in Islam is a multi-dimensional concept that includes the inner struggle for righteousness, speaking and teaching the truth, scholarly defence of the faith, practical charitable and social action, and under strict ethical and legal conditions — armed defence. Each form aims to establish justice, protect the oppressed, and promote submission to Allah’s will.

Past Paper Questions:

5 (a) Describe the meaning of the term jihad and say how Muslims can practice jihad in their everyday lives. [10] (O/N 2015)

Rules of Jihad

- The Prophet, as head of the Islamic state and commander of the Muslim army, laid down strict rules of conduct for armed warfare to protect civilians, property and human dignity.
- Civilians must not be harmed; fruit-bearing trees must not be cut down; animals that provide food should not be killed unnecessarily; places of worship of any faith must not be demolished.
- Asylum must be granted to those who surrender:

“And if anyone of the pagans seeks your protection then grant him protection, so that he may hear the Word of Allah, and then escort him to where he can be secure, because they are men without knowledge.” (9:6)

- Prisoners of war must be treated humanely: they are to be fed, clothed and cared for in the same manner as Muslim soldiers. In times of shortage prisoners are to be fed before the soldiers guarding them.
- The fallen and the dead must not be mutilated or disfigured.
- Treaties and covenants must be honoured; ambassadors and envoys are not to be killed or mistreated.
- No unjustifiable aggression is permitted against weaker nations; aggressive acts must have just cause and conform to moral limits.
- The Prophet instructed troops to avoid harming civilians and not to demolish houses when seeking retribution (instruction to the Byzantine expedition):

“In avenging the injuries inflicted upon us, do not harm the civilians, women and children. Do not demolish their houses.”

- Jihad becomes obligatory when the religion, lives, homes, property or safety of Muslims are under threat — i.e., when Muslims are attacked:

“Fight in the cause of Allah those who fight you but do not transgress limits, for Allah loves not transgressors.” (Al-Baqarah 2:190)

- If a Muslim state is attacked it is the duty of its citizens to defend it; if it cannot, neighbouring Muslim states should help; if they fail, the duty extends to all Muslim states (example: international Muslim support for Afghanistan in 1980).
- Fighting must continue only until peace and justice are restored; hostilities end when oppression ceases:

“And fight them on until there is no more tumult or oppression and there prevails justice and faith in Allah, but if they cease let there be no hostility except to those who practise oppression.” (Al-Baqarah 2:191)

- Muslims must never be the initiators of aggression against innocent or peaceful people; peaceful coexistence is encouraged.
- If the enemy inclines toward peace, Muslims should accept it:

“If your enemy inclines towards peace, then you should seek peace and trust in Allah. Verily, He is the All-Hearer, the All-Knower.” (Al-Anfāl 8:61)

- If opponents withdraw and offer guarantees of safety and peace, Muslims have no licence to fight them:

“If they withdraw from you and refuse to fight you, and instead send you guarantees of peace, know that Allah has not given you a licence [to fight them].” (An-Nisā’ 4:90)

- When treaty violations occur and oaths are broken with deliberate hostility, limited action against the transgressors may be permissible to restrain aggression, but the overall principle remains restraint, justice and the resumption of peaceful relations when conditions are restored.

Past Paper Questions:

5 (a) Write an account of:

(i) The Prophet's teachings about armed warfare (jihad).

(ii) Under what circumstances is jihad thought to be compulsory? [10]

(M/J 2014)