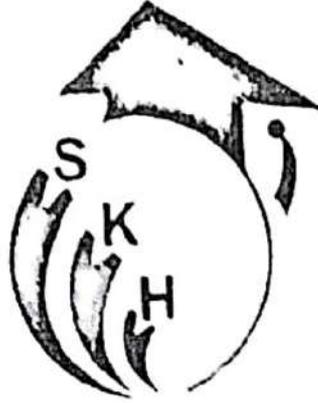


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THE EARLY LIFE OF PROPHET MOHAMMAD (PBUH)

- Q (a) Write an account of the following episodes in the life of Prophet Mohammad (PBUH): [5]
- (i) Upbringing by Hazrat Halima Sadia (RZ) [5]
 - (ii) Meeting with Bahira [5]
 - (iii) Replacing of the Black Stone [5]
 - (iv) Marriage proposal of Hazrat Khadija (RZ)

UPBRINGING BY HAZRAT HALIMA

- Hazrat Halima Sadia (RZ) belonged to the clan of Banu Sa'd. Banu Sa'd were well known for their purity of Arabic language therefore according to the custom of rich Makkah families, Mohammad (PBUH) was entrusted to her.
- When the Bedouine women visited Makkah in order to take children for their grooming in an environment of pure Arabic language, all of them refused to take Holy Prophet (PBUH). They didn't take him as they got to know that he was an orphan child. They assumed they wouldn't get much riches and a fortune in return of their services to him.
- Hazrat Halima Sadia (RZ) didn't get any of the children. She felt ashamed of going back to her town without taking a child. Someone told her that there was an orphan child left by all other women. She after consulting with her husband, Harith bin Al-Uzza, went to take custody of Mohammad (PBUH).
- When Hazrat Halima Sadia (RZ) was taken to Prophet (PBUH) by Hazrat Aminah, she placed her hand on Prophet (PBUH)'s chest affectionately on which Prophet (PBUH) smiled and looked at her.
- When she took him to her home, the blessings of God were noticed in her household.
- According to the custom, the children were given back to their parents after two years. Noticing the blessings at their home, Hazrat Halima (RZ) and her husband wished to keep Prophet (PBUH) for more time. They sought permission of Hazrat Amina, insisting that she permitted them to take Prophet (PBUH) with them.
- When he (PBUH) grew older he went out with his suckling brother and sisters for grazing goats.
- After this, strange events started happening with Mohammad (PBUH). One of such was that when once when Prophet (PBUH) went out, his brother Abdullah bin Harith who looked frightened rushed home to Halima Sadia and told her that something had happened to Mohammad (PBUH).
- She ran to Mohammad (PBUH) and found him in extreme shock. On inquiry Mohammad (PBUH) told her that he was visited by two men attired in white. One asked the other "Is he the One". The other said "Yes! He is". Then they grabbed him and put him down on the ground. They cut his chest and started looking for something and eventually they found that and threw it away. Then they washed his heart in a gold basin full of water from Zamzam until they had cleaned it. Then they returned his heart to its actual place.
- He later explained in his tradition that those two men were angel Jibrael and Mikael and the thing they threw away was the satanic beak which lies inside one's chest.
- After such events she (RZ) brought Prophet (PBUH) back to his mother in his hometown.
- He was around five at that time. Few reported he spent only 3-4 years with her. In the span of 3-4 years which he spent with Hazrat Halima (RZ), he lived in harsh desert climate with open and fresh air. This toughened his physique and he got familiar with pure and refined Arabic language.
- Due to this Prophet (PBUH) used to claim that "Verily I am the most perfect Arab among you; my descent is from the Quraish and my dialect is that of the Banu Sa'd"
- The Holy Prophet (PBUH) always expressed his love and respect for Hazrat Halima (RZ), during his later years by calling her 'My Mother'.
- One day when she came, Holy Prophet (PBUH) very honorably welcomed her and spread his cloak for her to sit on.



MEETING WITH BAHIRA

- Prophet (PBUH) since the age of eight lived with his uncle Abu Talib. Once when Abu Talib was going on a trade journey towards Syria, Prophet Mohammad (PBUH) wished and insisted to go along with him. He was twelve at that time.
- Abu Talib on seeing the eagerness took him along to that journey.
- On covering their journey, the caravan reached Basra.
- Bahira was a Christian monk who lived at Basra. His real name was Jurjais, Bahira was his title. He was a great and well known scholar of his era.
- Before this journey, the Quraish often passed by him but he never spoke to them however this time when he saw Mohammad^{pbuh} in the caravan & noticed few signs, he invited Makkans for a meal.
- Bahira noticed a cloud shadowing Mohammad (PBUH). When the caravan came under a tree to seek shadow, he saw the cloud covering the tree now.
- When Mohammad (PBUH) came nearby the tree, all the Makkans had already occupied the shadowed space therefore Mohammad (PBUH) sat under the sunlight. At this moment Bahira noticed that the branches of that tree turned towards him and gathered over him. And provided Prophet (PBUH) with shadow.
- The Makkans responded to Bahira's invitation and came to his place leaving Mohammad (PBUH) under the tree. When Bahira didn't find the same omens in Makkans which he saw before and visualized the cloud still covering the tree he asked Makkans if they had left someone behind.
- The Makkans told him that all important people had come except a boy who was the youngest amongst all of them. On request of Bahira Mohammad (PBUH) was then called upon for a meal.
- When a man from the Makkans brought Prophet (PBUH) towards Bahira, he noticed the cloud covering Mohammad (PBUH) and moving with him.
- After the meal Bahira talked to Mohammad (PBUH) and said that he would like to ask some questions from him in the name of the idols Laat and Uzza. Mohammad (PBUH) said "*Do not ask me anything in the name of Laat and Uzza, I swear to Allah! I hate them the most*".
- When Bahira asked questions in the name of Allah then Mohammad (PBUH) answered him. During this conversation he also viewed the mark of prophethood on his back. He found that mark similar to the description in his religious scriptures.
- Holding Prophet (PBUH)'s hand, Bahira told Quraish that the boy was the messenger of Allah. On inquiry of Makkans he replied, "*When you came over the hill not a tree or a stone failed to bow in prostration, and they prostrate themselves only before a prophet. I recognize him by the seal of prophecy, like an apple, below the end of his shoulder-blade.*" (Tirmidhi)
- After confirming that, Bahira told Abu Talib that his nephew was a special child and a messenger of Allah. He told Abu Talib to protect him from the Jews and to take him back to his hometown. Bahira mentioned that if Jews found out the signs of prophethood he had observed, they would attempt to murder his nephew.
- Abu Talib on hearing all this got scared and brought Mohammad (PBUH) back to Makkah.

REPLACING OF THE BLACK STONE

- When Mohammad (PBUH) turned 35, water had flooded Makkah and Ka'bah.
- The Makkans wanted to rebuild Ka'bah but they were scared of the snake on a well where all the treasures were placed. The Arabs believed that the snake was appointed by Allah to protect treasures.
- When the construction became necessary, the snake was picked up by a bird by the leave of Allah.
- The Makkans then decided to reconstruct Ka'bah to avoid further damage to its building.
- When the time came to break the walls of Ka'bah, everyone was reluctant to do so fearing the wrath of Allah. Eventually Walid bin Mughaira made the first hit on its walls.

- All the Makkans worked together in the reconstruction including Prophet Mohammad (PBUH).
- When the construction was completed, a disagreement arose among the tribes of Makkah that who should be given the honor to put the black stone (Hajra-e-Aswad) in its place.
- Abi Umayya bin Mughaira alias Huzaifa an old man suggested "*whoever enters first in the morning from the Gate Safa of Ka'bah, he would settle the dispute*". This was accepted by all.
- Next morning, Prophet (PBUH) was the first person to enter that gate and people said "*This is Amin, This is Mohammad (PBUH), we are agreed on him to decide this matter (as an arbiter)*".
- Prophet (PBUH) showed a remarkable genius for this problem solving. Instead of choosing a single person to do the task, he let them all participate in doing the honor.
- He asked them to bring a sheet; he placed the Black stone on it with his hands then directed all chieftains to grab a corner of the sheet. Then he placed the stone on Ka'bah with his own hands.
- At that time, Iblis appeared in man's shape to create discontent among the people but the people soon realized that Mohammad (PBUH)'s decision was a uniting factor.

MARRIAGE PROPOSAL OF HAZRAT KHADIJA (RZ)

- Hazrat Khadija (RZ) was famous for her piety and good character since her childhood. Her father was Khuwaylid bin Asad and her mother was Fatima binte Zaidah.
- Before getting married to Prophet (PBUH), she was twice married and widowed.
- She first married to Abu Hala and bore her husband two sons named Hala and Hind as she was the mother of Hind she was also called 'Umm e Hind'.
- After the death of Abu Hala, she got married to Ateeq and had a daughter from this marriage.
- There then she remained a widow for a long time and conducted trade in Makkah.
- Her father who died in a battle of Fajar left great fortunes and business for her. Therefore, she used to send trade caravans to Syria.
- Holy Prophet (PBUH) was famous for his truthfulness and honesty for which he was given the titles of 'Al Sadiq' and 'Al Amin' by the Makkans.
- Hazrat Khadija too was aware of these marvelous attributes of Prophet.
- Prophet was once advised by Abu Talib to get appointed for Hazrat Khadija (RZ) but Prophet was surely confident that she herself would send a proposal for his appointment and so happened.
- On the requirement of a trustworthy man to lead her caravan, Hazrat Khadija (RZ), after being recommended by many noble men, found no better option than Prophet (PBUH). So she called him and his hiring for that purpose became finalized.
- In the journey to Syria, Hazrat Khadija (RZ)'s slave Mayassara accompanied Prophet (PBUH) who had already been told about Prophet (PBUH)'s loyalty.
- This trip was a stunning success so much so that due to the weight of the huge profits the camels slowed down.
- She was told about Prophet (PBUH)'s honesty by her slave Mayassara who greatly praised Mohammad (PBUH)'s virtues and trading skills.
- Hazrat Khadija (RZ) also noticed the shadow of two angels looking like a cloud covering Prophet (PBUH). She confirmed it twice, first by sending back the Prophet (PBUH) and noticed the cloud remained with him. Secondly by confirming it from Mayassara. Hazrat Khadijah (RZ) approached Warqa bin Nawfil who predicted Mohammad (PBUH) to be a Prophet.
- Thus, due to Prophet's honesty and this confirmation, Hazrat Khadija (RZ) was so impressed that she sent a marriage proposal through Nafsia to him.
- Nafsia asked Prophet (PBUH) about marrying Hazrat Khadija (RZ), he approved of it.
- Hazrat Khadija's uncle and Abu Talib reached the venue of the nikah. Some believe that Abu Talib recited their Nikah and the dowry was decided either 12 Auqia or 20 female camels.
- In reception one or two camels were cut down. At that time Hazrat Khadija (RZ) was 40 years old while Mohammad (PBUH) was 25 years old.

Q (b) Explain why he was given the titles of 'Al Sadiq and Al Amin?' [4]

- Prophet Mohammad (PBUH) was given the titles of Al Sadiq and Al Amin because of his truthful and trustworthy conduct which he showed on different occasions in his early 40 years in Makkah.
- Prophet (PBUH) never lied or committed any sin, neither did he work against anyone which caused them suffering or pain.
- He was always kind, virtuous and thoughtful towards others. He never indulged in the unsuitable behavior of the Makkkan society.
- Hazrat Khadija (RZ) employed him to lead her caravans due to his loyalty and was reported about his truthfulness observed by her slave Mayassara, she was so impressed by his characteristics that she proposed marriage to him.
- Prophet (PBUH) was also entrusted belongings by the people when they had to journey and those valuables were kept safely and returned whenever claimed.
- At the time of reconstruction of Kaabah he was trusted as an arbiter to settle the dispute of the fixing of the black stone which he justly dealt with.
- In all the above mentioned occasions he proved himself as highly reliable, honest and trustworthy person and gathered everyone's trust. Hence on the basis of his truthfulness throughout the Makkans entitled him by Al-Sadiq and Al-Amin.

LIFE UPTO THE FIRST REVELATION

Q (a) Write an outline of the life of Prophet Mohammad (PBUH) up to the time of the first revelation. [10]

PARAGRAPH # 1 (BIRTH AND UPBRINGING)

- Prophet (PBUH)'s father was Abdullah bin Abdul Mutallib and his mother was Aminah.
- Before the birth of Holy Prophet (PBUH) his father died in a commercial visit to Syria. He was buried in Yathrib. At the time of death his father was only 25.
- Four months after the death of Abdullah, Mohammad (PBUH)'s mother gave birth to him on Monday, 570 A.D.
- This year is also known as 'The Year of Elephant'. This is because in this year Abraha with his elephants marched against Makkah to destroy Ka'bah. But by the will and power of Allah Ka'bah was saved. The Quran recall this event in (105:1-5) Al-Fil
- After his birth, as was the practice of the Makkans of the noble Quraish tribe, Hazrat Mohammad (PBUH) was looked after for two years by a Bedouine woman named Hazrat Halima Sadia (RZ). She took him to her town when he was 2 months old.
- Briefly mention details from 'Upbringing by Hazrat Halima Sadia'
- Few months after he was returned to his mother by Hazrat Halima Sadia (RZ), Prophet Mohammad (PBUH)'s mother died on the way during their trip to Yathrib. At that time, Mohammad (PBUH) was six years old. He was then brought back home by his nurse, Umm e Aiman.
- The Grandfather of Mohammad (PBUH) was Abdul Mutallib who took custody of Mohammad (PBUH) as well as the responsibility of his upbringing.
- After two years in 578 A.D. when Prophet (PBUH) was 8 years old, his grandfather also died reaching the age of 90.
- Eventually, Mohammad (PBUH) was passed into the custody of his Uncle Abu Talib bin Abdul Mutallib. After the death of Abdul Mutallib, Abu Talib also gained the chieftdom of Banu Hashim.

PARAGRAPH # 2 (UPBRINGING BY ABU TALIB, FAJAR WARS & HALF UL FADHUL):

- Abu Talib took care of Prophet (PBUH) with love and affection. He and his wife, Fatima bint Asad, treated the Prophet (PBUH) kindly and preferred the Prophet (PBUH) over their sons.



- His love for his nephew increased day by day due to good manners and great politeness of the Prophet (PBUH). It is reported Abu Talib didn't take meal without the presence of Prophet (PBUH).
- Abu Talib was a perfume and cloth merchant who travelled for his merchandise. At the age of 12 while on one of the journeys to Syria, Hazrat Mohammad (PBUH) accompanied his uncle. On their way to Syria, they met a Christian monk Bahira at Basra.
- Briefly mention details of Bahira's meeting with Mohammad (PBUH) and Bahira's predictions about Mohammad (PBUH).
- During his youth, Hazrat Mohammad (PBUH) also looked after sheep in the Arabian desert of his family and the Makkans. This solitary occupation gave him the opportunity to ponder the vast openness of the desert, and to be open to the presence of Allah.
- The Prophet (PBUH) used to refer that *"All the messengers which were sent by Allah, they tendered sheep. I also looked after sheep of Makkans in return of Qararit (coin)"*
- Between the years 580 to 590 A.D. the sacrilegious wars started in Makkah and were fought between Banu Kinana alliance of Quraish and Banu Hawazain. The battles were fought in those months when fighting was forbidden. These four months were Moharram, Rajab, Dhil Qad and Dhil Hajj.
- Before the Fajar Barraz in which Prophet Mohammad (PBUH) participated, three battles were already fought which are known as battles of Fajar. These battles were fought mainly between Banu Kinana and Banu Amir due to an arrogant man, women and on the dispute of debts. Prophet (PBUH) didn't participate in these three. He (PBUH) participated in Fajar Barraz.
- Barraz was a man of Banu Kinana who killed a man named Arwa of Banu Hawazain. When this killing occurred the members of both tribes were at the fair of Ukaz. Hearing the news of killing, Banu Kinana left the fair to avoid a clash with Banu Hawazain.
- When Banu Hawazain came to know about their tribe's man killing, they attacked the members of Banu Kinana. Banu Kinana took shelter in Ka'bah to be protected. Ka'bah was safe for them because bloodshed was forbidden inside Haram. This made Banu Hawazain to stop and wait.
- Next day Banu Kinana came out to fight and in that war the Quraish aided them. Therefore, Mohammad (PBUH) was also taken for the war by his uncle. Prophet (PBUH) rather than getting involved in physical fighting only helped his uncle by collecting the arrows thrown by the enemies.
- This battle continued for many years but was indecisive. Consequently both tribes came to an agreement.
- Seeing the injustice, oppression and ravages of war some tribes decided to form an alliance to protect the rights of the oppressed and to provide the oppressed with justice.
- This happened after Zubaidi who belonged to the tribe Zubaid was deceived by a well known man of Makkah, Aa's bin Wail. A'as bin Wail took money and valuables from Zubaidi but later than returning the valuables he used to humiliate Zubaidi. Despite this, Zubaidi wasn't helped by anyone.
- One day Zubaidi climbed the mountain of Abu Qais and made a plea for help.
- Prophet (PBUH)'s uncle Hazrat Zubair bin Abdul Mutallib responded to that. He took Abdullah bin Jadan with him and stood firmly to help Zubaidi. Later Banu Hashim, Banu Zehra and Banu Asad also joined the cause.
- All these people then gathered at Abdullah bin Jadan's house and pledged: *"We will always aid the oppressed and provide him with justice"*.
- This alliance or league was called Half ul Fadhul. The reason it was called Fadhul is that the names of the leading members was Fadhul, collectively called Fadhul.
- Mohammad (PBUH) was present on the occasion of the pledge and was greatly happy with its aim. He said in later years, *"I would not exchange for the choicest camels in all Arabia, the remembrance of being present at the oath."*

PARAGRAPH # 3 (HIS MARRIAGE & CONSTRUCTION OF KA'BAH)

- At the age of 22 he commanded caravan of Hazrat Khadija (RZ) to Syria.
- Briefly mention about his honesty and marriage to Hazrat Khadija (RZ).

- When Mohammad (PBUH) reached the age of 35, water had flooded Makkah and Ka'bah.
- Briefly describe about the construction of Ka'bah and fixing of the black stone. Use his titles Al-Sadiq and Al-Amin.
- Conclude your answer with visit of angel in cave Hira and the revelations of Surah Alaq that Prophet (PBUH) received.

Q (b) How did Prophet's life before the first revelation prepare him for the life to come / prepare him for his years as prophet? [4]

- Prophet (PBUH) was an orphan and was very well aware of the difficulties of life. This made him a master in the cause of treating orphans, widows and destitute.
- He was able to gain knowledge of other religions (Judaism and Christianity) as he traveled with his uncle outside Makkah when he was around 12. He knew about the belief of Hanifs (followers of religion of Hazrat Ibrahim) due to which he already had the seeds of Monotheism rooted in him.
- His presence in Half ul Fudhul produced an attribute in him to protect the weak and to struggle to provide justice to the oppressed.
- Being employed as a shepherd in his early age allowed him to contemplate on life. He spent long hours meditating in the hills allowing him to ponder over belief and practices bonding him spiritually with Allah.
- Moreover, the presence of Prophet (PBUH) in the Harb al Fajar (wars in sacred months) made him aware of the cruelty and suffering caused by the Quraish and others. This also enabled him to learn the Arabian war tactics that he used in his later part of his life as the leader of Madinah.

THE FIRST REVELATION

(a) Give account of Prophet (PBUH)'s first experience of receiving revelation. [10]

PARAGRAPH # 1 (INTRODUCTION)

- As Prophet Mohammad (PBUH) was growing older he distanced himself from the corrupt practices of the society of Arabia. When he was around 40, he began to retire himself to a nearby cave, Hira.
- There he meditated about his God and the laws of his God to know what his God wanted him to do.
- It is reported that he used to go there with food and water supplies and returned home when they were finished. His wife, Hazrat Khadija (RZ), gave him more food so he continued his meditation.
- The meditation continued until he encountered a strange happening.

PARAGRAPH # 2 (EVENTS)

- When Mohammad (PBUH) was 40, one day in 610 A.D while he (PBUH) was meditating in a cave on Mount Hira, a being unknown to him appeared and ordered him to 'Read!'
- The Prophet (PBUH) replied 'I do not know how to read'. That was because he was an ummi who could not read and write.
- The being then caught him forcefully and pressed him so hard. The being then released him following the orders to Read!
- The Prophet (PBUH)'s reply was the same that he did not know how to read.
- The being then hugged him and pressed him hard for the second time.
- The Prophet (PBUH) later shared this experience of being hugged and crushed with his companions. He told them that he was squeezed so tight that he felt he would die of suffocation.
- The being ordered him again to Read. The Prophet (PBUH) replied this time 'What shall I read?'
- Thereupon the being caught him for the third time and pressed him hard and then released him. The being then recited the following verses of Surah Alaq:
- "Read, in the name of Your Lord, who created. Created man out of congealed blood. Proclaim! And your Lord is most Bountiful. He who taught by the pen. Taught man what he did not know".
(96:1-5) Al-Alaq



- This marked the beginning of revelations on Prophet Mohammad (PBUH).
- Mohammad (PBUH) left the cave to return home.
- On the way to his home, Mohammad (PBUH) heard a voice from the sky. He looked up and saw the same being who had visited him in the cave. But this time the being was a gigantic figure.
- The Prophet (PBUH) got scared of seeing the creature with his head touching sky, feet on earth and wingtips touching the east and west.
- Prophet Mohammad (PBUH), scared, rushed to his home and asked Hazrat Khadija (RZ) to cover him up. She covered him with a black blanket (cloak).
- At this occasion he (PBUH) received verses of Surah Mudassir:
- The Quran states: *"O you wrapped up (in the mantle)..."* (74:1) Al-Mudassir
- He (PBUH) shared his experience with his wife Hazrat Khadija (RZ) and said: *"I fear that something may happen to me."*
- Hazrat Khadija (RZ) replied, *"Never! By Allah, Allah will never disgrace you. You keep good relations with your kith and kin, help the poor and the destitute, serve your guests generously and assist the deserving calamity-afflicted ones."*
- Hazrat Khadija (RZ) then accompanied him to her cousin Waraqa bin Nawfil, who during the Pre-Islamic Period became a Christian and used to write the Hebrew letters.
- He (PBUH) described to Waraqa what the Prophet (PBUH) had seen and heard.
- Waraqa said that the being was the Angel of Law, Gabriel, who also kept the secrets whom Allah had sent to Moses.
- Waraqa also told the Prophet (PBUH) about the career he had received through the visit of archangel. This career was to perform the duty of inviting people towards one God and His religion.

PARAGRAPH # 3 (WARAQA'S PREDICTION)

- Waraqa predicted that Mohammad (PBUH) would face opposition by his people after conveying the message of Allah to them.
- Waraqa added that Mohammad (PBUH) might also face expulsion from his hometown.
- Moreover, Waraqa assured his support for Prophet Mohammad (PBUH).

(b) Explain the significance of the actions of the Angel, Waraqa bin Nawfal in this event. [4]

The Angel

- The angel who visited Prophet (PBUH) was an archangel Gabriel. His actions in the event of Cave Hira are significant in different ways.
- Firstly, the angel while visiting Prophet (PBUH) was performing the duty assigned to him by Allah to bring Divine's message to Allah's chosen people. This shows Prophet (PBUH) was chosen by Allah.
- Secondly, by this visit the angel became the first one who alerted Prophet (PBUH) about his new career of conveying the received messages of Allah to common man.
- Lastly, as Allah uses the channel of angel to send down His messages therefore the appearance of angel in this event is a sign that the revelations the angel brought were truly from Allah.

Waraqa bin Nawfil:

- Waraqa bin Nawfil was the cousin of Hazrat Khadija (RZ). His actions are significant to explain the visit of archangel to Prophet (PBUH) in cave of mount Hira. He was a scholarly person who had command over Christian and Jewish scriptures.
- He was the first to explain to the Prophet (PBUH) the significance of his experience.
- Since he was a scholarly person who knew Christian and Jewish scripture thus on the basis of that he helped Prophet (PBUH) realize that he had been visited by the Angel who had appeared to other messengers before and conveyed Allah's message.
- His explanation also helped the Prophet (PBUH) understand the responsibilities. These were about his new career of prophethood in which he would be receiving and conveying God's message.

- Hazrat Khadija (RZ):**
- Hazrat Khadija (RZ) was the first wife of Holy Prophet (PBUH) who provided him with great support throughout the life. Her support after the event of cave Hira is also significant.
 - She was **the first one to know** the terrifying experience of Prophet Mohammad (PBUH).
 - Moreover, she was the one **who cheered him up** at the time of utter confusion and shock.
 - Also, she helped him to sort out his confusion by **choosing the right person** to explain the strange experience Prophet (PBUH) had. This also gave him courage to work towards the noble mission.

EARLY PREACHING BY MOHAMMAD (PBUH)

- (a) Write a descriptive account on early preaching in Makkah by Mohammad (PBUH). [10]

PARAGRAPH # 1 (INTRODUCTION)

- In the month of Ramadhan, one night Prophet Mohammad (PBUH) encountered the archangel Gabriel who brought God's message and guidance to him.
- By this Prophet Mohammad (PBUH) also received a new career of prophethood. This comprises of preaching God's message and inviting the idol worshippers towards the unity of Allah.
- Initially, as per the Divine orders, Prophet (PBUH) preached the message of God silently.

PARAGRAPH # 2 (EARLY PREACHING)

- Mohammad (PBUH) started his task of inviting people from his closest one like his wife, friends and family members.
- This resulted in acceptance of Islam by around 40 members in the next three years.
- Since Hazrat Khadija (RZ) was the first one to know about Prophet (PBUH)'s experience of Cave Hira and she knew that her husband was no common man. She believed in him and accepted the true faith. She was the first Muslim in adult females.
- His childhood friend, Hazrat Abu Bakr (RZ), also believed in him when he got to know about Prophet (PBUH)'s mission and call on a return from a journey. He became first adult Muslim.
- In his family members, Hazrat Ali (RZ) became the first Muslim child when he was told about Prophet (PBUH)'s experience of cave Hira and revelations by Prophet Mohammad (PBUH) himself.
- Prophet (PBUH)'s slave Hazrat Zaid bin Harith (RZ) also believed in him and became the first Muslim among the slaves.
- There were many others who believed in Prophet (PBUH) and some of them were later added in a blessed chain of Ashra Mubashra due to their earliest acceptance and sufferings.
- Few of them are Hazrat Arqam (RZ), Hazrat Talha, Hazrat Zubair, Hazrat Abdur Rahman etc.
- The Makkans didn't pay attention to the acceptance of these followers as they were few in numbers.
- After sometime, Mohammad (PBUH) received an order from Allah to preach the message among his family members.
- The Quran mentions this order in Surah Shua'ra: "*And admonish your nearest kinsmen*" (26:214)
- To follow the orders, Prophet (PBUH) called members of his clan, Banu Hashim, to his home.
- He wanted to address them in this meeting and invite them towards monotheism but due to the interruption of his uncle, Abu Lahab, he couldn't precede and the meeting was abandoned.
- The Prophet (PBUH) then held another meeting and called his family members in a feast.
- This time he addressed them and invited them towards Tawhid. He also informed them about his mission and prophethood.
- The overall reaction was very rude by the members of his clan. But Abu Talib, an uncle of Prophet (PBUH), assured his support to Prophet Mohammad (PBUH).
- Hazrat Ali (RZ) despite being so young also responded to the call whenever the Prophet (PBUH) placed a question for his support.
- In these years of silent preaching Muslims secretly meet in house of Arqam (Dar-e-Arqam) which is the 1st Islamic community center.

PARAGRAPH # 3 (OPEN PREACHING)

- After three years of private and tribal preaching, the Prophet Mohammad (PBUH) received Divine orders to announce his mission publicly. This order is mentioned in Surah Hijr:
- The Quran states: *"Therefore expound openly what you are commanded and turn away from those who join false gods with Allah". (15:94) Al-Hijr*
- To follow these orders the messenger of Allah went on mount of Saffah to call upon the Makkans (Quraish) towards the unity of Allah.
- Ascending on Mount Saffah, he (PBUH) addressed to Quraish and asked them: *"If I were to tell you that there were some horsemen in the valley waiting to raid you, would you believe me?"* The Quraish replied: *"Yes, we have always witnessed the truth from you"*
- There then he (PBUH) invited them to Islam, asked them to worship One Allah and told them that he was the Messenger of Allah.
- Abu Lahab interrupted first, he disgraced and cursed Prophet Mohammad (PBUH) and talked to him in a loud and rude manner. Similarly, others called Mohammad (PBUH) a liar and a mad man.
- Disappointed by the reaction of Abu Lahab, yet determined, he (PBUH) continued to invite the different clans one by one.
- His message also reached to the pilgrims of Ka'bah. He (PBUH) fulfilled the command of Allah to preach so the message of Allah reached every ear that came in contact with Mohammad (PBUH).
- However, this attempt of open preaching also resulted into few conversions.

PARAGRAPH # 4 (PERSECUTION OF QURAISH)

- Noticing the growth and fame of Islam and conversion of many, the Quraish felt threatened and socially, financially and religiously insecure.
- They held a meeting in their assembly hall, Darul Nadwa, where they unanimously agreed that those who converted had betrayed them and the religion of their fathers and fore fathers. Therefore, Prophet (PBUH) who was the main cause of it and his followers would be tortured to renounce faith.
- After this the Quraish particularly persecuted those who lacked in power and security like the poor and slaves. The tribal leaders physically assaulted those who embraced Islam from their tribe.
- Hazrat Bilal (RZ), Hazrat Ammar (RZ), Hazrat Yasir (RZ), Hazrat Sumaiya (RZ), Hazrat Khabab bin Arrat (RZ) and Hazrat Harith ibne Abi Hala are few of the victims of the brutality of Quraish.
- Hazrat Sumaiya (RZ), Hazrat Yasir (RZ) and Hazrat Harith (RZ) were martyred where as Hazrat Bilal (RZ), Hazrat Khabab (RZ) and Hazrat Ammar (RZ) were treated with barbarity.
- Prophet (PBUH) was also physically, mentally, verbally and morally tortured by the Makkans.
- His daughters were divorced by the sons of Abu Lahab, at different occasions he was mocked and was called a magician and a liar. Moreover, he was treated inhumanely by Abu Lahab and his wife who kept on throwing filth and thorns on his ways to disgrace him.
- Thus, for the next ten years Prophet (PBUH) and his followers lived miserably under the cruelties of Makkans.

OPPOSITION & PERSECUTION ON MOHAMMAD (PBUH)

- (a) Describe the main difficulties encountered by the Prophet (PBUH) himself during his time in Makkah after his call to prophethood. [10]

PARAGRAPH # 1 (INTRODUCTION)

- From the event of cave Hira Mohammad (PBUH) was granted with apostleship and a new career of preaching the word of Allah.
- For the first three years he preached Islam secretly to the people he trusted and to his tribe Banu Hashim.
- After three years he was ordered by Allah to go with his message in public.

PARAGRAPH # 2 (OPEN PREACHING AND AGGRESSIVE REACTION OF QURAIISH)

- Following the orders Mohammad (PBUH) gathered Quraish on mount of Saffah. There he confirmed their trust on him by asking a question about an army likely to attack them from behind the mountain.
- The Quraish showed their complete trust upon him by calling him.
- There then Mohammad (PBUH) shared the message of unity of Allah with them and invited them to believe in one God leaving the false practice of idol worshipping.
- Listening to this the Quraish called him a liar and a mad man, also his uncle Abu Lahab disgraced him. Though few also believed in him and converted.
- The public declaration of Mohammad (PBUH)'s message and more conversions made the Quraish furious and developed social, economical and religious insecurities in them.
- To cope up with these they held a meeting in their assembly hall Dar-ul-Nadwa.
- The Quraish realized that Mohammad (PBUH) is the root cause of all their furies and insecurities therefore they agreed on taking measures against him.
- They were reluctant to begin with the drastic action like Mohammad (PBUH)'s killing as Mohammad (PBUH) had already been provided with the tribal security by his uncle Abu Talib.
- So to stop Mohammad (PBUH), the leaders of Quraish agreed on opposing and persecuting him as per their power.
- First to begin with the tortures was Abu Lahab who ordered his sons to divorce their wives, who were Mohammad (PBUH)'s daughters.
- The Quraish also noticed Mohammad (PBUH) was more famous among the common man with his new message and teachings. Therefore, to negate his fame and to cut down his link with the common man they planned to spread a rumor that Mohammad (PBUH) is a magician so that the common man would be hesitant to listen to him and to believe in him.
- To stop Mohammad (PBUH) and to compel him on quitting his mission, approximately for the next ten years the Quraish opposed and persecuted Mohammad (PBUH) in every possible way. They tortured him verbally, mentally, physically, morally, socially and economically.
- They called him a magician, the liar and the poet when he (PBUH) shared revelations with them.
- They also called him Abtar on the death of his second son in infancy. To console Mohammad (PBUH) Allah sent verses of Surah Kauthar. It states: "*Verily, We have granted you the Abundance ... Indeed, he who hates you, will be cut off (from future's hopes)*". (108:1-3) Al-Kauthar
- Their cruelties became more intensified when they tortured him physically. An old woman pelted rubbish upon him whenever he passed by her street. Abu Lahab and Umme Jamil threw thorns and remainings of animals on his ways. Once when he was busy in worshipping Utba attempted to strangle and to choke him.
- When all these cruelties didn't work as per the expectations of Quraish and they found out Mohammad (PBUH) fully determined they offered him bribes.
- Utba delivered the message of Quraish to Prophet (PBUH) offering him wealth, prestige and woman. In response to these offers, Mohammad (PBUH) recited verses 1-21 of Surah Sajda that mention about the unity and exclusive attributes of Allah.
- Once they agreed on worshipping Allah in exchange of Mohammad (PBUH)'s worshipping to their gods. Mohammad (PBUH) strongly turned down the offer and recited the following verse: "*to you be your religion, and to me mine*" (109:6) Al-Kafiroon
- After all the abovementioned cruel attempts the Quraish threatened Abu Talib to persuade his nephew on abandoning the mission or at least to withdraw tribal security from his nephew.
- Abu Talib spoke to him; Mohammad (PBUH) in reply said the following historical words: "*If they would place sun in my right hand and moon in my left on the condition to stop my mission, I would not stop, until Allah has made me successful in it or I die doing it*".
- Seeing Mohammad (PBUH)'s determination and involvement Abu Talib continued both his support and security for Mohammad (PBUH).



- In reaction to this, the Quraish boycotted Abu Talib, his family, Banu Hashim, Prophet (PBUH) and his loyal supporters excluding few who were Mohammad (PBUH)'s enemies like Abu Lahab.
- For the security of Mohammad (PBUH), Abu Talib took him and others to a valley named Shib Abi Talib where Mohammad (PBUH) and others spent three years in severe hunger, thirst and heat.
- After three years of boycott, due to the intervention of few generous members of the society of Makkah the boycott was lifted by Quraish.
- Soon after this Abu Talib and Hazrat Khadija (RZ) died in the tenth year of prophethood.
- As both were so close to Mohammad (PBUH) and their deaths brought grievance in his life, for this reason the year in which they died came to be known as *'The Year of Grief'*.
- After the death of Abu Talib Prophet (PBUH) also lost the tribal protection, he couldn't regain it with similar level as the next leader of Banu Hashim was Mohammad (PBUH)'s enemy Abu Lahab.
- Thus, changing the tactic as per the new situation Mohammad (PBUH) went to preach Islam in Taif.
- The response of the residents of Taif on Mohammad (PBUH)'s invitation to Islam was quite similar to the Quraish. The leaders took Prophet (PBUH)'s invitation as an insult to their god and appointed street hooligans to pelt stones on Prophet (PBUH) and his companion Zaid bin Harith (RZ).
- Soon after Prophet (PBUH) escaped from the persecution of people of Taif, he was visited by the Angels who offered him to take revenge by crushing Taif in between the two mountains.
- Mohammad (PBUH) here reflected one of the biggest models of magnanimity and rather than seeking revenge he (PBUH) forgave his torturers and prayed for them.

Q (b) How does his conduct in one of these difficulties provide an example for Muslims today? [4]

The Quraish tried all their methods on Mohammad (PBUH) but he was not deterred from even when offered bribes. This teaches us the lesson of **steadfastness and determination**. Learning from this Muslims today should remain unshaken and determined with their goals especially while doing anything for the cause of religion or country like preaching Islam, fighting for the cause of Allah or to defend the country.

Note: (In implementation of determination to your goal you may also discuss the current example of blasphemous and insulting movie made on Mohammad (PBUH) and protesting against it with determination to ban the movie).

You may also highlight the event of Taif and extract examples of patience, mercy, forgiveness and praying for enemies from it. Then you may proceed to discuss how to implement the extracted lessons in your life.

OPPOSITION & PERSECUTION ON FOLLOWERS

Q (a) Describe the difficulties faced by followers of Prophet (PBUH) in Makkah. [10]

PARAGRAPH # 1 (INTRODUCTION)

- As Mohammad (PBUH) began his mission and started with silent preaching, the Quraish did not react to this.
- But when Mohammad (PBUH) began to preach the message of Islam openly the Quraish felt religiously, socially and economically insecure.
- To cope up with these insecurities they held a meeting in their assembly hall, Dar-ul-Nadwa, where they agreed to stop the growth of Islam by opposing and persecuting Prophet Mohammad (PBUH) and his followers; those who accepted him and his teachings.



PARAGRAPH # 2 (PERSECUTION ON FOLLOWERS)

- The Quraish decided to target those followers in particular who were poor or slaves and had no immunity from strong members of society.
- To avoid the tribal clashes they agreed on torturing followers in a systematic way.
- The tribal/family heads were made responsible to deal with their tribal/family members and to compel the followers of Islam on renouncing the new faith.
- Similarly, masters were given the charge of slaves to stop them from believing in Islam and practicing it.
- Among many tortures from the heads examples of Hazrat Uthman (RZ) and Hazrat Zubair (RZ) are well known.
- Hazrat Uthman (RZ)'s uncle, who was the tribal head of Banu Umayyah, tortured him by enrolling him in palm leaves and setting up a fire underneath.
- Hazrat Zubair (RZ)'s uncle named Naufil tortured him to leave faith.
- From the tortures of masters, Hazrat Khabab (RZ) was one of the sufferers. His master used burning rod on his body but he practiced patience to it. Once the Quraish made him to lie on the bed of burning coals.
- Though these tortures on Prophet (PBUH)'s followers were inhumane and unbearable yet none of the followers quit rather they remained determined and steadfast.
- Hazrat Bilal (RZ)'s determination is evident to this. He was tortured by his master Umayya bin Khulf. Umayya made him to lie on the scorching sand, beat him with sticks, appointed street boys to drag him and also placed rocks on his chest to leave faith. In reaction to all these Hazrat Bilal (RZ) showed complete steadfastness and often he said *Ahad!* Which means God is the one.
- During these tortures few followers also lost their lives. They preferred to sacrifice their lives on renouncing faith. Hazrat Sumaiya (RZ)'s sacrifice is the most prominent one who is also the first Muslim female martyr. While torturing, Abu Jahal stabbed her to death when she refused to accept Abu Jahal's demand of quitting Islam and submitting to the idols.
- Not only individuals were treated with these brutalities, the poor families who lacked in strength and protection were also tortured. One of such victim families is the family of Hazrat Ammar (RZ). His Mother Hazrat Sumaiya (RZ) and his Father Hazrat Yasir (RZ) were martyred during the tortures. Similarly Hazrat Ammar himself and his brother were also treated with barbarities.
- Other than these inhumanities and cruelties Muslims were also disallowed to worship at Ka'bah. If any Muslim attempted to offer any worshipping rituals near Ka'bah the Quraish reacted furiously.
- This happened once when Hazrat Abdullah bin Masud recited verses of Quran before K'abah and the Quraish whipped him so hard that he received fatal injuries.
- When the persecution took many lives and the growing persecution threatened the lives of many other followers, Allah ordered these followers through the verses of Surah Zumr to migrate.
- The Quran states: *"Good is for those who do good in this world, and Allah's earth is spacious; only those who are patient receive the reward fully, without reckoning. (39:10) Al-Zumr"*
- After this revelation, Mohammad (PBUH) instructed his followers to migrate to Abyssinia.
- Following the instruction Muslims emigrated in two batches led by prominent companions of Prophet (PBUH) like Hazrat Uthman (RZ) and Hazrat Jaffer (RZ).
- The Quraish got enraged on this move and sent their strong men to bring the Muslims back. But in attempt to this they received a failure as Negus, the Christian King of Abyssinia, supported Muslims after listening to Muslims plea and the recitation of Surah Maryam.
- In reaction to this failure, the Quraish looted Muslims possessions and properties and sold them out in Syria and Yemen.
- Few years later they also boycotted Prophet (PBUH)'s followers socially and economically.
- In these years Muslims lived in the valley of Shib Abi Talib where they had to bear intense sufferings of hunger, thirst and heat.



- Q (b) Explain how their reaction to these difficulties can set an example for Muslims today? [4]
- They retained patience at all times. (Patience and perseverance)
 - They also preferred to undergo hardships and death rather than giving up their faith. (Sacrifice).
 - They refuse to renounce faith and remained determined to their agenda. (Steadfastness and determination).
 - They also remained united in the cause of establishment of Islam. (Unity)
 - They obeyed their leader despite many hardships. (Loyalty to the leader)

RELATION WITH QURAISH IN MAKKAH

- Q (a) Write about the Prophet Mohammad (PBUH)'s interaction with the Quraish while he lived in Makkah, before and after revelation. [10]

PARAGRAPH # 1: (INTERACTION BEFORE REVELATION)

- Discuss his titles Al-Sadiq & Al-Amin.
- Discuss he was trusted for keeping their belongings.
- He was trusted to lead their caravan for business purpose (Hazrat Khadija (RZ)'s caravan).
- He was trusted as an arbiter (Event of the black stone).

PARAGRAPH # 2: (INTERACTION AFTER REVELATION)

- Discuss very briefly about Mohammad (PBUH) becoming the Apostle of Allah and (96:1-5)
- Statements on 'Silent Preaching' with Reference (26:214) followed by discussion on rejection of Banu Hashim.
- Statements on 'Open Preaching' with Reference (15:94) followed by discussion on the event of Mount Saffa where Quraish rejected his message.
- Conclude your answer with examples of Opposition and Persecution by Quraish on Prophet (PBUH).

- Q (b) Why did the Quraish feel they needed to reject the Prophet (PBUH)'s message? [4]

- The Quraish who were mostly idol worshippers (polytheists) opposed Islam for mainly religious, economical and social reasons.
- Firstly, the Quraish took Islam as an insult to the religion of their fathers and forefathers. This was mainly due to the Islamic ideologies of abandoning idol worshipping and worshipping only one God. Also they took the conversion of many into Islam as a betrayal to their gods and elders. Thus, to prove their loyalty they became stubborn with their idolatry.
- Secondly, success of Islam was a threat to their economy and pride in Arabia. With the possession of Ka'bah the Quraish earned many fortunes due to the visit of Jews, Christians and idolaters from all around Arabia. Their businesses in fairs also proved beneficial due to these visitors. If Islam succeeded, the possession of Ka'bah would no longer remain with them thus it would've stabbed the back bone of their economy.
- Also due to their gods and goddesses they kept inside Ka'bah they were granted immunity and favor from robbers and looters of caravans who never raided their caravans.
- Lastly, acceptance of Islam and its establishment would harm their social prestige. The Quraish had established themselves as superior in society and became heads by mainly oppression. They mistreated poor and slaves, degraded women and buried their daughters etc. By the acceptance of Islam they had to quit these false practices and consider themselves as equal to all those they had been oppressing.



EVENTS LED UP TO FIRST MIGRATION

(a) Give description of the events that led up to the migration to Abyssinia. [10]

PARAGRAPH # 1 (INTRODUCTION) Write three lines on silent preaching.

PARAGRAPH # 2 (OPEN PREACHING) See page # 9 for this paragraph

PARAGRAPH # 3 (PERSECUTION BY QURAIISH) See page # 9 for this paragraph

PARAGRAPH # 4 (MIGRATION TO ABYSSINIA) Discuss events till the escape of 2nd batch.

Q (b) Suggest major reasons of migration to Abyssinia? [4]

- There were several reasons for the first migration of Islam.
- Firstly, **Muslims** who had been living miserable lives under the aggression of Quraish wanted relief. In order to have peace in their life and to end up the series of persecution, migration seemed the best solution.
- Secondly, these Muslims also wanted to **follow and practice the religion they accepted freely**. This was not possible without leaving the land of Makkah thus they moved to Abyssinia.
- Thirdly, the life of many followers was in danger as the Quraish had already taken the lives of many followers who refused to renounce the new faith. Therefore, to **save their lives** the followers of Prophet (PBUH) had to leave Makkah.
- Lastly, **it was the order of Allah** to move on and leave the city of Makkah. Instructions of the Holy Prophet (PBUH) were followed and Abyssinia was opted for this.

MIGRATION TO ABYSSINIA

Q (a) Describe the events of migration to Abyssinia, the Hijra [10]

PARAGRAPH # 1 (INTRODUCTION)

- Since Prophet (PBUH) invited Makkans generally towards the new faith the Makkans targeted Prophet (PBUH) and his followers with harshness.
- Give one example of persecution on Prophet (PBUH). (Optional)
- Give one or two examples of persecution on followers of Prophet Mohammad (PBUH).
- The persecution kept on increasing and the soil of Makkah became extremely threatening for the new converts especially for the poor and weak.
- All eyes were on Prophet (PBUH) and his next command to deal with such severe tortures.

PARAGRAPH # 2 (EVENTS + DIALOGUE WITH NEGUS)

- The Prophet (PBUH) then received the revelation of Al-Zumr in which the followers were ordered to migrate. It states: *"Good is for those who do good in this world, and Allah's earth is spacious; only those who are patient receive the reward fully, without reckoning. (39:10) Al-Zumr*
- Prophet (PBUH) after this Divine order asked his followers to move towards Abyssinia.
- Prophet (PBUH) knew that the ruler of Abyssinia, Ashamah who had been entitled as Negus, would support these emigrants because he was a just ruler.
- Therefore the first batch of Muslims which included 12 men and 4 women migrated to Abyssinia.
- This group also had Prophet (PBUH)'s senior companion and son in law, Hazrat Uthman (RZ) and his wife Hazrat Ruqayya (RZ) who was also Prophet (PBUH)'s daughter.
- The Quraish attempted to pursuit this group to arrest them but they had already boated safely for their destination.



- These emigrants were welcomed warmly and found a safe place under the administration of Negus.
- Therefore soon, another batch of Muslims led by Hazrat Jaffar bin Abu Talib consisting 83 men and 19 women migrated to Abyssinia.
- This vexed the Quraish so much so that they decided to take serious measures against the followers.
- For this, Abu Sufyan sent Amr bin Al Aas and Abdullah bin Rabi'ah to bring the emigrants back.
- They carried rich bribes and gifts with them and presented them to Negus after reaching there.
- Afterwards they demanded Negus to handover their runaway slaves.
- Negus replied in affirmation in exchange of his runaway slaves.
- But when Quraish demanded the free men as well whom they called the rebels of religion, Negus showed hesitation and said that he would decide this after hearing them.
- The emigrants were called upon in Negus' palace. These included Hazrat Uthman bin Affan, Hazrat Hamza bin Abdul Mutallib and Hazrat Jaffar bin Abu Talib also.
- When on arrival of Negus, Muslim didn't bow to him; he inquired the Muslims why didn't they bow? Didn't they bow to their apostle, Mohammad (PBUH)?
- Hazrat Jaffar (RZ) responded to this and said that they only bow to God as Mohammad is a man.
- When Negus asked about the miracle of Mohammad (PBUH) like the miracles of Jesus if he is the messenger of God, Hazrat Jaffar (RZ) replied his miracle is the book, The Quran.
- Negus didn't get satisfied with this response and was about to hand the emigrants over to Quraish. Hazrat Jaffar (RZ) made the plea that they were told by Mohammad (PBUH) that no man was wronged under his (Negus') administration.
- Negus asked why Mohammad had sent them to him. Hazrat Jaffar (RZ) replied because of his justice and his belief in One God.
- He (RZ) continued by saying that Allah speaks to Mohammad (PBUH) like He spoke to Abraham (AS), Noah (AS), Jesus (AS), Moses (AS) etc.
- Hearing this, Negus said: *"What Christ said and what Mohammad said is like two rays from the same light"*.
- Noticing that the speech of Hazrat Jaffar (RZ) touched the heart of Negus, Amr bin al Aas intervened and tried to provoke Negus that the Muslims say blasphemy about Jesus.
- Negus strictly asked Muslims what Quran says about Jesus.
- Hazrat Jaffar (RZ) then recited verses 16-21 of Surah Maryam. These verses mention about the glad tidings given to Hazrat Maryam (AS) by Hazrat Jibrael (AS) in her solitude that she would become a virgin mother of God's messenger by Allah's command.

PARAGRAPH # 3 (VERDICT OF NEGUS)

- On recitation of these verses of Quran, the whole atmosphere of Negus' palace became very emotional that everyone there was crying hearing the voice of Hazrat Jaffar (RZ).
- Negus then came forward and after drawing line on the ground Negus said to Muslims: *"The difference between us and you is no bigger than this line"*.
- Turning to Quraish, he said that not even for mountain of gold he would give them up to the Quraish.
- After this, Negus announced a peaceful stay for emigrants in Abyssinia as long as they wished.

Q (b) Why did the people of Makkah pursue Muslims? [4]

- The people of Makkah pursued Muslims for various reasons.
- Initially when after open preaching Islam gained some strength their hatred to the new religion was immediately assessed by their cruel treatment to Prophet (PBUH) and his followers.
- They implemented every possible way to destroy Muslims and Islam, the newly growing faith.
- When Muslims escaped from their cruelties and went to Abyssinia they tried their level best to bring them back.

- This is due to their insecurity from Muslims. They felt threatened of losing their prestige and power in Makkah with the success of Muslims.
- They knew that the increase of Muslims in number would directly affect their religion as Islam was totally against Polytheism.
- Since Ka'bah was sacred for Muslims as well therefore the moment Muslims would come in power their idols would be harmed inside Ka'bah and they would also lose the possession of Ka'bah.
- With the possession of Ka'bah their economical stability would also be harmed as they wouldn't be able to gain financial and social benefits from the fairs they conducted for pilgrims.
- Thus, they pursued Muslims so that Islam wouldn't flourish and affect their religious and economical establishment in the center of Arabia.

Q (b) Explain significance of migration to Abyssinia? [4]

- Muslim's migration to Abyssinia was significant in different ways.
- It was the first migration Muslims did for the cause of Islam and its establishment.
- It was also the first political measure made by Prophet Mohammad (PBUH). This gave birth to the idea of establishing a separate Islamic state with independence and freedom. So, in later years Muslims emigrated to Madinah and established a separate Islamic state under Mohammad (PBUH).
- This migration also brought relief to the followers who had been suffering in Makkah. In Abyssinia under the administration of Negus they could worship openly and practice religion freely.
- Moreover, this brought immunity to the believers' lives which were under the threat in Makkah.

THE BOYCOTT

Q (a) Describe the events relating to the Boycott of Banu Hashim and others. [10]

- PARAGRAPH # 1 (CAUSES)
- In result of Prophet (PBUH)'s general announcement of religion Islam, the Quraish started torturing Muslims especially the poor and slaves.
- The cruelties of Quraish in persecuting got so intense that it became very difficult for the followers of Prophet (PBUH) to reside in Makkah anymore. Moreover, their lives were also in danger.
- Prophet (PBUH) on receiving revelation from Allah ordered his followers to migrate to Abyssinia.
- Thus, Muslims migrated in two batches, one after another. When Quraish tried to pursue them and bring them back, they remained unsuccessful in that due to Negus' support for Muslims.
- This caused insecurity among the Quraish and they thought that Mohammad (PBUH) was planning an attack on them with the help of Negus to invade Makkah.
- Quraish could not harm Mohammad (PBUH) much due to his clan's support for him as Abu Talib, the uncle of Prophet (PBUH) and the leader of strong clan Banu Hashim had full support for him.
- The Quraish were also hesitant to take strict measures against Mohammad (PBUH) and others as two strong members, Hazrat Hamza (RZ) and Hazrat Umar (RZ), had embraced Islam.
- PARAGRAPH # 2 (THE BOYCOTT)
- The Quraish held a meeting in Khaif Banu Kinana and agreed to form a hostile restriction and to boycott both Bani Hashim and Bani Al-Mutallib.
- It was a social and an economic Boycott from all the other clans of Makkah. In it no clan of Makkah was allowed to keep marriages or any kind of social relationship with Banu Hashim and Banu Mutallib. They were also not allowed to conduct business with them.
- This agreement was signed by around 40 tribal heads of Quraish and then hung on the wall of Ka'bah. It is reported that many tribes were forced to go for this brutal act.



- Due to social and economic Boycott, the Hashmites retired to the rock-bounded property of Abu Talib. This was situated in the outskirts of Makkah and was called Shib Abi Talib.
- The members of Bani Hashim, Bani Mutallib and other followers were included in these restrictions.
- Abu Lahab and his family were not included in this exile as they were the blood thirsty enemy of Prophet Mohammad (PBUH) so they were granted exception.
- For the next three years, they all lived a miserable life in Shib Abi Talib. They remained hungry and thirsty most of the time. At different occasions they had to eat even leaves and leathers to survive. The valley through out the day echoed with the weeping of children who cried due to lack of food.
- Hazrat Saad ibne Abi Waqqas (RZ) reported, once they found leather which they washed and boiled and then had it due to the unavailability of food.
- At times, when they tried to buy food from the caravans coming towards Makkah from outside, Abu Lahab intervened and bought the food by offering higher prices.
- So they bought food in four holy months in which no enmity was allowed in Arabia.
- The food was also often brought to them by some generous people who mercifully helped these sufferers. Among those helpers were also Hazrat Khadija (RZ)'s relatives and clan members.
- During this Boycott, Prophet (PBUH) tried to preach Islam at the famous fair of Ukaz. Abu Lahab made these attempts useless by shouting and abusing his nephew. In result of this, foreigners dispersed noticing that he (PBUH) didn't even have support from his own clan.
- Therefore, during these three years Islam couldn't really progress as it did before.

PARAGRAPH # 3 (LIFTING OF THE BOYCOTT)

- Some Makkans got touched with the sufferings of Banu Hashim for the long three years therefore they attempted to end this inhumane act and persuaded Quraish to negotiate with the sufferers.
- Negotiations started between Abu Talib and Quraish. The Quraish demanded him to hand over his nephew. Abu Talib told them he would hand him over if they prove his nephew wrong and if they couldn't they would lift the boycott. He asked them to see the agreement they had hung on the wall of Ka'bah. Abu Talib said Allah informed his nephew that the agreement had been eaten by termites.
- When Quraish opened the doors of Ka'bah, they found the parchment already eaten except the words of Allah. The polytheist had a golden opportunity to experience a striking sign of Mohammad (PBUH)'s apostleship that he was informed about the eating of parchment through revelation but they continued to disbelief. The Quran states: *"But if they see a Sign, they turn away, and say 'This is continuous magic.'"* (54:2) Al-Qamar
- Soon after the boycott was lifted in the same year Prophet (PBUH) lost the two most important people in his life; his uncle Abu Talib and his wife Hazrat Khadija (RZ).
- The Prophet (PBUH) was struck by grief due to this loss.
- Therefore, the year 619 A.D (10th year of prophethood) is also known as the year of grief.

MOHAMMAD (PBUH)'S VISIT TO TA'IF

- Q (a) Give description of Prophet (PBUH)'s visit to Al-Ta'if.

[10]

PARAGRAPH # 1(CAUSES)

- Mohammad (PBUH) had been teaching the people of Makkah for ten years.
- In these ten years they not only stubbornly refused to accept the monotheistic faith, but also made his and his followers' life vulnerable. Therefore, preaching Islam in Makkah wasn't progressive and growing anymore.
- After their cruelty of Boycotting Banu Hashim for three years, Prophet (PBUH) had lost two of his greatest supporters Abu Talib and Hazrat Khadija (RZ) in the tenth year of prophethood. Thus, naming the year due to Mohammad (PBUH)'s grief the year of mourning/grief.
- These deaths not only took away his beloved relations but also his moral support and security.



- After the death of Abu Talib, who provided clan support to him, Abu Lahab became the head of clan who was the enemy of Mohammad (PBUH). The tribal security that Abu Lahab provided was of name only and Mohammad (PBUH) was tortured very often by Makkans.
- So, due to the lack of security his continuation of mission in the land of Makkah wasn't safe.
- Moreover, Mohammad (PBUH) also wanted to spread Islam elsewhere and beyond the boundaries of Makkah. Therefore, he decided to visit the land of Taif for the purpose of inviting its residents towards Islam.

PARAGRAPH # 2 (EVENTS)

- Taif is an oasis city sixty kilometers from Makkah. The residents of Taif mostly belong to the second largest and strongest tribe of Arabia i.e. Banu Thaqeef. These people were also idol worshippers who worshipped the idol Lat (one of the two senior most idols of the Arabian polytheists).
- To attain better response in his mission and to seek a place of security Mohammad (PBUH) visited Taif on foot, a few days journey to the northeast of Makkah. He was accompanied by his freed slave Hazrat Zaid bin Harith (RZ).
- He was expecting a better response of his preaching as compared to Makkans.
- On reaching Taif he first went to the leaders of Taif. These were three brothers Abd Yalil, Masud and Habib.
- On hearing the invitation of Prophet (PBUH), their response was not indifferent from Makkans. They stubbornly refused to accept his teachings. Not only this they also insulted Prophet (PBUH) and later to boost Prophet (PBUH)'s departure they sent street hooligans to harass him.
- Mohammad (PBUH) stayed in Taif for ten days and delivered the message of Islam to all of the noble people, one after another, but all to no avail.
- To hasten the departure of an unwelcome visitor, the street hooligans and other residents hooted on Mohammad (PBUH), tried to strangle him and laughed at him.
- They also pelted stones on Prophet (PBUH)'s feet; whenever he raised his feet they stoned him and forced him to flee from the city.
- His feet became so injured that his shoes got filled with blood, the Prophet (PBUH) sat down due to pain. The cursed hooligans helped him to stand back.
- Then just as Prophet (PBUH) raised his feet they pelted stones on him and laughed.
- Hazrat Zaid bin Harith (RZ) tried to shield Prophet (PBUH) and came in front of him. He also got badly hurt as his head was severely wounded.
- Both Prophet (PBUH) and Hazrat Zaid (RZ), retreating from this mob, took refuge in an orchard which belonged to a Jew.
- Mohammad (PBUH) who was wounded and oppressed turned to Allah in prayer; to express his distress and to seek Allah's aid.
- Having compassion and mercy on the wounded, Rabiah's two sons were moved on grounds of kinship and compassion. They sent their Christian slave, Addas, to him with a tray of grapes.
- The Christian boy belonged to the city of Hazrat Yunus (A.S). On hearing about Hazrat Yunus (A.S) from Mohammad (PBUH), Addas anxiously asked if Mohammad (PBUH) knew anything about Hazrat Yunus (A.S). Prophet (PBUH) remarked: **"He is my brother. He was a Prophet & so am I"**.
- Thereafter, Addas paid homage to Prophet (PBUH) and kissed his head, hands and feet.
- The two, Mohammad (PBUH) and Hazrat Zaid (RZ), relaxed there and nursed their wounds.
- On their way back, the archangel Hazrat Jibrael (A.S) and angel of mountains came to Mohammad (PBUH) at a place called Al-Qarn. The angel of mountains greeted him and said: **"O Mohammad! Order what you wish, If you like, I will let Al-Akhshabain (the two mountains) fall on them"**.
- Rather than taking revenge Mohammad (PBUH) showed great model of mercy and forgave the people of Taif.
- The Prophet (PBUH) said: **"No, I hope that Allah will let them beget children who will worship Allah Alone, and will worship none besides Him"**. (Agreed)



PARAGRAPH # 3 (CONVERSION OF JINNS)

- Later when he journeyed back towards Makkah, on his way he halted for the performance of prayer.
- A company of Jinns there heard his recitation while performing prayer.
- They converted to Islam hearing the heart touching recitation of Holy Quran by Prophet (PBUH). Before this they were Jews. They also informed about Mohammad (PBUH) to their tribes.
- The incident of Prophet (PBUH)'s encounter with them and their conversion is also mentioned in Surah Jinn (72) of the Holy Quran.
- On reaching Makkah, Mohammad (PBUH) went to cave Hira and sent messenger to strong members of the city of Makkah seeking their security and protection to enter Makkah.
- He received an expected response from, a notable in Makkah, Al-Mutim bin Adi who offered protection and protocol to Prophet (PBUH) till his home.
- Allah's Messenger never forgot Mutim's favor. At the conclusion of the battle of Badr, the Prophet (PBUH) said: "If Mutim were living and had asked me for the release of these rotten people, then I would have given them to him." (Bukhari)

Q (b) What lessons can Muslims today learn from the Prophet (PBUH)'s conduct in the incident of Al-Taif? [4]

- Mohammad (PBUH) set a unique example of **patience, perseverance and of cooperative attitude** while preaching the religion at Al-Taif.
- By visiting Taif Mohammad (PBUH) attempted to find realistic solution of his difficulties in Makkah. This shows us his **steadfastness**. We learn by this that if in the way of Allah we encounter difficulties we should not lose hope and remained firm and unshaken with our faith.
- In his attempt of preaching at Taif he did not try to resist the people when they rejected him. This shows us his **patience** while preaching. Thus, while preaching Muslims should also remain patient and answer relevant questions humbly during the process.
- The Prophet (PBUH)'s response to cruelty and stubbornness of people of Taif teaches us the lesson of **Mercy and Forgiveness**. This means that we have to have control on our temperament and be merciful and forgiving to the fellow beings even if they commit mistakes.
- Moreover, he attempted to understand the people's ignorance of who he was and what he said. He did not try to impose or force his will. This teaches us to **be considerate**. (Suggest an Action)

MAIRA'J - THE ASCENT

(a) Give an account of the Prophet (PBUH)'s night journey and ascension [Isra wa- Mairaj]. [10]

PARAGRAPH # 1 (INTRODUCTION)

- After the traumatic experience of the Boycott, shock of the deaths of his beloved wife and uncle and cruel treatment of Taif, Prophet (PBUH) was deeply grieved and disappointed.
- He was longing for some comfort which happened in form of the remarkable and eventful night journey to Jerusalem called Al-Isra' and the ascent to heaven in the same night called Al-Maira'j
- This journey is described in Quran in verse number one of Surah Isra: "Glory to Him who carried His servant from the sacred Mosque to the farthest Mosque in order that we might show him some of Our signs" (17:1) Al-Isra

PARAGRAPH # 2 (EVENTS OF ISRA' AND MAIRA'J)

- The Prophet (PBUH) himself gave vivid details about the journey and the ascent.
- Many traditions of Prophet (PBUH) elaborate this journey and events that happened in its duration.
- The events of journey began with the visit of Angels to Prophet (PBUH) while he was lying at Ka'bah (Al-Hatim). They came and cut his body open from the top of chest and took out his heart. Then a gold tray of belief was brought and his heart was washed and was filled with Belief. Thereafter, his heart was returned to its original place.



- Then a white animal was brought which was smaller than a mule and bigger than a donkey called Al-Buraq. Its step was so wide that it reached the farthest point within the reach of the animal's sight. Riding on it he (PBUH) was taken to Jerusalem accompanied by Gabriel.
- On his way, Prophet (PBUH) performed prayer at different places which were introduced to him; Yathrib where he migrated later, on Mount of Tu'r from where Hazrat Musa (A.S) communicated with Allah, at Bait ul Ham where Hazrat Isa (A.S) was born.
- Reaching Jerusalem Prophet (PBUH) tied his ride i.e. Al-Buraq on the same significant pole (ring) where previous Messengers used to tie their rides on their visit to the Holy mosque.
- After that all the messengers were sent there and Prophet (PBUH) led them in prayer.
- Gabriel asked Prophet (PBUH) if he knew who his followers in prayer were. On inquiry of Prophet (PBUH) he was told that they all were those messengers of Allah who were sent before him.
- After that Gabriel brought vessels water, milk and alcohol to him.
- Prophet (PBUH) picked the vessel of milk and drank from it. On this Gabriel said "*You have been guided to the fitrah. If you had taken the vessel of water your nation would have been perished, if you had taken the vessel of alcohol your nations would have gone astray.*"
- The Prophet (PBUH) was then shown a ladder. Gabriel made him ascend that ladder until they reached the lowest heaven.
- After Gabriel sought permission to enter, the door of 1st heaven was opened for Prophet (PBUH) and he was greeted and welcomed in by the angels.
- On the first heaven Prophet (PBUH) saw Hazrat Adam (A.S) with whom he exchanged greetings and moved to the other heavens.
- The same process of opening of heavens' door was repeated on every sky where Prophet (PBUH) was welcomed and met different messengers of Allah with whom he exchanged greetings. To the second heaven, he met Hazrat Yahya (A.S) and Isa (A.S), on the third heaven he met Hazrat Yousuf (A.S), on the fourth heaven he met Hazrat Idris (A.S), on fifth heaven he met Hazrat Haroon (A.S), on the sixth heaven he met Hazrat Musa (A.S) and on the seventh heaven he met H. Ibrahim (A.S).
- Then he was shown Al-Bayt Al- Ma'moor i.e. Allah's house where 70,000 angels perform prayers daily and when they leave they never return to it.
- Gabriel then accompanied Prophet (PBUH) to the tree named Sidratul Muntuha stated in Surah Najam verses # 16-18 of Quran. He (PBUH) saw its Nabk fruits that resembled the clay jugs of Arabia, its leaves were like the ears of elephants, and four rivers originated at its root, two of them were apparent and two were hidden. When Prophet (PBUH) asked Gabriel about those rivers Gabriel said that the two hidden rivers are in Paradise and the apparent ones are the Nile and the Euphrates.
- Prophet moved forward and spoke to Allah directly.
- Here revelations of Surah Baqarah revealed on Prophet (PBUH) making 50 prayers obligatory.
- Later, he (PBUH) was asked by Hazrat Musa (A.S) about the obligations. When Prophet (PBUH) told him about 50 prayers, Hazrat Musa (A.S) suggested Prophet (PBUH) to go back and request for concessions. This process of requesting God for concessions repeated several times until 5 prayers were made obligatory and his followers were granted bounties of 50 prayers on performing five.
- When even after this Prophet (PBUH) was suggested to go back by Hazrat Musa (A.S), the Prophet (PBUH) said: "*I have asked my Lord till I am ashamed to face him*" (Bukhari)
- During the journey, Mohammad (PBUH) was also shown various signs. These include the heaven, people of hell and an old woman who called upon Prophet (PBUH). Gabriel suggested Prophet (PBUH) not to reply her. Later Prophet (PBUH) was told that the old woman was Satan who was trying to tempt him; if he had answered him; his nation would've been lost in worldly luxuries.
- Imam Muslim reported that Allah revealed the last verses of Surah Baqarah on him before his return.

PARAGRAPH # 3 (MAKKANS REACTION)

- Next morning when Prophet (PBUH) shared his experience with the Makkans, he was mocked by Abu Jahal and others that Mohammad claim to have covered the journey of two months in one night.



- Prophet (PBUH) to silence these non-believers gave them the vivid details of their caravan he saw on the way back to Makkah.
- Later, when Hazrat Abu Bakr (RZ) was told about his friend's claim, he went to Prophet (PBUH) and asked him as where he had been last night.
- Prophet (PBUH) told him about his journey to Jerusalem. As Hazrat Abu Bakr (RZ) had visited Mosque of Jerusalem he asked Prophet (PBUH) about the signs of Mosque.
- Prophet (PBUH) told him about all the signs and location on which Hazrat Abu Bakr (RZ) assured Prophet (PBUH)'s claim. Due to this support, Hazrat Abu Bakr (RZ) was entitled as Al-Siddiq.

Q (b) Explain significance of this journey? [4]

- The event of Al-Mairaj is significant in different ways.
- Firstly, Prophet (PBUH) received comfort & was consoled by experiencing this remarkable journey which delighted him afterwards.
- Moreover, Prophet (PBUH)'s heart was filled with belief in extreme that no matter what His God would never leave Him. His direct communication with God also filled him with joy.
- Secondly, the Prophet (PBUH)'s superiority over other messengers was shown when he led them in prayers at al-Aqsa, also when he reached place where no one had ever reached i.e. after the boundary of Sidrat ul Muntaha.
- Thirdly, the gift of prayers which is the way of communicating with God was given to Him & His followers.
- Lastly, this event also proved the fact of Gods power & will that nothing is impossible for Him.

EVENTS LED UP TO MIGRATION TO MADINAH

Q (a) Describe the events that immediately led up to the Prophet (PBUH)'s migration, the hijra. [10]

PARAGRAPH # 1 (CAUSES)

- Since the event of Mount Safa when Prophet (PBUH) started open preaching, he and his follower were treated harshly and faced bitter persecution by the people of Makkah.
- Some of his followers found a place to dwell freely and successfully escaped from the sufferings in Makkah. They went to Abyssinia where Negus supported them and allowed them to live freely.
- But this did not end the hardships of those who were left in Makkah.
- The Quraish who were annoyed on not being able to bring the emigrants back, boycotted those who were in Makkah specially the clan of Mohammad (PBUH).
- The boycott lasted for three years. During this Boycott the Muslims suffered greatly. Eventually, it was lifted by the support of some generous people of Makkah.
- After this boycott Mohammad (PBUH)'s wife Hazrat Khadija (RZ) and uncle Abu Talib died in 619 A.D. The death of his uncle made him defenseless in Makkah.
- So due to lack of security in Makkah, he tried to receive favorable response of his preaching efforts from the people of Banu Thaqeef who resided in Al-Taif.
- At Taif, he received cruel response therefore he sought acceptance by preaching at fairs in Makkah like inviting the pilgrims of Madinah.
- Finally he started receiving acceptance and support.
- In 11th year of prophethood, a group from Yathrib of 6 men listened and accepted his preaching.
- The next year i.e. the 12th year of prophethood, 12 people came and met him at the valley of Aqaba. They accepted faith and swore allegiance to him that they would abstain from drinking, gambling, idol worshipping, killing of children and all sinister activities. This is called the first covenant of Aqaba.



- They were also given responsibility of preaching the message of Islam in Yathrib. For their assistance Prophet (PBUH) sent two of his companions.
- This proved beneficial and resulted in acceptance by many more.
- The following year i.e. 13th year of prophethood, 75 men from Yathrib came and tied in the same agreement but the covenant extended this time. It was agreed that Muslims of Yathrib would protect and help Prophet (PBUH) against all terms. They were also assured of paradise for keeping the oath. This is called the 2nd covenant of Aqaba.
- After this pledge, the people of Yathrib invited Prophet (PBUH) and his followers to their city under their protection.

PARAGRAPH # 2 (EVENTS)

- After being invited, Mohammad (PBUH) gradually sent Makkian Muslims north to Yathrib. 100 families of followers migrated secretly.
- The Prophet (PBUH) instructed Hazrat Abu Bakr (RZ) to stay back and wait for Divine orders for Prophet (PBUH)'s migration.
- Meanwhile, when Quraish became aware of Muslims escape, they held a meeting in their assembly hall Dar-ul-Nadwa. In this meeting they made a plan to assassinate Mohammad (PBUH) with the support of all clans residing in Makkah. They decided that one man from each of seven tribes would assassinate Mohammad (PBUH) by simultaneous attack so that Banu Hashim wouldn't be able to take revenge of his blood.
- But the Prophet (PBUH) was informed about their plan and received a Divine instruction to migrate.
- *"Remember how the unbelievers plotted against thee, to keep thee in bonds, or slay thee, or get thee out (of thy home). They plot and plan, and Allah too plans, But the best of planners is Allah"* (8:30) Al-Anfal
- When the Quraish surrounded his house, he left his home with his childhood friend, Abu Bakr (RZ).
- He (PBUH) left Hazrat Ali (RZ) on his bed in order to act as a decoy and also to return the items of the people of Makkah which they had left with Prophet (PBUH).
- When Prophet (PBUH) stepped out of his house, he casted a handful of dust at the assassins and recited verses of Al- Yaseen 1-9. Verse # 9 states: *"And We have put a bar in front of them and a bar behind them, and further we have covered them up, so that they cannot see"*. (36:9)
- The Quraish were dumbfounded on finding Hazrat Ali (RZ) in place of Mohammad (PBUH). They felt furious on their miscarried attempt and announced a reward of 100 red camels to bring Mohammad (PBUH) and his companions back alive or dead.

PARAGRAPH # 3 (JOURNEY TO YATHRIB)

- Hearing the news about their search both of them stayed at cave Saur for three days. There then they continued the journey and after halting at Quba and Bani Salim's quarters, they eventually reached the outskirts of Madinah where they received a warm welcome.

Q (b) Explain the importance of pledges of Aqaba to the Prophet (PBUH) in the period leading up to migration. [4]

- The pledges of Aqaba were very important to Prophet (PBUH) in order to provide him security and hope for the success of his mission.
- Firstly, after the death of Abu Talib Prophet (PBUH) lost tribal support in Makkah & it became more threatening for him when Abu Lahab another uncle but also his enemy became the head of the clan.
- In tribal system of Arabia it's up to the head to grant security to one or take off his hand from a person. If security was assured by the head of clan then one was secured from the threats of other tribes hence other tribes respect this support and prevent war between clans.
- Prophet (PBUH) when attempted to gain tribal support for his security his position became more vulnerable when the people of Taif responded cruelly.



- Prophet (PBUH) attempts on pilgrims then met with success and by the pledges of Aqaba he received support and security from another state. This support was different yet it came from a source that was willing to protect him.
- Since the idea of living in another state than Makkah came from these pledges therefore the pledges of Aqaba also gave hope to the Prophet (PBUH) and his followers of a better, free, secure and independent life in another state.

Q (b) Explain the importance of Muslims migration to Yathrib. [4]

- Muslims migration to Madinah in 622 A.D. proved important for the establishment of Muslims and Islam.
- Muslims were living a life full of sufferings and hardships in Makkah. The migration to Yathrib ended the hardships of persecution on believers. They finally got their independence and a safe land to worship freely. Moreover, Yathribites responded far better than Quraishites so the land of Madinah proved more suitable for preaching and acceptance of Islam.
- By the migration to Yathrib Prophet (PBUH) emerged as a leader of separate Muslim community. He ended up the hostility between the two resident tribes of Madinah Aus and Khazraj, not only this he also created a bond of brotherhood between the emigrants of Makkah and the residents of Madinah. This all resulted in peace and justice in a region and the agenda of establishment of separate Islamic state was also fulfilled.
- It was migration to Madinah which caused the building of 2 great mosques; mosque of Al Quba and Al- Nabi which are highly sacred worshipping places for Muslims.

PROPHET (PBUH)'S EXPERIENCES IN CAVES

Q (a) Give a brief description of the Prophet (PBUH)'s experiences in caves. [2x5]

The Prophet (PBUH) had two experiences in caves. His experience in the valley of Abu Talib during the Makkans boycott does not count.

PARAGRAPH # 1 (THE CAVE OF MOUNT HIRA):

- For this answer, see page number 6-7. Exclude P1 and P3 and reduce length of P2 by cutting extra details.

PARAGRAPH # 2 (THE CAVE OF THAWR):

- This incident took place in 622 A.D when Mohammad (PBUH) was 52 years old.
- Prophet (PBUH) after being invited by Yathribites ordered his followers to migrate who secretly migrated to Yathrib.
- On receiving Divine orders, Mohammad (PBUH) also departed with Hazrat Abu Bakr (RZ) leaving Hazrat Ali (RZ) on his bed when Quraish surrounded his house to assassinate him.
- The Quraish reacted immediately on knowing their escape and announced the reward of 100 red camels to anyone who brought both of them back.
- When these two came to know by Hazrat Abu Bakr (RZ)'s slave that they were being pursued, in order to save their lives, they hid in the cave of Thawr which was on the way to Yathrib.
- When they entered the cave, a spider by the command of Allah covered the mouth of cave by its web. The slave of Hazrat Abu Bakr (RZ) erased the footprints of both from the entrance of the cave so that the pursuers wouldn't suspect they were inside.
- During their stay inside the cave, once when Prophet (PBUH) was resting on Hazrat Abu Bakr (RZ)'s lap, Hazrat Abu Bakr (RZ) was encountered by a snake who was reaching them. He placed his thumb on the hole from where the snake was coming. The snake bit him but he did not cry out. When Prophet (PBUH) got up by the tear which fell on Prophet (PBUH) due to Hazrat Abu Bakr



- (RZ)'s pain, he placed his saliva on his wound. The wound was cured by the blessed saliva of Allah's apostle
- Eventually, the Quraish came outside the cave thinking that the two could only be inside the cave. But when they came near the cave they saw two nesting birds and the cobweb at the mouth of the cave. They assumed that no one could have entered inside the cave since the eggs of pigeons and spider's web were unbroken.
 - Meanwhile inside the cave when Hazrat Abu Bakr (RZ) came to know about the Quraish arrival near the cave, he got scared and frightened to be caught. Mohammad (PBUH) reassured Hazrat Abu Bakr (RZ) by telling him God was with them. Quran mentions it in Surah Tauba
 - "... *The two were in the cave, and he said to his companion, 'Have no fear, for Allah is with us.'*" (9:40) Al- Tauba
 - After a three days stay, they left the cave and moved ahead towards Yathrib where after couple of week's journey and halts, they finally appeared before the anxious awaiting people of Yathrib.

Q (b) Explain why one of these experiences was important in Islam? [4]

- **Cave Hira:** The event of Cave Hira was of great religious importance for the initiation of Islam and career of the last messenger of Allah.
- This was the occasion on which the final book of Allah, the Quran, was first sent down thus marking the beginning of guidance for humans, telling them how to live their life.
- The occasion is also important for the change in society and the polytheistic religion established there. By this event came the light of monotheistic faith on people of Arab.
- The event also changed Mohammad (PBUH) as he was granted with a new career. By this event it was confirmed that he was chosen for prophethood and to tell the people about the perfect and universal religion Islam hence the event changed the course of his life completely.
- **Cave Thawr:** The stay in Cave Thawr proved important for the survival of Mohammad (PBUH) and Islam.
- This stay ensured the safety of Mohammad (PBUH)'s and his companion's life who were pursued by their blood thirsty enemies.
- His safety was also important for the survival of Islam because if Mohammad (PBUH) had been captured and God forbid assassinated Islam might have not been established in Yathrib.
- As the success of his mission depended on his escape from the threats and sinister plans of Quraish therefore he left his hometown. This also teaches us the lesson that for the success of missions it is not necessary to respond force with force every time.
- The event also tells us about the trust of Mohammad (PBUH) on his God and his companion. For his survival he trusted Allah and followed the instructions of taking shelter in cave Thawr even when the enemies came so close. He firmly believed his God will certainly save him from the enemies. Moreover, Mohammad (PBUH) trusted his companion the way that his companion would remain loyal to him even if his life would be completely in danger.
- The importance of this event is also evident by the fact that Quran also refers to this event.

EMIGRATION TO MADINAH

(a) Describe the events of migration of Prophet (PBUH), the Hijra? [10]

PARAGRAPH # 1 (CAUSES):

- The deaths of Hazrat Khadija (RZ) and Abu Talib left the Prophet (PBUH) defenseless in Makkah.
- His attempt of preaching at Taif also resulted disastrous so he invited dwellers of Yathrib who visited Makkah for pilgrimage.



- The Yathribites believed in him (PBUH) and the outcome of his preaching to them was the pledges of Aqaba they made in 12th and 13th years of prophethood.
- As a result of the 2nd pledge, Muslims, after being invited, then had a place to take shelter.
- Moreover, Prophet (PBUH) changed strategy of his work. Makkah soil wasn't fertile for his mission so he planned to use the opportunity.

PARAGRAPH # 2 (EVENTS):

- The Prophet (PBUH) commanded Muslims to migrate.
- Makkah Muslims started migrating individually and in small groups.
- Hazrat Abu Bakr, Hazrat Ali and Prophet (PBUH) were waiting for orders.
- The Unbelievers made a plan to kill Prophet (PBUH) at Darul Nadwa. (Mention the plan)
- A band of 11 men besieged Holy Prophet (PBUH)'s house. Holy Prophet (PBUH) was informed by Allah about the plan and received the orders to leave Makkah. The Quran says: "Remember how the unbelievers plotted against thee, to keep thee in bonds, or slay thee, or get thee out (of thy home). They plot and plan, and Allah too plans, But the best of planners is Allah" (8:30) Al-Anfal
- Therefore in 622 A.D. Prophet (PBUH) managed to successfully escape Makkah.
- In the morning, the Makkans found H.Ali (RZ) in Prophet (PBUH)'s bed and were dumb-founded.
- Furiously, they announced the prize of 100 camels to bring them dead or alive.
- Prophet (PBUH) and his companion took shelter in Cave of Thawr. (Briefly describe events of Cave Thawr from P2 on pages number 23-24)
- They then left the cave after three days and continued their journey towards Yathrib.
- Suraqah bin Malik tracked them in zig-zag route.
- He pursued them but his horse fell down thrice in this pursuit therefore he had to abandon this chase.
- They reached Quba where they stayed for two weeks. They founded a mosque in Quba and Hazrat Ali (RZ) also joined them there.
- They left Quba on Friday and on the way at the valley of Bani Salim Prophet (PBUH) offered Friday payers. Then they continued their journey and eventually reached the outskirts of Madinah.
- Anxious awaited Yathribites gave him a hero's welcome.

PARAGRAPH # 3 (DISPUTE OF PROPHET (PBUH)'S HOSTING):

- On the basis of kneeling down of camel Prophet (PBUH) stayed at Hazrat Abu Ayub Ansari's place and decided where the Mosque of Prophet would be built.

Q (b) Suggest three reasons why he decided to move from Makkah to Medina. [4]

- There were various reasons that led to the Prophet (PBUH)'s migration to Yathrib. Migration seemed the only solution for the survival of Muslims and Islam.
- Firstly, he was defenseless at Makkah and lacking the tribal support because Abu Lahab the head of his clan after Abu Talib's death was his enemy. Therefore, in order to save his life he decided to move from Makkah.
- Secondly, his attempts at persuading the people of Makkah to accept his teachings met with little success. The very few of Makkans who accepted Islam and became his followers were also living a miserable life under the persecution of Quraish. Since the people of Yathrib had assured their security and shelter for Prophet (PBUH) and his followers therefore for the success of his mission and peaceful life of Muslims he made a move to Yathrib.
- Thirdly, Holy Prophet (PBUH) wanted to establish a separate Islamic state. The recognition of his mission and acceptance as a religious leader by the people of Yathrib gave him hope of achieving this agenda thus he left his hometown and went to Yathrib which after his arrival named as Madinatun Nabi.



EVENTS FOLLOWED BY MIGRATION (1 A.H – 2 A.H.)

- Q (a) Outline the events in Madina that immediately followed the hijra, mentioning especially the Emigrants (Muhajrin) and helpers (The Ansars). [10]

PARAGRAPH # 1 (INTRODUCTION)

- Following the orders of Allah, Prophet (PBUH) escaped from Makkah for Yathrib with his friend.
- They hid in Cave Thaur for three days. Later, they continued the journey along with Hazrat Amir (slave) and Abdullah bin Uraiqit (guide). On Monday they reached Quba where Hazrat Ali (RZ) joined them. During their stay at Quba they built the first mosque of Islam, Masjid-e-Quba.
- On Friday they reached in the quarters of Banu Salim where Prophet (PBUH) established the sermon and congregational prayer of Friday.
- On his arrival at Yathrib, Prophet (PBUH) was greeted joyfully especially by women and children.
- By the arrival of Prophet (PBUH) the name of the city was changed from Yathrib into Madina-tun-Nabi which means 'The City of Prophet' or Al Madina-tul-Munawwara 'The Illuminated City'. This was later shortened into Madinah.

PARAGRAPH # 2 (IMMEDIATE MEASURES IN MADINAH)

- As Prophet (PBUH) passed through the city many people requested him to stay with them but he (PBUH) left it to be decided by his she-camel. The she-camel knelt down at the land which Prophet (PBUH) purchased to build mosque & his house. The land belonged to Sohail & Sahal, two orphans.
- Later, the she-camel stopped at the house of Hazrat Abu Ayub Ansari (RZ) where Prophet (PBUH) stayed while the mosque (Masjid-e-Nabi) and his house were being built.
- The Prophet (PBUH) himself participated in building this simple mosque and carried bricks.
- The mosque was not only the centre of worship but also the centre of education as the study circle (Suffah Bench) was established in its premises for learning and teaching. The mosque was also utilized as the headquarter of Muslim state where matters of the state of Madinah were discussed.
- The system of Adhan was introduced to call upon believers for congregational prayers. The Prophet (PBUH) gathered his companions and asked them for their suggestions for the call to prayer.
- Hazrat Abdullah bin Zaid (RZ) shared a dream, in which he saw a man who taught him the words of Adhan. Prophet (PBUH) asked Hazrat Abdullah bin Zaid (RZ) to teach the words to Hazrat Bilal (RZ). There then Hazrat Bilal (RZ) proclaimed Adhan and became the first Muezzin (caller to prayer) of Islam. Later, Hazrat Umar (RZ) shared the similar dream with Prophet (PBUH) in which he was taught the words of Adhan by an angel.
- At that time, there were two tribes residing in Madinah named Aus and Khazraj.
- They had rivalry which caused much murder and bloodshed between them.
- To finish their hostility both of them were about to choose Abdullah bin Ubai as their leader but the Prophet (PBUH)'s arrival changed the whole situation and on becoming the leader of Madinah Prophet (PBUH) finished the enmity between them. Their old divisions were soon wiped out and 'Ansars' the helpers of Prophet (PBUH) became their common designation. Those who emigrated with Prophet (PBUH) from Makkah received the title of 'Muhajirin', The Emigrants

PARAGRAPH # 3 (BROTHERHOOD)

- One of the most important events followed by the migration was the creation of brotherhood between those who came from Makkah called the Emigrants (Muhajirin) and those who were residents of Madinah and accepted Islam called the Helpers (Ansars).
- These Muhajirin migrated before or with Holy Prophet (PBUH), leaving their homelands and also their properties behind.
- This was a huge sacrifice of Muslims for the sake of survival of Islam.



- They were now penniless and without shelter after reaching Madinah.
- Therefore Holy Prophet (PBUH) asked Ansar for sharing their properties and business with them providing the example of being the best host in the history of Islam.
- The sacrifice of Muhajirin and aid of Ansars are highlighted in chapter 8 verse # 72 of Holy Quran in the following words:
- *"Those who believed and adopted exile, and fought for the faith, with their property and their persons, in the cause of Allah, as well as those who gave (them) asylum and aid, these are all friends and protectors, one of another" (8:72) Al-Anfal.*
- These emigrants (Muhajirin) and Helpers (Ansars) also helped Prophet (PBUH) in battling against Quraish and defending the newly established Islamic state.
- This tie wasn't only for sharing; Prophet (PBUH) announced them brothers of each other.
- Hence, with the help of Ansars and sacrifice of Muhajirin, the separate Islamic state of Madinah was established.

PARAGRAPH # 4 (OTHER DEVELOPMENTS IN 1ST AND 2ND A.H)

- Among the dwellers there were also Jewish and Non Muslims tribes living in Madinah.
- Prophet (PBUH) focusing the necessity of Peace in society involved all these Jewish and non-Muslim tribes in a treaty providing them certain privileges and responsibilities for their full rights and benefits. This charter was also called **Charter of Madinah**. It provided religious and economic freedom to them. They were given social rights as well.
- It also involved responsibilities of loyalty to the state of Madinah by establishing peace in the region and helping each other in state matters especially at the time of external attacks.
- According to this agreement, Muslims were also given certain religious and political responsibilities of concerns of their brothers' welfare and loyalty to the state.
- In 1st and 2nd A.H Prophet (PBUH) received revelations regarding social and economical laws and more obligatory duties for believers. These included orders of impermissibility of wine, prohibition of Riba (interest), laws of inheritance and marriage and rights of married women were revealed.
- Also, Fasting for the whole month of Ramadan and Zakat (poor-tax) which is to be paid once in a year were made obligatory. Moreover, in this phase, orders of fighting came down to fight against those who transgress and became threat for Muslims and their state.
- After the laws of Riba (interest), Jews who already hated Holy Prophet (PBUH), despite his kindness and generous treatment to them, started taunting and mocking the Muslims.
- One of those taunts was about the direction of Muslims during prayers. The Jews taunted Muslims saying they don't even have their own Qiblah direction and they face the Qiblah direction of Jews i.e Masjid-ul-Aqsa at Jerusalem.
- To silence these taunts, there and then, verse 144 of Surah Baqarah was revealed ordering Muslims to direct their face towards Ka'bah in Makkah for prayers. It says:
- *"We see the turning of your face (for guidance to the Heavens: now shall We turn you to a Qiblah that shall please you. Turn then your face in the direction of the sacred Mosque....."(2:144).*
- The Prophet (PBUH) received the orders in a mosque where he switched the direction to Ka'bah. The mosque where this event happened is called Al-Qiblatain.

Q (b) Explain the significance of these events as an example for Muslims today? [4]

- The immediate steps taken in Madinah by the Holy Prophet (PBUH) were mainly focusing on the establishment of a peaceful society and from these events Muslims can learn a lot.
- First of all Prophet (PBUH) dissolved the enmity among the two major tribes of Madinah, Aus and Khazraj who had been enemies since years. Secondly the Jews and non-Muslims signed a treaty



with the Muslims and Muslims promised to provide them complete rights. This way all the people of Madinah were pleased and a peaceful society was established. This serves as an example for the Muslims as it teaches us the importance of having peace in our societies and the way to establish it. We learn that we should provide equal rights to the citizens of the state we are living even if the citizens are non-Muslims.

- The building of mosque of Nabi has great importance in believers' life that even today they visit the place after pilgrimage or short pilgrimage. By the establishment of mosque we also learn that mosques are not only for worshipping rather it should also be used for learning and discussing about each other's welfare.
- The most important measure taken by Prophet (PBUH) in Madinah was the creation of brotherhood. This provides us example of generosity and sacrifice. Ansars shared their wealth with the Muhajirin which established love amongst the helpers and the emigrants; and also strengthened their bond. Therefore, we learn that by such sacrifice and generosity we could have strong bonds with our brothers and establish a harmonious society.

THE CHARTER OF MADINAH

Q (a) What were the main features of the Constitution/Charter [sahifah] of Madinah? [19]

PARAGRAPH # 1 (INTRODUCTION):

- The Holy Prophet (PBUH) after reaching Madinah made some earliest measures.
- One of the most significant measures was the agreement he made among the inhabitants. The inhabitants not only included Muslims but also the polytheist, Jews and Christians. In order to weld them together into an orderly federation, the Prophet (PBUH) granted a charter to the people clearly defining their rights and obligations.
- It stated thus: *"In the name of the Most Merciful and Compassionate Lord, this charter is given by Muhammad the Messenger of Allah to all believers, whether of Quraish or Madinah, and all individuals of whatever origin who have made common cause with them, and who all shall constitute one nation."*
- This charter mainly describes clauses about Political, Religious, Economic and Social rights and responsibilities of the dwellers.

PARAGRAPH # 2 (POLITICAL ARTICLE):

- In the section of political clauses, peace was established between the major communities living in Madinah; the Muslims and the Non Muslims which include polytheist, Jews and Christians. All of them were made one Ummah/nation.
- It made Madinah a political entity and it effectively established the first Islamic state. Though Madinah had become the Islamic state, yet it wasn't governed by Islamic laws rather it was governed by established tribal customs.
- Madinah was also established as a sacred place i.e. Haram. Therefore, in Madinah violence, use of weapons, killing and aggression were made prohibited.
- The Holy Prophet (PBUH) was decided as the common leader of the state.
- A judicial system was instituted for resolving disputes. All the differences and disputes were to be solved by Prophet (PBUH) and the verdict of Allah and His Messenger was made prior to any others. Moreover, in case of any mischief, only Prophet (PBUH)'s guidance would have to be sought.
- As long as warfare was concerned, only the leader i.e. Holy Prophet (PBUH), could declare that.
- When the residents of Madinah were concluded as one Ummah, the duties of war and peace were also settled amongst them. In case of an attack on, both communities had to defend the state together and while fighting together against the enemy both will bear the cost of a war.



- If in any of these wars, Muslims or Non-Muslims **make peace during the war, eventually both would have to make peace.** But this was only for political wars; as for religious wars, the decision would vary.
- **Non-Muslims were bounded not to offer refuge to the life and property of Makkans.**
- Furthermore, in this section **establishment of peace was also made prior** in the region. All the citizens of Madinah were bound to make peace in the republic.
- The love, fraternity and proper social relationships were encouraged amongst the communities.

PARAGRAPH # 3 (RELIGIOUS ARTICLE):

- This section **guaranteed religious freedom and tolerance** to all.
- In religious bonding **Muslims were announced as brothers** and they were bound to defend and offer refuge to each other. It further mentioned, that in case a Jew became a Muslim, he would be considered equal to other Muslims and would be given similar rights.
- The section concludes with the **rights of freedom of worship.** It mentioned that there was to be tolerance amongst the communities. There would be no harm on each other's worshipping sites and rituals and whosoever breached this clause would be responsible for him and his family.

PARAGRAPH # 4 (ECONOMIC ARTICLE):

- This section **stated financial responsibilities of the communities.**
- In this, a tax system was established for supporting the community in time of conflict.
- This mainly highlighted the amount of Blood Money i.e. the amount given for the slaying of an individual. According to this if the inheritors of the murdered agreed on taking the amount of blood money rather than taking another life, the murderer would pay it to the victim's family.
- In case if the state of Madinah was to pay blood money then all the communities would put their share in it. As Jews were financially strong they were given this responsibility in particular.

PARAGRAPH # 5 (SOCIAL ARTICLE):

- In this section the major **responsibilities were given to the community of Muslims.**
- This section was drawn up with the specific concern of **bringing an end the bitter inter tribal fighting between the clans of the Aus and Khazraj** with in Madinah so the old tribal enmities were buried.
- In case of oppression in the region, Muslims would have to rise against the evil unanimously.
- There would be **no killing between the Muslims on behalf of Non-Muslims** nor would any Muslims help non-Muslim against his brother.
- The section also concluded that the **murderer would be responsible** for himself and his own tribe.
- It also mentioned that any international killing by any Muslim would be **avenged and punished.** Not only killing even **minor injuries would be avenged.**

Q (b) Explain the significance of the charter of Madinah.

[4]

- The charter of Madinah proved highly significant **for the residents of Madinah.**
- It was the **basic document of legislation** that served as a guarantee of basic rights of residents and brought out complete transformation in political, social and religious life of Madinah.
- The Jews had been planning to form their own rule in the state of Madinah by fortifying themselves in strong holds. By this charter, **Prophet (PBUH) avoided the threat of disunity and civil war** between Muslims and Jews.
- Since the Holy Prophet (PBUH) was decided as the head of the state in this charter all the powers of decision making and ruling came under him therefore **the charter also served greatly to achieve the agenda of establishment of separate Islamic state.**

- The charter is also significant in a manner that it played a vital role in the establishment of just and peaceful society due to the equal rights in it given to all citizens of Madinah.
- It also cancelled out the old and weak system of tribal security and introduced new system of owing allegiance to state. The system of tribal security was limited to some people and in case of conflicts the tribes waged wars without any law being imposed on them. The charter bound all the residents for their loyalty to the state and the state alone had to decide the matters of warfare, conflicts and law and orders.
- Lastly the charter also strengthened Muslims' bond when in religious section, it explained about the concern of each other's welfare.

THE BATTLE OF BADR (2 A.H.)

- (a) Describe the events immediately leading up to the Battle of Badr and also discuss the main events of the battle. [10]

PARAGRAPH # 1 (CAUSES)

- After the migration of Muslims to Madinah, the annoyed Quraish confiscated their businesses, possessions and properties. They threw their fortunes open to the market to sell.
- The leader of Hypocrites Abdullah bin Ubai, who visited Makkah, brought this news for Muslims and provoked them to fight.
- The disappointed Muslims, who wanted to avenge their loss, were not allowed to fight as Allah's orders were for peace.
- Thereafter the verse of Al Hajj revealed giving them permission to fight. The Quran states: *"To those against whom war is made, permission is given (to fight) because they are wronged and Verily Allah is most Powerful for their aid"* (22:39) Al-Hajj
- Madinah laid right across the path of caravan traffic route between Syria and Makkah.
- Therefore the Muslims began to raid and threaten the caravans of Quraish thus attempting to damage their economy.
- In 623 A.D/2 A.H. Abu Sufyan (RZ) was leading the largest ever caravan of Quraish from Syria to Makkah. Intercepting that caravan could strike a deadly blow to Quraish.
- The Holy Prophet (PBUH) had posted two men near the caravan route to keep watch. They camped at Badr with 313 (83 Emigrants, 60 of Aus and 170 of Khazraj) men with 2 horses & 70 camels.
- However, some hypocrites told Abu Sufyan (RZ) about this. He then took an alternate route through the west near Red sea. By this move he was able to slip past the Muslims and was out of their reach.
- On the utmost alert, Abu Sufyan (RZ) sent Damdam bin Amr to Makkah to make a plea for help. Damdam dramatically raised a loud cry at K'abah and shook the whole city to help Abu Sufyan.
- A group of 1300 soldiers with a large number of camels, under the leadership of Abu Jahal, immediately took a course to reach the caravan.
- While this army was halfway the news reached to them that the caravan had reached Makkah safely.
- The army's leaders held a meeting and debated whether they should go on towards Madinah or not.
- Utba bin Rabiya opposed a war that it would spill the blood of their own relatives, while Abu Jahal hotly advocated for a march on Madinah.
- Despite the threats of Abu Jahal, Banu Zehra broke away and returned to Makkah. Banu Hashim also wanted to break away but Abu Jahal's threats made them give up the idea.
- Eventually, 1000 soldiers of Quraish army marched towards Badr and set camp there.

PARAGRAPH # 2 (EVENTS)

- Prophet (PBUH) consulted his companions highlighting the gravity of the situation. Muhajirin and Ansars admitted and assured their loyalty to Prophet (PBUH) and agreed to war against Quraish.
- The same night it rained on both sides; for polytheists it hindered their further progress but for Muslims it was a blessing from Allah to strengthen their heart.



- Muslims encamped at the nearest water well and destroyed all the other wells so that the enemy will be deprived of the water.
- The Muslims armory was very weak as compared to the armory of Quraish. Very few Muslims had swords and some even fought with camel bones. Prophet (PBUH) prayed for Divine help all night.
- The next day, when both the armies stood against each other the battle started with the war of words. Quraishite poets stepped forward and insulted the Muslim warriors. The Muslims replied with shouts of 'Allah-u-Akbar!'
- Al-Aswad, a disbeliever, engaged with Hazrat Hamza (RZ) and was killed by him.
- After that three Quraishites came forward for single combat. These were Utba bin Rabia, his son Walid and his brother Shaiba. Three Muslims Hazrat Hamza (RZ), Hazrat Ali (RZ) and Hazrat Ubaida bin Harith (RZ) stepped forward to meet the challenge.
- Hazrat Hamza (RZ) killed Utba, Hazrat Ali (RZ) killed Walid, while Hazrat Ubaida (RZ) was injured and his companions helped kill Shaiba.
- The duel was followed by few more duels in which Makkans suffered terrible defeats.
- There then started open fighting and the Quraish marched on the Muslims with closed ranks. Muslims threw stones & arrows at them: Mohammad (PBUH) employed superior tactics & kept their faces towards the sun. When the Quraish faced the sun, the Muslim army seemed larger than it was.
- Prophet (PBUH) continuously prayed for the success of believers, he (PBUH) said: "O Allah! If this group (of Muslims) be defeated today, You will no longer be worshipped."
- Soon, a harsh, dusty wind started blowing and further magnified the small Muslim army's strength in the eyes of the Quraish.
- This was basically the help of Allah which came in form of a thousand Angels. The Quran states: "Remember you implored the assistance of your Lord and He answered you: "I will assist you with a thousand of the angels ranks on ranks" (8:9) Al-Anfal
- At the instance of Hazrat Jibrail, Prophet took a handful of dust and threw at the enemy and said "Confusion seize their faces". Followed by this, a violent sandstorm blew into the eyes of enemies. The Quran states: "And you (i.e. Mohammad (PBUH)) threw not when you did throw but Allah threw." (8:17) Al-Anfal.
- The Quraish began to retreat however their important leaders were killed. Abu Jahal was killed by two young boys and his head was cut off by Hazrat Abdullah bin Masud (RZ). Hazrat Bilal (RZ) killed his former master Umayyah bin Khulf.

PARAGRAPH # 3 (OUTCOMES)

- The Quraish left behind 70 of their men dead and 70 prisoners. 14 Muslims were martyred.
- Muslims captured booty of 114 camels, 15 horses and a large amount of clothes carpets etc.
- The Holy Prophet (PBUH) treated the captives leniently. Those who could afford were freed after taking ransom, those who were too poor to pay ransom, were set free without any payment and those who could read and write were freed after they taught a number of Muslim boys and girls for a specified time. Prophet strictly ordered to treat the prisoners kindly, by not roping or dragging them and sharing food equally.

Q (b) Explain effects/importance of the battle of Badr.

[4]

- The battle of Badr was significant for the success of Islam. This was the first battle of believers and non-believers. Basically, it was a struggle between the forces of paganism and new social and political order of Islam. If the Quraish had won that battle, they would have destroyed Islam. As a result, Islam couldn't have flourished in Arabia, ultimately in the whole world.
- This battle also proved important for the consolidation of Islam. By this victory Madinah was recognized as a powerful military entity and it brought glory and prestige to the state. Moreover, it also proved apostleship of Mohammad (PBUH) in Madinah as only God's hand could have held back such a strong force.

- Due to the victory at Badr many accepted Islam and also others unleashed their secret belief as Muslims were stronger now and they gained confidence from this victory. Also many tribes came under the banner of Islam.
- This battle is also one of the most important & decisive battles in the world. This was the first time when superior strategy pushed back the force of huge mass and numbers.
- The defeat of Badr, killing of their eleven leaders broke down the strength of Quraish and dropped down the prestige of Makkan state.

(b) Write advantages/reasons of victory of Muslims in battle of Badr. [4]

- There were different aspects which proved beneficial for Muslims and became reasons for Muslims' victory and successful defend of Islam.
- First of all, from the events of Badr we can see that Allah was with Muslims. When this mere force was standing ill equipped before the huge numbered army with strong armory, it was the aid of Allah which made Muslims victorious. The Prophet (PBUH)'s prayer was also beneficial after which Allah assured His aid for the Muslims.
- Secondly, it was Prophet Mohammad (PBUH)'s superior military structure which gave hope to Muslim in the combat and made their position firm. By blocking the water supply, by camping on firm ground and on a direction from where the sun came on the faces of Quraish the Muslims gave a real hard time to the overconfident Quraishites.
- Thirdly, Muslims strong faith in Allah and His Messenger brought courage and discipline in them needed for victory. Quraish were fighting for their wealth and hatred but Muslims were fighting for Islam and they knew they would succeed either ways; by killing or by getting martyred.
- Moreover, Muslims were also fighting eagerly having their torturers against them in open war.

BATTLE OF UHAD (3 A.H.)

Q (a) Describe the events immediately leading up to the Battle of Uhad and also discuss the main events of the battle. [10]

PARAGRAPH # 1 (CAUSES)

- In the combat of Badr, the Quraish had suffered in every way. They suffered losses in men, material and prestige.
- The people of Quraish were lamenting the loss of their leaders. Soon their sorrow and grief turned into bitter hatred and the feeling of revenge. The poems from the Jews also played a vital role in keeping their wounds fresh and turning their sorrow into revengeful feeling.
- The Quraish could not stand the fact that Muslims were prospering and they were suffering.
- Thus, the people of Quraish pushed Abu Sufyan (RZ) for taking the revenge of their previous defeat.
- Abu Sufyan (RZ)'s attempt to compensate the defeat got unsuccessful when he led a small expedition against Muslims near Madinah.
- Afterwards, Muslims successfully captured a caravan of Quraish under the command of Hazrat Zaid bin Harith (RZ) along with 100 other companions.
- Therefore the grief, revengeful feeling and the loss of caravan worth 100,000 dirham made Quraish to raise an army of 3000 (200 horses and 3000 camels) against Muslims.
- In 624 A.D/3 A.H the Quraish advanced with easy marches and reached to the foot of Uhad hill 3 miles to the north of Madinah and camped there.
- Some Quraishite women also participated in this like Hinda bin Utba, Umm e Hakeem and Fatima.
- Hinda to avenge the loss of her father Utba bin Rabia appointed Wahshi a famous lancer and slave. She promised Wahshi great fortunes and freedom in exchange of assassinating H.Hamza (RZ).
- When the Holy Prophet (PBUH) was informed about the advancement of Quraish by his uncle, Hazrat Abbas (RZ), Mohammad (PBUH) held a council of war.



- Mohammad (PBUH), senior companions and 'Abdullah bin Ubai supported the idea of defending the state by staying in Madinah and using houses to serve as fortresses.
- Whereas the younger Muslims headed by Hazrat Hamza (RZ) were eager to fight in the open to prove their martial strength and to send message to the infidels that one Muslim is equal to their ten.
- The enthusiasm of Muslims carried the way & Mohammad (PBUH) agreed to fight outside Madinah.

PARAGRAPH # 2 (EVENTS)

- Muslims marched with their 1000 men towards Uhad. As soon as they had marched some miles, 'Abdullah bin Ubai deserted Muslim with 300 of his men.
- He argued that since Mohammad (PBUH) had decided to go against his wishes by fighting in open he had a right to desert them. This left Muslims with only 700 men without horses and camels.
- Mohammad (PBUH) then continued advancing towards Uhad and reaching their unobserved he set his army camps on the higher slope of Uhad.
- On the top of Uhad hill there was a pass at the rear which could be crossed by the cavalry of Quraish.
- So, Mohammad (PBUH) appointed 50 archers under the command of Abdullah bin Jubayr to defend the pass with strict orders not to abandon their positions under any circumstances.
- While Prophet (PBUH) was arranging his forces the Quraishites began to advance with their army.
- In individual contests Ali (RZ), Talha (RZ), Zubair (RZ), Hamza (RZ), Abu Dujanah (RZ) & others killed men of Quraish, who carried the banner of Quraish, especially the members of Abi Talhah.
- Followed by single contest the open battle/general fighting started. The Makkān cavalries tried to attack Muslims from behind but the archers remained firm on their positions and resisted them.
- Meanwhile, Muslims in the battlefield displayed great courage and bravery and soon reached to the camps of Quraish.
- The Quraish, who had already experienced terrible loss at Badr, began fleeing from the battle field.
- Seeing the Quraish fleeing and leaving riches behind, Muslims started looting the camps of Quraish.
- The archers on the pass didn't want to miss this opportunity. Disobeying the Prophet (PBUH) and their commander Abdullah bin Jubayr (RZ) all archers except 12 abandoned their positions and joined the looting. The Quran states: *"Allah did indeed fulfill His promise to you when you, with His permission, were about to annihilate your enemy, until you flinched and fell to disputing about the order and you disobeyed ... (3:152) A'le Imran*
- The commander of the right wing of Quraish cavalry, Hazrat Khalid bin Walid (RZ), saw this opportunity and attacked Muslims from the pass at the rear. Seeing this brave charge the fleeing Quraish resumed fighting and Muslims were trapped between the Makkān soldiers and cavalry.
- Meanwhile, Wahshi fulfilled his task and martyred H. Hamza (RZ) by attacking with his javelin.
- Hazrat Khalid bin Walid (RZ)'s cavalry and Quraish soldiers took full advantage of the situation and attacked on Holy Prophet (PBUH) and started throwing arrows, javelins and stones at him. The Prophet (PBUH) sustained serious injuries: he lost one of his canine teeth & disks from helmet penetrated into his cheek. The blood also began to run down his face and he began to wipe it away.
- The shattered Muslims came up to the hill of Uhad. They surrounded and protected Holy Prophet (PBUH) and many of them laid down their lives during this.
- At this moment, one of the leaders of Quraish, ibne Qaimi'ah, who had stayed at the pass, had a fighting contest with Hazrat Musab bin Umayr. Ibne Qaimi'ah then killed Hazrat Musab bin Umayr (RZ) mistaking him for Allah's Messenger on account of resemblance in appearance of Hazrat Musab (RZ) to Prophet (PBUH). Ibne Qaimi'ah raised a cry that Mohammad (PBUH) had been killed. This snatched confidence of Muslims and many fled away leaving few companions behind.
- However, the Quraish also stopped fighting & returned to their camps after raising the cry of victory.
- The news of Prophet (PBUH)'s killing was proved rumor when Prophet (PBUH) was eventually carried to the higher place of the hill by his brave companions.
- Prophet (PBUH) called out his companions and those who were retreating from the battle field hearing this came back and rallied around him.



- The Quraish who had already earned their revenge decided not to attack Madinah and left Uhad with a scream that this was the return of the defeat of Badr. Their leader Abu Sufyan (RZ) also challenged Muslims for another combat.
- Marching towards Makkah the Quraish mutilated the bodies of the fallen Muslim heroes.
- Hinda mutilated Hazrat Hamza (RZ)' corpse and chewed his liver.

PARAGRAPH # 3 (OUTCOMES)

- In the battle Muslims lost 70 of their men including prominent leaders like Hazrat Hamza (RZ), Hazrat Musab bin Umayr (RZ), Hazrat Abdullah bin Jubayr (RZ) etc.
- Many soldiers were seriously injured including Hazrat Ali (RZ) and Hazrat Talha (RZ). The injured soldiers' wounds were nursed by Muslim women who participated in the battle.
- Prophet (PBUH)'s wounds were nursed and bandaged by his beloved daughter Hazrat Fatima (RZ).
- In this battle, the Quraish lost only 20 of their men.
- Prophet (PBUH) forbade the mutilation of corpses and buried them in a single grave. Muslims martyred were also buried in the field of Uhad as per Mohammad (PBUH)'s instructions.

Q (b) Explain why the people of Makkah fought against the Muslims of Madinah. [4]

- There were various reasons that led people of Makkah to wage wars against the Muslims of Madinah. They saw Muslims as a **threat to their power, prestige and religion**.
- Firstly, the Makkans who confiscated Muslims possessions were **insecure for their caravans**. They knew Muslims of Madinah could have become a great threat to their caravans as Madinah came in between their trade route. All this could bring an economical disaster to them and their power could've been harmed.
- Secondly, the growth and success of Islam was also a threat to their Prestige in Arabia. They feared that Muslims might gain power by establishing separate state and overthrow their leadership therefore they decided to fight against Muslims of Madinah to uproot their gradually increasing strength.
- Lastly, religious hatred was another reason of their hostility towards the state of Madinah. The success of **monotheistic faith of Muslims of Madinah was alarming to their polytheistic religious ideologies**.
- Thus, due to all these reasons the Makkans decided to fight against Muslims and came against them.

Q (b) Write lessons we learn from the battle of Uhad. [4]

- From the Battle of Uhad, there are a number of lessons that can be inferred.
- First of all, the **leader of the army should also attend to the counseling of his companions** and consult them like Holy Prophet (PBUH) did before the battle, and battled outside Madinah on their suggestion. *(Write Action)*
- During the battle of Uhad, the army made a grave mistake by **disobeying Holy Prophet (PBUH)** who was the leading commander of the army and consequently, they were overpowered. Muslims learnt that they should **obey, respect and heed their commander** under all circumstances or else their army would disintegrate and face defeat. *(Suggest an action)*
- Besides this, another message is observed i.e. **Allah supports his believers as long as they support His cause**, but when they divert themselves to worldly contentment's like the archers did, they are not backed by their God. *(Suggest an action)*
- Muslims also learn thru the suffering of loss in this battle that **temporary suffering for the sake of Islam eventually leads to a decisive triumph**. This was proved in later years by the victory of Muslims in battle of trench and by the invasion of Makkah.



Q (b) Explain effects/importance of the battle of Uhad.

[4]

- The combat of Uhad brought different effects for Muslims of Madinah and Quraish of Makkah.
- Muslims faced loss in **power and prestige** both after this battle. The death of their important leaders like Hazrat Hamza (RZ), Hazrat Musab bin Umair (RZ) broke their power down. Further ahead, the Bedouine tribes of Arab after this defeat joined the cause of Makkans and many tribes cancelled their alliance with Muslims. The Bedouine tribes also became hostile to Muslims when Quraish announced rewards to those who would kill Muslims tribes.
- Like Badr provided confidence to Muslims, battle of Uhad **sobered their faith and gave them psychological strength**. This taught them the great lesson that the Holy Prophet (PBUH)'s orders were far more important to them than the worldly fortunes.
- The struggle and sufferings of Mohammad (PBUH) by his enemies during this war taught Muslims the **fact of mortality of Mohammad (PBUH)**.
- By this battle, the **revengeful feelings and hatred of Quraish for Muslims were spent** and in result of this they could never come against Muslims with the same fury and passion. Though they had taken the revenge of their previous defeat, **they still couldn't achieve their primary objective of capturing Madinah and destroying Muslims from the roots.**
- This victory satisfied the feelings of Quraish but it **didn't assure them security of their caravans** which could still be threatened by Madinites.

BATTLE OF AHZAB / TRENCH (5 A.H.)

(a) Describe the events immediately leading up to the Battle of Trench. Also, discuss the main events of the battle.

[10]

PARAGRAPH # 1: (CAUSES)

- The Holy Prophet (PBUH) in response to Abu Sufyan (RZ)'s challenge at Uhad led a force of 1500 men with merchandise to the caravan market at Badr in 4 A.H. Muslims stayed there for 8 days but the Makkans did not show up.
- Later the Holy Prophet (PBUH) sent some expeditions against few desert tribes due to their malicious attempts against Muslims. This resulted in their hostility for Muslims.
- In 4 A.H. the Jews of the tribe Banu Nadhir planned the assassination of Mohammad (PBUH). Due to this, Mohammad (PBUH) exiled the members of Banu Nadhir from the state of Madinah.
- After getting exiled these Jews settled at Khyber and turned the place into a center against Muslims. The chiefs of Banu Nadhir then visited the leaders of Quraish at Makkah and instigated Quraish to finish their unfinished task of Uhad pertaining to invading Madinah and crushing Muslims.
- The Quraish on the boldness of Muslims and being instigated by the Jews eventually decided to make a dash on Madinah with a huge force.
- The Jews of Khyber (Banu Nadhir) and the other Bedouine tribes who had already become hostile to Muslims of Madinah allied themselves with the Quraish.
- The Bedouine tribes who allied with Quraish included Ashja and Murra, Bani Fezara, Banu Asad, Banu Sulaym and Banu Ghatafan. Due to the alliance of many tribes with Quraish the battle is also called **Al-Ahزاب the Battle of Allies or Tribes**.
- Thus, the Quraish by the support of allied tribes gained the total strength of more than 10,000 men raised an army led by Abu Sufyan (RZ).
- When the news of the war preparations of Quraish reached to Prophet (PBUH) in Madinah by the friendly tribe Banu Khuza, he consulted with his companions.
- In this council of war Hazrat Salman Farsi, a Persian companion, made a suggestion to Holy Prophet (PBUH): **"O Messenger of Allah (PBUH), when we were attacked in the land of Faris and we feared the approach of horses, and when we were surrounded, we would build trenches around us (i.e. to prevent the horsemen from being able to attack)."**

- This suggestion was accepted by Holy Prophet (PBUH) and Muslims dug a trench along the northern part of Madinah which was open to enemies.
- The laborious task of digging the trench was completed by 3000 companions in 9-10 days. Hazrat Mohammad (PBUH) also participated in digging of trench.
- Other than digging the trench, Muslims also cut fodder from the other side of trench. This was the war tactic by Muslims to create deficiency for animals of their opponents.
- The 3000 Muslims army was prepared which was an outnumbered strength against the 10,000 force.

PARAGRAPH # 2 (EVENTS)

- In 626 A.D/5 A.H. an allied force reached to the border of Madinah with beating drums and chanting their war songs.
- The soldiers of enemy got puzzled and surprised when they found themselves separated by the deep and wide trench. They exclaimed that it was a cowardly way of fighting.
- In result of this taunt, they received hail of stones and arrows by Muslims. Thus, they began a siege of Madinah which lasted for around 30 days.
- The Allied force began to check around the trench trying hard to find a weak spot through which they could get into Madinah.
- Whenever they attempted to cross the trench, Muslims' archers and fighters remained engaged in clashes by hurling stones and arrows and deterred the enemy from passing the trench.
- However, a group of polytheist's fighters led by Amr bin Abd. Ikrimah bin Abu Jahal and Dirar bin Ai- Khattab managed to cross the trench and their horsemen captured a narrow area between the trench and Mount of Sila.
- Amr challenged the Muslims to a single combat and Hazrat Ali (RZ) was sent by Prophet (PBUH) to meet with the challenge. After a short but fierce engagement, Hazrat Ali (RZ) killed Amr and made others to evacuate in state of panic.
- After this, all the desperate attempts of polytheists were silenced by the steadfastness and heroic confrontation of the Muslims.
- A long and boring wait made them tired and weak. The Bedouine tribes who expected an early victory were disturbed by this delay.
- Abu Sufyan (RZ) was then provided with a hope by the Jewish tribe Banu Quraiza who thought of joining hands with Quraish and stabbing the Muslims in their backs. The tribe of Banu Quraiza was persuaded by another Jewish tribe Banu Nadhir to form alliance with Quraish.
- Alarmed with this situation Hazrat Saad bin Muadh (RZ), Hazrat Saad bin Ubadah (RZ) and others were sent by Prophet (PBUH) to remind Banu Quraiza about their loyalty to the state and Charter of Madinah. The members of Banu Quraiza declined to acknowledge any Prophet (PBUH) or Charter.
- The Jews of Banu Quraiza began sneaking in the fortresses of Muslims threatening Muslims families. Noticing this, Mohammad (PBUH) posted a small detachment to keep watch on the Jewish movements and to prevent their attack on Muslims fortresses.
- Still the fortress of the treacherous Banu Quraiza was a huge threat to the Muslims army.
- During this vulnerable situation, Mohammad (PBUH) was visited by Naim bin Masud (RZ) who belonged to Banu Ghatafan and had accepted faith. Mohammad (PBUH) asked him to do something to prevent the cunning plan of Banu Quraiza. Naim bin Masud (RZ) who worked as secret agent of Prophet (PBUH) became successful to create discontent between Banu Quraiza and the allied army. Thus, the Jews didn't succeed in their plans of attacking Muslims from behind.
- As a result, the allies began to lose hope as by now around a month had passed and they couldn't meet with any success in their encounters and plans.
- It was winter in Madinah and chilly winds started blowing across the desert landscape.
- Not only climate, shortage of food supplies and fodder for animals also increased their difficulties.
- When about 30 days of the siege had passed, one night a violent windstorm blew into the Quraishite camp and threw the allied army into turmoil.



- This aid of Allah for Muslims, which came through harsh climate and angels, is mentioned in Surah Ahzab of Quran: "O you who believe! Remember Allah's Favor to you when there came against you hosts, and We sent against them a wind and forces that you saw not. And Allah is ever All-Seeing of what you do." (33:9) Al-Ahzab
- The storm was so intensified that the leader of Quraish, Abu Sufyan, decided to retreat immediately.

PARAGRAPH # 3 (OUTCOMES)

- Prophet (PBUH) after this victory turned towards the quarters of Banu Quraiza to respond to their betrayal conduct. Muslims army besieged the quarters of Banu Quraiza.
 - Banu Quraiza after surrendering declined Prophet (PBUH)'s proposal of leaving Madinah. Thus, by their will their fate was decided thru Hazrat Saad bin Muadh (RZ) in the light of the Old Testament.
 - The final verdict for Banu Quraiza was announced to execute their men and take their women and children as captives. This verdict was then implemented by the orders of Mohammad (PBUH).
- Q (b) Explain the effects/importance of the battle of ditch. [4]
- In this battle power and prestige of Quraish was damaged beyond repair. This impoverished them in such a manner that they had no funds left to fight another major war. Their prestige fell sharply and their allies neglected them with disgust.
 - The aggressive strength of Quraish was finally spent and after this they never became able to rise against Muslims again.
 - The Prophet (PBUH) declared this attack to be the last battle against Quraish.
 - This defeat brought a silent revolution in the leadership of the Quraish and switched the leadership from Umayyad to Makhzum.
 - Madina still had the jugular of the Quraish & the Syrian routes were still in the hands of Muslims.
 - During the battle the aid of Allah came once again when Muslims proved their strong faith in Allah and obedience to Mohammad (PBUH) by being disciplined and united.
 - The battle also showed that Muslims learnt lessons from their previous defeat.

- Q (b) Suggest reasons for the Quraishite defeat in this battle. [4]
- Firstly, it was the lack of investigation and intelligence before they set out for war. Due to this the ditch acted as a puzzling and disheartening obstacle for them.
 - Secondly, expecting an early victory the Quraish did not carry enough food supplies to provide for the army over a long period of time. This caused disappointment and frustration among the army.
 - Thirdly, despite being overpowered, they lacked in unity and discipline between the various tribes. Only the greed of rich fortunes and booty kept them united for a while.
 - When Quraish were expecting from Jews, Muslim spies took advantage of their lack in trust and they became successful in creating misunderstanding and discontent between the Allies and Jews.
 - Lastly, it was the lacking of Quraishite leader Abu Sufyan (RZ) who did not have enough will power to launch an offensive and massed attack to cross the ditch in force.

- Q (b) Write advantages/reasons of victory of Muslims in battle of Trench. [4]
- The Battle of Trench concluded in a decisive win for Muslims as a result of several reasons.
 - Firstly, the clever tactic of siege proved to be a battle of wits for which the enemy was not ready.
 - Not only this, but Muslims were unshaken and unified despite the crucial weather conditions whereas their foes lacked discipline and patience.
 - The support of nearby Bedouin tribes was not enough for Quraish and the temporary alliance with desert tribes was risky. They seriously depended on Banu Quraiza's treachery but the Holy Prophet (PBUH) had already taken care of that matter.
 - The army of Quraish was unable to cross the trench and the warriors were in extreme fury.
 - Lastly, the fodder for the animals was limited which had finished and the crops were harvested just before the battle so there was no chance of an invasion.



RELATION WITH JEWS OF MADINAH (1 A.H - 11 A.H)

Q (a) Outline the Prophet (PBUH)'s relation with Jews between the years 622-632 A.D. [10]

PARAGRAPH # 1 (INTRODUCTION OF JEWS)

- There were mainly three tribes of Jews in Madinah.
- These tribes included Banu Qainuqa who were goldsmiths and bankers. Their ally was tribe Khazraj whose leader was Abdullah Bin Ubai.
- The other two tribes were Banu Nadhir and Banu Quraiza. They were agriculturists and possessed a large number of agriculture lands. Banu Quraiza was allied with tribe Aus whose leader was Hazrat Saad bin Muadh (RZ). However, Banu Nadhir had no allies.
- These Jews of Madinah had close relations with the powerful settlement of Jews in Khyber.

PARAGRAPH # 2 (INITIAL REALTION & CHANGE)

- Prophet (PBUH) after reaching Madinah made an early settlement there. He granted the citizens of Madinah with the charter. This was known as the Charter of Madinah in which he made an agreement with all inhabitants of Madinah including the Jews.
- This charter mentioned rights and responsibilities for the Jews. According to this both Muslims and Jews were declared as one community. Jews citizens were granted the same rights as the Muslim citizens. They were also granted religious freedom by which they could practice their religion as freely as Muslims. Moreover, they were given the responsibilities of maintaining law and order of the state, defending the state together with Muslims and co-operate in the amount of blood money.
- Despite being granted with the provisions of liberty in business, religion and social values, the Jews started distancing themselves from Muslims. They persistently mocked the revelations and doubted Mohammad (PBUH) claims of prophethood.
- They ridiculed Mohammad (PBUH), the Quran and women by their poetries. They mispronounced the Quran and Prophet (PBUH)'s name, changing their meanings and committing blasphemy.
- They also taunted Muslims saying Muslims didn't have their own direction (Qiblah) and faced the direction of their Qiblah i.e. Bait ul Muqaddas towards Jerusalem.
- In response to their malicious attempts different steps were taken against the Jews.
- Muslims Qiblah was changed from Jerusalem to Makkah. Prophet (PBUH) received the revelation of Surah Baqarah while he was leading in prayers. *"We see the turning of your face (for guidance to the heavens: now shall We turn you to a Qiblah that shall please you. Turn then your face in the direction of the sacred Mosque"* (2:144) Al-Baqarah
- Muslims then turned their faces towards Ka'bah, since then Ka'bah has been made their direction till the end of this world. The mosque where this switching happened came to be known as Masjid ul Qiblatain.
- By revelations, the Jews were also condemned for altering the words of their book Torah and corrupting their own religion.

PARAGRAPH # 2 (EXPULSION OF TRIBES)

- Prophet Mohammad (PBUH) expelled three tribes in different occasions in response of their treachery and dissolving the treaty they made with Muslims.
- Firstly, it was Banu Qainuqa who spoiled law and order of Madinah after the prohibition of Riba.
- Once when Muslim woman went to Qainuqite goldsmith's shop to buy some ornaments; A Jew pinned her skirt to her dress; when she stood up her back was bared and nearby Jews jeered lewdly.
- On this a Muslim man killed a laughing Jew and in result of this the rest of the Jews killed the Muslim man.
- When Prophet (PBUH) was informed about this breach by Banu Qainuqa, he laid a siege to their fortress- houses in 624 A.D. /3 A.H.



- After a siege of **15 days** the Jews surrendered.
- Prophet (PBUH) expelled them from Madinah. These Jews then settled at Syria.
- Muslims received the Jews' goldsmith tools and household goods.
- Secondly, the Jewish tribe of Banu Nadhir was expelled in **625 A.D. / 4 A.H.**
- Kaab bin Ashraf, who had strong links with Banu Sulaym, was assassinated by Muslims as he used to compose verses against Islam and circulated them.
- When Banu Amir requested Prophet (PBUH) for Muslim preachers, Prophet sent his 42 holy men. On their way the hostile Banu Sulaym interrupted and killed 40 Muslims.
- The two survivors who ran away mistakenly killed 2 men of Banu Amir who called these holy men.
- Prophet (PBUH) decided to pay blood money to Banu Amir. Thus, he with his companions visited the strong holds of Banu Nadhir. The purpose of this visit was to ask the Jews to co-operate in the amount of blood money which was a binding upon them as per the pact they made with Muslims.
- Apparently, the Jews showed willingness to co-operate but when Holy Prophet (PBUH) was sitting beside the wall of one of their houses, seeing his vulnerability they planned to murder him by rolling a huge stone on his head.
- The Holy Prophet (PBUH) was informed about this plan through revelation. He (PBUH) instantly left the fortress and afterwards conveyed Jews a message that he knew what they were plotting.
- He gave them an ultimatum to leave Madinah within 10 days with half of their agricultural produce.
- After a siege of **14 days** the Jews departed with as much as they could carry on their camels.
- These Jews then settled at Khyber and later conspired against Muslims.
- In **626 A.D. / 5 A.H.** the Jewish tribe Banu Quraiza exhibited their open betrayal and hostility towards Muslims at the time of Battle of Trench. This was their violation of the pact that they had signed with Muslims.
- In response to their treachery, Prophet Mohammad (PBUH), after the retreat of Quraish (allied army) from the borders of Madinah, besieged their fortresses for **25 days**.
- They were granted the offer of leaving Madinah like the other two tribes who had been exiled. The Jews of Banu Quraiza rejected it.
- Their allies, Aus, pleaded Mohammad (PBUH) to be lenient with them. Thus, Prophet (PBUH) offered the Jews a chance to be judged by a person from their allied tribe, Aus.
- The Holy Prophet (PBUH) nominated Hazrat Saad bin Muadh (RZ) for this task.
- Hazrat Saad, according to the Torah, sentenced all the Jewish men to death, and declared that the women and children be sold as slaves.
- Accordingly, 600-700 Jewish men were executed for their treachery.
- **Later, in 628 A.D. / 7 A.H. the Jews of Khyber planned an attack on Madinah to invade Madinah and to crush the separate Islamic state.**
- Hazrat Mohammad (PBUH) defeated them with 1400 men and 200 cavalry by attacking Jews at Khyber. He (PBUH) then signed a peace pact with the inhabitants. Thus, it was the last clash of Mohammad (PBUH) with the Jews in his lifetime.

Q (b) Suggest reasons why his (PBUH)'s relation with the Jewish tribes changed? [4]

- There were various reasons that led to the negative change in relationship between Holy Prophet (PBUH) and the Jews.
- The first reason that disappointed him was that he gradually became aware that the Jews did not **respect his position**. They refused to acknowledge that he was a Prophet like the one in their scripture. Another matter of disgrace was that they openly made fun of him and his message.
- The Jews also taunted Muslims of lacking in possessing their own direction (Qiblah). Therefore in response to their taunts the change in relation was seen when Muslims Qiblah was switched by the orders of Allah towards Ka'bah.

- The duplicity by Jewish tribes made the relationship of Mohammad (PBUH) with them the worst. By this they made breaches in the agreement they made with him.
- An important turning point was when they subjected a Muslim woman to public humiliation and Mohammad (PBUH) in return to their nasty attempt exiled them from Madinah.
- One year after another Jewish tribe planned to assassinate him. This was against the clause of Charter in which they accepted Prophet Mohammad (PBUH) as their leader. They were also exiled.
- After this, one more Jewish tribe broke the Covenant by not defending Madinah; rather they tried helping the enemies against him. Their treachery in conspiring with Quraish threatened the security of Madina and survival of Islam.
- Thus, on the basis of the unfaithfulness by the Jews and change in their attitude and conduct with Muslims changed Mohammad (PBUH)'s relation with their major tribes.

Q (b) What were the provisions made by Muslims besides the charter of Madinah to strengthen their bond with Jews. [4]

- Besides the rights granted to the Jews in the charter of Madinah, different provisions were also made to strengthen the bond between Muslims and Jews. These provisions were mainly the similarities in worshipping rituals and equalities in social relationship.
- Jerusalem was the sacred city for the Jews due to their Qiblah there i.e. Bait ul Mukaddas. It was the Qiblah of the Muslims either, thus they were connected by the similar direction.
- Like the Jews Muslims also kept fast on the day of Ashura.
- Moreover, in worshipping rituals the Muslims also prayed at the time of Jewish mid-day worship.
- Other than these the Jews were also dealt with equality in social relationship.
- Muslims were allowed to eat food with the Jews. It was not made forbidden for them or repulsive due to their different religious ideologies.
- Also, it was made permissible for Muslims to marry Jewish women. By this Muslims mingled with them and their families hence was a route for the creation of better social relationship.
- Although Jews were granted with rights and extra provisions, they still distanced themselves from Muslims therefore in later times most of the similarities were ended. Muslims now do not face Jerusalem nor they fast only in Ashura, rather Muslims perform a fast either on 9th or 11th of Muharram to differ themselves from Jews.

RELATION WITH THE HYPOCRITES (1 A.H – 11 A.H.)

Q (a) Outline the Prophet (PBUH)'s relation with the hypocrites in Madinah. [10]

PARAGRAPH # 1 (INTRODUCTION)

- Hypocrisy means the practice of professing beliefs but in reality it is contradictory with a person's real conduct or behavior.
- So, the Hypocrite is the one who pretends to be the believer but deep down in his heart he possesses sheer disbelief.
- When Prophet Mohammad (PBUH) went to Madinah and was accepted by the inhabitants as their sole leader, he ruled inhabitants of different categories.
- Other than Muslims, Jews, Christians and polytheists there dwelled another group called Hypocrites. These people pretended to be the believers but they were purely the enemies of Islam and Mohammad (PBUH) thus Prophet (PBUH) also had to face the enemy in disguise.
- The Quran calls them 'Munafiqeen' & states about these hypocrites in the following words: "When the Hypocrites come unto you, they say, "We bear witness that you are indeed God's Apostle!" But God knows that you are truly His Apostle; and He bears witness that the hypocrites are indeed false [in declaration of their faith] (63:1 Al-Munafiqoon)



PARAGRAPH # 2 (THEIR GRUDGE & CONDUCT)

- Before the Holy Prophet (PBUH)'s arrival 'Abdullah bin Ubai strongly wished to become chief of Madinite politics with Banu Qainuqa's support.
- Moreover, the tribes of Aus and Khazraj who were hostile to each other wanted to end up this hostility by electing a similar leader. Their tendency for a leader was towards 'Abdullah Bin Ubai.
- But the arrival of Prophet Mohammad (PBUH) changed the entire picture of Madinah. When Mohammad (PBUH) came to Madinah the inhabitants accepted him as their leader and 'Abdullah Bin Ubai couldn't do anything against that.
- In order to maintain his reputation Abdullah Bin Ubai falsely proclaimed Islam though deep down from the core of his heart, he hated Prophet (PBUH) and Islam the most.
- He was supported by the party of those Ansars converts who kept an ill-concealed fondness of idolatry. He was also supported by the people of Banu Qainuqa.
- He became the leader of the band of hypocrites & started plotting against Allah's apostle and Islam.
- The hypocrites were engaged in weakening the Prophet (PBUH)'s position by verbal arguments (PBUH) and criticizing revelations.
- They used to make fun of Mohammad (PBUH) by pronouncing his name in a slightly changed manner that it became abuse.
- Moreover, they also argued with Prophet (PBUH) and raised their voices to drown the voice of their leader in conversation or in a war council.
- The verse # 2 of Surah Hujurat was revealed to alarm such ill-mannered followers. It states: "*O you who believe! Raise not your voices above the voice of the Prophet nor speak aloud to him in talk - you may speak aloud to one another.....*" (49:2) Al-Hujurat
- Once before the Friday prayers 'Abdullah Bin Ubai stood up to make a speech before the Prophet (PBUH)'s sermon. He was not allowed by people there to speak up and this was the first time he was disgraced in public. There then he left the mosque by jumping over the heads of Muslims. When people ask him to request Mohammad to pray for his forgiveness he retorted that he didn't want Mohammad (PBUH) to pray for his forgiveness.
- They also tried to help the Jewish tribes who betrayed Muslims.
- When Mohammad (PBUH) decided to execute the members of Banu Qainuqa for their treachery 'Abdullah bin Ubai supported the Jews and asked Mohammad (PBUH) to be lenient towards them.
- When Prophet (PBUH) gave an ultimatum to Banu Nadhir to leave Madinah the hypocrites assured the Jews their aid. This help however could never come.
- They also assured their support to the Jews of Khyber in 7 A.H. who were planning to attack and invade Madinah.
- They betrayed Muslims at the times of warfare when they were expected to provide assistance in defending the state of Madinah.
- At the time of Badr they showed their reluctance to participate and sacrifice their life and possessions for the sake of Allah. The Holy Quran alarmed them by calling their hearts diseased.
- One year after when Muslims were marching with an army of 1000 men towards the hills of Uhud, the leader of hypocrites, 'Abdullah bin Ubai, deserted with 300 of his men making false excuses. He said that since his advice was not accepted he had a right of deserting his army men.
- In 5 A.H. when Muslims were dealing with Quraish on the borders of Madinah before the hollowed trench, the hypocrites were waiting for an opportunity within the walls of city to play their part. They also wanted to stab in the backs of Muslims with Banu Quraiza.
- They tried to create chaos amongst Muslims during the invasion of Bani Al-Mustaliq in 6 A.H.
- After the invasion of Bani Al-Mustaliq, they made an evil effort by scandalizing Prophet (PBUH)'s wife Hazrat Ai'sha (RZ). (Discuss the event very briefly).
- They built a mosque where they plotted against Muslims.
- Near the mosque Al-Quba they built their mosque called Al-Dirar where they pretended to worship but actually they used it as the center against Islam.



- While Prophet (PBUH) was preparing for Tabuk expedition, they requested Prophet (PBUH) to visit the mosque and offer prayer there. Prophet (PBUH) delayed it to be done after Tabuk expedition.
- Later, Prophet (PBUH) was told about this mosque by Allah: *"And there are those who put up a mosque by way of mischief and infidelity - to disunite the Believers - and in preparation for one who warred against Allah and His Messenger aforesome... (9:107) Al-Tauba.*
- After this revelation, Mohammad (PBUH) dispatched his few companions to demolish this mosque which was not actually the house of Allah.
- **They deserted Muslims during Tabuk expedition.** They tried to cast fear of Byzantines in the heart of Muslims during the preparation of Tabuk expedition. Moreover, they stayed back in Madinah by making false excuses when Prophet (PBUH) was setting out to face Byzantines.
- **They also tried to kill Prophet (PBUH).** On the way back from Tabuk, at a mountain road, twelve hypocrites seized the opportunity to seek the Prophet (PBUH)'s life but Hazrat Huzaifa (RZ) well defended Mohammad (PBUH).
- **Prophet (PBUH) didn't lead the funeral of hypocrites after the funeral of their leader.**
- When the leader of hypocrites 'Abdullah bin Ubai died, Mohammad (PBUH) led his funeral prayer. Followed by this Prophet (PBUH) received Divine orders of not leading the funeral prayer of hypocrites promoting the fact that Allah had begun revealing the names of hypocrites to his Apostles.
- **Followed by this Allah ordered Muslims to treat them severely.**
- Muslims were disallowed to take their charity or to perform prayer on their dead or to ask Allah's forgiveness for them or to visit their graves.
- Some Quranic verses were sent down disclosing them publicly so that everybody in Madinah knew their reality that they were disloyal to Allah and His Messenger (PBUH).
- Thus, with the death of Abdullah Bin Ubai and their names being declared publicly, the party of the 'Munafiqeen' (the Hypocrites) either disappeared or professed faith truthfully.

Q (a) Suggest reasons of Prophet (PBUH)'s leniency with the band of Hypocrites/Abdullah bin Ubai'. [4]

- The Holy Prophet (PBUH)'s attitude towards the hypocrite was greatly patient and lenient. This was due to his hopes of winning over their hearts in the end and having them as sincere and true Muslims.
- **At least a third of the population of Madinah consisted of Abdullah bin Ubai's companions,** as became manifest on the occasion of the Battle of Uhud. Under such conditions it was not sensible to wage a war with these internal enemies when he was also dealing with external enemies, the Quraish. On this very account, in spite of being fully aware of their hypocrisy, the Prophet for a long time continued to deal with them according to their apparent profession of faith.
- One of the major reasons of his leniency was **his repute that might have been damaged for turning against his people.** So he let them die their own death.
- Prophet (PBUH) ignored their insincerity especially of Abdullah bin Ubai because he believed that **he would gain the upper hand once people get to know Abdullah bin Ubai's real face.**
- Moreover, **Prophet (PBUH) was not ordered to take severe actions against them by Allah.** He was timely informed about their hypocrisy and sinister plans yet not to punish them.
- It was also **not possible to differ between a sincere and insincere believer.** The internal feelings and intentions can be seen by Allah alone therefore the Prophet (PBUH) decided not to punish them to avoid unjust punishment/killing.

Q (a) Outline Prophet (PBUH)'s relation with Non-Muslims of Madinah.

PARAGRAPH # 1: Charter of Madinah highlighting their Rights and Responsibilities.

PARAGRAPH # 2: Relation with the Jews concisely.

PARAGRAPH # 3: Relation with the Hypocrites concisely.



TRUCE OF HUDAIBYA (6 A.H.)

Q (a) Give description of the Prophet (PBUH)'s reaction on the dream he saw in 6 A.H. [10]

PARAGRAPH # 1 (PREPARATIONS)

- Around a year after the Battle of Trench, the Prophet (PBUH) dreamt he was entering the Sacred mosque i.e. Ka'bah. The Quran mentions about this dream in the following words in Surah Al Fatah:
"Truly did Allah fulfill the vision of His Messenger; you shall enter the Sacred Mosque, if Allah will, in full security....." (48:27) Al Fatah
- He shared this dream with his companions and asked them to get prepared for the performance of short pilgrimage (Umra).
- The dream and news of visiting the Holy Ka'bah filled Muslims with sheer excitement and joy as they had not seen the House of Allah for the past 6 years.
- The Muslims wore the traditional pilgrim garb i.e. Ihram and took only shielded swords and small daggers with them for the purpose of self-defense.
- The Prophet (PBUH) had his clothes washed, mounted his camel named Al-Qaswa and marched out towards Makkah on Monday at the beginning of Dhil Qad (one of the sacred months). Thus, in 6 A.H. 1627 A.D. 1400-1500 followers accompanied Mohammad (PBUH) in a journey towards Makkah including some desert Bedouins.
- They also took around 70 camels with them to slaughter them in the name of Allah after the performance of the rituals of Umra. Prophet (PBUH) took his wife Umme Salamah with him.

PARAGRAPH # 2 (EVENTS)

- As they approached Dhul-Hulaifa, Mohammad (PBUH) ordered that the sacrificial animals be garlanded and all believers must enter into the state of *Ihram*.
- The Quraish knew the purpose of Muslims but how could they let Muslims in when they hadn't been able to enter Madinah so they refused to allow Muslims entry into Makkah.
- The top generals Khalid bin Walid and Ikrimah were sent leading 200 horsemen to take the Muslims by surprise during Zuhr (the Noon).
- At this time, the rules of Fear prayer were revealed meanwhile and thus Khalid bin Walid (RZ) and his men missed the chance.
- The Muslims avoided clash, rather than marching on the route of polytheists' cavalry they decided to follow a rocky route.
- Khalid bin Walid (RZ) ran back to Quraish and brief them on the latest situation."
- At Hudaibya, a place 3 miles from Makkah and just inside the sacred perimeters around the holy city, the Holy Prophet (PBUH)'s camel stopped of own account. Taking this as a sign from Allah, the Muslims made camp at this place.
- Quraish on their part gathered information about the strength and armory of Muslims and realized Muslims had only intended to visit Ka'bah. Therefore, negotiations started between the Muslims and Makkans and for this purpose envoys were sent by Quraish.
- The envoys of Quraish tried to threaten Muslims, attempted to create disbelief of followers on Prophet (PBUH) and to create discontent among Muslims but all in vain. However, Muslims expressed their intentions clearly of visiting the city for the performance of Umra.
- Prophet (PBUH) sent Hazrat Uthman (RZ) as his ambassador to go into the city of Makkah, gain immunity from his tribe and negotiate with Quraish.
- The Quraish in negotiation with Hazrat Uthman (RZ) offered him to perform Umra which he declined without the permission of access for his leader Mohammad (PBUH) and others.
- When Hazrat Uthman (RZ) didn't return for long, a rumor broke out that he was killed.



- At this critical moment Mohammad (PBUH) realized that the Quraish rather than peace turned on spilling Muslims blood.
- As the Muslims were unarmed, except for their swords, Mohammad (PBUH) took from them the pledge to fight to the death for Islam in case a battle broke out.
- This is called the pledge of the Tree (Bait-ul-Rizwan) as Mohammad (PBUH) was standing under the tree, while administering oath.
- Fortunately, soon after this Hazrat Uthman (RZ) returned when the pledge had been taken. Hazrat Uthman (RZ) also pledged.
- The Quraish in order to stop the developments made by Muslims, in reaction of the rumor, dispatched Sohail bin Amr to hold negotiations.
- Eventually, negotiation began between the two parties and after a prolonged debate the Treaty of Hudaibya was agreed.
- In this pact the following points were agreed upon.
- *Muslims would return this year without performing Umra and come back after a year for 3 days unarmed to perform Umra.*
- *Both the parties will remain in peace for ten years.*
- *NO attack on trade caravans.*
- *Both parties were free to ally themselves with whomsoever they wished.*
- *There would be one sided extradition- Makkah refuge in Madinah would be handed over to Quraish but Muslims taking refuge in Makkah wouldn't be handed back.*
- The agreement was very unfavorable for Muslims. Muslims protested over even Hazrat Umar (RZ) expressed loudly his protest but he was silenced by Hazrat Abu Bakr (RZ).
- The Prophet (PBUH) showed his eagerness to sign this pact and had verbally agreed on its terms.
- Some dispute arose when finalizing the treaty. When the agreement was committed to writing, Hazrat Ali (RZ) who acted as a scribe began it with the words of Tasmiya: *Bismillah ir-Rahman-ir-Rahim* i.e. "In the name of Allah, the Most Gracious, the Most Merciful". The Makkan Sohail bin Amr declared that he knew nothing about Ar-Rahman and insisted upon the customary formula *Bismika Allahumma*, i.e. "In Your Name, O Allah!", the Muslims showed uneasiness but Prophet (PBUH) agreed.
- Mohammad (PBUH) then went on to dictate: "This is what Mohammad, the Messenger of Allah, has agreed to with Sohail bin Amr". Upon this Sohail again protested: "If we had acknowledged you as Allah's Messenger, we would have never prevented you from Ka'bah, or fight against you. Write your own name and the name of your father." Prophet (PBUH) being calm and patient for the larger interest of Islam erased the words himself and dictated instead "Mohammad, the son of Abdullah".

PARAGRAPH # 3 (ABU JANDAL'S RETURN + RITUALS OF UMRA)

- An example of Prophet (PBUH)'s principled stand was demonstrated moments before the treaty was actually signed, a Muslim escapee named Hazrat Abu Jandal (RZ) from Makkah reached Hudaibya.
- His father, Sohail bin Amr, demanded his immediate return in the light of the new treaty.
- Despite the treaty was not signed yet, Mohammad (PBUH) preferred to keep his word and to honor the pact by returning Abu Jandal (RZ) to his father.
- He (PBUH) consoled Abu Jandal (RZ) and told Abu Jandal (RZ) to put his trust in Allah.
- When the peace treaty had been concluded, Mohammad (PBUH) ordered his Companions to offer rites of Umra there and to slaughter their sacrificial animals, but they were too depressed to do that.
- Mohammad (PBUH) gave instructions in this regard thrice but with negative response.
- He (PBUH) then followed the advice of his wife Hazrat Umme Salamah (RZ) to take the initiative; to slaughter his animal and to have his head shaved.
- Seeing that, the grieved Muslims started to slaughter their animals and to shave their heads.



Q (b) Write effects/importance of Truce of Hudaibiya [4]

- The pact of Hudaibiya proved highly beneficial for the success in Prophet (PBUH)'s mission and for the formation of Islam.
- The Muslims who were disheartened on not being allowed to perform Umra received the revelation which filled them with joy. This news was of their victory in form of conquest of Makkah. So this pact brought home the victory of Muslims i.e. the invasion of Makkah.
- The disadvantageous clause of the pact for Muslims which caused much disappointment among them was later excluded on demand of Makkans. This was due to Prophet (PBUH)'s fulfillment of promise to return the Makkans back who did not really go back to Makkah instead settled at Iyeh. These escapees then threatened the Makkans' trade caravans. Therefore, the Quraish leaders asked the state of Madinah to accept the escapees.
- The pact also gave rise to the prestige of Madinah. As by this pact, the Quraish formally accepted the sovereign status of Madinah, the two states of Makkah and Madinah became equal in the eyes of Bedouine tribes. In result of this, many tribes became the allies of Madinah.
- The settlement with Makkans brought the invasion of Khyber to Muslims. Since the Quraish had become neutral in the struggle between the Jews and Muslims, Muslims attacked the Jewish settlement of Khyber which had become the hub of conspiracies against them & invaded it with ease.
- Since there was no longer a state of war between Makkah and Madinah, many Makkans came to Madinah and mingled with the masses. Most converted to Islam. Thus, Islam won many important people like Hazrat Khalid bin Walid (RZ) and Hazrat Amr bin al-A'as (RZ).
- As now there was peace between the two states and the threat of Khyber had also perished. Therefore, Prophet (PBUH) could now put across his message to the rulers of Abyssinia, Bahrain, Roman and Persian Empires, Oman, Damascus and Yamamah. Thus, Islam spread internationally in result of the pact of Hudaibiya.

Q (b) What lessons Muslims today can learn from Truce of Hudaibiya? [4]

- There are numerous lessons we learn from Prophet (PBUH)'s & his followers' conduct in this truce.
- The return of Abu Jandal by Prophet (PBUH) even when he hadn't signed the treaty and just agreed on it verbally teaches us the lesson of fulfillment of promises and honoring the Covenants. A true believer always adheres to his words no matter what the conditions he faces. Therefore, Muslims whenever they make promise or sign a pact with individuals or groups should keep it and even in dire circumstances should not break it.
- Even though the clauses of treaty were so against Muslims interests they accepted them to avoid aggression. This also showed their firm belief that Allah would help them to win over. (Patience, preferring peace and having faith on Allah)
- The event of Bait-e-Rizwan at Hudaibiya demonstrates the Unity of Muslims.
- Besides the odd Muslims remain determined to fulfill their dream of visiting Umra which they did the following year. (Steadfastness & determination)

Q (b) Suggest reasons of Muslims disappointment on this pact. [4]

- Firstly, the pact which was agreed by both sides was overall disfavoring the Muslims especially the extradition clause. This was totally unjust and one sided which favored only the Quraish.
- Secondly, Muslims who were very thrilled and excited for the performance of Umra in the House of Allah got disheartened when they weren't permitted to perform Umra that year. They would have to return to Madinah even though their beloved city was in plain sight.
- Thirdly, they were really upset by the refusal of Quraish to recognize Mohammad (PBUH) as the Prophet of Allah on the actual document.
- Lastly, their refusal of writing Tasmiya (In the name of Allah, most gracious most merciful) on the pact document also caused displeasure in them. Instead, the Quraish wrote "In Thy name, O God"



EVENTS FOLLOWED BY HUDAIBYA (6 A.H – 8 A.H.)

Q (a) Describe the events that followed by the treaty of Hudaibya. [10]

PARAGRAPH # 1 (PACT OF HUDAIBYA)

- In 627 A.D./6 A.H. the Holy Prophet (PBUH) signed a pact with Makkans called the treaty of Hudaibya. By this treaty it was agreed between Makkah and Madinah that they would have peaceful relation with each other for the next whole decade and wouldn't interfere in each others' affairs.
- Though the clauses of pact initially seemed purely damaging for Muslims, in the longer run it provided many benefits to Islam.
- Therefore, by the help of Allah the treaty that seemed destructive brought victories for Muslims. The victories began from Khyber and ended at Invasion of Makkah. In between them Muslims increased in number and the message of Islam also reached other Empires.

PARAGRAPH # 2 (LETTERS TO THE EMPERORS)

- In result of the pact of Hudaibya many northern tribes related to Najd surrendered to Madinah and accepted Islam.
- In 627 A.D. / 6 A.H. Prophet (PBUH) taking advantage of the peaceful environment in the region widened his message and dispatched letters to the rulers all around Arabia. He wrote them to tell them about Islam and to invite them towards the monotheistic faith.
- In response to Mohammad (PBUH)'s invitations the rulers, few accepted the faith, few rejected the message rudely and few refused politely.
- Those who accepted the faith included Negus, the King of Abyssinia, who readily embraced Islam.
- The King of Bahrain, Murzir bin Sawi and the Rulers of Oman, Jaffer and Abd also embraced Islam.
- When he (PBUH) wrote to the Persian King Chosroes, Chosroes tore Prophet (PBUH)'s letter, insulted Mohammad (PBUH)'s envoy and rudely rejected the invitation. When this news reached to the Prophet (PBUH) he said "May Allah tear apart his Kingdom". Soon after this when two men of Chosroes came to Mohammad (PBUH) to take him to their King, Mohammad told them "My Lord has killed your lord this night". Two men reaching back to Persia came to know Chosroes had been killed by his own son by the time when Mohammad (PBUH) declared the news at Madinah.
- Prophet (PBUH)'s letter to Heraclius, the Caesar of the Byzantine Empire was responded well though Heraclius didn't become Muslim.
- Muqawqis, the ruler of Egypt, responded heartily. He didn't accept Islam rather he sent two girls of high status and gifts to Prophet (PBUH). The Prophet (PBUH) married Hazrat Maria Qibtiya who became the mother of his son Ibrahim. While the other girl, Shireen, was married to Hazrat Hasan bin Sabit (RZ).
- However, the rulers of Syria, Manzir bin Haris and King of Yamamah, Hawza bin Ali did not convert to Islam.

PARAGRAPH # 3 (CONQUEST OF KHYBER)

- One of the significant events after the pact of Hudaibya is the conquest of Khyber.
- Khyber means fortified. It was the place 70 miles to the north of Madinah. It was a cluster of some 8 fortresses (Al-Naim, As-Sab, Az-Zubair, Al-Ubai, An-Nizar, Al-Qamus, Al-Watih & Al-Sulalim) in three portions (An-Natah, Ash-Shaq & Al-Katibah) around which lay farms and palm orchards. The renowned indestructible fortresses of An-Nizar and Al-Qamus were situated in the heart of Khyber.
- It was populated mainly by the Jews mostly those (Banu Nadhir) who were exiled by the Prophet (PBUH) from Madinah. After the exile, the Jews made Khyber a center against Islam. Thus, due to their conspiracies they were a constant threat to the peace and security of the state of Madinah.



- The Jews of Khyber were planning to make a secret and offensive dash on the state of Madinah
- They contacted the people of the Ghatafan tribe, who were known to be band of soldiers for hire. They announced a reward for fighting against Muslims and offered a percentage of their yearly produce of fruits and dates.
- They collected support from other tribes also like Fadak and Taima. Other than this, they wrote letters to Makkah and other tribes to support them in their full-fledged attack on Madinah.
- They also had secret negotiations with Abdullah bin Ubai against Muslims.
- Prophet (PBUH) when informed about their secret plan, in 628A.D. / 7A.H. he (PBUH) collected his 1400 men & 200 cavalry and travelled to Khyber. In the month of Moharram he (PBUH) made a surprise attack and besieged all their fortresses.
- He (PBUH) gave banner and instructions of Jihad to Hazrat Ali (RZ). Hazrat Ali (RZ) had a problem in his eye; Prophet (PBUH) supplicated for him and applied his blessed saliva on his eyes so the problem left. Prophet (PBUH) then handed banner to him where he pledged to fight the enemies.
- Out of a number of forts which were spread over Khyber in clusters, Al-Naim was the first fortress to be over taken by Muslims. Hazrat Ali (RZ) killed the Jewish leader Marhab and Hazrat Zubair (RZ) killed Yasir. In general fight after fierce war the Jews abandoned and withdrew to As-Saab.
- Later, Muslim forces besieged and captured fortresses of As-Saab, Az-Zubair and Ubai one after another under the leadership of Hazrat Habab bin Manzar (RZ) and Hazrat Abu Dujanah (RZ).
- Ar-Nizar and Al-Qamus were the most powerful and formidable forts.
- Nizar was standing on elevated position due to this it was safe. The Jews hurled shower of arrows and stones from there. Prophet (PBUH) ordered to use catapults to crack walls to gain easy access.
- After breaking the walls Muslim forces entered into the fortress and captured it.
- Al-Qamus which was the greatest and most formidable of Khyber's fortresses was conquered under the command of Hazrat Ali (RZ). He is reported to use the heavy gate of fort as a shield. On this occasion Prophet (PBUH) entitled Hazrat Ali (RZ) as 'Asadullah' which means the Lion of God.
- As for other fortresses Al-Watih and As-Sulalim, they surrendered peacefully.
- The Jews came in the pact with Muslims. According to the pact which was agreed upon, Khyber was allowed to remain in the hands of the local inhabitants, on the condition that half of the annual harvest of all planting and date trees would be paid as Jizya to the state of Madinah.
- All other Jewish settlements and cities around Khyber also agreed to the same terms. Consequently, Khyber was the last encounter of Muslims with the Jews in the lifetime of Mohammad (PBUH).
- One of the captives of this expedition was Hazrat Safiyah (RZ) who was the daughter of the chief of Banu Nadhir. The companions advised that she being the daughter of the chief should be married to the Prophet (PBUH). Mohammad (PBUH) agreed to their opinion, invited her to Islam, freed her and took her as a wife when she (RZ) embraced Islam.
- After the conquest of Khyber, a Jewish woman named Zainab bint Al-Harith offered Prophet (PBUH) a roasted sheep she had poisoned. Mohammad (PBUH) took a mouthful, but it was not to his liking so he spat it out. After investigation, the woman confessed that she had stuffed the food with poison, providing an excuse that if the eater were a Prophet he would have learned about it through a revelation from God.

PARAGRAPH # 4 (PERFORMANCE OF UMRA)

- When the month of Dhil Qad approached towards the close of 7 A.H, the Prophet (PBUH) ordered his people, and the men who witnessed the pact of Hudaibya in particular, to make preparations for the performance of Lesser Pilgrimage (Umra).
- He (PBUH) mounted on his she-camel, Al-Qaswa, headed 2000 of his companions with 60 camels for sacrifice to the city of Makkah.
- The Muslims went with arms fearing betrayal from Quraish but left them with 200 men at a place eight miles from Makkah.



- The Quraish vacated the city and allowed the Muslims to perform the rituals.
- During the circumambulations, the polytheists taunted Muslims that the Muslims had become weak because the fever of Yathrib had drained their strength. In response, Mohammad (PBUH) ordered his companions to walk briskly in first three rounds & then walk in last four. This brisk walking is called **Ramal** which was established as a regular practice since then for first three rounds around Ka'bah.
- When the main body had performed the basic rites of Umra, Mohammad (PBUH) relieved them for those two hundred who were entrusted the charge of weapons. Thereafter, the other 200 performed the rites with same devotions as others did.
- On the morning of fourth day, the Quraish asked Hazrat Ali (RZ) to tell the Prophet (PBUH) to leave Makkah along with his companions. Thus, Prophet (PBUH) as per the terms of the pact decided to leave and ordered his men to depart.

PARAGRAPH # 5 (THE BATTLE OF MUTAH & INVASION OF MAKKAH)

- During the process of sending letters to the Kings, the Prophet (PBUH) had sent Hazrat Harith bin Umair carrying a letter to the ruler of Basra. He (RZ) was intercepted & killed by Shurahbil bin Amr Ghassani, the Roman governor of Al-Balqa and a close ally of Heraclius, Caesar of Roman Empire.
- In response to this aggression, in 629 A.D. / 8 A.H. Mohammad (PBUH) dispatched an army of 3000 under Hazrat Zaid bin Harith (RZ) to teach Shurahbil a lesson and to tell all such rulers that Muslims were now a force to be reckoned which could not be dealt in an insulting manner.
- Mohammad (PBUH) knew that Muslims had to confront Romans not any weak tribe, so he explained if Hazrat Zaid bin Harith (RZ) were to die, then the command be taken over by Hazrat Jaffer (RZ), and in case he too dies, then Hazrat Abdullah bin Rawahah (RZ) should lead the troops.
- He (PBUH) instructed to invite the people towards Islam on reaching near the scene of Al-Harith's murder. If they agree then no war would follow else fighting them would be the only alternative left.
- He (PBUH) also instructed them to fight for Allah, forbade killing of children, woman, old and hermit (loner), and forbade hiding or stealing of booty, cutting of trees and demolishing of homes.
- Heraclius sent 100,000 troops with another 100,000 from Arabian tribes allied to the Byzantines.
- Muslim forces reached Mutah and offered the enemy to accept Islam but they chose to fight.
- As Muslim army mismatched the Romans 200,000 army, all the three commanders of Muslims died one after another; Hazrat Zaid bin Harith (RZ) fought with his full strength and bravery until he fell fatally stabbed. Hazrat Jaffer (RZ) then took the banner and did a courageous job. Dismounting on the horse he resumed fighting until his right hand was cut off, he seized the banner with his left hand until this too was cut, he then held onto the banner with both arms until Byzantine soldier cut him in two pieces. He had fifty wounds in his body none of them in the back. Hazrat Abdullah bin Rawahah proceeded to hold the banner & fought bravely until he was killed while reciting enthusiastic verses.
- Muslims chose Hazrat Khalid bin Walid (RZ) unanimously as their leader. It is reported Hazrat Khalid (RZ) used nine swords that broke while he was fighting courageously. Realizing the grave situation, Hazrat Khalid (RZ) showed his skills as a strategist; he reshuffled the right and left wings of the Muslim army and brought the rear division to the front in order to cast fear in enemy's heart by misleading them that fresh forces had arrived to for fighting them.
- While fighting random clashes with the enemy, the Muslim forces also retreated gradually in an organized manner. The Byzantines thought they were being entrapped in the heart of desert so they decided to stop pursuing Muslim army. Thus, Muslim army managed to retreat back to Madinah.
- The Muslims didn't avenge Harith (RZ)'s murder but they proved to be a force to be reckoned with.
- In the same year i.e. 8 A.H. Muslims invaded Makkah. (Discuss briefly).

Q (a) Briefly describe the main events of Conquest of Khyber and battle of Mutah. [10]

PARAGRAPH # 1: Conquest of Khyber

PARAGRAPH # 2: Battle of Mutah



THE INVASION OF MAKKAH (8 A.H.)

Q (a) Write an account on Muslims triumphant entry in Makkah in 8 A.H.

[10]

PARAGRAPH # 1 (CAUSES)

- The treaty of Hudaibya remained only for two years.
- Makkans were allied with Banu Bakr where as Madinah was allied with Banu Khuza. Banu Bakr and Banu Khuza were old & bitter enemies. After the battle of Mutah, Banu Bakr attacked Banu Khuza.
- It was the clear breach of the terms of the Treaty of Hudaibya. The men of Banu Bakr even violated the sacredness of Ka'bah and killed men of Banu Khuza there, who ran into Ka'bah for protection.
- In return of this aggression the chief of Banu Khuza came to Holy Prophet (PBUH) in Madinah and requested Prophet (PBUH) for help.
- It was a bound duty for Muslims to take action so Prophet (PBUH) send a message to Quraish in giving them the 3 options; a) Pay blood money to the victims' families b) Abandon their alliance with Banu Bakr allowing Madinah to punish them c) Declare the treaty of Hudaibya dissolved.
- As the first two options meant a great loss of prestige, the Quraish could not decide what to do.
- Since Quraish did not show eagerness for the first two options and their tribe Banu Makhzum showed eagerness to fight Madina, Muslims got their answer that the Quraish opted the third option.
- As the Quraish had already broken the treaty, Mohammad (PBUH) had the right to take an offensive action against Makkah. He (PBUH) called on all his allied tribes for help in the assault on Makkah
- Quraish knew Muslims power had multiplied manifold as compare to their power in battles they fought earlier therefore they were not ready for such a big clash.
- To convince Prophet (PBUH) for the continuation of the treaty, Abu Sufyan (RZ) visited Madinah where he was not given the due regard by Muslims since he didn't honor the pact he signed.
- He (RZ) approached Ramlah bint Abu Sufyan, the Prophet (PBUH) then the senior companions but in vain. They all declined to negotiate or help.
- Finally Prophet (PBUH) declared a march towards Makkah in 629 A.D. / 8 A.H.

PARAGRAPH # 2 (EVENTS)

- Muslims blocked roads to Makkah and under the leadership of Prophet Mohammad (PBUH) they went out with 10,000 men towards Makkah.
- The army of Muhajirin and Ansar was also added by the men from several allied tribes.
- This allied army set camp some distance from Makkah at Marr az Zahran. Each soldier was told to lit a fire, which greatly exaggerated the size of already large Muslim army.
- A night before the invasion of Makkah Abu Sufyan (RZ) visited the Prophet (PBUH) at his camp and surrendered. He also accepted Islam and went back to Makkah to tell the residents Mohammad (PBUH) announced that a) anyone who took refuge at Abu Sufyan (RZ)'s house would be safe b) anyone who stayed quietly in his or her house would be safe c) anyone who stayed in the Ka'bah would be safe. Abu Sufyan (RZ) added in his message that it would be sheer madness to fight such a huge army. In response to this most of the Makkans agreed not to put up resistance.
- The Muslims were divided into four columns, each to take a separate section of Makkah and each commanded by Hazrat Mohammad (PBUH), Hazrat Abu Ubaidah bin Jarrah (RZ), Hazrat Saad bin Ubadah (RZ), Hazrat Khalid bin Walid (RZ).
- The strategy was that if a Muslims column came under attack, another column could strike at the enemy from the back.
- The commanders were also given orders to use arms only if necessary.
- It was heard that Hazrat Saad bin Ubadah (RZ) was planning to slaughter the Makkans therefore he was relieved of command and the charge was given to Hazrat Zubair bin Awwam (RZ).



- During the entry to Makkah Hazrat Khalid bin Walid (RZ) was to take the area of Banu Makhzum who earlier had shown their eagerness to fight against Madinah. He encountered resistance; therefore the enemy had to be swept there. In this encounter 26 Makkans killed and 2 Muslims were martyred.
- Eventually Prophet (PBUH) triumphantly entered Makkah.

PARAGRAPH # 3 (PROPHET (PBUH)'S EXEMPLARY CONDUCT)

- After the complete conquest of Makkah Mohammad (PBUH) bowed his head before Allah and offered him thanks.
- He immediately performed Tawaf of the Ka'bah then he prayed inside the holy building. Next, he purified Ka'bah and broke all 360 idols placed inside. After breaking each idol he recited: *"Say, the Truth has come and Falsehood has vanished. Surely, Falsehood is bound to vanish"* (17:81)
- Prophet (PBUH) ordered Hazrat Bilal (RZ) to say Adhan for establishing peace among Muslims.
- Then he gave the keys of the Ka'bah to Uthman bin Talha and gave him and his descendants the post of caretaker of Ka'bah.
- Thereafter Mohammad (PBUH) gave a sermon at Mount Safa where he asked the Quraish whether they knew what punishment he was about to give to them. They replied *"You are a noble brother and the son of a noble brother"* In reply to this Mohammad (PBUH) granted all of them amnesty by saying *"No blame on you be this day. Go, you be free"*. The Quraish got stuck by his generosity and humbleness. In result of this, almost all of the Quraish accepted Islam including Hinda, Ikrimah bin Abu Jahal and Sohail bin Amr.
- Only four of the Quraish were put to death for ridiculing Prophet (PBUH) and tortured the Muslims.
- Mohammad (PBUH) stayed in Makkah for 20 days and during this idols and temples around Makkah were destroyed.

Q (b) Write importance of the conquest of Makkah? [4]

- The conquest of Makkah was one of the most significant events in the history of Islam.
- It was not just the conquest of a city militarily but also the **conquest of hearts of Makkan** leaders and citizens who were deeply impressed by the greatness and magnanimity of the Prophet (PBUH). His worst enemies would now serve as his most trusted allies for the interest and expansion of Islam.
- Since Mohammad (PBUH) had become successful in converting his own people of Quraish to Islam, **most Arabs admitted now that he was a true Prophet.**
- Secondly, this victory was **one of the greatest steps towards the goal of unifying the whole of Arabia** and outward expansion. After this the possibility could have been imagined that Arabia can be led by one Muslim leader. The conversion of Quraish led to the end of polytheism in the Arabian Peninsula as in the following year i.e. 9 A.H., delegates came from all over to announce their conversion to Islam.
- Other than this by the victory **purified the House of Allah and the city of Makkah.** Ka'bah then became purified from idols and the city of Makkah from idol worshippers' sites.
- The victory also **opened the gates of center of Islam (Makkah)** to the Muslims for all times to come and they could then visit the House of Allah any time of year without any interruption or resistance.

Q (b) What lessons can Muslims today learn from the Prophet (PBUH)'s conduct in it? [4]

- The exemplary conduct of Prophet (PBUH) in invasion of Makkah leaves many lessons for Muslim Ummah.
- Firstly, Mohammad (PBUH) was persistent in his intention to make Makkah a Muslim center which he eventually achieved by establishing and upholding a monotheistic faith there. This brings out the lesson of **steadfastness and determination** for us in the way of Allah. Muslims today should remain unflinching and fearless while struggling for the cause of Allah and Islam. They have to have strong faith and hope that no matter what Allah will provide them success. **The people of Palestine who**



- have been struggling for long should do the same and with their steady attitude remain firm in their mission of throwing their enemies out of their country.
- Secondly, before entering the city he provided his enemies with every possibility to save their life and possessions. Prophet (PBUH) planned the conquest in such a way that no harm or bloodshed took place in the holy city. (Reverence to the Holy City)
 - After entering and purifying Makkah, the Prophet (PBUH) announced a general pardon forgiving all those enemies who had disbelieved him for almost 13 years and had been his blood thirsty enemies. Such act of kindness has not been recorded in the history of mankind at the time of any invasion. (Mercy and Forgiveness)

RELATION WITH MAKKANS (1 A.H – 11 A.H.)

- Q (a) Trace the main outlines of the relationship between the Muslims of Madinah and the Quraish of Makkah in the years between 622 A.D to 632 A.D? [10]

Pattern:

P1: The attitude of Quraish after Migration which led to the first confrontation in form of battle.

P2: Battles of Badr, Uhad and Trench

P3: Treaty of Hudaibya and its violation after 2 years.

P4: Conquest of Makkah

PARAGRAPH # 1 (INTRODUCTION)

- The Quraish of Makkah failed in their attempt to murder Prophet (PBUH) when Prophet (PBUH), by Allah's command and help, successfully migrated from Makkah to Madinah.
- On reaching Madinah, Prophet (PBUH) became the common leader of the different groups residing there. Hence, Madinah became the Islamic state under the leadership of Mohammad (PBUH).
- The Muslims who were dependant on the Quraish a year back had become a political entity.
- All this vexed the Quraish and in reaction of this, they looted and confiscated the possessions of emigrants (Muhajirin) who migrated for the cause of Islam leaving their families and properties at Makkah. All this showed the hostile attitude of Quraish with Muslims.

PARAGRAPH # 2 (BATTLES)

- Muslims who had been giving examples of Patience and Perseverance were extremely annoyed on hearing the news of their looted properties by Abdullah bin Ubai.
- They wanted to take revenge of this injustice yet were not allowed by Prophet (PBUH).
- Soon a revelation came which gave them permission to fight with those who fought against them. Thus, Muslims started raiding the caravans of Quraish.
- After a couple of failures Muslims camped at Badr to raid Abu Sufyan (RZ)'s huge caravan in 2 A.H. heading from Syria towards Makkah.
- Muslims intentions were not to fight with Quraish they just wanted to take their possessions back but the response of Quraish became the reason of first ever clash between the young Muslims state of Madinah and the Quraish of Makkah.
- **Mention events of Badr briefly.**
- After the defeat due to instigation of Jewish poets thru their writings, the Quraish came back in 3 A.H. for another combat, Battle of Uhad, to take revenge of their prestigious, physical and economical losses in previous year.
- **Mention events of Uhad briefly.**
- In 5 A.H the overconfident Quraish with their allied forces of Jewish and neighboring tribes came back to give a deadly blow to the state of Madinah.
- **Mention events of Trench briefly.**

PARAGRAPH # 3 (PACT OF HUDAIBYA)

- The next confrontation of the two parties was in 6 A.H when Prophet dreamt to visit a sacred mosque and to fulfill his dream he camped at Hudaibya along with his 1400 followers.
- **Events of Hudaibya briefly.**
- This treaty could only last for two years due to attack of allied tribe of Quraish on allied tribe of Madinah.
- This treachery of Quraish in violation of treaty of Hudaibya led to the final confrontation of both parties.

PARAGRAPH # 3 (CONQUEST OF MAKKAH)

- In 8 A.H the Holy Prophet (PBUH) advanced towards Makkah with his full strength of 10,000 men to invade it.
- Mention events of Conquest and conclude with Prophet (PBUH)'s attitude.

Q (b) Explain why Prophet (PBUH) thought it was important to fight with Quraish? [4]

- There were different reasons due to which Prophet (PBUH) fought with Quraish. Beginning from the orders of Allah & fighting for their rights they went on to defend the state of Madinah and Islam for their survival.
- Soon after migration Prophet (PBUH) never intended to fight with Quraish and harm them though Madinah laid right in between the trade route of Makkah with Syria. But the confiscation of Muslims properties by Makkans made him change his strategy. Thus, to survive against the aggressors and suppress their oppression he allowed his companions to raid the caravans of Quraish.
- He did this following the orders of Allah in which permission was given to the believers to fight for their rights against those who threatened their social, economical and religious life.
- Moreover, when the Quraish reacted to this and advanced for warfare, he fought to defend the state of Madinah as being the head of state Madinah was his responsibility. Not only this had the Quraish also threatened the religion he had been promoting for the past 13-15 years. Therefore, another reason of his war like attitude with the Quraish was in defense of Islam.
- Like he preferred to remain peaceful with Makkans, he kept this policy throughout not to initiate fighting, even after losing in Uhad at the hands of Quraish, he didn't advance his forces first to avenge the defeat.
- To sum up the whole idea Prophet (PBUH) being a peaceful person never wanted bloodshed, he always stuck to his goal to spread the God's message and following His orders in every occasion meanwhile he never bowed down before aggression of any kind.

EVENTS FOLLOWED BY THE FALL OF MAKKAH (8 A.H – 11 A.H.)

Q (a) Give descriptions of the events followed by the conquest of Makkah particularly mentioning about the farewell sermon of Prophet Mohammad (PBUH). [10]

PARAGRAPH # 1 (SIEGE OF HUNAIN AND TA'IF)

- In 629 A.D. / 8 A.H Right after conquest of Makkah pagans were looking for an opportunity to undo Prophet (PBUH)'s efforts
- They prepared an army of 20,000 under Malik bin Auf to suppress the growing power of Muslims.
- They brought their women, children, live stocks and their possessions to fight more courageously.
- Their best archers and two tribes Hawazain and Thaqeef camped in valley of Hunain to fight.
- Prophet (PBUH) marched with 12,000 which included 10,000 men accompanied him from Madinah and 2000 newly converts.



- Men of Hawazain, who were skilled in archery, appointed their archers on both sides of narrow pass.
- Just as Muslims reached there they were attacked by these archers who created a chaos among Muslims and they started retreating in columns.
- The Holy Prophet (PBUH) was surrounded by his most senior companions (emigrants) and some of his kinsmen who despite the threatening conditions shielded Prophet (PBUH) and didn't leave him.
- The matchless bravery of Prophet (PBUH) was then brought to light. He went on and on in his attempts to make his mule steadfast in the face of disbelievers while saying loudly *"Truly saying, I am the Prophet: I am the grandson of Abdul Mutallib"*.
- The Prophet (PBUH) dismounted from his mule and prayed: *"O Allah, send down Your Help!"*
- Prophet (PBUH) ordered his uncle, Abbas to call out the followers. He (RZ) called as loudly as he could, upon hearing his voice Muslims turned round to the battlefield.
- Muslims rallied around Mohammad (PBUH) and fought a fierce war. Picking up a handful dust, he (PBUH) hurled it at the faces of enemy by saying: *"May your faces be shameful"*. Their eyes were thick with dust and the enemy began to retreat.
- Malik bin Auf and others fled and took shelter in fortresses of Taif.
- Soon, Taif was besieged by Muslims and both the armies exchanged fire.
- Taif was well fortified area with adequate water supplies. Muslims, who were deficient in weapons whenever they enter the city, were pushed back by showers of arrows.
- Therefore the siege was lifted after 40 days on consultation of companions of Holy Prophet (PBUH).
- After returning from Taif Prophet (PBUH) distributed the riches captured from Banu Hawazain.
- Soon a deputation came from Taif and begged for the return of their women and children. Prophet (PBUH) at once freed those in his share and also suggested believers to do the same. The believers also freed their women and children.
- This generous treatment touched Hawazain so deeply that they accepted Islam.

PARAGRAPH # 2 (THE YEAR OF ALLEGIANCE)

- In the same year the Prophet (PBUH) came back to Madina after appointing a Governor at Makkah.
- During this year many deputations of various tribes from all over Arabia came to offer allegiance to the Prophet (PBUH) and accepted Islam.
- During this year many tribes who didn't accept Islam also came in agreement with Muslims.
- Different privileges and responsibilities were given to the tribes who came in agreement with Muslims also Muslim missionaries were sent to tribes who accepted Islam to teach them the basic principles of Islam.

PARAGRAPH # 3 (TABUK EXPEDITION)

- The Christians who had hostile relation with Muslims since the time of Battle of Muthah couldn't withstand the growth of Arabia and the spread of Islam.
- The Caesar, Heraclius, could not ignore the progressive danger threatening his borders. So, he concluded to demolish the power of Muslims before they become too powerful to conquer.
- To meet the requirements, Caesar gathered a huge army of the Byzantines to launch a decisive battle.
- The news of the Byzantine's preparation had spread fear amongst the Muslims of Madinah.
- That was a difficult time for Madinah to wage a war because there was a famine in Hijaz, harvests were ready to pick, the weather was exceptionally hot and a rugged distance they had to cover in case they decided to encounter the upcoming danger. Moreover, hypocrites of Madinah made it more difficult by casting seeds of fear in Madinah.
- Few tribesmen brought the news of Heraclius' preparation and equipment of an enormous army numbering over 40,000. They said that the forces had already reached Al-Balqa.
- The Prophet (PBUH) thought if he delayed or dealt passively with the situation it would leave the most awful impression on Islam as well as on the credibility of Muslim army.



- In spite of the hardships that Muslims were suffering from, he (PBUH) was determined not to delay at all in order to spoil any Roman attempt to approach the land of Islam.
- The Prophet (PBUH) ordered his companions to get ready for war and sent messages to Makkans and other tribes for their assistance.
- Despite the odds Muslims volunteered themselves for this fight. Tribes and groups from here and there began pouring in Madinah. Almost all the Muslims responded positively except hypocrites who made excuses to stay behind and three people with true faith but didn't participate in this expedition.
- As Muslims did not have enough supplies and arms, the Prophet (PBUH) asked Muslims to contribute for expedition. The companions sacrificed greatly at this time.
- Hazrat Abu Bakr (RZ) donated full of his wealth leaving himself with nothing but Allah and His Messenger as a fortune for his family. Hazrat Umar (RZ) donated half of his wealth.
- Hazrat Uthman (RZ) donated 900 camels, 100 horses, 200 Ounces of gold and 1000 Dinars. The Prophet (PBUH) said: *"From this day on nothing will harm Uthman regardless of what he does"*.
- Hazrat Abdur Rehman (RZ) paid 200 ounces of silver. Muslim women also contributed generously and they donated their ornaments.
- Prophet (PBUH) appointed Mohammad bin Maslamah (RZ) as in charge of Madinah and entrusted his family's safety and affairs to Hazrat Ali (RZ) and ordered him to stay with them.
- Hazrat Ali (RZ) chased Mohammad (PBUH) but Prophet (PBUH) turned him back to Madinah by saying: *"Are you not content to be with respect to me as Haroon was to Moosa, except that after me there shall be no other prophet?"*
- In 630 A.D. / 9 A.H, 30,000 men marched towards Tabuk under the leadership of the Prophet Mohammad (PBUH) to face the Byzantines. Despite donations, the army was not perfectly equipped.
- There was shortage of mounts that eighteen men mounted one camel alternatively. Due to shortage of provisions, the army had to eat leaves and some other had to slaughter camels dear to them. The shortage of water made the army men complain to Allah's Messenger. Prophet (PBUH) supplicated Allah who sent a cloud and it rained so all people drank and fulfilled their need.
- After arriving at Tabuk and camping there, the Muslim army was ready to face the enemy. But the Roman army was so stricken with awe that they didn't show up for the combat and scattered.
- The Prophet (PBUH) sent small expeditions to various neighboring tribes. This resulted in alliance of many Christian tribes (of Tabuk, Dumat, Ailah and Taima) who agreed to come under the protection of Muslims and to pay Jizya. Prophet (PBUH) gave them a guarantee letter.
- Soon the Romans had withdrawn from the border towns & decided not to encroach on Muslims land.
- When Prophet (PBUH) saw no reason to pursue them into their town he returned to Madinah.
- While returning the hypocrites tried to kill Prophet (PBUH) but Hazrat Huzafa (RZ) well defended Prophet (PBUH). About this event the Quran states: *"And they resolved that (plot to murder Prophet Mohammad (PBUH) which they were unable to carry out." (9:74) Al-Tauba*
- Upon Prophet (PBUH)'s arrival in Madinah, above eighty hypocrites came to him and offered various kinds of excuses which Prophet (PBUH) acknowledged but entrusted their faith to Allah.
- As for the three sincere believers; Kab bin Malik (RZ), Murarah bin Ar-Rabi (RZ) and Hilal bin Umayyah (RZ) who favored speaking the truth, Allah's Messenger (PBUH) directed his companions not to talk to them.
- After 50 days' shunning Allah turned to them revealing the verses of Surah Tauba and accepting their repentance.

PARAGARAPH # 4: (OBLIGATION OF HAJJ)

- In 630 A.D. / 9 A.H the whole Arabia had been unified under the banner of Islam.
- In this year the pilgrimage of the sacred house of Allah, Ka'bah, became obligatory on Muslims.
- The Quran ordered obligation of major pilgrimage in the following words: *"Pilgrimage thereto is a duty men owe to Allah those who can afford the Journey" (3:97) A'le - Imran*



- The Prophet (PBUH) sent Hazrat Abu Bakr (RZ) as the deputy of Hajj to lead Muslims in the rituals of Hajj at Makkah.
- Later, Prophet (PBUH) on receiving opening verses of Surah Tauba sent Hazrat Ali (RZ) to announce that no disbeliever would after that year perform pilgrimage of the Sacred House of God i.e. Ka'bah nor would anyone be allowed to circumambulate around Ka'bah unclothed.
- That proclamation in fact prohibited all aspects of paganism out of Arabia and stated quite clearly that those pre-Islam practices were no longer in operation.

PARAGARAPH # 5 (PROPHET (PBUH)'S HAJJ, LAST SERMON AND DEATH)

- In 631 A.D/ 10 A.H Prophet (PBUH) declared his intention to perform pilgrimage of the house of Allah as this was the last pillar of Islam not accomplished by him yet. He went with all his family members and thousands of believers accompanied Prophet (PBUH) in this journey towards Makkah.
- Prophet left Makkah in 26th Dhil Qad and reached Makkah in 4th of Dhil Hajj.
- He led Muslims through all rituals the Arabs already knew for the performance of pilgrimage but Prophet (PBUH) told them the new significance and explained everything what to do & how to do it.
- He stayed 4 days in Makkah and stayed one day at Mina in 8th of Dhil Hajj. In 9th Dhil Hajj Prophet (PBUH) went to the plain of Arafat and there on the mount of Mercy (Jabl-e-Rehmah) he delivered his final Sermon heard by 124,000-144,000 believers.
- The sermon is the ultimate charter of human rights and final message to Ummah.
- In his sermon Prophet (PBUH) spoke about the rights of orphans, women, poor, needy and slaves and ordered his followers to be just and kind towards them.
- Prophet (PBUH) also mentioned about the superiority of the word of God, fear of God and Muslims judgment before All-hearing Allah.
- He also mentioned the signs of his departure from this world leaving behind the binding on Muslims to convey the message they had received.
- At the end he asked thrice to those gathered '*O people have I faithfully delivered my message to you?*' and the masses replied '*Yes!*' Prophet (PBUH) then raised his forefinger to the heaven saying '*O Allah, bear witness*'
- Few hours later to this he received the last revelation which was verse # 3 of Surah Maida, it states: "*This day I have perfected this religion for you completed my favor upon you and have chosen for you Islam as your religion*". (5:3) Al-Maida
- On his return, in Madinah in 632 A.D / 11 A.H Prophet (PBUH)'s health started failing. In the same year, his son Ibrahim who was from Hazrat Maria (RZ) also died.
- He was conscious that he was approaching the end of his life. Therefore, he (PBUH) revised Quran twice during Ramadan and recited it to Angel Jibrail.
- His health deteriorated and the illness became serious. He told his youngest daughter Hazrat Fatima (RZ) that he would not recover from his illness on which she got grieved. He then told her that she would be the first one to follow him after his death.
- In his illness he was unable to lead in Salah so he asked Hazrat Abu Bakr (RZ) to lead.
- During the last days he had terrible headaches and very bad fever.
- The disease eventually took life of the most illustrious personality in the history of mankind in 12th Rabi-ul-Awwal 632 A.D / 11 A.H.

Q (a) Relate what happened in the last years of Prophet (PBUH)'s life. [10]

PARAGRAPH # 1: Tabuk Expedition

See Page # 53-54

PARAGRAPH # 2: Obligation of Hajj

See Page # 54-55

PARAGRAPH # 3: Prophet (PBUH)'s Hajj, Sermon and Death.

See Page # 55



Q (b) Explain significance/effects of Tabuk Expedition. [4]

- The failure of Romans in their attempt to invade Arabian lands brought prestige and strength to Muslims in Arabian Peninsula. It confirmed the Muslims' domination all over Arabia and it was clear to everybody that the power of Islam and its followers would live long among the Arabs.
- It also perished all the expectations & desires of the enemies of Islam to see the failure of Islam. The remainders of unbelievers and the hypocrites who continuously relied on Byzantine power for support or help to work against Islam had lost all their hopes. Realizing that there was no way out and that they had failed, they gave up their attempts.
- Since then the hypocrites were not dealt with leniency. Allah ordered Muslim to treat them severely especially after the death of Abdullah bin Ubai. Muslims had stopped to take their charity, to offer prayer on their dead, to ask Allah for their forgiveness and to visit their graves.
- Masjid-e-Dirrar was demolished. Allah revealed the truth about the Mosque Al-Dirar they made not to worship but as a secret place to plot and conspire against Islam. Prophet (PBUH) after receiving 9:107 sent his companions who demolished the mosque.
- Islam spread all over Arabia. The great number of delegations came successively to meet Allah's Messenger (PBUH) in order to accept faith or to come in agreement with him. These delegations were bigger than the delegations which came after the conquest of Makkah and they were more frequent.

LAST YEAR OF PROPHET (PBUH)'S LIFE

Q (a) Describe the events of the final year of the Prophet (PBUH)'s life. [10]

PARAGRAPH # 1 (PROPHET (PBUH)'S HAJJ AND SERMON)

- By the-year 10 A.H. Mohammad (PBUH) had successfully established a society on the basis of 'There is no god Except Allah'. He had also effectively established Islam all over Arabia.
- Now he (PBUH) felt that his stay in the world was about to end therefore in that year (i.e. 10 A.H.), he (PBUH) announced his intention for the major pilgrimage (Hajj).
- Thousands of people came to the city of Madinah in order to offer rituals of Hajj under his guidance.
- On 26th Dhil Qad, mounting on his she-camel Prophet (PBUH) departed from Madinah for Makkah.
- He stayed a night a Dhul Hulaifah and the next morning he bathed for Ihram, applied fragrance, wore Ihram, performed the Noon prayer shortened to two Rakah (Qasr), proclaimed his intention of Hajj and recited *Talbiyah*. Mounting on Al-Qaswa he continued his journey to Makkah reciting Labbaik.
- After eight days journey he reached Makkah on 4th of Dhil Hajj. As soon as he entered the Sacred Mosque (Al Masjid Al Haram) he circumambulated Al-Ka'bah (*Tawaf*) and walked between Safa and Marwa hills (*S'ai*). He didn't shave his head and didn't finish his Ihram because he was *Qarin* i.e. intending to offer Umrah and Hajj in one Ihram and having the animal to sacrifice.
- After finishing the rituals on 4th he (PBUH) camped on a high place of Makkah called Al-Hajun.
- ON 8th of Dhil Hajj he left for Mina and stayed there till the morning of 9th Dhil Hajj. There he offered five prayers from Noon prayer of 8th till Morning Prayer of 9th Dhil Hajj.
- After Sunrise, he left Mina for Arafat. At Arafat he delivered the following speech which is considered as his farewell speech or the Last Sermon. He (PBUH) spoke about the worth of Muslims values and indicated he may not be there the following year, He (PBUH) said: "*O people! Listen to what I say. I do not know whether I will ever meet you at this place after this year. Your blood, your property and your honor are as sacred as this Day, this month and this city.*"
- In this sermon Prophet (PBUH) emphasized on the following points.
- He (PBUH) gave instructions about unlawful blood shedding and usury (interest) by saying "*The blood revenge of the Days of Ignorance are cancelled. The first claim on blood I cancel is of Ibne*



Rabiah bin Harith whom Hudhail killed. Usury is forbidden, and I make a beginning by cancelling the amount of interest which Abbas bin Abdul Mutallib has to receive."

- He (PBUH) instructed believers to be regular in offering their obligations by mentioning the five pillars, he (PBUH) said: *"Worship Allah, say your five daily prayers, fast during the month of Ramadhan, and give your wealth in Zakat. Perform Hajj if you can afford to."*
- He (PBUH) highlighted the rights of woman and instructed to be kind and just to them. He (PBUH) said: *"Your wives have certain rights over you and you have certain rights over them. Do treat them well and be kind to them, for they are your partners and committed helpers."*
- He (PBUH) stressed on the equality of humans in the sight of Allah. The Prophet (PBUH) said: *"All mankind are from Adam and Eve; an Arab has no superiority over a non-Arab, nor has a non-Arab any superiority over an Arab, also a white has no superiority over black, nor has a black any superiority over white, except by piety and good action."*
- He established brotherhood among the Muslims when he (PBUH) said: *"Learn that every Muslim is a brother to every Muslim and that the Muslims constitute one brotherhood."*
- He (PBUH) mentioned that Quran and Sunnah were left for them for their guidance after him as no apostle would follow him. He (PBUH) said: *"No prophet will come after me and no new faith will be born. I leave behind me two things, the Quran and my Sunnah, and if you follow these you will never go astray."*
- At the end he asked thrice to those gathered *'O people have I faithfully delivered my message to you?'* and the masses replied *'Yes!'* Prophet (PBUH) then raised his forefinger to the heaven saying *'O Allah, bear witness'*
- Few hours later to this he received the last revelation which was verse # 3 of Surah Maida, it states: *"This day I have perfected this religion for you completed my favor upon you and have chosen for you Islam as your religion". (5:3) Al-Maida*
- He (PBUH) offered noon and afternoon prayer at Arafat left Arafat for Muzdhalifa at Sunset.
- He (PBUH) offered the Evening and Night prayers at Muzdhalifa & stayed at Muzdhalifa for a night.
- On 10th Dhil Hajj (Yaum-ul-Nahar), he left Muzdhalifa after the Morning prayers and reached Mina where he (PBUH) pelted seven pebbles at *Jamarat-ul-Uqbah*. He sacrificed 100 camels (63 with his hands and 37 by Hazrat Ali (RZ)).
- Thereafter, mounting on Al-Qaswa he visited Ka'bah and offered *Tawaf-e-Ziarat/Ifadah*.
- He spent 11th, 12th and 13th Dhil Hajj (Days of Tashreeq) at Mina.
- On 13th he (PBUH) stayed at the high place of Makkah and offered his prayers there. Followed by this, he offered Farewell Circumambulation (*Tawaf-e-Wida*) and ordered his companions to do the same. Upon accomplishment of pilgrimage he (PBUH) headed to the city of Madinah.

PARAGRAPH # 2 (PROPHET (PBUH)'S ILLNESS AND DEMISE)

- On his way back to Madinah, an event took place in Ghadir Khumm, which illustrates Prophet (PBUH)'s high regard for Hazrat Ali (RZ). Prophet (PBUH) took his hand and declared: *"Of whomsoever I am lord; this Ali is also his lord. O Allah! Be the supporter of whoever supports Ali and the enemy of whoever opposes him"*.
- In 632 A.D / 11 A.H Prophet (PBUH)'s health started failing. In the same year his son Ibrahim who was from Hazrat Maria (RZ) also died.
- He was conscious that he was approaching the end of his life. In Ramadhan, he (PBUH) increased his seclusion for twenty days in contrast to ten and reviewed Quran twice with Hazrat Jibrail as against once in a year.
- On 29th Safar, he had a headache and his temperature rose so high. The total number of his sick days was either thirteen or fourteen.
- He (PBUH) led Muslims in prayer for eleven days although he was sick.



- During the last week his wives moved him into the apartment of Hazrat Aisha (RZ). Hazrat Fadhal and Hazrat Ali (RZ) brought him into the room of Hazrat Aisha (RZ).
- Hazrat Aisha (RZ) recited Al-Muwadhatain and other supplications for him and after blowing her breath on her hands she moved her hands on his body for blessings.
- Five days before his death, he instructed his wives to pour water of various wells on him. After this he went to Mosque and gave a speech to his people. He (PBUH) instructed: *"Do not make my grave a worshipped idol."*
- Four days before his death when he tried to come to the mosque to lead in prayer he (PBUH) fainted. Therefore, he (PBUH) ordered Hazrat Abu Bakr (RZ) to lead prayers. Hazrat Abu Bakr (RZ) led 17 prayers in the life of Prophet (PBUH).
- A day before his death the Prophet (PBUH) set his slaves free, paid 7 Dinars he owned as charity and gave his weapons as a present to the Muslims.
- On his last day he (PBUH) told his youngest daughter, Hazrat Fatima (RZ), that he would not recover from his illness on which she got grieved. He then told her that she would be the first one to follow him after his death.
- He (PBUH) called for Hazrat Hasan (RZ) and Hazrat Hussain (RZ). He (PBUH) kissed them and recommended that they be looked after.
- He (PBUH) asked for his wives and preached to them and told them to remember Allah.
- The pain grew so severe that the signs of poison he had at Khyber came to light. He (PBUH) said to Hazrat Aisha (RZ): *"I still feel the painful effect of that food I tasted at Khyber. I feel as if death is approaching"*. He (PBUH) then ordered the people to perform prayers and be attentive to slaves. He (PBUH) repeated it several times.
- When the time of death closer, Hazrat Aisha (RZ) made him resting his head on her lap and softened Miswak for him. Prophet (PBUH) brushed his teeth as well as he could.
- As soon as he had finished brushing his teeth, he raised his hand up, looked upwards and said: *"With those on whom You have bestowed Your Grace, with the Prophets and the Truthful ones, the martyrs and the good doers. O Allah, forgive me and have mercy upon me and join me to the most exalted Companionship on high"*. At the same time, his hand came down and he joined the most exalted Companionship on high. He (PBUH) was 63 when he died.
- The event of his death took place on Monday, 12th Rabi-ul-Awwal 632 A.D / 11 A.H.

Q (b) How significant was the farewell address he gave during his pilgrimage? [4]

- The farewell address of Holy Prophet (PBUH) given during his pilgrimage is very significant for every believer. This mentions the basics of religion, equality of Muslims, value of human life and property and importance of human rights.
- Firstly, the address of Prophet (PBUH) was the basics of the Muslim way of life mentioning the main responsibilities and duties of believers which was totally against the customs and traditions of the time of Jahiliyah.
- Secondly, it teaches believers about the equality of entire human race and negates the differentiation on basis of racial, geographical, color, gender and social superiority. He mentioned believers as the son of Hazrat Adam (A.S) making them similar and one. The address also regarded that the distinguishing factor is based upon the level of piety of individuals.
- Thirdly, the address declared a man's life and possessions as valuable and precious. Instead of looting, bloodshed, oppression and exploitation he expressed to consider them sacred and important.
- Fourthly, it reminded Muslims of their unity due to their common faith. He strongly suggested believers to keep their ties strong and hold firmly the rope of Quran and Sunnah in all ages.
- Finally, the farewell address mentioned the importance of family life, rights of women, mutual rights and duties in marriages, stressed to treat women and orphans with kindness and compassion.



MODEL OF EXCELLENCE

- Q (a) Outline four of the Prophet (PBUH)'s personal qualities that make him a model for Muslims to follow. [10]

Look out for Prophet's qualities that can be a model for Muslims. No marks for qualities unique to Prophet (PBUH) e.g. that he is a blessing for humankind.

Pattern:

- Identification of Quality
- Examples of how it was shown in the Prophet (PBUH)'s life
- Possible supporting quotations from Quran, Ahadith or remarks of his Companions.
- Another Example

PARAGRAPH # 1 (INTRODUCTION):

- The Holy Prophet (PBUH) is a unique model for all humans to follow especially Muslims. His sayings and actions reflect many of his attributes which are significant for the whole mankind.
- It has been narrated that once Hazrat Aisha (RZ) was asked about Prophet (PBUH)'s conduct. She replied 'haven't you read the Quran?' It is exactly how Prophet (PBUH)'s conduct was.
- This tells us that Mohammad (PBUH)'s life and nature was the mirror of the Quran which is how our Lord wants us to live thus making Mohammad (PBUH) a model of excellence for all mankind.

PARAGRAPH # 2 (HONESTY & TRUTHFULNESS)

- Honesty and truthfulness are the key attributes of a true believer. The Holy Prophet (PBUH) possessed these attributes to the level of excellence. Even in the most dire consequences prophet (PBUH) never gave up his honesty and truthfulness which made him the most trustworthy and honest man in the history of mankind. He practiced these qualities of his all through his life, which was acknowledged by all even the Prophet (PBUH)'s blood thirsty enemies.
- The Makkans appreciated his honesty and truthfulness and on the basis of these qualities he was gifted and recognized with the titles 'Al-Sadiq' meaning The Truthful and 'Al-Amin' meaning the trustworthy.
- Hazrat Khadijah (RZ), who was looking for a man to hire for her business, came to know about his honesty, hired him. When she was told about his truthfulness and honest dealings she got so impressed that she sent a marriage proposal for him and married him.
- The Holy Prophet (PBUH) by his sayings encouraged the same what he practiced. He said "*Truth leads to piety and piety leads to Jannah (Paradise)...*" (Agreed)
- The event of Mount Safa is also evident of his truthfulness when upon his query all the Makkans unanimously accepted the fact that he was never found lying to them.
- Even after his public declaration of Islam when the whole of Makkah treated him like an enemy recognized his honest and truthfulness. Abu Sufyan (RZ)'s response to Heraclius and Abu Jahal's comments affirmed that Mohammad (PBUH) was an honest and reliable person.

PARAGRAPH # 3 (HUMILITY & MODESTY)

- Possessing humility and being a perfectly modest person Muhammad (PBUH) has set numerous examples for Muslims to follow. These are also guidelines on how to achieve such great level of humility and modesty which is loved by our Almighty Lord.
- Despite being on the exalted status of Imam ul Ambiya, he extended his cooperation to women in household affairs. Prophet Mohammad (PBUH) never regarded this as an insult or indignity. This shows how humble and modest he was.



- (b) Choosing two of these qualities, give one example in each case to show how Muslims can put them into practice in their own lives. [4]
- Learning the lessons from the honesty of Prophet (PBUH) Muslim today should be honest in affairs, dealings and every walk of their lives believing the fact that the success of business and everything comes with honesty. The fairness in business dealings by Prophet (PBUH) leaves a lesson for Muslim merchants that not to swear of God for selling their commodities or telling lies instead they should sell things with true honesty after which they really don't need to swear.
 - The modesty and humility of the Holy Prophet (PBUH) also builds a big model for Muslims. Learning from this Muslims today should cooperate and assist their women in household works. Moreover, Muslims shouldn't try to dominate women rather they should keep supportive, equal and affectionate behavior with them like Prophet (PBUH) did so.
 - Since pride is hated by Allah the most and was never practiced by Prophet (PBUH) himself therefore, Muslims should strictly avoid possessing this attribute. They should consider themselves like a servant of Allah and live a simple and modest life. Like Prophet (PBUH) they should not wish to be praised all the time and shouldn't expect or demand distinctive treatment from others. For instance if one is the head of some organization he shouldn't get rowdy and arrogant to those working under him or if one becomes school's head boy/girl, he/she shouldn't become self-important and conceited just because he/she possesses some power rather he/she should become kinder to everyone and mingle with them like before considering him/herself equal to others.

PROPHET (PBUH)'S UNIQUE QUALITIES - MIRACLES

- (a) Briefly describe four actions or qualities of Prophet (PBUH) that would make clear to the people who lived with him that he was the Messenger of Allah. [10]

PARAGRAPH # 1 (INTRODUCTION)

- Like other Messengers of Allah, the Prophet Mohammad (PBUH) was also granted with Prophetic signs (Miracles).
- These signs were given to him to make it obvious to the people that he was Allah's Messenger.
- These signs ranged from miracles to some outstanding qualities. His few actions and qualities which were unique to him and were very particular are:

PARAGRAPH # 2 (SPLITTING MOON)

- One the miracles of Hazrat Mohammad (PBUH) is splitting the moon into two pieces.
- Abu Jahal and a Jew challenged Hazrat Mohammad (PBUH) to break the moon in two pieces if he truly was the Messenger of Allah.
- Accepting the challenge, Prophet (PBUH) first prayed to Allah seeking His aid. Then he (PBUH) pointed his forefinger towards the moon, whereupon, the moon was broken into two pieces.
- This event is highlighted in verse # 1 of Surah Al-Qamar in Quran. It states: "... when the moon is cleft asunder". (54:1) Al-Qamar
- Hazrat Abdullah bin Abbas and Hazrat Abdullah bin Masud narrated that they sighted the mount of Hira in between the two pieces of the moon. This means that they found the two broken pieces so distant of each other.
- Seeing the miracle, the Jew immediately converted where as Abu Jahal rejected the miracle by calling it Magic. . The Quran states: "But if they see a Sign, they turn away, and say 'This is continuous magic.'" (54:2) Al-Qamar

PARAGRAPH # 3 (SEAL OF PROPHETHOOD)

- The Prophet (PBUH) had a seal of prophethood on his back right in the midst of his two shoulder bones. This was viewed by many in his lifetime who affirmed that he was the true messenger of Allah.
- A famous evidence of this was seen during Prophet (PBUH)'s journey towards Syria. Where a priest Bahira noticed some signs of prophethood in Mohammad (PBUH) including the seal. According to the Hadith transmitted by Imam Tirmidhi, Bahira came to Mohammad (PBUH) and holding his hand he said to the chiefs of Quraish that this boy is the messenger of Allah. On inquiry of Makkian chiefs he replied that *"When you came over the hill not a tree or a stone failed to bow in prostration, and they prostrate themselves only before a prophet. I recognize him by the seal of prophecy, like an apple, below the end of his shoulder-blade."*
- Even after the grant of apostleship, different believers who went in his company noticed the sign of prophethood nearby his shoulders.
- As Saib narrated: *"My aunt took me to Allah's apostle and said, "O Allah's Apostle! My nephew is ill". The Prophet touched my head with his hand and invoked Allah to bless me. He then performed ablution and I drank of the remaining water of his ablution and then stood behind his back and saw 'Khatam-ul-Nubuwwa' (The Seal of Prophethood) between his shoulders like a button of a tent. (Bukhari)*
- This means the mark he had clearly reflected his apostleship to the people living with him.

PARAGRAPH # 4 (MAIRAJ)

- In 620 A.D. the Prophet (PBUH) underwent the miraculous experience of Mairaj. The angel Jibrail came to him along with a horse-like creature named Burraq upon which the Prophet rode in the skies towards Jerusalem. The incident is described by Allah in verse # 1 of Surah Isra : *"Glory to (Allah) Who did take His servant for a Journey by night from the Sacred Mosque to the farthest Mosque, whose precincts We did bless,- in order that We might show him some of Our Signs: for He is the One Who hear and see (all things)." (17:1) Al-Isra*
- In a flick of a second, the Prophet (PBUH) and angel reached Masjid-e-Aqsa where the Prophet was greeted by the past messengers of Allah & the Prophet led them in prayer.
- The Prophet then ascended the heavens & finally reached Sidrat-ul-Muntaha where he was shown Allah's greatest signs.
- On sharing his miraculous experience, he was doubted and jeered by Makkans. He then silenced the doubts and mocking by providing accurate details of Masjid-ul-Aqsa and the caravan he saw on his way back to Makkah.
- Thus, when he proved to the people that he literally had the journey of Mairaj which was out of human's reach and mind, this ascertained the people that he was the messenger of Allah.

PARAGRAPH # 5 (REVELATIONS)

- Since revelations are the mean of communication between Allah and His Messengers, the Prophet (PBUH) was also bestowed with the ability to communicate with Allah through Divine revelations.
- At many places it is signified as a blessing and unique sign given to Prophet (PBUH) by Allah. In Surah Yousuf verse # 3 it is mentioned that *".....We reveal to you this Qur'an: before this, you too was among those who knew it not" (12:3) Surah Yousuf*
- The verse clearly proves that the revelation discriminate him from others.
- The receiving of these divine revelations was the proof of the prophethood bestowed on Prophet Muhammad (PBUH). As Prophet could not read or write and was called as Ummi, thus the telling and preaching of such divine words by an Ummi was a quality no normal human would possess.
- When the eloquent Arab poets challenged revelations calling them as poetry produced by Mohammad (PBUH), they remained unsuccessful thoroughly to prove this. None of the Arab poets



could've brought poetry like Surah Kauthar and delivered its answer. In result of this, all of them took their poetries off the walls of Ka'bah leaving the revelations of Al-Kauthar as prevailing.

- Therefore, the authentication of Divine words proved the apostleship of Mohammad (PBUH).
- Moreover, the revelations he received were also a source of information for him about the secrets and conspiracies against him. Mentioning of the parchment of boycott eaten by termites, the plan to kill him at Dar-un-Nadwa and the plan of Banu Nadhir to roll down heavy stone on his head are the examples of such information. Since this knowledge could only come from Allah therefore this helped him out greatly to prove himself as the messenger of Allah.

Q (b) Explain the importance of 'seal of prophets' [4]

Kindly refer to pg # 8 of Book # 8 "the Articles of Faith".

RELATION WITH NON-MUSLIMS

Q (a) Describe the TWO events from the life of the Prophet that illustrate the way he treated non- Muslims. [10]

Pattern for examples:

- Identify the relevant incident
- Give full account of the incident
- The incident may show the attitude of Prophet (PBUH)

PARAGRAPH # 1 (INTRODUCTION)

- The Islamic teachings about social and communal life aimed for peace, love and fraternity.
- The Holy Prophet (PBUH) who is the practical example of application of Shariah laws illustrated manifestly the treatment Muslims should carry with Non-Muslims.
- A study of his life, as shown in the Ahadith and Sunnah in particular, gives us a clear outline of his conduct with non-Muslims.
- Following are few examples of his relation with Non-Muslims.

PARAGRAPH # 2 (PATIENCE AND MERCIFULNESS)

- The first thirteen years of Prophet Mohammad (PBUH)'s mission which were in Makkah, are a great model to find out his relation with non-Muslims.
- Since Prophet (PBUH) declared his mission to the residents of Makkah they became his enemies and treated him worse than ever. These were the same people who not only liked him in fact entitled him with high degree of truthfulness and trustworthiness.
- The sudden change in Makkans attitude didn't turn him away from his mission and he continued to preach the word of Allah.
- This continuation brought many cruelties in his life by Makkans who stubbornly and arrogantly mistreated him. For more than a decade, he received tortures ranging from mental, moral, and social to even physical tortures.
- One example of such torture is the behavior of non-Muslim woman.
- Each day Mohammad (PBUH) walked down a certain pathway past the house of a woman who greatly despised his teachings. One tradition, at least, says that the woman was Jewish.
- The woman openly ridiculed Mohammad (PBUH) and pelted him with garbage. Mohammad (PBUH) never retaliated. Instead, he took the persecution in a humble manner and walked on.
- This highlighted Mohammad (PBUH)'s behavior of patience, tolerance and perseverance towards the non- Muslims.

- One day, the Prophet Mohammad (PBUH) walked down the same road, but the woman was not there. He wondered what had happened to her and began to inquire. Learning that she had become ill, Mohammad (PBUH) went to visit her at her bedside.
- The visit of Prophet (PBUH) to the old woman despite her rude behavior is proving Mohammad (PBUH)'s mercifulness and graciousness towards the Non-Muslims.
- It seems that whenever Mohammad (PBUH) encountered any rude or ill behavior from non-Muslims, he kept in view the following commandment of Allah: *"So overlook (O Mohammad) their faults with gracious forgiveness"* (15:85) Al-Hijr
- The woman was both stunned and humbled to see him. She inquired as to why he would have such compassion upon one who had so unjustly persecuted him!
- The Prophet (PBUH) replied, *"If throwing garbage at me brings you happiness, then you are welcome to do so every day."*
- This incident and the dialogue of Prophet (PBUH) with the old woman are proving Mohammad (PBUH)'s mercifulness and graciousness towards the Non-Muslims.
- The woman was so overcome by this that she repented and became a follower of the true God.

PARAGRAPH # 3 (EQUALITY AND JUSTICE)

- The last ten years of his life which Prophet Mohammad (PBUH) spent in Madinah, are also a model to observe his relation with Non-Muslims.
- On reaching Madinah and becoming the head of state, different inhabitants came under his administration. The inhabitants were not only Muslims but also non-Muslim idolaters and Jews.
- **He treated all the residents equally and granted them complete rights.** For this he gave them the 'Charter of Madinah' which was the official document describing rights of every individual.
- Instead of treating the non-Muslims as slaves and compelling them to accept Islam, he provided them **full liberty to choose their religion.** This means that those who were idol-worshippers or Jews were not forced to become Muslims and they by their will either became Muslims or remained firm to the religion they followed.
- This is all on the basis of Quranic doctrine mentioned in verse 256 of Surah Al Baqarah, it says: *"Let there be no compulsion in religion."* (2:256) Al-Baqarah
- Other than religious rights Mohammad (PBUH) also took care of their social interests. He didn't let them feel inferior to the other citizens specially Muslims. Not only that his treatment with them was so just, he also taught his followers to treat the non-Muslims rightly.
- Prophet Mohammad (PBUH) knew that the peace of the state of Madinah was not possible without the mixing of Jewish community with Muslims. The Jews could have established their own leadership in their fortresses and this could have been highly threatening for the interest of the young state of Madinah.
- Therefore Mohammad (PBUH) in order to have Jews mingled and to **maintain the unity and peace of society directed his followers to socialize with Jews, eat and drink with them and marry their women.**
- Not only this, the Jews were also **given rights to conduct their businesses freely** even if they were against the doctrines of Islam. This means that Mohammad (PBUH) offered Jews complete freedom in their economical rights also.
- All this he did for the cause of establishing peace in the region and to have a healthy, loving and brotherly environment. Thus, in return of all these rights he directed the responsibilities to the Jews of maintaining peace of region and assisting in matters of state.
- Later, when these Jews did not do accordingly as he directed and betrayed him by spoiling the peace of the state and declining to recognize their responsibilities like paying blood money and defending the state from external forces **Mohammad (PBUH) punished them.** This resulted in expulsion of



two major tribes Banu Qainuqa and Banu Nadhir from Madinah in 3 A.H and 4 A.H. and the execution of Banu Quraiza in 5 A.H.

- To sum up his attitude with non-Muslims (Jews) of Madinah, Prophet Mohammad (PBUH) preferred peace over fighting meanwhile he never bowed down to aggression and took immediate and strict measures to remove any sort of corruption from the society.

NOTE: The Examples of Al-Taif and the Conquest of Makkah highlighting his mercy and forgiveness towards them can also be mentioned.

Q (b) How can these examples help Muslims today in their relationships with non-Muslims. [4]

- The Prophet (PBUH)'s conduct with non-Muslims acts beneficially to provide model for Muslims in their relationships with non-Muslims today.
- The attitude and behavior he maintained with Makkans throughout during his mission of preaching can help Muslims today to hold their offensive in dealings with non-Muslims especially while inviting them towards Islam.
- Since rejection and rude response are expected in return of preaching yet Muslims should follow the steps of Holy Prophet (PBUH) under such situations. **Muslims should be considerate if non-Muslims become harsh and abusive** in response to their invitation of Islam. **Muslims should maintain humbleness and patience** so that if non-Muslims don't like Islam by verbal message they will certainly love it and get attracted to Islam by observing Muslims' conduct to them.
- Also, his relation with the Jews of Madinah teaches Muslims the lessons of providing equal rights to the non-Muslims. **The societies where Muslims dwell with non-Muslims should treat them equally in social manner and should never consider non-Muslims inferior.**
- Moreover, if Muslims do have non-Muslim colleague at work or classmate in school, **they shouldn't degrade him and discriminate him by pointing out his religion.** Instead they should socialize with him exactly as they mingle with their Muslim fellow beings.

RELATION WITH OTHER STATES

Q (a) Describe the TWO events from the life of the Prophet that illustrate his relations with other states. [10]

Pattern for examples:

- Identify the relevant incident
- Give full account of the incident
- The incident may show the attitude of Prophet (PBUH)

PARAGRAPH # 1 (INTRODUCTION)

- The guiding principles of relation of Muslims states with others were laid down by the Holy Quran. The application of these principles was given by Holy Prophet (PBUH) between the years 622-632 A.D while heading the free state of Madinah where he had encounters with different states like the state of Makkah and the Byzantine Empire. The few examples of his conduct with other states are:

PARAGRAPH # 2 (POLICY OF CO-EXISTENCE & DEFENSIVE BATTLE)

- The Prophet (PBUH) had established the first Islamic state after emigration from Makkah in 622 A.D
- As Islam is a religion of peace, love and kindness to all mankind, the Holy Prophet (PBUH), right from beginning, did his level best to ensure peaceful co-existence with neighboring States and Tribes. Thus, state of Madinah strictly followed the policy of non-interference in others' affairs and never initiated hostilities or aggression against other.



- The evidence of this was his peaceful conduct with Makkans that he did not threaten the trade caravans of Quraish though as per the location of city of Madinah it was not so difficult to rob their caravans.
- Whatever happened later between the Muslims and the Quraish was purely the result of the hostile and unbending attitude exhibited by the Chiefs of Makkah who were bent upon eliminating Muslims from the face of this earth one way or the other.
- The Makkans confiscated and sold out the properties of those Muslims who left their properties in Makkah.
- After the initiation of Makkans in hostility, there then he started raiding their caravans with the permission of Allah. The permission is mentioned in Surah Hajj: *"To those against whom war is made, permission is given (to fight) because they are wronged and Verily Allah is most Powerful for their aid"* (22:39) Al-Hajj
- The hostility between Makkan and Madinite states led both the parties to have bigger clashes.
- The warfare was not in his policy to deal with Makkans but since the Makkans attacked the state of Madinah and religion Islam, **Mohammad (PBUH) fought a defensive battle of survival.**
- The city of Madinah was besieged thrice by Makkans in Battles of Badr 2 A.H/ 623 A.D., Uhud 3 A.H/ 624 A.D. and Trench 5 A.H / 626 A.D.
- The Prophet (PBUH) had to fight to defend the city and oppose the aggression of Makkans who wanted to wipe out the Islamic state.
- In all these clashes, Mohammad (PBUH) did not initiate any of the fighting between the two states. Even after facing losses in battle of Uhud he did not advance to seek revenge.
- His attitude over all remained either of co-existence and non-aggression or defensive for the survival his religion and state.

PARAGRAPH # 3 (HONORING COVENANTS)

- Another example of Prophet Mohammad (PBUH)'s relation with other states is from his confrontation with Makkans 6 A. H when he dreamt to visit a sacred mosque and to fulfill his dream he camped at Hudaibya along with his 1400 followers.
- He did not wish to fight with Makkans though they were his enemies, all he wanted was to perform the rituals of Umra peacefully without hanning the enemy's state and creating aggression.
- So, the Prophet (PBUH) first in order to seek a grant from the Makkan leaders sent envoys telling them his intention of worshipping not of fighting.
- But when his envoy, Hazrat Uthman (RZ), did not come back and the rumor of his death spread all over, he considering this as an insult to his peaceful message intended to fight with Makkans. He also wanted to prove to the Makkans that in any circumstances he wouldn't bow to aggression.
- The pledge was taken under the tree of Rizwan where all believers swore to him to fight till their death against the aggression of Makkan state.
- Soon after it was clarified that the news of Hazrat Uthman (RZ)'s murder was just a mere rumor and he (RZ) came back. Also, the invitation of Makkans came to sign a pact with them.
- At this point Mohammad (PBUH), instead of showing anger and agony over the previous cruel response and filled with enthusiasm, accepted the Makkans invitation of signing a pact. By this he showed yet again that he always made peace prior over fighting.
- **This also reflects the Prophet (PBUH)'s attitude of accepting friendship with any of the enemies and dissolving all the previous grudges in order to restore peace.**
- As per the clauses of the pact Muslims were not allowed to perform rituals of Umra the same year rather they could perform Umra in the following year which was disappointing for Muslims.
- Secondly, any Muslim, if he wished so, would allow staying back in Makkah with their clan but any Makkan Muslim could not go along their clan to Madinah. This was totally one sided.



- Prophet Mohammad (PBUH) regardless of the disadvantages and disappointments of the treaty for Muslims accepted it just for the cause of loving peace.
- Not only he accepted and signed it, he also remained loyal to the pact and honored it. This was proved immediately after the pact was signed when Abu Jandal somehow managed to escape from Makkah and came to Prophet (PBUH) so that he could live in Madinah with his clan. Prophet (PBUH), giving him hope of Allah's help, sent him back to Makkah as in terms of the pact.
- This also reflects his obedience to the laws and words of Allah as in Quran Allah says "*And fulfill the covenant, for the Covenant shall be questioned about*" (17:34) Al-Isra

OR WRITE THIS EXAMPLE (HONORING AMBASSADORS & DELEGATIONS)

- The State of Madinah always treated foreign ambassadors with full honor. The Holy Prophet (PBUH) normally used to accommodate foreign visitors in the Masjid-e-Nabvi and would personally ensure that they and their mounts were well looked after.
- There is not a single example where any such VIP was maltreated or given less protocol and respect.
- Even when the bitterest enemy of Islam, Abu Sufyan, visited Madinah after his side had violated the Treaty of Hudaibya, he was neither insulted nor humiliated by anyone; the only thing which the Muslims did was not to recommend him to the Holy Prophet (PBUH) or, in any other manner, show sympathy for his cause.
- On the other hand when others went to the extent of killing his ambassadors he did much against them.
- Like Hazrat Harith bin Umair, The Prophet (PBUH)'s envoy who was killed when he stopped at Muta by Shurahbil bin Amr Ghassani, the Roman governor.
- In result of this aggression Prophet (PBUH) dispatched an army of 3000 men under Hazrat Zaid bin Harith, so that he could teach Shurahbil a lesson and all such other governors that Muslims were now a recognized force and were not to be dealt in that insulting manner.
- The Romans were a large army of 100,000 and Prophet knew that this was not an easy battle to fight so he explained if Hazrat Zaid (RZ) were to die, then the command be taken over by Hazrat Jaffer bin Abu Talib, and in case he too dies, then Hazrat Abdullah bin Rawahah should lead the troops.
- Despite the odds, he sent an army due to the fact that Mohammad (PBUH) was not willing to bow before aggression.
- All the previous leaders were martyred and under the leadership of Hazrat Khalid bin Walid (RZ) Muslims were able to make a tactical withdrawal.
- This event even though made Muslims suffer but showed all the other rulers that Muslims would not stay quiet for any of their insult and they too were now a force to be reckoned.

(b) Suggest ways in which these examples can provide models for relation between the states today. [4]

- Prophet (PBUH) always tried to maintain peaceful relations with other states like he initially maintained with the Romans. But whenever any other state insulted his state he sent them a message to silence them so that they or any other state wouldn't dare to insult Muslims state again.
- In the same way the people of Pakistan should never bow before the aggression of Indians like shown by them in the IPL selection with Pakistani cricketers. We should send them a message so that they would think a thousand times before doing any such thing again. For this we should boycott all of their channels, movies, music and sports here. If we keep leniency they would continue disrespecting our state therefore just for once an extreme yet strong response is required to oppose their violent behavior.
- In his relation to Makkans, the Prophet (PBUH) decided that peaceful relations between the two states were important even though Makkans were not Muslims and hostile. So, to maintain peace and harmony he signed a pact of Hudaibya with them.



- Similarly, peaceful relations between Pakistan and India are very important for the well being of both countries and their citizens. Thus, a treaty of cooperation between the two countries would be for the good of all and the residents of both the countries could travel and meet their relatives from the other sides of the borders.

MOHAMMAD (PBUH) AS THE LEADER

Q (a) Describe the Prophet (PBUH)'s conduct as leader in two of the battles he fought in. [10]

Pattern:

- Highlight the event
- Briefly describe the event
- The event may illustrate Prophet (PBUH)'s behavior/attitude/strategies etc.

PARAGRAPH # 1 (BATTLE OF BADR)

- Before the battle, Prophet (PBUH) did counseling to his companions & decided matter unanimously.
- When the threat of army was clear and battle was evident he motivated his companions to have faith on Allah and entrusted them Allah's aid.
- He didn't allow fear of over numbered army penetrated into their hearts rather he filled them with courage, asked them to fight for Allah to prove faith or to die with Glory and Honor.
- He turned to Allah in his camp seeking His aid and praying hard for Allah's aid and victory.
- He also used war tactics and military strategies like capturing and sealing wells, camping on a side from where sunlight teased the enemy etc.
- He himself participated in war.
- He treated the captives with kindness and humbleness. Freed few and also took services from few but freed them either. He also executed two as they were threatening for the consolidation of Islam.

PARAGRAPH # 2 (BATTLE OF TRENCH)

- He counseled before war and also accepted the suggestion of his companion, Hazrat Salman Farsi (RZ), about defensive technique by digging trench.
- Against his companions' requests, he (PBUH) himself participated in digging trench. He also broke a rock into pieces which couldn't be broken by anyone.
- He also participated in war and led his companions from the front.
- He reminded believers not to repeat their past errors rather overcoming their weakness and encouraged them to emerge as stronger in faith and discipline.
- He remained alarmed from enemies from all sides and used tactics to deal with them. He used a spy against the cunning plan of Banu Quraiza who planned to attack from behind.
- He bore hardships more than followers and became a model for soldiers. He inspired the soldiers about being determined and patient.
- He prayed to Allah for help and never lost hope nor did he allow his companions to loose hope.
- He punished the enemies yet honored their religious desire and decided their judgment as per the enemies' religious book.

(b) What can Muslim leaders learn from the Prophet (PBUH)'s conduct in their relationship with other states? [4]

- Leader should council before war and pay heed to followers' advice. (Both wars)
- Leader should inspire the community by creating example first. (Hanging bricks on his belly)
- Leader should seek Allah's aid as well as use military strategies and tactics. (Both wars)
- Leader himself should participate in war and lead from the front. (Both wars)
- Leader should help them through speeches and demonstrations to fight against fear and difficulties at the time of adversity. (Before Badr)
- Leader must keep the followers united and disciplined. (Both wars)

POSITION OF WOMEN

Q (a) Describe the teachings of Islam about the position of wives, mothers and daughters. [10]

PARAGRAPH # 1 (INTRODUCTION)

- Before the advent of Islam Women were a shame to their family and tribe. Those Women who bore girls were disrespected and were looked on as a cancer. They were kept illiterate and treated as property. They could be bought and sold, wives could be exchanged and mothers could be inherited by sons.
- Islam gave women their identity, status and rights. The life of Holy Prophet is full with the examples that show his compassionate, respectful, just and kind behavior towards women.

PARAGRAPH # 2 (POSITION OF WIVES)

- The relation of Prophet (PBUH) with his wives had been outstandingly kind, supportive and just.
- Islam teaches us that wives are equal to their husbands. It says that in rights and responsibilities they are not inferior to their husbands. Verse # 187 of Surah Baqarah says in this connection: "*They (your wives) are your garments and you are their garments*". (2:87) Al Baqarah
- The Prophet (PBUH) showed this equality by his conduct and never considered his wives inferior to him. Mohammad (PBUH) interacted with them nicely so that they all could feel at ease to seek guidance from him. Due to this without any hesitation, his wives clarified anything regarding worldly and religious matters. Even he himself used to consult them on everything and took their advice for his decisions.
- Islam also teaches us that wives are partners with their husbands in family life. Wives are primarily made responsible for the home and husbands for bread. In this family life they both share different responsibilities and also help each other in their responsibilities.
- The Prophet (PBUH) himself was very supportive to his wives. He never regarded helping his wife as an insult or indignity for himself. His beloved wife Hazrat Aisha (RZ) herself mentioned about his conduct inside his house. She said that he either kept himself busy in helping members of his family or pray.
- Islam also teaches us that wives have their financial independence. If they possess any ornament, cash, property etc, they have full liberty to use them as per their accord without the pressure of husband.
- Islam also encourages Muslims to be kind and courteous to them. The Prophet Mohammad (PBUH) made this evident by his conduct. He had many marriages and none of his wives is reported to have made any complaints against him. This was due to his kindness with them. He encouraged his followers to do the same, once he said "*The most perfect believer is the best in conduct and the best of you are those who are best to their wives.*"
- Islam also teaches to treat them justly. Despite having many wives Prophet (PBUH) never dealt any of them with injustice. He demonstrated a perfect husband's conduct by giving all of them equal time and attention.
- They are also given the rights of divorce and re-marry. There are different legal opinions and ways are settled for them to seek divorce if they are unhappy with the marriage.

PARAGRAPH # 3 (POSITION OF MOTHERS)

- In the society where mothers were inherited to their sons after the death of their husbands Islam gave them reverence, responsibilities and distinction in their position.
- They are made responsible for bringing up the kids. By this they are not only bounded to take care of the bread and other necessities of the kids but also they are trusted to inculcate ethical, religious and cultural conduct in them.

- So Islam made them the first teachers of faith and proper conduct.
 - Islamic teachings also clearly state that they deserve high honor and respect from their children in return of their services and sacrifice to them. There are many Ahadith of holy Prophet (PBUH) which praise mothers and mention their high status. The best known is "Paradise lies at the feet of mothers".
 - Prophet (PBUH) himself honored his foster mother Halima Sadia the most and talked about her in highly humble and kind way.
 - Other than honoring them Quran and Ahadith also instruct believers to give them best care as they deserve it the most. Once a person asked Mohammad (PBUH) who deserved the best care? The Prophet replied: 'Your mother, then your father and then your nearest relatives.'
- PARAGRAPH # 4 (POSITION OF DAUGHTERS)**
- Before the arrival of Islam people used to consider daughters a burden, an extra mouth to be fed and shame to have. Many of those buried their daughters when they couldn't stand the insult which was their own created.
 - This practice was forbidden in Qur'an which shows that with the coming of Islam there was a radical change in their position and the way they were treated. The Qur'an in this regard states in Surah Hashr that Allah created living creatures in pairs, both male and female.
 - The Holy Prophet (PBUH) also strictly ordered not to bury the daughters after their birth. He called them the blessings of Allah. He told believers that they were not a burden but were their key to success and to enter paradise.
 - Islam also teaches that daughters should be cared as carefully as sons.
 - The Prophet (PBUH) made parents responsible to take care for their physiological, spiritual and emotional needs. He also explained virtues of this: He said "Whosoever looks after two daughters till they marry, he and I will enter Paradise together like these (two) fingers" (Muslim)
 - In his own relation with his daughters he displayed notable conduct. He loved and cared for his daughters. History is evident to the fact of his love and affection towards Hazrat Fatima (RZ), his youngest daughter. Whenever he had to leave his hometown it was she he visited the last and upon his arrival he visited her firstly.
 - Islam instructs to allow them freedom in choice. In this regard Islam instructs clearly about their rights to decide especially on whom to marry.
 - They are also given right to inherit from their parents. After the parents as per laws of inheritance in Islam, they are also given a share from their properties they left behind.

Q (b) How far do you think Islam teaches equality between men and women. [4]

- To the max Islam teaches about equality between men and women. Like men Islam gives women them the rights to inherit and freedom of choice to marry like men.
- They are also provided with the authority to seek divorce even in some cases the power of giving divorce can also be given to women. It is not necessary the power of giving divorce remains with men. This clearly shows the equality in the principles of Islam for both.
- Moreover, neither of the men or women has been given the exception from the duties and obligations regarding Islam. They both are made accountable for their deeds; to obey Allah, to keep them pure, to preserve their modesty etc and as per their deeds they both will be rewarded.
- Similarly, both have been granted with the rights of gaining education as much as they wish to.
- But in few cases men have been given more privileges over women. For instance in case of judgment the witness of one man is considered as two women witnesses. Also, in case of polygamy (multi-marriages) men are allowed to have four wives at a time but to deal all of them with justice.
- Conclude with your judgment about equality or inequality.



Q (b) What do these teachings tell us about the relationship between men and women. [4]

- These teachings tell us about various aspects of relationship between men and women.
- From Islamic teachings we learn that **men and women should respect each other even if they are not related**. In different grounds for educational, business and other social purposes they face each other. Here they should not only see each other with respect but also **be the protectors of each other's modesty, life and honor**.
- An example of this can be taken from Prophet (PBUH)'s life when a Muslim man on noticing disrespectful and disgraceful treatment to a Muslim lady by Jewish goldsmith reacted immediately to guard her modesty and honor.
- We learn from these teachings that **men and women are equal in the eyes of Allah but with different roles in society**. Though they both keep different responsibilities in social and family lives but at times women also be doctors, lawyers and teachers like men. Therefore, in these roles men and women both should be assisting to each other and shouldn't be harmful to the other gender or consider it inferior.
- We also learn from these teachings that **they both are equal participants in the development of social and family lives**. Any society cannot be developed without men and women and its establishment, peace and success depend on the nature of ties they create.

BEHAVIOR TOWARDS OTHERS

Q (a) Give example from what Prophet (PBUH) DID and SAID that show his attitude towards the following:

| | | | |
|------------------------|-----|--------------------|-----|
| (i) Companions/Friends | [5] | (v) Orphans & Poor | [5] |
| (ii) Enemies | [5] | (vi) Children | [5] |
| (iii) Wives | [5] | (vii) Slaves | [5] |
| (iv) Daughters | [5] | (viii) Animals | [5] |

Pattern:

- Highlight his attitude towards other
- Example from his life showing the highlighted attitude
- Reference from Quran/Hadith
- Another example from his life showing the highlighted attitude.

(i) COMPANIONS

- Prophet (PBUH) always maintained a very kind, humble and considerate attitude with his companions.
- **He trusted his companions the most**. This was shown when he migrated with Hazrat Abu Bakr (RZ) to Yathrib and took shelter in cave of Thaur. There both of them could have been caught and Hazrat Abu Bakr (RZ) in fear could have done something, still Mohammad (PBUH) trusted him that he would remain loyal and wouldn't go against his will even if his life was threatened.
- **The companions of Prophet (PBUH) could directly consult him and were given individual attention in terms of advice, consolation or guidance**.
- For instance, at the time of Hazrat Umar (RZ)'s problem regarding his widowed daughter Hazrat Hafsa (RZ), he approached Prophet to share his sadness of the refusal of his friend and trusted pal Hazrat Abu Bakr (RZ) to marry his daughter, Prophet (PBUH) not only consoled him but also gave him the confirmation of Hazrat Hafsa (RZ)'s marriage to a better groom and later he himself married Hazrat Hafsa (RZ).



- Prophet attended them individually because he did not only consider them as his companions but also the respected members of the Muslim community whose welfare was to be taken care of.
- Prophet considered them as his spiritual brothers so he gave every one of them equal regard and respect as well as treated them according to the requirement of their nature like Hazrat Uthman (RZ) being an extremely modest person was attended with the same modesty by Prophet (PBUH), whenever he entered the room Prophet (PBUH) set his clothes and sat formally so that Hazrat Uthman (RZ) could feel comfortable.
- Prophet never refused on any service ought to be provided by him for his companions. A companion is reported to have said that: "When Allah's Messenger was asked for anything he never said 'No to anyone.'" (Agreed).
- The love and affection that Prophet (PBUH) rendered upon his companions made them so devoted that they offered their lives when ever found him in need.
- There is hardly any other example in history where the devotees would go to the extent of sacrificing their lives for their leader as was in his case. One of many examples of such devotees is of Hazrat Ali (RZ) who agreed on becoming a decoy in place of Prophet (PBUH) at the time of the migration so that he could return the valuables entrusted to Prophet.
- Thus Prophet gave us perfect examples by equal and accurate treatment off all his companions.

(ii) ENEMIES

- Prophet was always kind, humble, patient and forgiving towards everyone even his enemies.
- He never planned to harm and took revenge from any of his enemies.
- He displayed a great model of it and proved that only a man of his exceptional personality could have forgiven Wahshi, who killed his beloved uncle Hazrat Hamza (RZ) in the Battle of Uhud and the wife of Hazrat Abu Sufyan (RZ), who had torn out and chewed his liver.
- He not only forgave them but also maintained ties with kindness when in later years they accepted Islam. Even before their acceptance of Islam he did not wish to treat them in the same way they treated Hazrat Hamza (RZ) and his martyred body.
- He has never been reported to have disrespected any of his enemies.
- The Jews who had never missed any chance to exhibit their hostility and hatred were also respected by him. Once when a funeral of Jew was passing by the Prophet (PBUH) stood up in its reverence.
- Prophet always invoked for his enemies that Allah brings them to the righteous path. At the time of his visit to Taif, he was maltreated and stoned so much that he was badly bleeding yet he demonstrated his good will for his enemies. Angels came and after greeting asked him just to order them to crush that town in between the huge mountains but he being a model of excellence and a symbol of mercy replied that: "I rather hope that Allah will raise from among their descendants people as will worship Allah, the One, and will not ascribe partners to Him (in worship)." (Agreed)
- There could be no better example in the history of mankind where such extent of mercy and forgiveness could be seen towards enemies. Another such example of mercifulness was put on view by him after the invasion of Makkah when he forgave all his bitterest enemies who had tortured and persecuted him, his clan and companions for almost 13 years.

(iii) WIVES

Refer to Page number 69

(iv) DAUGHTERS

Refer to Page number 70



(v) ORPHANS, POOR & NEEDY

- The Holy Prophet (PBUH) was exceptionally kind and friendly to the orphans, the poor and the destitute, and commanded his Companions to show utmost regard and kindness to them.
- **He always showed extreme care and love for them.** His affection is showed by his adoption of Hazrat Zaid bin Harith (RZ) who was a poor, needy and a lonely boy. He brought him up with love and care so much that Hazrat Zaid (RZ) refused to go back to his house with his own father and showed his desire to stay with Prophet (PBUH).
- **He always emphasized the rights of poor and needy and others' responsibilities towards them.**
- He instructed his wives not to send any needy empty handed from his door. This shows his concern for the destitute. Moreover, he laid great stress to provide them social and moral support as well. Believers were enjoined by him to remember them in their good times and get socialized with them.
- In connection to the rights of poor he once said *"The worst food is the food served at a Valimah dinner to which rich persons are invited and from which poor persons are excluded."* (Bukhari)
- Prophet (PBUH) himself being an orphan knew very well what orphanage meant and to what torture and grill one is subjected if the father and the mother are not alive in one's early life so he took extra care of them.
- He also outlined the bounties for the helpers of the orphans or needy. Prophet (PBUH) is reported to have said: *"I and the man, who takes care of an orphan, will enter Paradise together like this (and he raised his forefinger and middle finger together, leaving no space between them)."*
- Whenever the Holy Prophet (PBUH) saw any needy person in distress, he would gather the Muslims to help their brethren.
- He even made Hazrat Abu Bakr (RZ) apologize his poor companions, Hazrat Bilal (RZ) and Hazrat Salman (RZ), for his harsh treatment to them.

(vi) CHILDREN

- The Holy Prophet (PBUH)'s love towards children was exceptional. He truly liked and loved children. The well-known events of the death of his sons and his grievance on that loss highlight his love for them.
- **Prophet (PBUH) loved his own children very much and forbade discrimination between male and female children.** He himself had four daughters always showed special love and consideration for them. Two of his daughters married Hazrat Uthman (RZ) and he gave him the title of 'the possessor of two lights'. Prophet (PBUH) also would rise for his daughter, Hazrat Fatima (RZ). This shows his high regards for his daughters.
- **He was so considerable with children** that if he heard any baby crying, he would shorten the prayer for fear that the mother might be distressed.
- **He never scolded or harshly treated any children.** His grandchildren, Hazrat Hasan (RZ) and Hazrat Hussain (RZ), who often climbed onto his shoulder while he was in prayer, causing Prophet (PBUH) to prolong his prayer but rather than scolding them he used to understand that they were too young to realize their actions at that time.
- **He never differentiated between the children of believers and non believers.**
- It is reported that once some children of the non-believers were killed by mistake in a war. The Holy Prophet (PBUH) was extremely grieved to hear this. Someone said to him that they were the children of un-believers, on this note he replied: *"The children of un-believers are better than you. Never kill children, for every child is born, by nature, as a Muslim."*
- For such kind and perfect treatment, Holy Prophet (PBUH) was known as a great friend of children.



- He also vitalized the need of the character building of the children. The Holy Prophet (PBUH) always emphasized on the proper protection and care of children while they were young.
- He also taught others the need of proper education, discipline, mental culture and moral training when the children step foot to the age of maturity.

(vii) SLAVES

- Whatever the Holy Quran taught on slavery, The Holy Prophet (PBUH) translated it into action and the net result was complete integration of the slaves as part of the Islamic Society, enjoying all the rights and benefits which were available to free men.
- He treated them with the utmost love and kindness and always spoke to them in a friendly manner.
- He instructed his companions to be polite and humble with them. He mentioned the alerts for the cruel treatment with them. One he said: *"One who treats his slaves badly and unkindly will not enter Paradise."*
- He never liked the harsh and disrespectful conduct towards the slaves even by his close friends. Once Holy Prophet (PBUH) came to know that Hazrat Abu Bakr (RZ) treated Hazrat Bilal (RZ) harshly. As he was poor and had been a slave before, Prophet (PBUH) felt annoyed. On knowing the displeasure of Prophet (PBUH), Hazrat Abu Bakr (RZ) went to him and asked for his forgiveness.
- By him the slaves were given the same respected status as the other members of the society and were equally treated. About the worth of slaves he is reported to have said: *"Listen and obey, even if Abyssinian slave with a head like a raisin is made governor over you."* (Bukhari)
- The appointment of Hazrat Bilal (RZ), a Negro slave, as the Muazzin at Masjid ul Nabavi is the famous example of his equal treatment to the slaves. Hazrat Bilal (RZ) was also made custodian of the revenues that were received from different sources by the Islamic state of Madina.
- Moreover, he explained many virtues to set the slaves free. He mentioned that one of the best acts for the final day is to free slaves. He practically demonstrated this in his life span and freed over all 63 slaves. His companions then added to this number and till the end of the period of the Rightly Guided caliphs almost all of the slaves had been freed.

(viii) ANIMALS

- The Holy Prophet (PBUH) was sent as a mercy for mankind. His mercy wasn't confined to man only but for all the creatures of Allah including animals.
- The Holy Prophet (PBUH) was very kind and gentle to animals and took great care to see that they were fed properly, supplied with water at regular intervals and not put to work for long hours.
- He is reported to have mentioned about a woman whose cruel treatment towards a cat led her to the hell fire. This was because of the reason that she didn't look after the cat carefully, neither provided food to the cat when she confined it nor set the cat free so that it might eat vermin of the earth to survive.
- He was very particular about the treatment of animals including birds and even insects. He ordered his companions not to disturb the habitants of any sort of animals.
- He set personal example to show to his Companions how animals ought to be kept in a state of ease.
- Prophet (PBUH) also prohibited the killing and hunting of animals and on regard of this he is reported to have said that: *"Do not use any living creatures as a target."* (Muslim)



- Even during wars he prohibited the unnecessary killing of animals especially Halal ones.
- He said that wrongfully killing of animals would be questioned on the last day. On enquiry of his companions regarding the right way of having them as food He told them to cut the animal's throat and eat it not to cut its head and throw it away.
- He himself demonstrated the method of slaughtering of the animals and ordered others to keep the knife sharpened so that the animal feels the least of the pain. The infamous demonstration of slaughtering 63 camels by him after the performance of Hajj it was viewed by many of his followers.

INTEREST (RIBA)

Q (b) What are the main teachings of Quran about taking interest (riba) in financial dealings with others? [4]

- The Holy Quran speaks about the teachings related to financial dealings in various places.
- One of the financial teachings of Quran is about taking of interest for making a loan to someone.
- The Quran forbids this entirely for believers.
- This is mainly because of taking advantage of others in their need. When the poor is facing problems and need some loan, lending money by adding the sum of percentage which a person has to pay back in addition to the amount borrowed is actually indebting him more.
- Thus, Muslims regard all financial dealings as forbidden (haram) in which loans are provided on the basis of interest.
- All this doesn't mean that Muslims cannot make profit in business or invest and expect a profit from their investments.
- Quran only disallows interest but it allows trade.
- The Quran makes clear about the permissibility of trade in the following words: "They say, trade is like interest and Allah has allowed trade and forbidden interest" (2:275) Al-Baqarah
- The investments in which risks of profit/loss are involved and no set percentages are settled on it, they fall under the rule of trade not interest therefore they are made permissible for believers.

FINANCIAL RULES

Q (a) Briefly describe the Islamic teachings set down for financial dealings. [10]

PARAGRAPH # 1 (INTRODUCTION)

- The Quran which is a religious book and primary source of guidance which not only offers guidance for worshipping rituals along with them it also offers a great deal of financial rules for Muslims.
- It stresses much on the conduct must be followed for business and loan dealings.
- Other than Quran Hadith/Sunnah also illustrates these teachings.
- Following are the few economical principles set down by Islam.

PARAGRAPH # 2 (FINANCIAL RULES BY QURAN)

- Write answer of Interest (riba) here.
- Financial rules other than Riba in Quran show that the needs of the community are more important than the needs of individuals.
- Quran prohibits the hoarding of food and other necessities to create shortages and to make more/extra profit.
- This is considered as a very bad thing and sort of taking advantage of others needs too. The Quran speaks strictly about punishment of hoarding supplies in Surah Tauba: "The day will surely come when their treasures will be heated up in the fire of hell, and their foreheads, sides and backs branded with it. They will be told: "This is the treasure which you hoarded. Now taste what you were hoarding." (9:35) Al Tauba

- Other teachings of Quran in connection of financial rules include prohibition of cheating to gain money & property & making a living from forbidden things such as alcohol, drugs or gambling. *(Discuss them briefly)*
- For better economical system Quran introduced the system of Zakat.
- It is a very important part of financial responsibilities toward other Muslims where the rich share their wealth for the benefit of the poor.
- By the offering of Zakat rather than the wealth lie unused, it is used by poor to generate more wealth.

PARAGRAPH # 2 (FINANCIAL RULES BY HADITH)

- The Prophet Mohammad (PBUH) also provided guidance for financial dealings.
- **He encouraged believers to earn for their living.**
- In this connection Prophet (PBUH) said: *"No one eats a better food than that which he eats out of the work of his hand"*.
- Prophet Mohammad (PBUH) himself worked for living. He looked after sheep of Quraish in his boyhood and afterwards conducted businesses of others.
- He with his exemplary conduct showed that business should be conducted with honesty and truthfulness. Oaths are not to be taken to sell commodities and fair dealings must be offered.
- *Give example of his dealings which he conducted in Syria leading Hazrat Khadijah's caravan.*
- **He also encouraged kindness in business transactions.**
- He said: *"May god show mercy to a man who is kindly when he sells, when he buys, and when he demands his money back."*
- *Discuss this hadith.*

EXERCISE:

- Q (a) Giving one example in each case, show how the life of Prophet provides a model for Muslims:
- In their treatment of other Muslims**
 - In their treatment of non-Muslims**
 - In dealing with opposition**
 - In business transactions**
- Use Prophet (PBUH)'s example from his conduct to companions.
 - Use Prophet (PBUH)'s example from his conduct in Taif or with Jews or in conquest of Makkah or with old woman etc.
 - Use Prophet (PBUH)'s example of battles from Badr or Uhud or Trench or Khyber etc.
 - Use Prophet (PBUH)'s example of earning for living and conducting businesses fairly.

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