Lecture# 16: Forgiveness

Definition of Forgiveness

- To free or pardon (someone) from penalty
- To free from the obligation of (a debt, payment, etc.).

Pardon and Forgiveness

Once at the time of Asr (Middle prayer) in a speech to the people the Messenger of Allah said: "Adam's sons have been created of different types. There are some who get angry late and very soon return to normal. Some people become wrathful soon and soon they return to normal, and some people become angry late and are also late in returning to normal that is the return to normalcy is according to the speed of getting angry.

Be careful. Some people get angry soon and they return to normal late. Listen, the best people among these are those who get angry late and immediately repent, and the worst among these are those who get angry soon, but are very late in coming to normal.

Listen, among these there are some who repay the loan in a better way, and also demand in a good way. Some people are lazy in repaying, but good in demanding. Some demand in a bad way and repay in a good way, i.e. they have one good quality and one bad quality. Some people prove to be bad in demanding and in repaying too.

Listen carefully, the best among these are those who are good in demanding and also good in repaying, and the worst are those who are bad in both the things. Keep in mind; anger becomes a spark in the heart of Adam's son. Do you not see that at the time of anger a man's eyes become red, and his nostrils become enlarged? If any one feels these signs in him, he should be glued to the earth." (Tirmizi)

That is, he should sit in his place, he should not move so that the matter may not get worsened. Intelligence and consciousness disappear from it, and man is imprisoned in the magic of passions. Then these affairs do not improve.

The above-quoted Hadith explains the kinds of men and their achievements and value in greatness and morality. Wherever necessary, a faithful bends him. An angry man indulges into various kinds of foolishness. Sometimes he abuses the door if it does not open immediately for him. In his anger he breaks whatever machine or its part may be in his hand, and abuses the animal that is not brought under control.

A man's sheet was flown away by the wind and he cursed it. Allah's Messenger said: "Do not curse it, because it is bound by the commands of God and it is under His control. He who curses a thing which did not deserve it then the curse returns on him." (Tirmizi)

There are many evils of anger, and their results are, more devastating. It is therefore said that to keep the self in control at the time of anger is the proof of the praiseworthy of control and the noble strength of toleration.

Ibn Masood has narrated that Allah's Messenger had asked: "Whom do you call a strong?" People replied: "One who is not knocked down by anybody is called a strong among us." He said: "No, the stong is one who controls his self in his anger." (Muslim)

One man requested the Prophet: "Give me some advice, but not such a lengthy one that I may forget." The Prophet said: "Do not be angry." (Malik). What reply could be better and shorter than this one?

Allah's Messenger always gave importance to the temperament and the environment of the individual and groups in giving them instructions and training. He used to lengthen or shorten his speech according to the demands of the occasion.

The efforts which were made to remove the jahiliya (pre-Islamic period of ignorance) had two foundations: One was ignorance against learning and the second against tolerance. The first ignorance he

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removed with the help of knowledge, understanding, sermons and advice, while the second was remove with the help of suppressing the rebellious desires and preventing mischief, etc. The Arabs of the pre-Islamic days were proud of their ignorance and wickedness.

As an Arab Poet of the time says: "Beware! None should show any ignorance and wickedness before us, else we would prove to be more ignorant and wicked than all!"

When Islam came, it removed this intensity of feeling and emotionalism, and introduced the practice of pardon and forgiveness in the society. If one could not pardon, then one was given the command to act justly. This objective could be achieved only when anger and wrath could be kept under the control of the intellect.

There are a number of sayings in which the Prophet has given directions to the Arabs leading them to this ideal, so much so that the manifestations of tyranny, aggression, anger and wrath have been declared out of the circle of Islam. The things which unite a group and do not allow it to be disturbed, abused etc., have been declared to be the agent who breaks this unity:

The Prophet said: "Abusing by a Muslim is wickedness, and his quarrelling and fighting is infidelity." (Bukhari)

He also said: "When two Muslims meet, a curtain from Allah is hung between them. When one of the two says obscene things to the other he tears this curtain of Allah." (Bukhari)

One Arab came to the Prophet to learn the teachings of Islam. Before this he had neither seen the Prophet nor did he know about his message. His name was Jabir bin Salim. He narrates: "I saw a man whose opinions are being copied by the people. If he says anything, people convey it to others.

I asked them who this man was. They said that he is Allah's Messenger. I said to him: 'On you be peace (Alaik-as-Salam) O Messenger of Allah!' He said: 'do not salute like this. This is the salute of the dead; but say Peace be on you (As-SalamuAlaik)'."

That Arab says: "I asked: 'Are you Allah's Messenger?' He replied: 'I am the messenger of that Being whom you call in adversities, and he removes your adversities, and if famine catches you and you call Him, He grows grass for you; and if you lose your mount in the arid ground, then you call Him and He causes your mount to be returned to you. "He says that I told him: "Advise me." The Prophet said: "Do not abuse anybody." Accordingly, thereafter I did not abuse any free man, slave, camel, and goat. Then he said: 'do not consider any virtue as mean, even if it is your brother's talking to you with a smile. This is also a virtuous act.' Then he said: 'if somebody reproaches you and makes you feel ashamed on any of your defects, do not make him feel ashamed on any of his defects, because this act of his will prove troublesome for him." (Abu Dawud)

MUHAMMAD'S (S.A.W) FORGIVENESS

This Section allows you to have a glimpse Of the Prophet's ﷺ(Peace Be upon Him) Characters and Features

Another great quality of Muhammad was that he never took revenge on anyone for personal reasons and always forgave even his staunch enemies A'isha said that God's Messenger never took revenge on his own behalf on anyone She also said that God's Messenger was not unseemly or obscene in his speech, nor was he loud-voiced in the streets, nor did he return evil for evil, but he would forgive and pardon The people of the Quraish rebuked him, taunted and mocked at him, beat him and abused him They tried to kill him and when he escaped to Medina, they waged many wars against him yet when he entered Makkah victorious with an army of 10,000, he did not take revenge on anyone He forgave all Even his deadliest enemy Abu Sufyan, who fought so many battles, was forgiven, and anyone who stayed in his house was also forgiven

The leaders of T'aif, who engaged scoundrels to throw stones at him when he visited that town in order to invite them to Islam, were also forgiven Abdullah bin Obey, leader of the hypocrites of Medina, was forgiven Muhammad ﷺoffered his funeral prayer and prayed to God for his forgiveness The Qur'an mentions this incident in these words: "And never (O Muhammad) pray for one of them who

dies, nor stand by his grave Lo! They disbelieve in God and His Messenger, and they died while they were evil doers" Abdullah bin Obey worked all his life against Muhammad ﷺ and Islam and left no stone unturned in bringing him into disrepute and in trying to defeat his mission He withdrew his 300 supporters in the battle of Uhud and almost broke the backbone of the Muslim He had engaged in intrigues and acts of hostility against the Prophet ﷺ of Islam and the Muslims It was he who raised the incident Of if k through his allies to discredit God's Messenger by spreading scandal about his wife, A'isha

"Lo! They who spread the slander are a gang among you Deem it not a bad thing for you; nay, it is good for you Unto every man of them will be paid that which he has earned of the sin; and as for him among them who had the greater share therein, his will be an awful doom" [Qur'an 24:11]

"An Abyssinian slave, who killed Hamza, Muhammad's uncle, in the battle of Uhud, and after the victory of Makkah embraced Islam and came to him, was forgiven The wife of Abu Sufyan had cut the chest of Hamza and torn his liver and heart into pieces in the battle of Uhud She quietly came to the Prophet ﷺ and accepted Islam He recognized her but did not say anything She was so impressed by his magnanimity and stature that she said, "O God's Messenger, no tent was more deserted in my eyes than yours; but today no tent is more lovely in my eyes than yours"

Ikrama, son of Abu Jahl, was a great enemy of God's Messenger and Islam He ran away after the victory of Makkah and went to Yemen His wife embraced Islam and brought him to the Messenger of God Muhammad was pleased to see him and greeted him with the words: "O emigrant rider, welcome" Sufwan bin Urnaya, one of the chiefs of Makkah, was also a great enemy of Muhammad ﷺ and Islam He sent Umair Ibn Wahab, with a promise of reward, to kill Muhammad ﷺ When Makkah was conquered, he ran away to Jeddah and hoped to go to Yemen by sea Umair Ibn Wahab came to Muhammad and said, "O God's Messenger! Sufwan Ibn Umayya is a chief of his tribe He has run away from fear and will throw himself into the sea" He was given protection When he came back, he requested Muhammad ﷺ to give him two months to think He was given four months and then he became a Muslim by his own will

Habir Ibn al-Aswad was another vicious enemy of Muhammad ﷺ and of Islam He had inflicted a grievous injury to Zainab, daughter of the Holy Prophet She was pregnant and was emigrating to Medina The polytheists of Makkah obstructed her and Habbar bin al-Aswad intentionally threw her down from the camel She was badly hurt and had a miscarriage He had committed many other crimes as well He wanted to run away to Persia but then he came to Muhammad, who forgave him

He was all for forgiveness and no amount of crime or aggression against him was too great to be forgiven by him He was the complete example of forgiveness and kindness, as mentioned in the following verse of the Qur'an:

> "Keep to forgiveness (O Muhammad), and enjoin kindness, and turn away from the ignorant" [Qur'an 7:199]

He always repelled evil with the good of forgiveness and kind behavior, for, in his view, an antidote was better than poison He believed and practiced the precept that love could foil hatred and aggression could be won over by forgiveness He overcame the ignorance of the people with the knowledge of Islam, and the folly and evil of the people with his kind and forgiving treatment With his forgiveness, he freed people from the bondage of sin and crime, and also made them great friends of Islam He was exact image of the following verse of the Qur'an:

"Good and evil are not alike Repel evil with what is better Then he, between whom and you there was hatred, will become as though he was a bosom friend" [Qur'an 41:34]

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Verses of Lesson 16

وَكُنتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِّنَ النَّارِ فَأَنقَذَكُم مِّنْهَا

And you were on the edge of a pit of fire (hell), so He saved you from it- (Al-i-Imran: 103)

أَوْ يُوبِقْهُنَّ بِمَا كَسَبُوا وَيَعْفُ عَن كَثِيرٍ

Or He can ruin them due to peoples' sins and He can forgive a great deal. (Ash-Shura: 34)

وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَعْفُو عَنِ السَّيِّئَاتِ وَيَعْلَمُ مَا تَفْعَلُونَ

And it is He Who accepts repentance from His bondmen, and pardons sins*, and knows all your deeds. (Repentance for the cardinal sins, while lesser sins are wiped out by good deeds.) (Ash-Shura: 25)

وَإِذْ وَاعَدْنَا مُوسَىٰ أَرْبَعِينَ لَيْلَةً ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِن بَعْدِهِ وَأَنتُمْ ظَالِمُونَ ﴿٥١﴾ ثُمَّ عَفَوْنَا عَنكُم مِّن بَعْدِ ذَٰلِكَ لَعَلَّكُمْ تَشْكُرُونَ

And when We made a commitment with Moosa (Moses) for forty nights – then behind him you started worshipping the calf, and you were unjust. (51) Then after that We pardoned you so that you may be grateful. (Albaqrah: 51,52)

وَإِن تَدْعُوهُمْ إِلَى الْهُدَىٰ لَا يَسْمَعُوا ۖ وَتَرَاهُمْ يَنظُرُونَ إِلَيْكَ وَهُمْ لَا يُبْصِرُونَ ﴿١٩٨﴾ خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ

And if you call them to guidance they do not listen; and you (Prophet Mohammed – peace and blessings be upon him) observe them looking towards you, whereas they do not perceive anything. (198) And O dear Prophet (Mohammed – peace and blessings be upon him) adopt forgiveness, and enjoin virtue, and turn away from the ignorant. (Al-aaraf:198,199)

وَلْيَعْفُوا وَلْيَصْفَحُوا ۗ أَلَا تُحِبُّونَ أَن يَغْفِرَ اللَّـهُ لَكُمْ ۗ وَاللَّـهُ غَفُورٌ رَّحِيمٌ

And they should forgive and forbear; do you not like that Allah may forgive you? And Allah is Oft Forgiving, Most Merciful.(Alnoor:22)

فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ

So forgive them and intercede for them and consult with them in the conduct of affairs

وَأَن تَعْفُوا أَقْرَبُ لِلتَّقْوَىٰ

And if you (men) act generously, it is akin to piety. (Al- baqrah: 237

الَّذِينَ يُنفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ ۗ وَاللَّـهُ يُحِبُّ الْمُحْسِنِينَ

Who spend in the way of Allah both in plenty and hardship, who restrain their anger, and forgive others. Allah loves such good-doers." (Al-i-Imran:134)

فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّـهِ

But he who forgives and makes amends, his reward lies with Allah. (Ash-Shura: 40)

Ahadith of Lesson 16

من لم يرحم صغيرنا و لم يوقر كبيرنا فليس منا

He does not belong to us who does not show mercy to our young ones and respect to our old ones

لا تثريب عليكم اليوم اذهبوا فأنتم الطلقاء

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This day there is no reproof against you; Go your way, for you are free.

أخ كريم وابن أخ كريم

Good brother and son of good brother

قال أنس والله لقد خدمته سبع سنين أو تسع سنين ما علمت قال لشيء صنعت لم فعلت كذا وكذا ولا لشيء تركت هلا فعلت كذا وكذا

I served the Messenger of Allah for nine years, and I do not know (of any instance) when he said to me: Why you have done this and that, and he never found fault with me in anything.

(Sahih Muslim)

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Lecture# 17: Uloom-ul-Quran - I

Definition of the Qur'an

The Literal Meaning of the Qur'an:

The word Qur'an comes from the Arabic word "Qara'a" (قَرَأَ) which means to read, so the Qur'an is a noun from the verb Qara'a (قَرَأَ).

The Technical Meaning of the Qur'an:

There are many definitions of the Qur'an, but they differ in wording only. There is no difference of opinion as to what the Qur'an is, but it is merely what the best way to define it is, "The Qur'an is the Arabic Speech (kalam) of Allah, which He revealed to Muhammad (صلى الله عليه وسلم) in the form of words with their meanings, and which has been preserved in the mus'hafs, and has reached us by Mutawatar (Perpetual incessant) transmissions. It is a challenge to mankind to produce something similar to it.

Meaning of the Qur'an is to read and recite. As Allah Almighty says:

إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ (القيامة،٧٥: ١٧)

Translation: Assuredly, upon Us rests its collection and preservation (in your breast) and its recitation (by your tongue).

Names and Descriptions of the Holy Quran

1. اَلقُرآن(Al-Qur'an) Book to be read.

إِنَّهُ لَقُرْآنٌ كَرِيمٌ (الواقعه،٥٦: ٧٧)

Translation: "Surely, this is a Glorious Qur'an. (which is being sent down on the most Glorious Messenger [blessings and peace be upon him])."

2. اَلفُرقَان (Al-Furqan):

Al-Furqan means the book that distinguishes between truth and falsehood.

تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَىٰ عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا (الفرقان،٢٥: ١)

Translation: "Blessed is He (Allah) Who sent down to His (most beloved and most intimate) servant the Criterion (the Qur'an) that (draws the difference between right and wrong and) gives judgment in order."

3. اَلكِتَاب (Al-Kitab)

The literal meaning is writing or compiling.

Because the verses, rules, stories and news etc have been collected in it and the Qur'an has been preserved in a regular written form.

ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هدى للمتقين (البقرة،٢: ٢)

Translation: "This is the Glorious Book in which there is no chance of doubt. (It is) a guide for those who guard against evil and fear Allah"

4. اَلذِّكر (Al-Zikr)

Literal meaning is reminder, advice, greatness and honor.

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ (الحجر،١٥: ٩)

Translation: "Assuredly, We alone have revealed this Glorious Admonition (the Qur'an), and surely We alone will guard it."

5. اَلتَّنزِيل (Al-Tanzeel)

The literal meaning is revealed.
Since it has been revealed by Allah Almighty, it has been given this name.

وَإِنَّهُ لَتَنزِيلُ رَبِّ الْعَالَمِينَ (الشورىٰ،٢٦: ١٩٢)

Translation: "And indeed, this Qur'an has been revealed by the Lord of all the worlds"
The Qur'an is the name of the collection of its words and meanings.

Verses

The holy Qur'an has basically two components: verses and surahs.

Verses: The plural of verse. It is the name of a specific and fixed part of the Qur'anic Surah and is the smallest unit of the Qur'an.

The literal meaning of verse is symbol, miracle, argument, lesson, strange thing, and congregation

In the term, verse is a collection of words which has both beginning and end and is included in a surah.

In the Qur'an, a Surah is the equivalent of a "chapter". The Quran contains 114 Surahs, each of which is divided into ayahs (verses). Surahs vary in length, with the shortest (Al-Kauser) having just three verses and the longest (Al-Baqarah) having 286 verses.

Order and Number of verses

Surahs (Suwar)

Suwar is the plural of Surah.

The literal meaning of the surah: honor and destination, piece, high and beautiful building.

Technical Meaning: A permanent collection of Qur'anic verses is called a surah which has a starting point and an ending point.

Types of Surahs

The Makki and Madani Verses

The surah revealed before the migration to Madina are Makki and those revealed after the migration are Madani.

Characteristics of Makki and Madani Verses

The scholars of Tafsir, after having made a thorough investigation into the Makki and Madani Surahs, have come up with a set of characteristics that tell right off if a Surah is Makki

or Madani. Some of these characteristics are recognized as universal rules while others hold good most of the time. The universal rules are as follows:

1. The subject matter of the Surah itself tells it is Makki or Madani.
2. Every Surah in which the word كلا (never) appears is Makki. This word has occurred 33 times in 15 Surahs, and all these verses are in the last half of the noble Qur'an.
3. Every Surah in which (according to the Hanafiyyah) there appears a verse of **Sajdah** is Makki.
4. Every Surah, with the exception of Surah al-Baqarah, in which the **story of Adam and Iblis** finds mention is Makki.
5. Every Surah in which there is **permission of jihad** or a description of its injunctions has been given is Madani.
6. Every verse which mentions the **hypocrites** is Madani.

Types of Surahs by Number of Verses:

Depending on the number of verses, some suras are very long, some are medium and some are short. In this regard, there are four types of Surahs:

Sab'aTuwal: Seven long surahs: Al-Baqarah, Al ʿimrān, An-Nisa, Al-Maida, Al-An'am, Al-A'raf, Al-Anfal

2. Al-Ma'un: The Surahs that contain more or less a hundred verses.

3. Masani: Surahs whose Verses are less than one hundred.

4. Al-Mufassal: The short surahs with separate topics are called "al-mufassil" because they often contain the boundary (had-e-fasil) of بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ between the two surahs.

Compilation of Qur'an

The compilation of the Qur'an is a unique phenomenon that is peculiar to Islamic history, for no other religious book can claim to be anywhere near as authentic as the Qur'an is. The New Testament was authored over a century after 'Eesaa's death, and the Old Testament's authors are shrouded in mystery, as are the authors of the Hindu scriptures. Only the Qur'an can be claimed to have been preserved in its original form. Allah has taken it upon Himself to guard it and protect it.

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ (الحجر،١٥: ٩)

Translation: Assuredly, We alone have revealed this Glorious Admonition (the Qur'an), and surely We alone will guard it.

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Sources of Protection:

- **Hifz (memorization)**
- **Kitaabat (writing)**
- **Jama-o-Tadween (compilation according to the prescribed order)**

The Qur'an was not revealed all at once, but continued to be revealed little by little over a period of 23 years. The Holy Prophet (PBUH) gave duty to some of the Companions (R.A) to write the revelation. Whenever a verse of the Qur'an was revealed, the Holy Prophet would call the scribes of revelation and write that verse down. The Holy Prophet (PBUH) would also guide about the place of the revealed verse in Qur'an.

Qur'anic Compilation during the Prophet's (PBUH) Life

Since the noble Qur'an was not revealed all at once, on the contrary, different verses from it used to have been revealed as and when appropriate, therefore, it was not possible from the very beginning to write and preserve it in a book form. So, during the initial stage of Islam, major emphasis was laid on memory as a means of preserving the noble Qur'an. When *Wahy (*revelation*)* used to come in the very beginning, the Holy Prophet & would tend to repeat its words instantly so that they would be memorized well enough. Thereupon, Allah Almighty directed him through the verses of Surah al-Qiyamah that he need not repeat words in a hurry immediately as Wahy came. Allah Almighty would Himself endow him with a memory that he will be unable to forget the words of the Wahy once its descending has been completed. So it was that the moment the Qur'anic verses would come to him, they would be committed to his memory the next moment. Thus, the blessed chest of the Holy Prophet was the most protected vault of the noble Qur'an, in which there was no chance of even some common mistake, editing or alteration. Moreover, as a matter of additional precaution, he used to recite the Qur'an before angel Jibra'il (AS) every year during the month of Ramadan; and the year he left this mortal world he completed - a cumulative review of Qur'anic recitation (daur) twice with Jibra'il.[2]

Hundreds of Companions, freeing themselves from all other concerns, had devoted their whole lives for this purpose. Not only did they memorize the Qur'an but also went on repeating it within their nightly prayers. When someone migrated from Makkah al-Mukarramah and came to Madinah al-Tayyibah, says Sayyiduna Zaid ibn Thabit (RA), the Holy Prophet & would entrust him to one of us Ansars so that he could teach Qur'an to the newcomer. The Mosque of the Prophet was so filled with voices generated by learners and teachers of the Qur'an that the Holy Prophet & had to ask them to lower their voices so that mistakes are not made.

In short, memorization of the Qur'an was given more emphasis in early Islam as this was the only protected and trust-worthy method given the conditions of that time. The reason is that the number of people who could read or write was very limited in those days. The means of publishing books, such as the printing press, etc., were not there. Therefore, in that situation, if writing was taken to be sufficient, it would have neither been possible to spread out the

[2] Sahih al Bukhari with Fath al-Bari p 36, v 9

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Qur'an on an extensive scale nor to protect it reliably. In its place, Allah Almighty had blessed the people of Arabia with a memory of such dimensions that thousands of poetic lines would normally rest in the memory of one person after another. Ordinary, run-of-the-mill villagers would remember by heart their genealogies and those of their families, and unbelievably enough - even those of their horses! Therefore, this power of memory was well utilized for the conservation and protection of the noble Qur'an and it was through it that the verses and chapters of the noble Qur'an reached all over into the far corners of Arabia.

The writing of Wahi (Revelation)

Besides having the Qur'an committed to memory, the Holy Prophet (PBUH) made special arrangements to have the Qur'an committed to writing as well. Sayyidna Zayd ibn Thabit (RA) says: 'I used to write down the words of Wahy for him. When Wahy came to him he felt burning with heat a*d the drops of perspiration would start rolling down on his body like When this state would go away from him, I would present myself before him with a shoulder-bone or a piece (of something else). He would go on dictating and I would go on writing. When I would be finished with writing, the sheer weight of copying the Qur'an would give me the feeling that my leg is going to break and I would never be able to walk. In any case, when I would be finished with writing, he would say: 'Read'. I would read it back to him. If there was a shortcoming, he would have it corrected and then let it be known to people.

Since paper was not available in Arabia during those days, therefore, these Qur'anic verses were mostly written on stone slabs, parchments, date branches, bamboo units. tree leaves and animal bones. However, at times, paper pieces have also been used.

Thus, there existed, during the times of the Holy Prophet (PBUH) a copy of the noble Qur'an which he had arranged to be committed to writing under his supervision. Although, it was not there as a formally prepared book, but it certainly was there in the form of various units of available writing materials. Along with it, it was also the practice of some revered Companions that they would make copies of the Qur'anic verses and keep them for personal recollection. This practice was common since the very early period of Islam. Accordingly, much before Sayyiduna Umar (RA)**,** embraced Islam, his sister and brother-in-law had in their possession verses of the Qur'an which they had written and kept in book form.[3]

Qur'anic Compilation: In the period of Sayyidna Abu Bakr (RA)

However, it was characteristic of all copies of the noble Qur'an made during the days of the Holy Prophet (PBUH) that they were either written on different available writing surfaces, for instance, a verse would appear on parchment, another on tree leaf and yet another on a bone; or they were not complete copies. In addition to that, the verses that the Holy Prophet (PBUH) had arranged to be written under his supervision were still served by the Companions. Sayyidna Zayd collected them together so that the new copy be made from them.

Consequently, a public proclamation was made to the effect that anyone possessing any number of written verses of the noble Qur'an should bring them over to Sayyidna Zayd. When a written verse was brought to him by someone, he used to verify its authenticity by the following four methods:

(1) To begin with, he tested its reliability against his own memory.

[3] Sirah ibn Hisham

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(2) Then, Sayyidna Umar too was a Hafiz of Qur'an, and as proved by reliable reports, Sayyidna Abu Bakr (RA) assigned him too to work with Sayyidna Zayd on this project. When someone came with some verse, Sayyidna Zayd and Sayyidna Umar used to receive it jointly.
(3) No written verse was accepted until such time that two trustworthy witnesses had testified to the fact that the particular verse was written in the presence of the Holy Prophet (PBUH) (al-Itqan, 1/10)
(4) After that, these verses in writing were collated with collections that different Companions had prepared for themselves.

These folios committed to writing on the orders of Sayyidna Abu Bakr (RA) remained with him during his life-time. Then, they remained with Sayyidna Umar (RA). After the martyrdom of
Sayyidna Umar, they were transferred to the custody of Umm al mu'minin Sayyidna Hafsah (RA) . After the death of Sayyidna Hafsah (RA), Marwan ibn al-Hakam had these burnt since the copies of Qur'an ordered by Sayyidna 'Uthman (RA) were ready at that time, and a consensus of the ummah had already been reached to the effect that following these copies of the Qur'an, in script and arrangement of Surahs, was obligatory. Marwan ibn al-Hakam thought it inadvisable to let any copy which was contrary to this script and arrangement remain in existence.

Qur'anic Compilation: In the period of Sayyidna Uthman (RA)

When Sayyidna 'Uthman (RA), became khalifah, Islam had grown out of Arabia reaching into the far-flung areas of Byzantium and Iran. As people from new areas embraced Islam, they would learn the noble Qur'an from the mujahidin of Islam or from the traders because of whom they had found the blessing of Islam. On the other side, you have already read that the noble Qur'an was revealed incorporating seven versions with various readings, and different Sahabah (Companions) had learnt it from the Holy Prophet & in accordance with different readings, therefore, every Companion taught Qur'an to his disciples in accordance with that particular reading which they had themselves learnt from the Holy Prophet (PBUH). In this manner, this difference in readings reached far-out countries. Until such time that people knew that the noble Qur'an has been revealed incorporating seven Huruf (versions) no harm was done by this difference. However, when this difference reached those far-out countries and the fact that the noble Qur'an has been revealed incorporating different readings was not fully publicized there, disputes among people started showing up. Some people began to insist on their reading as correct and that of others as incorrect.

On the one hand, these disputes posed the danger that people would fall into the grave error of declaring the readings of the noble Qur'an which have followed in uninterrupted succession as incorrect. On the other hand, there was no such standard copy available throughout the Islamic world which could become the rallying authority for the entire Ummah, except, of course, the copy committed to writing by Sayyidna Zayd ibn Thabit (RA) which was there in Madinah. Since other copies were written individually, and in them, there was no provision to incorporate all the readings, therefore, the only reliable method to resolve these disputes was that copies which incorporate all valid be spread out all over the Islamic world, and then, by seeing them it could be decided as to which reading is correct and which,

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incorrect. Sayyidna Uthman (RA) accomplished this very remarkable feat during the period of his Khilafah.

Consequently, Sayyidna 'Uthman (RA) gathered people together and delivered a sermon and in it he said: "You who live so close to me in Madinah, if you can falsify each other and differ with each other in respect of the readings of the noble Qur'an, it is quite obvious that those who are far away from me will be indulging in falsification and disputation on a much larger scale. Therefore, let everyone get together and come up with a copy of the Qur'an following which
becomes obligatory for all."

With this in view Sayyidna 'Uthman (RA) sent a message to Sayyidah Hafsah (RA), requesting her to let them have the blessed sheets of the Qur'anic text (prepared under the orders of Sayyidna Abu Bakr (RA) which she had in her custody). He promised that these will be returned to her after copies have been made. Sayyidah Hafsah (RA) sent these pages of the Qur'an to Sayyidna 'Uthman (RA). He then formed a group of four Companions which was composed of Sayyidna Zayd ibn Thibit, Sayyidna Abdullah ibn Zubayr, Sayyidna Sa'id ibn al-'As and Sayyidna Abd al-Rahman ibn Harith ibn Hisham (RA). This group was entrusted with the duty of making several copies from the original copy of Sayyidna Abu Bakr's Qur'anic folios and making sure that Surahs too are arranged in order. Out of these four Companions, Sayyidna Zayd was an Ansari, while the rest of the three were Qurayshis. Therefore, Sayyidna Uthman (RA) said to them: 'When you and Zayd differ in respect of any portion of the Qur'an (that is, differ as to how a certain letter should be written) you write it in the language of the Quraysh because the noble Qur'an has been revealed in their very language."

Basically, this duty was entrusted to only four distinguished persons named above, but later on; other Companions were also attached to help them out. 4
They performed the following functions in connection with the writing of the Qur'an:

1. In the copy prepared during the period of Sayyidna Abu Bakr (RA), Surahs were not placed in sequence, rather each Surah was written separately. They wrote down all Surahs in their proper sequence in a single copy.
2. The verses of the noble Qur'an were written in a way so that all readings backed by uninterrupted succession could be incorporated within their script.
3. Up to this time, there existed only one single copy of the noble Qur'an complete, authentically standard and collectively attested by the whole Ummah. These distinguished persons prepared
more than one copy of this newly organized Mushaf (copy of the Qur'an). It is generally believed that Sayyidna Uthman had accomplished the preparation of five copies, but Abu Hatim Sijistani
says that a total of seven copies were prepared. Out of these one was sent to Makkah al-Mukarramah, one to Syria, one to Yaman, one to Bahrain, one to Basrah and one to Kufah, and one was preserved in Madinah al -Tayyibah.
4. To accomplish the task cited above, these revered elders basically worked through the pages of the Qur'an which were written during the times of Sayyidna Abu Bakr (RA). But, along with it, as a matter of added precaution, they adopted exactly the same method that was employed

[4] Fath al-Bari, pp. 13-15, v. 9

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during the times of Sayyidna Abu Bakr (RA). Consequently, assorted copies of texts committed into writing during the days of the Holy Prophet & which were preserved by different companions were recalled once again, and it was, by yet another collation with these, that the new copies were prepared. Therefore, Sayyidna Zayd (RA) and others with him did not write down any verse into these copies of the Qur'an until such time when they did find it in those written documentations as well. As such, the fact was that other verses were found written separately too with several Companions, but this verse from Siirah al-Abzab was not found written separately with anyone else except Sayyidna Khudhaymah (RA).

5. After having these several standard copies of the Qur'an prepared, Sayyidna Uthman (RA) had all copies personally kept by different Companions burnt so that all copies of the Qur'an become uniform in terms of the script, incorporation of accepted readings and the order of chapters, leaving no room for any difference between them.

Study of selected text of the Holy Qur'an

The virtue of acquiring religious knowledge

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ-خَلَقَ الْإِنسَانَ مِنْ عَلَقٍ-اقْرَأْ وَرَبُّكَ الْأَكْرَمُ-الَّذِي عَلَّمَ بِالْقَلَمِ-عَلَّمَ الْإِنسَانَ مَا لَمْ يَعْلَمْ

(العلق٩٦: ١-٥)

Translation: (O Beloved!) Read (commencing) with the Name of Allah, who has created (everything). He created man from a hanging mass (clinging) like a leech (to the mother's womb). Read, and your Lord is Most Generous, who taught man (reading and writing) by the pen, who (besides that) taught man (all that) which he did not know. Or Who imparted to (the most eminent of) mankind (the chosen Prophet Muhammad [blessings and peace be upon him] without using any pen) the whole knowledge that he was not aware of before.

Explanation:

The Honor and Nobility of Man is in His Knowledge

These Verses inform of the beginning of man's creation from a dangling clot, and that out of Allah's generosity He taught man that which he did not know. Thus, Allah exalted him and honored him by giving him knowledge, and it is the dignity that the Father of Humanity, Adam, was distinguished with over the angels.

وَعَلَّمَ آدَمَ الأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلاَئِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِن كُنتُمْ صَادِقِينَ o قَالُواْ سُبْحَانَكَ لاَ عِلْمَ لَنَا إِلاَّ مَا عَلَّمْتَنَا إِنَّكَ أَنتَ الْعَلِيمُ الْحَكِيمُ (البقرة٣٢،٣١)

Translation: And Allah taught Adam the names of all (things), and then presented them before the angels and said: 'Tell Me the names of these things if you are true (in your assumption).' The angels (humbly) submitted: 'Glory to You, You are Holy (free from every deficiency). We have no knowledge except that which You have taught us. Surely, You alone are All-Knowing, All-Wise.

Explanation:

The Virtue of Adam over the Angels

Allah stated the virtue of Adam above the angels, because He taught Adam, rather than them, the names of everything. This occurred after they prostrated to him. This discussion precedes that event here, only to show the importance of his position, and the absence of the angels' knowledge about creating the Khalifah when they asked about it.

أَمَّنْ هُوَ قَانِتٌ آنَاءَ اللَّيْلِ سَاجِدًا وَقَائِمًا يَحْذَرُ الْآخِرَةَ وَيَرْجُو رَحْمَةَ رَبِّهِ ۗ قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَايَعْلَمُونَ ۗ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ (الزمر ٣٩: ٩)

Translation: Well! (Is this polytheist better or) that (believer) who worships during the hours of the night standing and in prostration, lives in fear of the Hereafter and expects mercy from his Lord?' Say: 'Can those who have knowledge and those who do not be alike?' So only the wise do receive the admonition.

Explanation:

The Quran urges the mankind to think, ponder, reflect and acquire knowledge that would bring them closer to God and his creation. The Quran uses repetition to embed certain key concepts in the consciousness of its listeners. The spread of knowledge and knowledge is the main objective of the Quran.

و مِنْ النَّاسِ وَالدَّوَابِّ وَالأَنْعَامِ مُخْتَلِفٌ أَلْوَانُهُ كَذَلِكَ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ (الفاطر٣٥:٢٨)

Translation: And likewise, there are various colors amongst men and beasts and animals. So only those of His servants who have knowledge (of these realities with a vision and outlook) fear Him. Surely, Allah is Almighty, Most Forgiving.

Explanation:

The Perfect Power of Allah (SWT)

The one who knows Allah and the command of Allah is the one who fears Allah and knows the limits (Hudud) and the obligatory duties (Fara'id). The one who knows Allah but does not know the command of Allah is the one who fears Allah but does not know the limits (Hudud) and the obligatory duties (Fara'id). The one who knows the command of Allah but does not know Allah is the one who knows the limits (Hudud) and the obligatory duties (Fara'id) but does not fear Allah."

Importance of the deep understanding of Religion

ومَا كَانَ الْمُؤْمِنُونَ لِيَنفِرُواْ كَآفَّةً فَلَوْلاَ نَفَرَ مِن كُلِّ فِرْقَةٍ مِّنْهُمْ طَآئِفَةٌ لِّيَتَفَقَّهُواْ فِي الدِّينِ وَلِيُنذِرُواْ قَوْمَهُمْ إِذا رَجَعُواْ إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ (التوبة٩،: ١٢٢)

Translation: And it is not possible for all the Muslims to set out (together). So, why should a party from within every group (or tribe) not go forth in order that they may acquire deeper knowledge (i.e., thorough understanding and insight) of the Din (Religion), and warn their people when they return to them so that they may guard themselves (against a life of sins and disobedience)?

Explanation:

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We should first mention that marching along with the Messenger, when he went to battle, was at first obliged on all Muslims. However, we could say that this Ayah explains Allah's order to participate in battle on all Arab neighborhoods, that at least a group of every tribe should march for Jihad. Those who went with the Messenger would gain instructions and studies in the revelation that came down to him, and warn their people about that battle when they returned to them. This way, the group that went with the Prophet will achieve both goals (Jihad and learning the revelation from the Prophet). After the Prophet, a group of every tribe or neighborhood should seek religious knowledge or perform Jihad, for in this case, Jihad is required from at least a part of each Muslim community.

وَمَا أَرْسَلْنَا قَبْلَكَ إِلاَّ رِجَالاً نُّوحِي إِلَيْهِمْ فَاسْأَلُواْ أَهْلَ الذِّكْرِ إِن كُنتُمْ لاَ تَعْلَمُون (الانبياء،٢١ :٧)

Translation: And, (O Esteemed Beloved,) We sent only men (as Prophets) before you (also). We used to send them Revelations. So, (O people,) if you do not know (yourselves), ask the people of remembrance.

Explanation:

The disbelievers' objection has been removed that the Prophet (PBUH) is human being like us. The prophets whom Allah sent before, they believe, were also human beings. Because the guidance of human beings is truly possible only in human form. If one has no knowledge about something, then one should seek guidance from the scholars of the relevant field.

Lecture# 18: Uloom-ul-Quran - II

Adab Al-Nabi (PBUH) and Social Teachings

The Status of Holy Prophet (PBUH)

يا أَيُّهَا الَّذِينَ آمَنُوا لَا تُقَدِّمُوا بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ (الحجرات،٤٩:١)

Translation: O believers! Do not step ahead of Allah and His Messenger ([PBUH] in any matter) and keep fearing Allah (lest some discourtesy should occur displeasing the Messenger [PBUH]). Surely, Allah is All-Hearing, All-Knowing.

Explanation:

The Prohibition of making a Decision in advance of Allah and His Messenger; ordering Respect towards the Prophet

In this Ayah, Allah Almighty teaches His faithful servants the good manners they should observe with the Messenger, which are respect, honor and esteem. Allah said, do not rush in making decisions before him, rather, and follow his lead in all matters.

Etiquettes of the Holy Prophet's Majlis (PBUH)

يا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ أَعْمَالُكُمْ وَأَنتُمْ لَا تَشْعُرُونَO إِنَّ الَّذِينَ يَغُضُّونَ أَصْوَاتَهُمْ عِندَ رَسُولِ اللَّهِ أُوْلَئِكَ الَّذِينَ امْتَحَنَ اللَّهُ قُلُوبَهُمْ لِلتَّقْوَى لَهُم مَّغْفِرَةٌ وَأَجْرٌ عَظِيمٌ

(الحجرات،٤٩: ٢ -٣)

Translation: O believers! Do not raise your voices above the voice of the Prophet (PBUH), and (also) do not speak to him so loudly as you are loud when you speak to one another (lest) all your actions should come to nothing (including your faith), and you are not even aware (that your faith and all pious works have been wrecked). Assuredly, those who keep their voices low in the presence of Allah's Messenger (out of profound veneration and submissiveness), it is they whose hearts Allah has chosen for God wariness and permeated with sincerity. For them alone is forgiveness and an immense reward.

Explanation:

Allah says, (O you who believe Raise not your voices above the voice of the Prophet,) This contains another kind of favorable behavior. Allah Almighty is teaching the believers that they should not raise their voices above the voice of the Prophet.

Allah then ordains lowering one's voice before the Messenger and encourages, directs and recommends this better behavior. The believers whose hearts have been purified by Allah and made as a residence and dwelling for the Taqwa.

إِنَّ الَّذِينَ يُنَادُونَكَ مِن وَرَاءِ الْحُجُرَاتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ O وَلَوْ أَنَّهُمْ صَبَرُوا حَتَّى تَخْرُجَ إِلَيْهِمْ لَكَانَ خَيْرًا لَّهُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ (الحجرات : ٤ -٥)

Translation: Verily, those who call out to you from outside your apartments, most of them do not have the understanding (of your exalted station and incomparable status and polite manners of veneration that are due to you). And if they had only been patient till you had come out to them, it would have been better for them. And Allah is Most Forgiving, Ever-Merciful.

Explanation:

Admonishing Those Who call the Prophet from behind Dwellings

Allah Almighty and Most Blessed admonished those, such as the uncivilized Bedouins, who used to call to the Prophet from behind the dwellings which belong to his wives. Allah Almighty then ordains the better behavior in this regard. It would have earned them the better benefit of this life and the Hereafter. Allah, Worthy of all praise, then encourages them to turn to Him in repentance.

Investigating the Facts

يا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَإٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْبِحُوا عَلَى مَا فَعَلْتُمْ نَادِمِينَ

(الحجرات، ٤٩: ٦)

Translation: O believers! If some wicked person brings you any news, inquire thoroughly into its truth (lest) you should cause (undue) harm to a people unknowingly, and later feel regret for what you have done.

Explanation:

Investigating the Reliability of the News conveyed by Wicked People

Allah SWT ordered investigating the news that sinners and the wicked bring, to make sure of its authenticity. Otherwise, if the hypocrite's word is taken for granted and a decision is based on it, regardless of whether the information is true or not, the authorities will be taking the lead of the sinners. Allah Almighty forbade taking the path of the corrupted and sinners.

واعْلَمُوا أَنَّ فِيكُمْ رَسُولَ اللَّهِ لَوْ يُطِيعُكُمْ فِي كَثِيرٍ مِّنَ الْأَمْرِ لَعَنِتُّمْ وَلَكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ أُوْلَئِكَ هُمُ الرَّاشِدُونَ فَضْلًا مِّنَ اللَّهِ وَنِعْمَةً وَاللَّهُ عَلِيمٌ حَكِيمٌ

(الحجرات، ٤٩: ٧ -٨)

Translation: And remember that the Messenger of Allah (PBUH) is amongst you. If he accepted what you say in most of the matters, you would be in serious trouble. But Allah has blessed you with the love of faith and has embellished it in your hearts and has made you hate disbelief, disobedience and sins. Such are they that follow the path of Din (Religion) resolutely and steadfastly. (It) is due to Allah's bounty and favor (i.e., the raising of the untaught Messenger and his presence amongst you). And Allah is All-Knowing, Most Wise.

Explanation:

The Prophet's (PBUH) Decision is better

Allah said; know that among you is the Messenger of Allah. Therefore, honor and respect him, be polite with him and obey his orders. For he is more knowledgeable about what benefits you and is more concerned with you than you yourselves are. His opinions in such matters are more complete than your own. Then He clarifies that they fall short in overseeing

their own benefit that if he obeys all of your opinions and desires, you will earn trouble and hardship.

Brotherhood

وإِن طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا فَإِن بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَى فَقَاتِلُوا الَّتِي تَبْغِي حَتَّى تَفِيءَ إِلَى أَمْرِ اللَّهِ فَإِن فَاءَتْ فَأَصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ خَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُون (الحجرات ٤٩: ٩-١٠)

Translation: And if two parties of the Muslims fight, make them reconcile. Then if either of these (parties) commits injustice and aggression against the other, fight against (the party) that is committing aggression till it returns to Allah's command (of establishing peace). When they revert and submit, make peace between them with equity. And put justice to work. Surely, Allah loves those who do justice. The truth is that (all) believers are brothers (to one another). So, make peace between your two brothers and always fear Allah, so that you may be shown mercy.

Explanation:

Allah does not approve that the other Muslims should just sit and watch the clash when two groups of their own community have fallen to mutual fighting. But whenever such a sad situation arises all the believers should become concerned and should do whatever they can to bring about peace and reconciliation between the parties. They should urge the parties to desist from fighting; they should exhort them to fear God; their influential people should go and talk to the responsible men of the two sides, should find out the causes of the dispute and do whatever they can to effect reconciliation between them.

Avoiding Hateful Behavior

يأَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرْ قَومٌ مِّن قَوْمٍ عَسَى أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّن نِّسَاءٍ عَسَى أَن يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ بِئْسَ الاِسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ وَمَن لَّمْ يَتُبْ فَأُوْلَئِكَ هُمُ الظَّالِمُونَ (الحجرات، ٤٩: ١١)

Translation: O believers! Let no community ridicule another community. It is likely that they may be better than those (who ridicule). Nor should women make fun of other women. It is likely that they may be better than those (who make fun). And do not offend or find fault with one another, nor call each other names. Calling someone wicked or indecent after (he embraces) faith is an extremely evil name. And those who do not turn to Allah in repentance, it is they who are the wrongdoers.

Explanation:

The Prohibition of mocking and ridiculing One Another

It is forbidden to scoff at and belittle people, for the injured party could be more honored and dearer to Allah the Exalted than those who ridicule and belittle them and stating this prohibition for men and then women. Allah forbids defaming each other. He among men who is a slanderer, and a backbiter, is cursed and condemned. The names and descriptions of

wickedness are evil; meaning, `to use the nicknames that were used by the people of Jahiliyyah, after you embraced Islam and understood it.

يا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَب بَّعْضُكُم بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ (الحجرات، ٤٩: ١٢)

Translation: O believers! Avoid most conjectures. Indeed, some conjectures are sins (liable to punishment in the Hereafter). And spy not (on someone's unknown matters or secrets), nor backbite one another. Would any of you like to eat the flesh of his dead brother? You would hate it. And fear Allah (in all such matters). Indeed, Allah is Ever-Returning, Ever-Merciful.

Explanation:

"Do not spy': Do not grope after the secrets of the people: do not search for their defects and weaknesses: do not pry into their conditions and affairs. Whether this is done because of suspicion, or for causing harm to somebody with an evil intention, or for satisfying one's own curiosity, it is forbidden by the Shari 'ah in every case. It does not behoove a believer that he should spy on the hidden affairs of other people, and should try to peep at them from behind curtains to find out their defects and their weaknesses. This also includes reading other people's private letters, listening secretly to private conversation, peeping into the neighbor's house, and trying to get information in different ways about the domestic life or private affairs of others. This is grave immorality which causes serious mischief in society.

In this sentence Allah by likening backbiting to eating the dead brother's flesh has given the idea of its being an abomination. Eating the dead flesh is by itself abhorrent; and when the flesh is not of an animal, but of a man, and that too of one's own dead brother, abomination would be added to abomination.

The standard of honor in the sight of Allah

يا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُم مِّن ذَكَرٍ وَأُنثَى وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِندَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ (الحجرات، ٤٩: ١٣)

Translation: O people! We created you from a male and a female, and (divided) you into (large) peoples and tribes, so that you might recognize one another. Surely, the most honorable amongst you in the sight of Allah is he who fears Allah the most. Certainly, Allah is All-Knowing, All-Aware.

Explanation:

In this verse the whole of mankind has been addressed to reform it of the great evil that has always been causing universal disruption in the world, that is, the prejudices due to race, color, language, country, and nationality. On account of these prejudices man in every age has generally been discarding humanity and drawing around himself some small circles and regarding those born within those circles as his own people and those outside them as others.

Islam and Eiman

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قَالَتِ الْأَعْرَابُ آمَنَّا قُل لَّمْ تُؤْمِنُوا وَلَكِن قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ وَإِن تُطِيعُوا اللَّهَ وَرَسُولَهُ لَا يَلِتْكُم مِّنْ أَعْمَالِكُمْ شَيْئًا إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ○ إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنفُسِهِمْ فِي سَبِيلِ اللَّهِ أُوْلَئِكَ هُمُ الصَّادِقُونَ (الحجرات ٤٩: ١٤,١٥)

Translation: The Bedouins say: ‘We have believed.’ Say: ‘You have not believed. Rather say: We have accepted Islam. And the belief has not yet gone into your hearts. If you obey Allah and His Messenger (blessings and peace be upon him), He will not decrease anything (in reward) for your deeds. Surely, Allah is Most Forgiving, Ever-Merciful.’ The true believers are only those who have believed in Allah and His Messenger (blessings and peace be upon him) and then never have any doubt, and who struggle in the way of Allah with their material as well as human resources. It is they who are true (in their claim to believe).

Explanation:

Another translation of the words قولوا اسلمنا can be; "Say: we have become Muslims."

From these words some people have concluded that in the language of the Qur'an, "Mu 'min" and "Muslim" are two opposite terms. A "Mu'min" is he who has believed sincerely and a "Muslim" he who might have accepted Islam only verbally without true faith. But, in fact, this is an absolutely wrong idea. No doubt the word Iman here has been used for sincere affirmation by the heart and the word Islam for only outward and external submission but to understand them as two independent and mutually contradictory terms of the Qur'an is not correct.

“Hidayah” is a blessing of Allah

قُلْ أَتُعَلِّمُونَ اللَّهَ بِدِينِكُمْ وَاللَّهُ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ- يَمُنُّونَ عَلَيْكَ أَنْ أَسْلَمُوا قُل لَّا تَمُنُّوا عَلَيَّ إِسْلَامَكُم بَلِ اللَّهُ يَمُنُّ عَلَيْكُمْ أَنْ هَدَاكُمْ لِلْإِيمَانِ إِن كُنتُمْ صَادِقِينَ (الحجرات، ٤٩: ١٦ -١٧)

Translation: Say: ‘Are you trying to show off to Allah your Din (Religion) whilst Allah knows all that is in the heavens and in the earth? And Allah is Well Aware of everything.’ These people are showing off to you that they have done a favor to you by embracing Islam. Say: ‘Do not show off your Islam as a favor to me. Instead, Allah is the One Who favors you by guiding you to faith, provided you are true (to belief).

Explanation:

Such Bedouins, in fact, by converting to Islam, used to say that we have come to you by becoming obedient and converting to Islam, and you did not have to wage war against us. And their intention was to pay attention to us now and give us some of the treasure. In response, Allah Almighty said to His Prophet, "Tell them." If you have converted to Islam, you have brought it for your own personal purposes, otherwise you would have suffered the same fate as other disbelievers. What good do you do me for bringing this Islam? Rather, it is a favor of Allah upon you that He has enabled you to convert to Islam and your life and property have been saved from the hands of the Muslims and you have not been beaten.

Knowledge of Unseen

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انَّ اللَّهَ يَعْلَمُ غَيْبَ السَّمَاوَاتِ وَالْأَرْضِ وَاللَّهُ بَصِيرٌ بِمَا تَعْمَلُونَ (الحجرات، ٤٩: ١٨)

Translation: Surely, Allah knows all the unseen of the heavens and the earth, and Allah monitors best whatever you do. (al-Hujurāt, 49: 18)

Explanation:

Allah is the All-Seer of what you do. Allah is not far from the slaves but is closer to them. No one's deeds are hidden from Allah, and no one is out of his control- The two angels are appointed with you on right and left, writing down what you say and what you do.

Adab Al-Nabi PBUH

The Status of Holy Prophet PBUH

النَّبِيُّ أَوْلَى بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ وَأُوْلُواْ الْأَرْحَامِ بَعْضُهُمْ أَوْلَى بِبَعْضٍ فِي كِتَابِ اللَّهِ مِنَ الْمُؤْمِنِينَ وَالْمُهَاجِرِينَ إِلَّا أَن تَفْعَلُوا إِلَى أَوْلِيَائِكُم مَّعْرُوفًا كَانَ ذَلِكَ فِي الْكِتَابِ مَسْطُورًا (الاحزاب،٣٣: ٦)

Translation: This (Esteemed) Prophet is nearer to and has a greater claim on the believers than their own souls and his (pure) wives are their mothers. And blood relations have a greater claim one to another (in the distribution of inheritance) in the Book of Allah than (the rest of) the believers and the Emigrants except that you desire to do favor to your friends. This command is written in the Book of Allah.

Explanation:

One of the main themes of Surah Al-Ahzab is to condemn the mischievousness of the opponents of the prophet in Madina, i.e., the hypocrites. They kept trying to scandalize the family of the prophet. Allah reprimanded him by demonstrating the high status of the prophet that the prophet is so dear and near to the believers that he has greater claim on them than they have on themselves. His wives were giving the status of mothers of the believers, and it was made haram to marry them even after the demise of the prophet. In this way attempts to scandalizing the prophet's family was stopped.

Uswa-e-Hasanah

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا (الاحزاب،٣٣: ٢١)

Translation: In truth, in (the sacred person of) Allah's Messenger (blessings and peace be upon him) there is for you a most perfect and beautiful model (of life) for every such person that expects and aspires to (meeting) Allah and the Last Day and remembers Allah abundantly.

Explanation:

In view of the context in which this verse occurs, the object of presenting the Holy Prophet's conduct and way of life as a model was to teach a lesson to the people, who had been motivated by considerations of selfish interests and personal safety on the occasion of the Battle of the Trench. They are being addressed, as if to say: You claimed to be the believers and Muslims and followers of the Holy Messenger. You should have seen how the Messenger whose followers you claimed to be conducted himself on the occasion

The Seal of Prophethood PBUH

مَّا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا (الاحزاب،٣٣: ٤٠)

Translation: Muhammad (blessings and peace be upon him) is not the father of any of your men, but he is the Messenger of Allah and the Last of the Prophets (ending the chain of the Prophets). And Allah is the Perfect Knower of everything.

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Explanation:

This one sentence stays at the root of all those objections which the opponents were raising in connection with this marriage of the Holy Prophet (PBUH). Their first objection was that he had married his own daughter-in-law, whereas according to his own law the son's wife is forbidden for the father. This was answered by saying: "Muhammad is not the father of any of your men." That is, Zaid was not his real son, and so it was not unlawful to marry his divorced wife. Their second objection was that even if his adopted son was not his real son, it was not necessary that he should have marred his divorced wife.

The Holy Prophet (PBUH) was the last of the prophets who has sealed and thus terminated prophethood, and that no other prophet is to be appointed after him and every claimant to prophethood is a liar and an infidel are well-settled issues on which there has been complete unanimity and consensus right from the days of the noble companions (RA) up to the date.

Importance of Darood o Salam

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا (الاحزاب،٣٣: ٥٦)

Translation: Surely, Allah and (all) His angels send blessings and greetings on the Holy Prophet (blessings and peace be upon him). O believers! Invoke blessings on him and salute him with a worthy salutation of peace abundantly (and fervently).

Explanation:

"Allah's sending His blessings on His Prophet" means this: Allah is very kind to His Prophet: He praises him, blesses his work, exalts his name, and showers His mercies on him. "`Blessings of the angels" means: "They love the Prophet most dearly and pray to Allah to bless him with the highest ranks, cause his religion and Shari'ah to flourish and exalt him to the laudable position. "

That it is an Islamic practice to send Darud on the Holy Prophet, that it is commendable to pronounce it when the Holy Prophet's name is mentioned, that it is a Sunnah of the Prophet to recite it in the Prayer in particular, is agreed upon by all the scholars. There is also a consensus that it is obligatory to pronounce the Darud on the Holy Prophet at least once in a lifetime, because Allah has clearly commanded it.

Offending Allah and His Prophet PBUH

إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَأَعَدَّ لَهُمْ عَذَابًا مُّهِينًا (الاحزاب،٣٣: ٥٧)

Translation: Surely, those who offend Allah and His Prophet, Allah curses them in the world and in the Hereafter and He has prepared for them a disgraceful torment.

Explanation:

"To offend Allah" implies two things: (1) That Allah should be disobeyed, that an attitude of disbelief and shirk and atheism be adopted with regard to Him, and that things made unlawful by Him be made lawful; and (2) that His Messenger be troubled, for just as obedience to the Messenger is obedience to Allah, so is opposition and disobedience of the Messenger opposition and disobedience of Allah.

Hurting the Believers

وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بِغَيْرِ مَا اكْتَسَبُوا فَقَدِ احْتَمَلُوا بُهْتَانًا وَإِثْمًا مُّبِينًا (الاحزاب،٣٣: ٥٨)

Translation: And those who hurt the believing men and the believing women without their doing anything (wrong), surely, they bear (themselves) the burden of a false allegation and an open sin.

Explanation:

Hurting or causing pain to any Muslim without a valid Islamic legal justification is forbidden (Haram)

This verse determines the definition of slander. It is to ascribe a fault to a person which he does not have, or an error which he has not committed. The Holy Prophet (PBUH) also has explained it. According to Abu Da'ud and Tirmidhi, when he was asked as to what is ghibat (backbiting), he replied: 'It is to make mention of your brother in a manner derogatory to him. “The questioner said, "And if the fault is there in my brother?”. The Holy Prophet (PBUH) replied: `If the fault that you mentioned is there in him, you backbite him; if it is not there, you slandered him." Such an act is not only a moral sin, which will entail punishment in the Hereafter, but this verse also requires that in the law of an Islamic State also false allegation should be held as a culpable offense.

Social Etiquettes

Avoid ignorant behavior

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا (الفرقان٢٥:٦٣)

Translation: And the (favorite) servants of the Most Kind (Lord) are those who walk gently on the earth, and when the ignorant (i.e., impolite) people say to them something (unlikable), they (get aside), saying: “Peace”.

Explanation:

That is; "They do not walk haughtily and arrogantly like the tyrants and mischief-makers, but their "gait" is of a gentle, right-thinking and good-natured person." "Walking humbly" does not mean walking like a weak or sick person, nor does it imply the gait of a hypocrite who walks ostentatiously to show humility or fear of God. According to Traditions, the Holy Prophet himself used to walk with firm, quick steps. This shows that the "humble step" is the natural step of a noble and gentle person and not a gait which shows weakness and undue humility.

Night Prayers and Seeking Refuge from the Hell

والَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَامًا o وَالَّذِينَ يَقُولُونَ رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ إِنَّ عَذَابَهَا كَانَ غَرَامًا o إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا (الفرقان٢٥:٦٦،٦٥،٦٤)

Translation: And (these) are the ones who spend their nights prostrating themselves and standing before their Lord (cloaked in submissiveness). And (these) are the people who pray (all the time before the presence of Allah): ‘O our Lord, turn away from us the torment of Hell. Surely, its torment is most injurious (and everlasting). Surely, that is an evil lodging (for temporary lodgers) and an evil abode (for permanent dwellers).

Explanation:

The true servants of Allah pass their nights in worshipping and remembering Him as much as they can. They neither spend their nights in fun and merry-making nor in gossips and telling tales, nor in doing wicked deeds, for these are the ways of the ignorant people. This characteristic of theirs has been brought out clearly at several places in the Qur'an, thus: "their backs forsake their beds and they invoke their Lord in fear and in hope." (As-Sajdah: 16). "These people (of Paradise) slept but little at night, and prayed for their forgiveness in the hours of the morning." (Az-Zariyat: 17, 18).

Staying Moderate

وَالَّذِينَ إِذَا أَنفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا (الفرقان٢٥:٦٧)

Translation: And (these) are the people who are neither extravagant nor miserly when they spend. And their spending is (based on) a balance between the two extremes (of extravagance and miserliness).

Explanation:

The true servants of Allah adopt "the golden mean" between the two extremes in spending their money. They neither go beyond prudence and necessity in expenditure nor live in wretched 'circumstances in order to save and hoard money but are frugal. According to Islam extravagance is:

(1) To spend even the smallest amount of money in unlawful ways.

(2) To go beyond one's own resources in expenditure even in lawful ways, or to spend money for one's own pleasure.

(3) To spend money in righteous ways not for the sake of Allah but for mere show.

On the other hand, one is miserly if one does not spend money for one's own needs and requirements and those of one's family in accordance with one's resources and position, or if one does not spend money for good works. The way taught by Islam is the golden mean between the two extremes.

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Lecture# 19: Uloom-ul-Quran - III

Avoiding Major Sins

وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَٰهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ وَمَن يَفْعَلْ ذَٰلِكَ يَلْقَ أَثَامًا

(الفرقان۲۵:۶۸)

Translation: And these are the people who do not worship any other god apart from Allah, nor do they kill the soul whose killing without any lawful cause Allah has forbidden, nor do they commit adultery. And whoever does this will receive the punishment due for the sin.

Explanation:

The true servants refrain from three great sins: Shirk, murder and adultery. As regards the inclusion of refraining from shirk among the excellences of the true servants, one may ask why it should be presented as virtue before the disbelievers who did not regard shirk as a vice.

Repentance (Tawbah)

يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَيَخْلُدْ فِيهِ مُهَانًا o إِلَّا مَن تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَٰئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا (الفرقان۲۵:۷۰،۶۹)

Translation: His punishment will be doubled on the Day of Rising and, disgraced and humiliated, he will live in it forever. But whoever repents and believes and does good deeds, so these are the people whose evil deeds Allah will change into good ones. And Allah is Most Forgiving, Ever-Merciful.

Explanation:

This can have two meanings: (1) His punishment will never come to an end, but it will continue being inflicted relentlessly over and over again; and (2) the person who in addition to the sins of disbelief, shirk and atheism, would have committed murders, adultery and other sins, will get separate punishment for rebellion and for each other sin.

On the other hand, the good news for the people who repented and reformed themselves, that they will have the benefit of the "general amnesty". This is the reward for those who repent of their sins and will do good deeds in the future. Allah replaces their evil deeds with good deeds.

Avoid lies and evil

وَمَن تَابَ وَعَمِلَ صَالِحًا فَإِنَّهُ يَتُوبُ إِلَى اللَّهِ مَتَابًاoوَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا

(الفرقان۲۵:۷۲،۷۱)

Translation: And whoever repents and executes good, so he returns to Allah (the way) returning is due. And these are the people who do not attend (both verbally and practically) the false and untruthful matters, and when they pass by evil activities, they (observing caution) pass by like dignified people.

Explanation:

It has two meanings: (1) When he has repented sincerely, he will start a new life of belief and obedience to Allah and by His grace and help will start doing good deeds instead of evil deeds that he used to do in his life of unbelief, and his evil deeds will be replaced by good deeds; and (2) Not only will his evil deeds done in the past be written off, but it will also be recorded in his conduct register that he was the servant who gave up rebellion against his Lord and adopted the way of His obedience.

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Thinking and prayer for the family

انَّ الَّذِينَ إِذَا ذُكِّرُوا بِآيَاتِ رَبِّهِمْ لَمْ يَخِرُّوا عَلَيْهَا صُمًّا وَعُمْيَانًا o وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا (الفرقان٢٥:٧٤،٧٣)

Translation: And these are the people who, when they are directed and guided by means of Revelations of their Lord, do not fall at them deaf and blind (but reflect on them). And these are the people who submit (before the presence of Allah): 'O our Lord, grant us coolness of eyes in our wives and our children, and make us leaders of the Godfearing people.

Explanation:

The true servants of Allah do not behave like the blind and the deaf towards the Revelations of Allah, when they are recited to them for their admonition. They do not turn a deaf ear to their teachings and Message and do not deliberately close their eyes to the Signs that they are asked to observe, but are deeply moved by them. They follow and practice what they are enjoined and retrain from what is forbidden.

The reward of servitude

أُوْلَئِكَ يُجْزَوْنَ الْغُرْفَةَ بِمَا صَبَرُوا وَيُلَقَّوْنَ فِيهَا تَحِيَّةً وَسَلَامًا oخَالِدِينَ فِيهَا حَسُنَتْ مُسْتَقَرًّا وَمُقَامًا (الفرقان٢٥:٧٦،٧٥)

Translation: They will be rewarded with lofty palaces (in Paradise) as recompense for their patience and steadfastness and will be welcomed therein with greetings and salutations of peace. They will live therein forever. Those (lofty palaces in Paradise) are the most excellent lodgings and (decent) abodes.

Explanation:

The word sabr (fortitude) has been used here in its most comprehensive sense. The true servants courageously endured their persecution by the enemies of the Truth; they remained firm and steadfast in their struggle to establish Allah's way in the land; they carried out their duties enjoined by Allah sincerely and tearlessly without any concern for the worldly losses and deprivation; and they withstood all temptations held out by Satan and all the lusts of the flesh.

The Purpose of Servitude

قُلْ مَا يَعْبَؤُاْ بِكُمْ رَبِّي لَوْلَا دُعَاؤُكُمْ فَقَدْ كَذَّبْتُمْ فَسَوْفَ يَكُونُ لِزَامًا (الفرقان٢٥:٧٧)

Translation: Say: 'My Lord cares little for you if you do not worship (Him). But you have indeed rejected (Him). So now this (denial) will ever endure as a permanent torment (for you).'

Explanation:

This warning to the disbelievers has been given in order to contrast it with the great rewards that have been promised to the true servants of Allah, as if to say, "If you do not invoke Allah for help and protection, and do not worship Him, you will have no value and importance in His sight, and He will not care at all for you because He does not stand in need of any help from you. It is indeed for your own sake that He has given you the opportunity to invoke Him so that He they turn in mercy towards you; otherwise, there is no difference between you and the rest of creation."

Characteristics of Faithful

قدْ أَفْلَحَ الْمُؤْمِنُونَ (المومنون،٢٣:١)

Translation: Certainly, the believers have attained their goal.

"Believers", who have attained true success, are those who have accepted the Message of Muhammad (Allah's peace be upon him), and have acknowledged him as their guide and followed the way of life taught by him.

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Submission in prayer and avoidance of absurd talk

الَّذينَ هُم في صَلاتِهِم خاشِعونَ ٥ وَالَّذينَ هُم عَنِ اللَّغوِ مُعرِضونَ (المومنون، ٢٣ : ٢ –٣)

Translation: Those who become most humble and submissive in their Prayers. And who (always) keep away from absurd talk.

Explanation:

The noble characteristics of the Believers pointed out here, are the arguments to prove the above assertion. In other words, it has been stated that people with such and such traits and qualities only can attain true success in this world and in the Hereafter.

Paying Zakat

وَالَّذينَ هُم لِلزَّكاةِ فاعِلونَ (المومنون، ٢٣ : ٤)

Translation: And who (always) pay Zakat (the Alms-due [and keep purifying their wealth and Souls).

Explanation:

The word Zakat literally means purification and development-to help something grow tip smoothly and develop without obstruction. As an Islamic term, it implies both the portion of wealth taken out for the purpose of purifying the rest of wealth and the act of purification itself.

Modesty

وَالَّذينَ هُم لِفُروجِهِم حافِظونَ ٥ إِلّا عَلىٰ أَزواجِهِم أَو ما مَلَكَت أَيمانُهُم فَإِنَّهُم غَيرُ مَلومينَ (المومنون، ٢٣ : ٥-٦)

Translation: And who guard their private parts (all the time). Except from their wives or those slave-girls who are the possessions of their hands. (If they go to them according to the Islamic injunctions,) there is surely no blame on them.

Explanation:

They are modest in every sense of the word. They are free from sex abuse and sex perversion. They are so modest that they even conceal those parts of their bodies which the Law forbids to expose before others. This is a parenthesis which is meant to remove the common misunderstanding that sex desire is an evil thing in itself and satisfying it even in lawful ways is not desirable, particularly for the righteous and godly people.

Not to cross the limitations set by Allah Almighty

فَمَنِ ابتَغىٰ وَراءَ ذٰلِكَ فَأُولٰئِكَ هُمُ العادون (المومنون، ٢٣ : ٧)

Translation: But whoever desires someone beyond these (lawful women), it is they who are transgressors (and disobedient).

Protection of trust, promise and prayer

وَالَّذينَ هُم لِأَماناتِهِم وَعَهدِهِم راعُونَ ٥ وَالَّذينَ هُم عَلىٰ صَلَواتِهِم يُحافِظونَ (المومنون، ٢٣ : ٨–٩)

Translation: And those who are watchful of their trusts and their pledges. And who protector their
Prayers (with persistence).

Explanation:

The Believers fulfill the terms of the trusts which are placed in their charge. In this connection it should be noted that the Arabic word “amanat” is very comprehensive and includes all those trusts which are placed in their charge by Allah or society or individuals. Likewise, ahd includes all those compacts, pledges, and promises which are made between Allah and man, and man and man. The Holy Prophet himself used to impress the importance of

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the fulfillment of pledges in his addresses: "The one, who does not fulfil the terms of his trust, has no Faith, and the one, who does not keep promises and pledges has no Islam.

Inheritors of Paradise

أُوْلَئِكَ هُمُ الْوَارِثُونَ- الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ (المومنون، ٢٣ : ١٠ –١١)

Translation: It is they who will be the inheritors (of Paradise). They will (also) inherit the most superior Gardens of Paradise (where all the bounties, comforts and pleasures of nearness to Allah will abound). They will live there forever.

Explanation:

Firdaus (Paradise) is a common word found in almost all human languages in very nearly similar forms. It means a vast garden adjoining the dwelling of a person and enclosed by defense walls and containing all kinds of fruit trees, especially vines: In some languages, the word has the sense of containing pet birds and animals, too. Firdaus was in common use in pre-Islamic Arabic literature. This gives the idea that Firdaus is a vast place containing a great number of gardens, vineyards, etc.

Ahkam

قُلْ تَعَالَوْاْ أَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ أَلاَّ تُشْرِكُواْ بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَلاَ تَقْتُلُواْ أَوْلاَدَكُم مِّنْ إمْلاَقٍ نَّحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ وَلاَ تَقْرَبُواْ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَلاَ تَقْتُلُواْ النَّفْسَ الَّتِي حَرَّمَ اللّهُ إِلاَّ بِالْحَقِّ ذَلِكُمْ وَصَّاكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ (الانعام،٦:١٥١)

Translation: Say: ‘Come, I will recite to you those things which your Lord has forbidden to you: Do not set up anything as a partner with Him; be morally excellent with parents; and do not kill your children owing to poverty. We alone give you sustenance and (will provide for) them as well. And do not draw near to shameful deeds (whether) open or hidden. And do not kill the soul whose (killing) Allah has forbidden, except when it is rightfully due (according to law in self-defense against disruption and whilst combating terrorism). It is these (injunctions) He has enjoined upon you so that you may apply reason.

Explanation:

That is, "The limits set by your Lord are not those which you have imposed on yourselves, but they are the following which Allah has set for the regulation of human life and which have always been the fundamental basis of all Divine Laws."

That is, haram are not those whom you have declared without any evidence, merely on the basis of your false illusions and erroneous suspicions. Rather, forbidden are those things which your Lord has forbidden, for He is your Creator and your Lord. He has knowledge of all things, so He has the right to make whatever He wills lawful and whatever He wants to make something haram (illegal). So, I will tell you the details of what your Lord has emphasized.

وَلاَ تَقْرَبُواْ مَالَ الْيَتِيمِ إِلاَّ بِالَّتِي هِيَ أَحْسَنُ حَتَّى يَبْلُغَ أَشُدَّهُ وَأَوْفُواْ الْكَيْلَ وَالْمِيزَانَ بِالْقِسْطِ لاَ نُكَلِّفُ نَفْسًا إِلاَّ وُسْعَهَا وَإِذَا قُلْتُمْ فَاعْدِلُواْ وَلَوْ كَانَ ذَا قُرْبَى وَبِعَهْدِ اللّهِ أَوْفُواْ ذَلِكُمْ وَصَّاكُم بِهِ لَعَلَّكُمْ تَذَكَّرُونَ (الانعام :١٥٢)

Translation: And do not go near the property of the orphan but in the most likable manner until he reaches the age of maturity.’ And always give full measure and weight with justice. We do not burden any soul beyond its ability to bear it. And when you say (something pertaining to somebody), do justice even though he is (your) near relative. And always fulfil the promise of Allah. These are (the matters) which He has strictly ordained for you in order that you may accept direction and guidance.

Explanation:

"The best way" will be the one which is based on selflessness, good intentions and the welfare of the concerned orphan, and which is not objectionable in the sight of God or man.

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"You shall use full measure and a just balance," is a fundamental principle of the Divine Law: Allah has added, "We charge one....one can bear," to assure people that whoever tries his very best to be just and right in measuring, weighing and carrying out other trade transactions, will be absolved from his responsibility and will not be taken to account, if in spite of his best efforts, there happens to be an unintentional error.

وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلاَ تَتَّبِعُواْ السُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِ ذَلِكُمْ وَصَّاكُم بِهِ لَعَلَّكُمْ تَتَّقُونَ

(الانعام،٦:١٥٣)

Translation: And that this (Islamic law) is My straight path. So, follow it and do not follow (other)
paths, because they (the other paths) will move you away from Allah's path. This is what He has
enjoined you strictly so that you may become Godfearing.

Explanation:

"You should follow this way because this is the Right Way." This "Natural Covenant" demands that man should follow the Way shown by Allah, because any deviation from it into the paths of rebellion or independence or in the worship of another than Allah will be the first violation against that Covenant, and will mislead one into other violations one after the other. Besides, no man can fulfill the obligations of this most delicate, vast and intricate Covenant unless one accepts Divine Guidance and follows it in every aspect of life. "..... you should not follow other ways" because they will turn you away from His Right Way which is the only Way which leads to His nearness, pleasure and approval.

Thinking of Day of Judgment

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَلْتَنظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ (الحشر،٥٩:١٨)

Translation: O believers! Keep fearing Allah. And everyone should be vigilant to what he has sent forward for tomorrow (the Day of Reckoning). And always fear Allah. Indeed, Allah is Well Aware of what you do.

Explanation:

This whole worldly life is "today", whose "tomorrow" is the Day of Resurrection, which is going to follow it. Adopting this style Allah has, in a wise manner, made man understand the truth that just as that person is highly foolish, who gambles away his all for the enjoyment of today and does not realize whether tomorrow he would be left with anything to eat and a place of shelter or not, so is that person also only working for his own doom, who is too absorbed in making; his world to pay heed to the Hereafter, whereas the Hereafter is to follow this world just as today is to be followed by tomorrow, and there he would find nothing if he has sent nothing ahead for the morrow.

وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنسَاهُمْ أَنفُسَهُمْ أُوْلَئِكَ هُمُ الْفَاسِقُونَ (الحشر،٥٩:١٩)

Translation: And be not like those who forgot Allah. So, Allah made them forget their own souls (that they could send forward some good for their own souls). It is they who are defiant.

Explanation:

Forgetfulness of God inevitably leads to forgetfulness of one's own self. When man forgets that he is slave to the Almighty, he will inevitably form a wrong view of his position in the world, and his whole life will go wrong because of this basic error. Likewise, when he forgets that he is slave to nobody except Allah, he does not serve the one whose slave actually he is not. This also is a grave and all-pervading misunderstanding, which corrupts his whole life. Man's real position in the world is that of a slave; he is not free and self-sufficient; and he is slave of only One God, and is no one else's slave beside Him.

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لَا يَسْتَوِي أَصْحَابُ النَّارِ وَأَصْحَابُ الْجَنَّةِ أَصْحَابُ الْجَنَّةِ هُمُ الْفَائِزُونَ (الحشر،٥٩:٢٠)

Translation: The inmates of Hell and the people of Paradise cannot be equal. It is the people of Paradise who are successful and victorious.

Explanation:

The rebels and the disobedient ones, and the obedient and dutiful ones are not equal. Success will come to those who think of the Hereafter and attain "Jannah" by doing good deeds. These two categories of people are never the same with regards to the judgement of Allah, the Exalted, on the Day of Resurrection. Therefore, Allah asserts that He will honor the righteous and humiliate the sinners. The righteous are those who will earn safety and deliverance from the torment of Allah the Exalted and Most Honored.

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Lecture# 20: Uloom-ul-Hadith - I

The Hadith: Introduction, Definitions and Types

Introduction to the Hadith

Literal Meaning of the Hadith

The literal meaning of Arabic word Hadith is "an item of news", "conversation", "a tale", "a story", "a report", (this report can be historical or legendary, true, or false whether relating to present or past). The secondary meaning of the hadith as adjective is "new" as opposed to Qadim (old)[5].

Here is one example from the Qur'an:

Usage of the Word 'Hadith' in the Qur'an for:

Religious Communication, Message, or the Qur'an:
Almighty Allah says:

وَهَلْ أَتَاكَ حَدِيثُ مُوسَىٰ[6]

"Has the hadith (story) of Musa reached you?"

It may conclude that this word has been used in the Qur'an in the sense of story, communication, and message etc.

However, just like the terms, Salah and Zakah, the word Hadith has been adopted as a technical term for the speech, acts, silent approvals, and communications of the Prophet (PBUH).

Technical Meaning of the Hadith

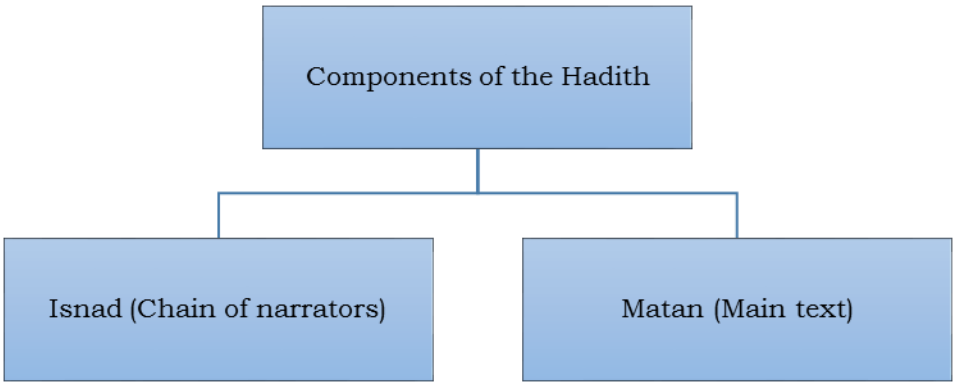
ما اضيف الى النبى صلى الله عليه وآله وسلم من قول او فعل او تقرير او وصف خلقى او خلقى[7]

"The speech, acts, silent approval, and narration of conduct of the Prophet (PBUH) is called hadith"

[5] Ibn Manzur, al-Afriqi, Lisan al-'Arab, vol.2, p.131
[6] The Qur'an, Taha:09
7 Tadrib al-Ravi, p.23

The Components of Hadith

Hadith, in general, is made up of two basic components:



Every hadith has two main components:

Isnad (Chain of narrators) – This is the chain of narrators through which the Hadith is narrated.

Matan (Content) – This is the main text of the Hadith, or the narrated speech of the Prophet (PBUH).

Types of Ahadith

There are different types of Ahadith according to their contents, transmitters, and authenticity. Few important types are given below:

Hadith-i-Qudsi: meaning "Divine". These were narrated directly from Allah by the Prophet (PBUH), who then passed it on to his Companions.

Hadith-i-Nabawi: The Hadith directly narrated from the Prophet (PBUH) by His Companions.

Sahih (Sound): The sound hadith is a hadith, the isnad of which coheres continuously through the transmission of one upright and accurate person from another up to its point of termination.[8]

A hadith in which five conditions of authenticity are found called sahih:

1- Its chain of transmission should be connected, that is, every narrator should have taken it directly from the immediate narrator.
2- Every narrator should be just, he should avoid major sins, he should not insist on minor sins, he should be of good nature and moral character.
3- He should have perfect discipline; he should preserve the Hadith through writing or memorization and pass it on.
4- That Hadith should not be rare.
5- The narrator should not have passed bad comments against his predecessors.

Hasan (Fair): Fair is the hadith, the source of which is known and the transmitters of which are famous.[9] Or A hadith whose narrators are "slightly more restrained" than the narrators of a Sahih Hadith, the rest of the conditions are the same.

Da'if (Weak): Linguistically, Da'if means "weak", while technically it refers to a narration below the standard of Hasan. This is a Hadith in which any one or more of the five conditions of Sahih have not been met.

Mawdu (Fabricated): A hadith whose narrator has at some point lied about the hadith, every narration of such a narrator is called a fabrication.[10] If the defect in the narrator is that

[8] Ibn ul Salah, Muqaddima p. 5.
[9] Ibid, p. 17.
[10] Usool al Hadeeth: The Evaluation of Hadeeth Methodology, p. 102.

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he is known to lie on the Prophet (PBUH), his Ahadith are classified as Mawdu. Technically, a Mawdu narration is not a Hadith at all, but a lie attributed to The Prophet (PBUH). It is referred to as a Hadith figuratively.

The Importance and Legal Authority of Hadith and Sunnah

Sunnah in Arabic Lexicography

According to the Arabic Lexicography, Sunnah means way, course, mode, manner of acting, rules, or conduct of life.[11]

The Usage of Word 'Sunnah' in the Qur'an

The word Sunnah and its plural "Sunan" is used in the Qur'an in the meaning of rule, law, or a line of conduct.[12]

For example:

سُنَّةَ اللَّهِ الَّتِي قَدْ خَلَتْ مِنْ قَبْلُ وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا [13]

"(This) is Allah's pattern that has been established through time, and you will never find any change in the Laws of Allah."

Sunnah means the mode of life, and the Sunnah of the Prophet (PBUH) means the mode of the life of the Prophet (PBUH), and hadith means the narration of the life, actions, deeds, and silent approvals of the Prophet (PBUH). These two terms were used almost interchangeably, though there is a slight difference between them. For a hadith may not contain any Sunnah or a single hadith may contain more than one Sunnah.

Importance of Hadith & Sunnah

Why was this painstaking task of compiling "Ahadith" done?

There have been many great rulers and leaders but nothing of this sort was developed to differentiate between correct and incorrect statements attributed to them. The answer to this question is the unique position of the Sunnah of the Prophet (PBUH), which demanded this care.

The Qur'an on the Legislative Authority of the Prophet (PBUH)

The scholars are unanimous that the authority of the Qur'an is binding on all Muslims. The authority of the Prophet (PBUH) comes next only to the Qur'an. His authority is not derived through the community's acceptance of the Prophet (PBUH) as a person of authority. His authority is expressed through Divine will. Allah describes His Prophet's position in the following way:

Almighty Allah says:

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا [14]

"So, (O Beloved,) by your Lord, they cannot become true believers until they make you a judge in every dispute that arises amongst them, and thereafter they do not feel any resentment in their hearts against the judgment that you make, and submit (to your decision) gladly, with total submission."

مَنْ يُطِعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ[15]

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[11] Lisan al-'Arab, vol.4, p.1438

[12] Dictionary and Glossary of the Koran, pp.72-73

[13] The Qur'an al-Fatha, 48:23

[14] The Qur'an al-Nisa, 4:65

[15] The Qur'an al-Nisa, 4:80

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"Whoever obeys the Messenger (PBUH) obeys (but) Allah indeed."

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ [16]

"(O Beloved!) Say: 'If you love Allah, follow me. Allah will then take you as (His) beloved, and forgive you your sins for you, and Allah is Most Forgiving, Ever-Merciful."

There are so many verses in the Qur'an which explains the legal authority of the Prophet (PBUH) out of which a few are mentioned above. In the first verse Almighty Allah has conditioned the belief of a Believer with the obedience of the Prophet (PBUH). According to the verse the person cannot be a true believer until he submits his matters to the Prophet (PBUH) which means to the sunnah of the Prophet (PBUH).

In the second verse it is categorically mentioned that the obedience of the Prophet (PBUH) is not only equal the obedience of the Allah but in reality, it is the obedience of Allah Himself.

These are not enough Allah has conditioned his love for the Muslims with the obedience of the Prophet Muhammad (PBUH). So, it is compulsory for a Believer to obey Prophet (PBUH) if he is affirmed on his believe:

Legal Authority of Sunnah in the Light of Hadith literature

Islamic legal law come into existence with the advent of Islam. During the time of the Prophet (PBUH) he himself was there to settle all the matters.

عَنِ الْمِقْدَامِ بْنِ مَعْدِي كَرِبَ عَنْ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: "أَلَا إِنِّي أُوتِيتُ الْكِتَابَ، وَمِثْلَهُ مَعَهُ أَلَا يُوشِكُ رَجُلٌ شَبْعَانُ عَلَى أَرِيكَتِهِ يَقُولُ عَلَيْكُمْ بِهَذَا الْقُرْآنِ فَمَا وَجَدْتُمْ فِيهِ مِنْ حَلَالٍ فَأَحِلُّوهُ، وَمَا وَجَدْتُمْ فِيهِ مِنْ حَرَامٍ فَحَرِّمُوهُ[17]

"al-Miqdam bin Ma'd karib reported the Apostle of Allah as saying: "Beware! I have been given the Qur'an and something like it, yet the time is coming when a man replace on his couch will say: Keep the Qur'an: what you find into be is permissible treat as permissible, and what you find in it to be prohibited treat as prohibited, Beware! The domestic ass, beats of prey with fangs, a find belonging to a confederate, unless its owner does not want it, are not permissible, but if they do not, he has right to mulct them to an amount equivalent to his entertain."

In this tradition, the Prophet has commanded about the matters which are not mentioned in the Qur'an. He commanded them on his own legal authority.

أَيَحْسَبُ أَحَدُكُمْ مُتَّكِئًا عَلَى أَرِيكَتِهِ، قَدْ يَظُنُّ أَنَّ اللَّهَ لَمْ يُحَرِّمْ شَيْئًا إِلَّا مَا فِي هَذَا الْقُرْآنِ، أَلَا وَإِنِّي وَاللَّهِ قَدْ وَعَظْتُ، وَأَمَرْتُ، وَنَهَيْتُ، عَنْ أَشْيَاءَ إِنَّهَا لَمِثْلُ الْقُرْآنِ، أَوْ أَكْثَرُ، وَإِنَّ اللَّهَ عَزَّ وَجَلَّ لَمْ يُحِلَّ لَكُمْ أَنْ تَدْخُلُوا بُيُوتَ أَهْلِ الْكِتَابِ إِلَّا بِإِذْنٍ، وَلَا ضَرْبَ نِسَائِهِمْ، وَلَا أَكْلَ ثِمَارِهِمْ، إِذَا أَعْطَوْكُمُ الَّذِي عَلَيْهِمْ[18]

"Does any of you, while reclining on his couch, imagine that Allah has prohibited only what is to be found in the Qur'an? By Allah, I have preached, commanded, and prohibited many matters as numerous as what is found in the Qur'an, or more numerous"

The Prophet himself has given a clear statement about his legal authority. A man asked the prophet for three times, whether Hajj is mandatory every year. The prophet remained silent, then said:

[16] The Qur'an, al-Imram, 3:31

[17] Sahih Muslim, 1679

[18] Sunan Abu Dawud, 3050

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فَقَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: " لَوْ قُلْتُ: نَعَمْ لَوَجَبَتْ، وَلَمَا اسْتَطَعْتُمْ "، ثُمَّ قَالَ: «ذَرُونِي مَا تَرَكْتُكُمْ، فَإِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ بِكَثْرَةِ سُؤَالِهِمْ وَاخْتِلَافِهِمْ عَلَى أَنْبِيَائِهِمْ، فَإِذَا أَمَرْتُكُمْ بِشَيْءٍ فَأْتُوا مِنْهُ مَا اسْتَطَعْتُمْ، وَإِذَا نَهَيْتُكُمْ عَنْ شَيْءٍ فَدَعُوهُ[19]

"If I were to say 'Yes,' it would become obligatory (for you to perform it every year) and you would not be able to do it. Then he said: Leave me with what I have left to you, for those who were before you were destroyed because of excessive questioning, and their opposition to their apostles. So, when I command you to do anything, do it as much as it lies in your power and when I forbid you to do anything, then abandon it."

Here, Prophet give verdict on his own authority about one of the fundamentals of the Islam.

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ حُرِّمَ لِبَاسُ الْحَرِيرِ وَالذَّهَبِ عَلَى ذُكُورِ أُمَّتِي[20]

"The Messenger of Allah (PBUH) said: "Wearing silk and gold has been made unlawful for the males of my Ummah and lawful for its females."

These and many other traditions tell that during the time of the Prophet (PBUH) the law was being complied by his speeches, acts and verdicts. As Almighty conferred him legislative authority by saying:

وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ[21]

"[the Prophet] who will enjoin upon them the doing of what is right and forbid them the doing of what is wrong, and make lawful to them the good things of life and forbid them the bad things, and lift from them their burdens and the shackles that were upon them [aforetime]."

The legislative authority of the Prophet (PBUH) is clearly evident from the above mentioned verses.

The Attitude of Rightly Guided Caliphs towards Hadith

The Rightly Guided Caliphs also gave preference to the hadith of the Prophet (PBUH). Here are few examples.

Abu Bakr R.A.:

قَالَ جَاءَتِ الْجَدَّةُ إِلَى أَبِى بَكْرٍ الصِّدِّيقِ تَسْأَلُهُ مِيرَاثَهَا فَقَالَ مَا لَكِ فِى كِتَابِ اللَّهِ تَعَالَى شَىْءٌ وَمَا عَلِمْتُ لَكِ فِى سُنَّةِ نَبِىِّ اللَّهِ –صلى الله عليه وسلم– شَيْئًا فَارْجِعِى حَتَّى أَسْأَلَ النَّاسَ. فَسَأَلَ النَّاسَ فَقَالَ الْمُغِيرَةُ بْنُ شُعْبَةَ حَضَرْتُ رَسُولَ اللَّهِ –صلى الله عليه وسلم– أَعْطَاهَا السُّدُسَ. فَقَالَ أَبُو بَكْرٍ هَلْ مَعَكَ غَيْرُكَ فَقَامَ مُحَمَّدُ بْنُ مَسْلَمَةَ فَقَالَ مِثْلَ مَا قَالَ الْمُغِيرَةُ بْنُ شُعْبَةَ فَأَنْفَذَهُ لَهَا أَبُو بَكْرٍ[22]

"A grandmother came to Abu Bakr R.A. asking him for her share of inheritance. He said: There is nothing prescribed for you in Allah's Book., nor I do anything for you in Sunnah of Prophet of Allah (PBUH). Go home till I question the people. He then questioned the people, and al-Mughira b. Shu'ba said: I had been present with the Apostle of Allah (PBUH) when he gave her a sixth. Abu Bakr said: Is there anyone with you? Muhammad b. Maslamah stood and said the same as al-Mughira had said. So, Abu Bakr R.A. made it apply to her."

[19] Sahih Muslim, 1337
[20] Jami' Tirmidhi, 1030
[21] Al-A'raf, 08:157
[22] Sunan Abu Dawud, 2894

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فَقَالَ لَهُ ابْنُ عُمَرَ: إِنَّ اللَّهَ عَزَّ وَجَلَّ بَعَثَ إِلَيْنَا مُحَمَّدًا صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَلَا نَعْلَمُ شَيْئًا، وَإِنَّمَا نَفْعَلُ كَمَا رَأَيْنَا مُحَمَّدًا صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَفْعَلُ[23]

Ibn Umar said to him: Allah sent Muhammad to us when we did not know anything, and all we should do is to do that which we saw Muhammad PBUH doing.'"

The above-mentioned traditions show that how the traditions were used during first century A.H. for the legal matters and the Rightly Guided Caliphs used it themselves and paid great respect to the verdicts, sayings, and acts of the beloved Prophet (PBUH).

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[23] Sunan al-Nisai, 1434

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Lecture# 21: Uloom-ul-Hadith - II

History and Compilation of Hadith

Hadith is the second major source of guidance given by Almighty Allah. The commandments of Allah and the Prophet (PBUH) are present in the Qur'an and Sunnah. These sources are compiled and protected by the believers with great care and consciousness. The history of the compilation of hadith is generally divided into 4 eras which are mentioned as follows.

The Era of The Prophet (PBUH)

The Prophet (PBUH) used to teach commandments of Allah through his Sunnah. He urged Companions to learn and memorize his teachings. He used to repeat his words thrice so it would be easy for them to learn.[24] He also asked Companions what they had learnt.[25] The Prophet (PBUH) also ordered Companions to write down his Ahadith on several occasions. It was the practice of Companions to write down Ahadith in the supervision of the Prophet (PBUH) himself. Some of the examples are mentioned as follows:

1) 'Abdullah bin Amr R.A. said: "I used to write everything which I heard from the Prophet (PBUH). I intended (by it) to memorize it. The Quraysh prohibited me, saying 'Do you write everything that you hear from him, while the Prophet (PBUH) is a human being (Bashr), he speaks in anger and pleasure?' Therefore, I stopped writing, and mentioned it to the Prophet (PBUH). He pointed with his finger to his mouth and said: 'Write, by Him in whose hand my soul lies, only right (Haqq) comes out from it."[26]
2) Hazrat Abu Hurayra R.A. says that once The Prophet (PBUH) delivered a sermon. After hearing the sermon, a Yemeni man (Abu Shah) came and said, O' The Prophet (PBUH)! Write this down for me. The Prophet (PBUH) said:

اكتُبوا لأبي شاهٍ[27]

"Write it down for Abu Shah"

3) Hazrat Abu Hurayra R.A. said that an Ansari used to sit in the gathering of the Prophet (PBUH) and listen to his Ahadith. He said: "I hear Ahadith from you, but I do not remember". The Prophet (PBUH) said:

اسْتَعِنْ بِيَمِينِك. وَأَوْمَأَ بِيَدِهِ لِلْخَط[28]

"Get help with your right hand and his gesture was to write with your hand."

The Companions used to memorize Ahadith by heart, as well as, by writing them. Therefore, there were number of written manuscripts of Companions which are available in written form today.

4) Sahifa Ali R.A.[29]

[24] Sahih a- Bukhari, 30.
[25] Ibid., 75.
[26] Sunan Abu Dawud, 117
[27] Sahih al-Bukhari, 36.
[28] Jami' Tirmidhi, 128
[29] Sahih al-Bukhari, 446

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5) Sahifa Sadiqa written by Abdullah Ibn Amr R.A.[30]
6) Sahifa Amr bin Hazam R.A.[31]
7) Several manuscripts pertaining the commandments given by the Prophet (PBUH) are also found. The Prophet (PBUH) gave these commandments to his governors, converted Muslims and other people regarding creeds and other worships. The prophetic commandments were written and saved in these manuscripts.[32]
8) The Prophet's (PBUH) written commandments are also saved in his letters that he had written to different rulers and kings. As per the research of Dr. Hamid Ullah, around 250 letters of the Prophet (PBUH) found that have been published.[33]

It has been categorically proved in the light of above-mentioned narrations that Ahadith were being recorded in the time of the Prophet (PBUH) on his instructions.

Compilation of Hadith in the Companions' Era

The Companions of the Prophet (PBUH) used to learn Hadith through memorization, recording & writing and through practice.

Learning by Memorizing:

As the Prophet (PBUH) was living among the Companions so they used to listen to every word of the Prophet (PBUH) with utmost care. They were blessed because they learnt the Qur'an and the Hadith directly from the Prophet (PBUH). This was the practice of the Companions to learn Ahadith by discussing with each other and this practice remained continued throughout their life. This is evident from the statement of Anas b. Malik R.A. He was the servant of the Prophet (PBUH) and he remained in his blessed company for 10 years.

He says, "We sat with the Prophet (PBUH), maybe sixty persons in number and the Prophet (PBUH) taught them Hadith. Later, when he went out for any necessity, we used to memorize it amongst us, when we departed it was as if it was cultivated in our hearts."[34]

Writing of Ahadith

It was also the practice of Companions to write down Ahadith from different Companions.

"Hazrat Salma R.A. narrates that I have seen Abdullah Ibn Abbas R.A. he was writing Ahadith from Abu Rafi R.A. the servant of the Prophet (PBUH)."[35]

Official Commandment for the Teachings of the Qur'an and the Sunnah

In the reign of Hazrat Umar, R.A. the second Caliph, has deputed senior scholar Companions in different provinces. It was their duty to teach the Qur'an and the Sunnah to the people.[36] So, the Hadith was directly transmitted to the people from the direct students of the Prophet (PBUH).

Hadith Circles of the Companions

Other than the official teachers, several senior Companions like Abu Hurayra R.A., Abdullah Ibn Masood R.A., Abdullah Ibn Abbas R.A., Anas bin Malik R.A. has established their hadith circles in different cities. They used to narrate and dictate Ahadith to number of Successors. They learnt Ahadith and compiled them in the form of books. Several manuscripts

[30] Tabaqat Ibn Saad, v. 2, p. 407
[31] Ibid, p. 39
[32] Jami' Tirmidhi, 264
[33] Rasool Ullah ki Sayasi Zindige, p. 311
[34] Jami li Akhlaq al Rawi, v. 1, p. 236
[35] Tabaqat Ibn Saad, v. 2, p. 371
[36] Musnad Ahmad bin Hanbal, 1, 48.

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of these successors are found in the written form. For example, Sahifa Hammam bin Munaba was written by the student of Abu Hurayra R.A. So, there is no gap in the compilation of Hadith.

The Era of the Successors (Tabi'in)

After Islam had spread in the Asia, North Africa and other lands the narration of Hadith had become extensive. Then some people began to fabricate Ahadith. To counter this progress, Caliph Umar ibn Abdul-Aziz wrote letters to the senior scholars of hadith and ordered them to compile the Ahadith of the Prophet (PBUH).

The scholars had already begun composing books containing biographical data on the various narrators of hadith to expose the liars and fabricators. Abu Bakr ibn Hazm was among those directed by the Caliph to compile the Hadith. Caliph Umar bin Abdul Aziz requested him to write down all the Ahadith of the Prophet (PBUH) and to focus on gathering the Ahadith of 'Amrah bint 'Abdir Rahman, who was at that time the most respected custodian of the narrations of 'A'ishah R.A. Sa'd ibn Ibrahim and Ibn Shihab al-Zuhri were also requested to compile books. al-Zuhri became the first compiler of hadith to record the biographies of the narrators with reference to their character and honesty.

The Era of the Followers (Taba Tabi'in)

The most frequent work on the Compilation of hadith literature took place during the period of Taba Tabi'in (Followers). This period in the history of collection of Hadith is being regarded as golden period for the compilation of hadith. In this period not only Ahadith were compiled but also the sayings of the Companions and their Followers were recorded carefully. It was the period in which famous and important books on the Hadith were written along with complete authentic Isnad. Principles were laid down to differentiate a Sahih hadith from a fabricated one. In this period, not only unwritten traditions were collected but also written traditions were rearranged in different chapters and under various topics.

Six valuable books are the main outcome of this period, and these are: Sahih al-Bukhari of Imam Bukhari; Sahih Muslim of Imam Muslim; Sunan of Abu Dawud; Sunan of Tirmidhi; Sunan of Nisa'i; Sunan of Ibn Maja.

Introduction to Fundamental Books of Hadith

Sihah al-Sitta (The Six Sound Books of Hadith)

There is a category of Ahadith consisting of the four Sunans and two Sahihs, known as al-Kutub al-Sittah (the Six Books) or as-Sihah al-Sittah (the Sound Six). 1. The Sahih of Al-Bukhari

Introduction to the Author

Imam Bukhari's full name is 'Abu 'Abdullah Muhammad ibn Isma'il al-Bukhari'. He was born in Bukhara in 194 A.H. Imam Bukhari studied under a number of famous scholars of hadith such as Malik ibn Anas, Hammad ibn Zayd and Ibn al-Mubarak. [37]

Like many scholars of his time, al-Bukhari began his educational career under the guidance of his mother in his native city. Finishing his elementary studies at the young age of eleven, he immersed himself in the study of Hadith. Within six years, he had mastered the knowledge of all the traditionists of Bukhara, as well as everything contained in the books that were available to him. Imam al-Bukhari not only memorized Ahadith in the books of the scholars, he also memorized the biographies of all the narrators in their chains of narrators, their dates and places of birth, death, etc. He then travelled to Makkah with his mother and

[37] Ibid., p. 87.

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brother to perform the Pilgrimage. From the Holy City, he started a series of journeys in quest of Hadith, passing through all the important centers of Islamic learning, staying in each place as long as he needed, meeting the traditionists, learning all the hadith they knew, and communicating his own knowledge to them. It is recorded that he stayed at Basra for four or five years, and in the al-Hijaz for six. He also travelled to Egypt twice and to Kufa and Baghdad many times.[38]

Introduction to the Book

Al-Bukhari used to seek aid in prayer before recording every tradition and weighed every word he wrote with scrupulous exactitude. He devoted more than a quarter of his life to the creation of his Sahih, which is generally considered by the Muslims as an authority second only to the Qur'an.

Bukhari got the idea to compile the Sahih from a casual remark made by Ishaq ibn Rahawayh (d. 150 A.H.), who said that he wished that a traditionist would compile a short but comprehensive book containing only genuine traditions. These words seem to have fired al-Bukhari's imagination, and he set to work with untiring energy and care. He sifted through all the traditions known to him, tested their genuineness according to canons of criticism he himself developed, selected 9,082 out of some 600,000 narrations of Ahadith. If repetitions are excluded, the actual number of Ahadith goes down to 4000[39] He arranged them according to their subject matter under separate headings, most of which are taken from the Qur'an, and in some cases from the traditions themselves.

2. The Sahih of Muslim

Introduction to the Author

Imam Muslim's full name was Muslim ibn al-Hajjaj ibn Muslim. He belonged to the Arab Qushayri clan and lived in Nishapur.

It is said that He was born in 206 A.H and died on 261 A.H. He learnt and excelled in the usual disciplines at a precocious age, focused his attention on hadith. In its pursuit he travelled widely, visiting all the important centers of learning in Persia, Iraq, Syria and Egypt. He attended the lectures of most of the great traditionists of his day, including Ishaq ibn Rahawayh, Ahmad ibn Hanbal, 'Ubaydulalah al-Qawariri, Shuwayh ibn Yunus, 'Abdullah ibn Maslamah, and Hamalah ibn Yahya. He settled down at Nishapur, earning a living from a small business, and devoted the remainder of his time to the service of the Prophetic Sunnah.

Introduction to the Book

Like al-Bukhari, Muslim regarded a hadith as Sahih only when it had been handed down to him through a continuous isnad of known and reliable authorities, was compatible with other material established in this way, and was free from various types of deficiency. He adopted a threefold classification of Ahadith.

Thus carefully compiled by Muslim, and proof-read by Abu Zar'ah, the Sahih has been acclaimed as the most authentic collection of traditions after that of al-Bukhari, and superior to the latter in the details of its arrangement. Some traditionists hold it to be superior to the work of al-Bukhari in every respect.

After Muslim, a number of other scholars also compiled Sahih collections. These include Ibn Khuzaymah (d. 311 A.H), Abu Hatim Muhammad ibn Hibban (d. 354 A.H), and others.[40]

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[38] Muqaddimah Fath al-Bari, p. 564.

[39] Sihah Sitta: Ta'ruf o Khususiyat, p. 80.

[40] Sharh Sahih Muslim, p. 8.

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None of them, however, ever gained the recognition and popularity that the Muslim community has accorded the definitive achievements of al-Bukhari and Muslim. [41]

3. The Sunan of al-Tirmidhi

Introduction to the Author

Al-Tirmidhi was born at Makkah in the year 209 A.H. He travelled a good deal in search of traditions, visiting the great centers of Islamic learning in Iraq, Persia and Khurasan, where he was able to associate with eminent traditionists such as al-Bukhari, Muslim, Abu Dawood and others. He returned to his hometown in the province of Khurasan and compiled his Jami after that. It was completed some twenty years later. Abu 'Isa died at Tirmith in 279A.H.[42]

Like Abu Dawood, al-Tirmidhi possessed a remarkably sharp and retentive memory, which was severely tested many times.[43]

Introduction to the Book

The general principles with regard to the criticism of hadith which had been adopted by Abu Dawood were further improved upon and followed by his student Abu 'Isa Muhammad ibn 'Isa ibn Sawrah ibn Moosa ad-Dahhak al-Tirmidhi, in his compilation which he called al-Jami'. This work contains the bulk of the traditions - legal, theological, and historical - that had been accepted by the jurists of the main juridical tendencies as the basis of Islamic law.

He categorized the Ahadith as Sahih (sound), Hasan (fair), Sahih Hasan (sound fair), Hasan Sahih (fair-sound), Gharib (rare), Da'if (weak), or Munkar (rejected). But perhaps the most important feature of the Jami' as far as assessments of reliability are concerned, is the category of Hasan. Most of the traditions on which many of the rites and laws of religion are based belong to this class.

4. The Sunan of Abu Dawud

Introduction to the Author

Abu Dawud Sulayman ibn al-Ash'ath al-Sijistani was born in 202 A.H. in Sajistan. When his elementary education was complete, he joined a school in Nishapur at the age of ten. There he studied under Muhammad ibn Aslam.He then travelled to Basra, where he received the bulk of his Hadith training. In 838 he visited Kufa, and from there he began a series of journeys in search of hadith, which took him to the Hijaz, Iraq, Persia, Syria and Egypt. He met most of the foremost traditionists of his time and acquired from them a profound knowledge of the traditions which were available.[44] Abu Dawood died at Basra in the year275 A.H., at the age of 73.[45]

Introduction to the Book

He was noted for his encyclopedic knowledge of traditions, his photographic memory, his upright character, and his kindness. One of his most celebrated books on traditions and law is his Sunan, which is not only regarded as the first work of its type in the Hadith literature but is generally seen as the best and the most reliable. It is divided into books, which are subdivided into chapters.

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[41] Hadith Literature, p. 101 and Studies in Hadith Methodology, pp. 92-3.

[42] Hadith Literature, p. 107.

[43] Hadith Literature, pp. 107-8.

[44] Hadith Literature, p. 103.

[45] Ibid, p. 100.

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This work of Sunan, is among the most important of the Hadith anthologies. It is said that Abu Dawud examined 500,000 Ahadith, and selected 4,800 for his book, a labor which occupied him for twenty years in Tarsus.[46]

1. The Sunan of Al-Nisa'i

Introduction to the Author

Another important work in this category is that compiled by Abu 'Abdul Rahman Ahmad ibn Shu'ayb an-Nisa'i, who was born in the year 214 A.H., at Nasa, a town in Khurasan. Having received his early education in his home province, he travelled at the age of fifteen to Balkh, where he studied Ahadith with Qutaybah ibn Sa'id for over a year.[47] He travelled widely in pursuit of Hadith, to Iraq, Arabia, Syria, etc., and settled down in Egypt, where one of his teachers, Yunus ibn 'Abdil-A'la, was living. He died in the year 303 A.H., perhaps as a result of this incident.

al-Nisa'i was recognized as the leading traditionist of his day. 'Abdullah ibn Ahmad ibn Hanbal, Muhammad ibn Ibrahim, 'Ali ibn Umar and other major traditionists, regarded him as such.

Introduction to the Book

In his large work on Sunan (which he confessed contained a fair number of weak and dubious traditions), al-Nisa'i compiled the legal traditions which he considered to be either fairly reliable or of possible reliability. At the request of some of his friends, he also produced a synopsis of the Sunan, called al-Mujtaba, or al-Sunan al-Sughra. This latter work, which he claimed contained only reliable traditions, is now accepted as one of the six canonical collections.[48]

2. The Sunan of Ibn Majah

Introduction to the Author

Abu 'Abdullah Muhammad ibn Yazid ibn Rabi' (commonly known as Ibn Majah), was born at Qazwin in 209 A.H. and died in 273 A.H. He began the study of hadith in his late teens and visited the important centers of learning in Iran, Iraq, Syria and Egypt, and studied under the great traditionists of his day.[49]

Introduction to the Book

Ibn Majah compiled several works in the area of hadith, the most important being his Sunan. In this work, the author collected 4,341 traditions, distributed over 32 books and 1,500 chapters. Out of them 3002 have been recorded by authors of the remaining five books- Of the remaining 1339 Ahadith which were recorded by Ibn Majah alone, 428 were Sahih, 199 were Hasah, 613 were Da'if and 99 were Munkar (fabrications).[50]

It is said that after completing the book, Ibn Majah presented it for criticism to Abu Zar'ah, recognized as the most competent Hadith critic of the day. Abu Zar'ah liked the general plan of the book, and remarked that he expected it to supersede the Hadith works that then enjoyed general currency. He also noted that the number of weak traditions in the book was not large.

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[46] Studies in Hadith Methodology, p. 100.

[47] Tabaqat al-Shafi'iyyah al-Kubra, vol. 2, pp. 83-4.

[48] Hadith Literature, p. 113.

[49] Studies in Hadith Methodology, p. 105.

[50] Ibid., p. 106.

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Lecture# 22: Uloom-ul-Hadith - III

Textual Study of Hadith

Hadith and Sunnah of the Prophet (PBUH) are the primary sources of knowledge of Islam. In previous chapters it is established that Hadith and Sunnah of the Prophet have great significance in legal Islamic matters as well as understanding the Qur'an in a better way. In this chapter few of the Ahadith of the Prophet (PBUH) would be given along with the translation and short commentary.

Hadith # 1

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى دُنْيَا يُصِيبُهَا أَوْ إِلَى امْرَأَةٍ يَنْكِحُهَا، فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ[51]

"The reward of deeds depends upon the intentions and every person will get the reward according to what he has intended. So, whoever emigrated for worldly benefits or for a woman to marry, his emigration was for what he emigrated for."

Commentary

This is the first hadith of Sahih al-Bukhari. The Prophet (PBUH) categorically explain the significance of the intention behind a good deed. According to this hadith, we should keep it in our mind that the purity of intention is the basic requirement for the acceptance of deeds. An example is quoted in the hadith that person who migrates from one land to another, his future will also depend upon his intention. So much so that a person migrates for the sake of Allah, Allah will reward him and if he migrates for worldly benefits, he will get them. It seems very easy that it is a principle of nature that a person gets what he intends for.

Hadith # 2

خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ 52

"The best among you is he who learns and teaches the Qur'an."

Commentary

The Qur'an is the last book of guidance and message of Allah Almighty for whole mankind. The Prophet (PBUH) lays great stress on learning the Qur'an as well as teaching it to others. According to this tradition the person who is putting efforts in learning the Qur'an and then teaches it to others is best amongst all. The Qur'an is the basic source of seeking divine guidance and wisdom that is helpful to seek the pleasure of Almighty and worldly successes. Learning the Qur'an is obligatory for all Muslims.

Hadith # 3

تَرَكْتُ فِيكُمْ أَمْرَيْنِ لَنْ تَضِلُّوا مَا تَمَسَّكْتُمْ بِهِمَا كِتَابَ اللَّهِ وَسُنَّةَ نَبِيِّهِ 53

"I have left two matters with you. If you hold to them, you will not go the wrong way. They are the Book of Allah and the Sunna of His Prophet."

[51] Sahih al-Bukhari, 1
[52] Sunan Abi Dawood, 1452
[53] Muwatta Imam Malik, 1628

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Commentary

In this hadith, the Prophet (PBUH) guided the Muslims that the Qur'an and his Sunnah are the ultimate sources of guidance till the Day of Judgement. If Muslims will remain connected with them, they will remain on the right path. Innovations (Bida't) are to be rejected in the light of Quran and Sunnah to keep faith and Islamic practices intact.

Hadith # 4

بُنِيَ الإِسْلاَمُ عَلَى خَمْسٍ شَهَادَةِ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامِ الصَّلاَةِ، وَإِيتَاءِ الزَّكَاةِ، وَالْحَجِّ، وَصَوْمِ رَمَضَانَ 54

"Allah's Messenger (PBUH) said: Islam is based on (the following) five (principles):

1. To testify that none has the right to be worshipped but Allah, and Muhammad (PBUH) is Allah's Messenger.
2. To offer the (compulsory) prayers dutifully and perfectly.
3. To pay Zakat (i.e., obligatory charity).
4. To perform Hajj. (i.e., Pilgrimage to Mecca)
5. To observe fast during the month of Ramadan."

Commentary

These are the essentials of Islam. A Muslim can only claim to be Muslim if he fulfills these obligations prescribed by Islam. When a person performs them, no one has right to doubt his or her faith. The Prophet (PBUH) mentions 5 principles, which are mandatory to follow to get enter in Islamic faith.

To testify oneness and prophethood let one enter the fold of Islam and the rest of the practices are the proof of one's faith. Prayer shows a personal connection of a person with his or her creator. Zakat shows the spirit of his worship by offering a portion from wealth which is dear to human beings, and it purifies the soul from greed. Islam teaches us to take care of the deprived element of the society and encourages those who can afford to spend on those who are in need.

Fast is the ultimate show of obedience and it creates piety. Hajj is the show of love for God, enmity with Satan and a reminder of the gathering in the hereafter. Pilgrimage to Makkah is only obligatory on those who can afford it and performing hajj is obligatory only for once in whole lifetime. [55, 56]

Hadith # 5

مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ57

"I heard Allah's Messenger (PBUH) saying, "If Allah wants to do good to a person, He makes him comprehend the religion."

Commentary

In this hadith, the Prophet (PBUH) mentions that what Allah Almighty does with the person whom he loves. The person whom he loves he vests in him the ability of comprehending the spirit of Islam. He understands that how he can attain the pleasure of Allah Almighty. This is one of the major blessings of Allah Almighty on a person whom he wants to do good.

[54] c, 8
[55] The Qur'an, al-Imran:97
[56] Sahih Muslim, 2388
[57] Sahih al-Bukhari, 71

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Hadith # 6

لاَ تَزُولُ قَدَمَا ابْنِ آدَمَ يَوْمَ الْقِيَامَةِ مِنْ عِنْدِ رَبِّهِ حَتَّى يُسْأَلَ عَنْ خَمْسٍ عَنْ عُمْرِهِ فِيمَا أَفْنَاهُ وَعَنْ شَبَابِهِ فِيمَا أَبْلاَهُ وَمَالِهِ مِنْ أَيْنَ اكْتَسَبَهُ وَفِيمَ أَنْفَقَهُ وَمَاذَا عَمِلَ فِيمَا عَلِمَ [58]

"The feet of the son of Adam shall not move from before his Lord on the Day of Judgement, until he is asked about five things: About his life and what he did with it, about his youth and what he wore it out in, about his wealth and how he earned it, and spent it upon, and what he did with what he knew."

Commentary

The Hadith is making believers conscious about the life they are spending in this world. The concept of the day of judgment is about living a life with sense of accountability that we have to be answerable for all the deeds we perform in our life. The five things mentioned by the Prophet (PBUH) cover all the important aspects of human life.

Life is a great blessing and Allah will ask that where it was spent.

Youth is an important time of human life. Allah will ask about it where this time was spent and what good one earned.

He will ask about the wealth one earned during one's worldly life that what were the sources of earning and where it was spent.

And lastly, about the knowledge that how much one acted upon it.

Hadith # 7

طَلَبُ كَسْبِ الْحَلاَلِ فَرِيضَةٌ بَعْدَ الْفَرِيضَةِ[59]

"Trying to earn a lawful livelihood is an obligatory duty in addition to the duties which are obligatory."

Commentary

There are five obligations in Islam. Believing in oneness of God and prophethood of the Prophet Muhammad (PBUH). Offering prayer, paying zakat, performing hajj and practice fast. In this hadith earning livelihood lawfully have been made the most virtuous act after these five obligations. Islam lays great emphasis on adopting the lawful means for earning. This was the reason at Allah had made usury unlawful because it was a source of earning which demands no hard work but profit and resultantly it makes a rich, richer and a poor, poorer. Islam encourages the livelihood which is earned by effort.

Hadith # 8

مَنْ رَأَى مُنْكَرًا فَغَيَّرَهُ بِيَدِهِ فَقَدْ بَرِئَ وَمَنْ لَمْ يَسْتَطِعْ أَنْ يُغَيِّرَهُ بِيَدِهِ فَغَيَّرَهُ بِلِسَانِهِ فَقَدْ بَرِئَ وَمَنْ لَمْ يَسْتَطِعْ أَنْ يُغَيِّرَهُ بِلِسَانِهِ فَغَيَّرَهُ بِقَلْبِهِ فَقَدْ بَرِئَ وَذَلِكَ أَضْعَفُ الإِيمَانِ "[60]

"Whoever among you sees an evil and changes it with his hand, then he has done his duty. Whoever is unable to do that, but changes it with his tongue, then he has done his duty. Whoever is unable to do that, but changes it with his heart, then he has done his duty, and that is the weakest of Faith."

Commentary

Islam wants is followers to be vigilant to evil around them. Only this can make them and their society a pious one. The first responsibility which stands highest is to prevent an evil

[58] Jami al-Tirmidhi, 2416
[59] Mishkat al-Masabih, 2781
[60] Sunan al-Nisai, 5012

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with force, power or an authority if it comes in one's jurisdiction. This category is specifically associated with head of the families and administrative authorities.

The next degree is for those who do not have authority to prevent an evil, they need to use their tongue to condemn the evil. But if one chooses to think bad only about it, this is the weakest of the faith. And if someone agrees with the evil, he or she does not have an effective faith at all.

Hadith # 09

مَا مِنْ شَيءٍ أَثْقَلُ فِي ميزَانِ المؤمِنِ يَومَ القِيامة مِنْ حُسْنِ الخُلُقِ، وإِنَّ اللَّه يُبْغِضُ الفَاحِشَ البَذِيَّ[61]

"The Prophet (PBUH) said, "Nothing will be heavier on the Day of Resurrection in the Scale of the believer than good manners. Allah hates one who utters foul or coarse language."

Commentary

The hadith encourages believers to adopt good moral values. On the day of judgment when every single virtue would be needed good moral character would be weighed highest. The other part of the hadith is about those who use foul and coarse language. The Prophet (PBUH) said Allah hates these kinds of people.

Hadith # 10

عَنْ أَبِي سَعِيدٍ، عَنِ النَّبِيِّ صلى الله عليه وسلم قَالَ " التَّاجِرُ الصَّدُوقُ الأَمِينُ مَعَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ "[62]

"The truthful, trustworthy merchant is with the Prophets, the truthful, and the martyrs."

Commentary

In this hadith, the Prophet (PBUH) made an announcement for the honest merchant that for his honesty Almighty Allah will grant him the status of accompanying with Prophets, truthful, and the martyrs. The point of motivation is that a person who is doing trade, earning for his household would stand with the highest ranks of Ummah is just the cost of his honesty.

Hadith # 11

إِنَّ مَثَلِي وَمَثَلَ الأَنْبِيَاءِ مِنْ قَبْلِي كَمَثَلِ رَجُلٍ بَنَى بَيْتًا فَأَحْسَنَهُ وَأَجْمَلَهُ، إِلاَّ مَوْضِعَ لَبِنَةٍ مِنْ زَاوِيَةٍ، فَجَعَلَ النَّاسُ يَطُوفُونَ بِهِ وَيَعْجَبُونَ لَهُ، وَيَقُولُونَ هَلاَّ وُضِعَتْ هَذِهِ اللَّبِنَةُ قَالَ فَأَنَا اللَّبِنَةُ، وَأَنَا خَاتِمُ النَّبِيِّينَ[63]

"Allah's Messenger (ﷺ) said, "My similitude in comparison with the other prophets before me, is that of a man who has built a house nicely and beautifully, except for a place of one brick in a corner. The people go about it and wonder at its beauty, but say: 'Would that this brick be put in its place!' So I am that brick, and I am the last of the Prophets."

Commentary

The Prophet Muhammad (PBUH) is the seal of the Prophets. The Qur'an also mentioned his finality of the Prophethood.[64] In this Hadith the Prophet (PBUH) described his finality of the Prophethood in a very comprehensive manner. The example of house shows that all the Prophets gave their best to preach Allah's message to the mankind and its compilation was made by the Prophet Muhammad (PBUH) as he has been given the Deen of Islam which Almighty Allah has chosen for the whole mankind till the day of judgment and the life of the

[61] Jami al-Tirmidhi, 2003
[62] Jami al-Tirmidhi, 1209
[63] Sahih al-Bukhari, 3535
[64] Al-Ahzab, 40:33

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Prophet (PBUH) is declared the best model for humanity to follow. That is the reason the Prophet Muhammad (PBUH) have been declared the last and final Prophet by Almighty Allah.

Hadith # 12

عَنْ أَنَسٍ، قَالَ قَالَ النَّبِيُّ صلى الله عليه وسلم " لاَ يُؤْمِنُ أَحَدُكُمْ حَتَّى أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَالِدِهِ وَوَلَدِهِ وَالنَّاسِ أَجْمَعِينَ[65]

"The Prophet (ﷺ) said "None of you will have faith till he loves me more than his father, his children and all mankind."

Commentary

The Prophet Muhammad (PBUH) is the center of attraction in Islam. Without his love no one can claim to be a true believer. In this hadith Prophet (PBUH) explains himself that a person cannot achieve the status of a believer until he loves me more than anyone and anything in this world. Parents and children are the purest relations of this worldly life but the love for the beloved Prophet should be highest of all.

[65] Sahih al-Bukhari, 15

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Lecture# 23: The Sirah of the Holy Prophet PBUH - I

The Meanings of Sirah and its Significance

Definition

The word "Sira" is derived from "Siaer". Its literal meanings are 'to go, to walk, to depart, to adopt an attitude or method and to follow, etc. Similarly, the meanings of the word "Sirat" are 'condition, attitude, method, gait, character, trait and habit. The word "Sira" is singular and its plural is "Siaer". In the Holy Quran, the word "Sira" is also used in the sense of "form and condition". The Holy Qur'an states,

سَنُعِيدُهَا سِيرَتَهَا الْأُولَىٰ[66]

We will bring it back to its original form

Technically, the term Sira is used precisely to describe the life of Hazrat Muhammad (PBUH). So, Sira is the knowledge in which we study the life, moralities and habits of the Holy Prophet Muhammad (PBUH). Prof. Usman Khalid Yurash writes in his book "Fun-e-Sirat Nigari"

"The "Sira" is the name to describe the biography, morals and habits of the Holy Prophet Muhammad (PBUH)."[67]

Sources of Sirat al-Nabi (PBUH)

The sources are those books of traditions and relics etc, in which the knowledge or information has been first described or collected. The greatest source for any historical personality would be the books which were written during his lifetime or soon after him or her. The earliest written books are called primary sources and after that written books are called secondary sources.

The foremost and the most authentic source of Sirat al-Nabi (PBUH) is the Holy Qur'an. The Sira writers agree upon that the Holy Quran is the fundamental source of Sirat al-Nabi (PBUH).

The sources of Sirat al-Nabi are also divided into two main categories:

- Primary sources
- Secondary sources

Primary Sources

The primary sources of Sirat al-Nabi are enlisted below.

1. The Holy Qur'an (including the commentaries of Holy Quran)
2. Ahadith Books (including the commentaries of Ahadith books)
3. Maghazi and Siraya Books
4. Early written Shumail Books
5. Miracles Books (Kutba-e- Dalail al-Nubuwat)
6. Earliest Written Islamic History Books

Secondary Sources

The followings are the secondary sources of Sira al Nabi (PBUH).

1. Asma al-Rajal Books

[66] Al-Quran, 20:21
[67] Prof. Usman Khalid Yurash, "Fun-e-Sirat Nigari" P.8

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2. History of Harmin Sharifin Books
3. Genealogical Books (Ilm ul-Ansab)
4. Asar Sahabah Books

Significance of al-Sirah al-Nabawiyyah

The Holy Prophet (PBUH) is a man of great morals. His characters (morals) are Holy Quran. Hazrat Ayesha R.A reported:

كَانَ خُلُقُهُ الْقُرْآنَ[68]

His character was the Quran

The polytheists of Makkah testified for the characters of Holy Prophet (PBUH) at the time of prophethood declaration.

قَالُوا نَعَمْ، مَا جَرَّبْنَا عَلَيْكَ إِلاَّ صِدْقًا[69]

They said, "Yes, for we have not found you telling anything other than the truth

The Holy Quran states in this regard:

قُل لَّوْ شَاءَ اللَّهُ مَا تَلَوْتُهُ عَلَيْكُمْ وَلَا أَدْرَاكُم بِهِ فَقَدْ لَبِثْتُ فِيكُمْ عُمُرًا مِّن قَبْلِهِ أَفَلَا تَعْقِلُونَ[70]

Say: "If Allah had so willed, I should not have rehearsed it to you, nor would He have made it known to you. A whole life-time before this have I tarried amongst you: will ye not then understand?"

Source of Allah Almighty Obedience and Love

The obedience of Holy Prophet (PBUH) is source of Allah Almighty obedience and love. Allah Almighty says in Holy Quran.

مَّن يُطِعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَمَن تَوَلَّىٰ فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا[71]

He who obeys the Messenger thereby obeys Allah; as for he who turns away, We have not sent you as a keeper over them

قُلْ إِن كُنتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ[72]

(O Messenger!) Tell people: 'If you indeed love Allah, follow me, and Allah will love you and will forgive you your sins. Allah is All-Forgiving, All-Compassionate

How can someone follow or obey to Holy Prophet (PBUH) now-a-days? It involves many things. But the main thing from all is to follow Sunnah / Sirat of Holy Prophet (PBUH) to achieve the Allah's love and obedience.

Second Source of Islam

The Sira or Sunnah is second source of Islam. Islamic teachings basically consist of two main things.

1. The Holy Quran
2. Sunnah

Whenever new matters are raised, they are resolved firstly by Holy Quran and secondly by Hadiths including Sirah al Nabi (PBUH). By keeping firmly of these two sources, the Muslims save themselves from going astray. The Holy Prophet (PBUH) said:

[68] Musnad Ahmad bin Hanbal, Hadith No. 23178
[69] Sahih al-Bukhari, Hadith No. 4770
[70] Al-Quran, 10:16
[71] Al-Quran, 04:80
[72] Al-Quran, 03:31

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عَن مَالك بن أنس قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " تَرَكْتُ فِيكُمْ أَمْرَيْنِ لَنْ تَضِلُّوا مَا تَمَسَّكْتُمْ بِهِمَا: كِتَابَ اللهِ وَسُنَّةَ رَسُولِهِ[73]

Malik bin Anas reported that Allah's Messenger (PBUH) said, "As long as you hold fast to two things which I have left among you, you will not go astray: Allah's Book and His Messenger (PBUH) Sunnah"

Source of Guidance

The Sira of Holy Prophet (PBUH) is also source of guidance. According to the Holy Quran, the guidance is only for those people who follow the Sira of Holy Prophet (PBUH).

وَإِن تُطِيعُوهُ تَهْتَدُوا وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ[74]

If you obey him, you will be rightly guided, for the responsibility of the Messenger is only to convey the Message clearly to you

Practices of the Teachings of Islam

The Sira of Holy Prophet (PBUH) is not mere consist upon teachings; rather it contains practices of all teachings of Islam. Allah Almighty gives teachings and commandments in the Holy Quran. The practices of all Quranic teachings and commandments can only get from the life of Holy Prophet (PBUH). For example, Allah Almighty gives the order of Prayer in the Holy Quran. But how and when the prayer is offered? We can only learn this practically from the Sira of Holy Prophet (PBUH). As the Holy Prophet (PBUH) said:

وَصَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي[75]

Offer your prayers in the way you saw me offering my prayers

As a Role Model

The Sira of Holy Prophet (PBUH) is a role model. Every person, either he or she is a leader or citizen of state, father or son, rich or poor, an Arab or a non-Arab, officer or judge, teacher or student, Merchant or dealer etc. Everyone can see the life of Holy Prophet as a role model for himself. The Holy Quran states:

لَّقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ[76]

Surely there was a good example for you in the Messenger of Allah

Makki Life of Holy Prophet (PBUH)

The Makki life of Holy Prophet (PBUH) is divided into two parts.

1. Life before Prophethood
2. Life after Prophethood in Makkah

Blessed Birth

Many early and later historians and Muhaddiseen agree on that Holy Prophet (PBUH) was born on Monday morning (after Subh-e-Sadiq), 12 Rabi-ul-Awwal, 1 Aamul Feel (The year of Elephant), 22 April 571 (According to the Christian Calendar) and 1 Jeth is 628 Bakrami (According to the Hindi Calendar).

[73] Al-Muwatta Imam Malik, Hadith No. 1628
[74] Al-Quran, 24:54
[75] Sahih al-Bukhari Hadith No, 6008
[76] Al-Quran, 33:21

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حَدَّثَنَا أَبُو النَّضْرِ حَدَّثَنَا الْفَرَجُ حَدَّثَنَا لُقْمَانُ بْنُ عَامِرٍ قَالَ سَمِعْتُ أَبَا أُمَامَةَ قَالَ قُلْتُ يَا نَبِيَّ اللَّهِ مَا كَانَ أَوَّلُ بَدْءِ أَمْرِكَ قَالَ دَعْوَةُ أَبِي إِبْرَاهِيمَ وَبُشْرَى عِيسَى وَرَأَتْ أُمِّي أَنَّهُ يَخْرُجُ مِنْهَا نُورٌ أَضَاءَتْ مِنْهَا قُصُورُ الشَّامِ[77]

Abu Umamah (R.A) reported that once I asked the Holy Prophet (PBUH): O the Messenger (PBUH) of Allah, What are your initials? The Prophet (PBUH) said: I am the supplication of my father Ibraheem AS, the glad tidings of Hazrat Isa AS and my mother saw that a light came out from her which illuminated the palaces of Syria.

Place of Birth

The birthplace of the Holy Prophet (PBUH) is a well-known house in Makkah. The house is located near the Haram-e- Kabah in Suq al-Layl. There is a public library at this place today, which is called "Maktaba Makkah al Mukrma". This library was built by the late Sheikh Abbas Qattan with the permission of the king Jalalat-ul-Mulk Abdul Aziz.

Name

The name Muhammad is suggested by the grandfather of Holy Prophet (PBUH) and Ahmad recommended by the mother of Holy Prophet (PBUH). The meanings and root words of Muhammad and Ahmad are almost the same. The name Muhammad is derived from "حمد" (H.M.D), which means to praise. The meaning of Muhammad is the one who is praised frequently and repeatedly.

Breastfeeding and Infancy

Breastfeeding an infant is called "Radaat" (fostering). The real mother of Holy Prophet (PBUH) Hazrat Aminah R.A breastfed him at first. There were six foster mothers of Holy Prophet (PBUH) in addition to the real mother. These are Hazrat Suwaiba, three women of Banu Saleem with same name Ateka, Khula bint Al-Mundhir and Halimah bint Abi Dhuaib.

Umm Ayman was the (aya) maid of the Holy Prophet (PBUH) who used to take care of the Holy Prophet (PBUH) in Makkah.

When the Holy Prophet (PBUH) came to Hazrat Halimah, Sheema (the daughter of Halimah Sadia) continued to take care of him.

The Second Phase of Life of the Holy Prophet (PBUH) in Makkah

Arrival of Halimah Sadia:

It was an Arab tradition that they sent their children for fostering in rural areas. They did this practice to make their children brave and eloquence in their language. The Arab rural women often came to Makkah to bring the children of rich for fostering and take compensation in return. When the Holy Prophet Muhammad (PBUH) was born, the women of Banu Saad came to Makkah to take the children of rich families for breastfeeding. It was beginning of spring season.

There was famine in Banu Saad due to lack of rain. Their animals were weak and the poverty was on very high. The camel of Hazrat Halimah Sadia was weak due to hunger and left behind from the caravan. The other women caravan reached Makkah before Hazrat Halimah and adopted the children of rich families for a good compensation. When Hazrat Halimah Sadia reached Makkah, only the Holy Prophet (PBUH) was left, no woman paid attention due to an orphan.

[77] Musnad Ahmad bin Hanbal, Hadith No. 21235, 16527
Tabaqat Ibn-e-Saad, Vol: 1 Hadith No.102
Majma uz Zawaid, Hadith No. 13842
Imam Baihaqi, "Dalail an Nabuwwa" V.1, P. 80

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Hazrat Halimah Sadia came and saw the Holy Prophet (PBUH). She felt strange love and joy. As soon as the Holy Prophet (PBUH) came in the lap of Halima Sadia, the starvation body of Halima Sadia was filled with great energy.[78]

Returning Scene of Halimah Saadia

As soon as Hazrat Halima Sadia started the returning journey, the camel which was left behind from the caravan due to an hunger. Same camel became fat and healthy as soon as the Holy Prophet (PBUH) rode on it. He (camel) became faster than the animals of the whole caravan and go ahead. The whole caravan was surprised, upset and feeling jealousy on seeing so many blessings upon Hazrat Halimah Sadia. Her chest Mubarik was full of milk.

As soon as the Holy Prophet (PBUH) came to Banu Saad, there was seeing greenery and prosperity everywhere. The animals of Hazrat Halima Sadia were full of milk. All used to drink but the milk did not be finished.

Hazrat Muhammad (PBUH) was growing up in a completely different way from all other children. In Hazrat Halimah Sadia house, the Holy Prophet (PBUH) started walking on his hands and feet in the second month, standing in the third month, start walking with the support of wall in the month of fourth and in the fifth month without any support.

The Holy Prophet (PBUH) began to speak in the eight months, and in the ninth month he began to speak eloquently.[79]

Two Years of the Holy Prophet (PBUH) in Banu Saad

There were too much blessings descending on Hazrat Halimah house in Banu Saad during the stay of Holy Prophet (PBUH). The whole area of Banu Saad became green and lush, the animals became fat and healthy and the wealth became abundant. After two years, Hazart Halimah Sadia intended to brought the Holy Prophet (PBUH) back to his mother Hazrat Amina R.A. But due to special request from Hazrat Halimah Sadia, Hazrat Amina R.A gave permission to live more in Banu Saad.

The blessings of Allah were continuously descending on Banu Saad. But some strange events also took place, which were very horrible for Hazrat Halimah Sadia, like playing with the moon[80], shading the clouds[81], the incident of shuq-i-sadar[82] and the priest told the people about him (PBUH) and encouraged them to kill him at the festival of Banu Saad. Hazrat Halimah Sadia became too much afraid from these incidents and decided to return the Holy Prophet (PBUH) to his mother due to the fear of being harmed. At that time, the age of Holy Prophet (PBUH) was five years.

Death of Hazrat Amina

The Holy Prophet (PBUH) was traveled to Madinah with his mother and Umm-e-Ayman at the age of six years. The main purpose of this journey is to visit the tomb of Hazrat Abdullah (the father of Holy Prophet PBUH). The name of Medina was "Yathrib" at that time.

Hazrat Amina stayed with the Holy Prophet (PBUH) at Dar al-Nabagha in Yathrib and visited the grave of Hazrat Abdullah. The stay in Yathrib was around about a month. After that, they intended to return to Makkah. Arriving at the place of "Abuwa" which is present between

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[78] Sirat Ibn Hisham, V.1, P.164

[79] Ibid, P. 165

[80] Al Khasais al-Kubra, V: 1, P. 53
Sirat al-Rasul by Dr. Tahir-ul-Qadri, V.2, P. 405

[81] Tabaqat Ibn e Saad, V: 1, P. 112
Sirat al-Rasul by Dr. Tahir-ul-Qadri, V.2, P. 389

[82] Sirat Ibn Hisham, V.1, P.166
Sirat al-Rasul by Dr. Tahir-ul-Qadri, V.2, P. 394

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Makkah and Medinah, Hazrat Amina felt seriously ill and passed away at the age of twenty on a hilltop in Abuwa. The Holy Prophet (PBUH) returned to Makkah with Umm Ayman.

The 3rd Phase of Life of the Holy prophet (PBUH) in Makkah

Under the Auspices of Hazrat Abdul Muttalib

Hazrat Muhammad (PBUH) came under the auspices of his grandfather named Abdul Muttalib after the death of his mother. Hazrat Abdul Muttalib had special love and more passionate toward his grandson Hazrat Muhammad (PBUH). He was fully aware of the blessings and honor of the Holy Prophet (PBUH). He used to say:
"I swear by All? This boy will hold a significant position."[83]

Hazrat Abdul Muttalib always gave seat to Holy Prophet (PBUH) near to his mattress, used to pat on the back Hazrat Muhammad (PBUH) and he was always pleased with what did Holy Prophet (PBUH) do.

The Holy Prophet (PBUH) was eight years old when his grandfather Hazrat Abdul Muttalib died at the age of 110. The grandfather of Holy Prophet (PBUH) did bequeath to his son Hazrat Abu Talib for auspices of Holy Prophet (PBUH). Hazrat Abu Talib was real brother of the father of Holy Prophet (PBUH).

First Abroad Business Trip

The Holy Prophet (PBUH) made his first business trip to Syria with his uncle Abu Talib at the age of twelve. When they reached at place of Basra, the monk named Georges (whose title was Bahira) met them and predicted with the following words:

هَذَا سَيِّدُ الْعَالَمِينَ، هَذَا رَسُولُ رَبِّ الْعَالَمِينَ يَبْعَثُهُ اللَّهُ رَحْمَةً لِلْعَالَمِينَ، فَقَالَ لَهُ أَشْيَاخٌ مِنْ قُرَيْشٍ: مَا عِلْمُكَ ؟ فَقَالَ: إِنَّكُمْ حِينَ أَشْرَفْتُمْ مِنَ الْعَقَبَةِ لَمْ يَبْقَ شَجَرٌ وَلَا حَجَرٌ إِلَّا خَرَّ سَاجِدًا، وَلَا يَسْجُدَانِ إِلَّا لِنَبِيٍّ، وَإِنِّي أَعْرِفُهُ بِخَاتَمِ النُّبُوَّةِ أَسْفَلَ مِنْ غُضْرُوفِ كَتِفِهِ مِثْلَ التُّفَّاحَةِ، ثُمَّ رَجَعَ فَصَنَعَ لَهُمْ طَعَامًا فَلَمَّا أَتَاهُمْ بِهِ وَكَانَ هُوَ فِي رِعْيَةِ الْإِبِلِ، قَالَ: أَرْسِلُوا إِلَيْهِ، فَأَقْبَلَ وَعَلَيْهِ غَمَامَةٌ تُظِلُّهُ، فَلَمَّا دَنَا مِنَ الْقَوْمِ وَجَدَهُمْ قَدْ سَبَقُوهُ إِلَى فَيْءِ الشَّجَرَةِ، فَلَمَّا جَلَسَ مَالَ فَيْءُ الشَّجَرَةِ عَلَيْهِ، فَقَالَ: انْظُرُوا إِلَى فَيْءِ الشَّجَرَةِ مَالَ عَلَيْهِ، قَالَ: فَبَيْنَمَا هُوَ قَائِمٌ عَلَيْهِمْ وَهُوَ يُنَاشِدُهُمْ أَنْ لَا يَذْهَبُوا بِهِ إِلَى الرُّومِ، فَإِنَّ الرُّومَ إِذَا رَأَوْهُ عَرَفُوهُ بِالصِّفَةِ فَيَقْتُلُونَه[84]

"He is the chief of the universe. He is the Messenger of the Lord of the worlds. Allah has sent him as mercy to the worlds." The elders among the Quraysh asked him how he could say that and he answered, "While you were coming down the hillock, none of the stones and trees missed prostrating before him, and these two (objects) do not prostrate but to a Prophet. And I recognise him by the seal of prophethood on the upper bone on his shoulder, firm like an apple.' Then he went away and prepared a meal for them. When he brought it to them, the Prophet (PBUH) had taken the camels to graze. He said, "Send for him." He came while a small cloud cast its shadow over him. When he came to the people, he found that they had preceded him to the shade of the trees. When he sat down, the tree bowed towards him and cast its shade over him. The monk pointed out, "Observe the tree bowing to him." The narrator reported that while he was standing among them, he entreated them that they should not take him to Rome, "for, when the Romans see him, they will recognise him from the descriptions and will kill him."

Second Business Trip

Hazrat Muhammad (PBUH) became famous for his honesty and trustworthiness, understanding of business dealings and honesty and good dealings at the age of twenty-five.

[83] Mubarakpuri, Saifur Rahman, "Ar-Raheeq Al-Makhtum (English)" P.39
[84] Jamia al-Tirmidhi, Hadith No, 3620

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Hazrat Khadija R.A was the rich woman and widow in Makkah who was looking for an honest and trustworthy person to take her goods to Syria. She sent an invitation to the Holy Prophet (PBUH) that if you take my goods to Syria, I will pay you double. Hazrat Abu Talib convinced the Holy Prophet (PBUH). Hazrat Muhammad (PBUH) left Makkah for Syria with Khadija's merchandise.

Hazrat Khadija's slave Maysara was with Holy Prophet (PBUH) during this business journey. Maysara used to observe all the deeds and actions of the Holy Prophet (PBUH) during the travel. They got benefits more than their expectations.

Marriage

When Maysara returned to Makkah, he told to Hazrat Khadija R.A about the whole travelogue. Hazrat Khadija became much impressed and sent the proposal for marriage to Holy Prophet (PBUH) through her friend Nafisa. Hazrat Muhammad (PBUH) agreed after with the consultation of his uncle Abu Talib.

The Holy Prophet (PBUH) got married at the age of twenty-five years. The age of Hazrat Khadija R.A was forty years at that time. The cousin of Hazrat Khadija R.A welcomed the Barat, who was a scholar of Holy books. On behalf of the Holy Prophet (PBUH) were his uncles Abu Talib, Hamza R.A and other most respected members of Quraysh.

The Uncle Abu Talib of Holy Prophet (PBUH) recited the marriage sermon. Twenty camels were given as a dowry and Hazrat Khadijah got married to the Holy Prophet (PBUH).

Holy Prophet (PBUH) Wisdom and Vision in the Reconstruction of the Kabah

The Esteemed Status of the Kabah

According to the some traditions, Allah Almighty started laying process of the earth from the place where the Kaaba is located now a day. Allah selected the place of Kabah for pilgrimage (Hajj) from the creation of earth. The Kabah was chosen by Allah for mankind collectivity and centrality. Allah Almighty says in the Holy Quran.

وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنًا وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى وَعَهِدْنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَن طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَالْعَاكِفِينَ وَالرُّكَّعِ السُّجُودِ[85]

And (remember) when We made this House (the Kabah) a central place for mankind to turn to (and assemble) and a sanctuary for peace and (commanded) Make the place, where Ibrahim (Abraham) stood, a place of Prayer. And We urged Ibrahim and Ismail (Abraham and Ishmael): Purify (and cleanse) My House for those who circumambulate it and those who go into retreat and those who kneel down and prostrate themselves.

The first man on the earth Hazrat Adam A.S and his wife Hazrat Hawa A.S ordered by Allah Almighty to construct a House for worships. According to Allah Almighty order, Hazrat Jabril A.S located the boundaries of Kabah for Hazrat Adam A.S and Hawa A.S. Both husband and wife (Adam and Hawa A.S) constructed the Kabah as per Allah commandments.

After that Hazrat Ibrahim A.S reconstructed the Kabah in their eras respectively. Later on, the people of Amalqa reconstructed Kabah. After centuries ago, the Banu Jarham also renovated the Kabah. Similarly, when the Holy Prophet (PBUH) was 35 years old, the people of Quraysh also reconstruct the Kabah due to its weak walls. [86]

[85] Al-Quran, 02:125
[86] Zia al-Nabi, V.2,P.145
Sirat al-Rasul by Dr. Tahir-ul-Qadri, V.2, P. 54

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Reasons Behind the Reconstruction of Kabah

The Kabah was reconstructed in the pre-prophethood era of Holy Prophet (PBUH) due to some reasons which are:

- Due to the mistake of a woman, fire blew in the Kabah and it got some damages.
- The flood affected the Kabah.
- The walls were not high rather there was no roof on the walls of the Kabah
- Precious offering needed to be safeguarded in the building of the Kabah.

Luggage and Distribution of Work for Reconstruction

It was decided that only halal means of income will be used in the construction of Kabah. A Roman merchant ship loaded with construction materials sank off the beach of Jeddah due to a storm. The material that was loaded in ship was bought and the construction started.

The construction work of Kabah was distributed among the tribes. The wall of the East side and the door of the Kabah were allocated to Banu Abd Munaf and Banu Zuhra. The wall of West side was given to Banu Saham, Banu Jah and Banu Adi. Similarly, the construction work of South side wall was responsibility of Banu Makhzom and the wall of North side was duty of Banu Asad and Banu Abd al Dar.

Conflict Regarding to Put the Hajr-e-Aswad

The Kabah was again reconstructed on the foundations of Hazrat Ibrahim A.S. When the construction was almost completed and the time came to put the Hajr-e-Aswad (the black stone) in its place, a conflict broke out among the chiefs: everyone wanted to get the honor to put the Hajr-e-Aswad in its place. It was possibility that there would be quarrel among the tribes and bloodshed.

But Abu Umaiyah bin Mughira suggested let whoever entered first in the next morning in the boundaries of the Kabah, decide the matter. The Holy Prophet (PBUH) entered first in the next early morning. Everyone said that “Al Ameen (the trustworthy) has come.

The Holy Prophet (PBUH) spread a mantle on the ground, placed the Hajr-e-Aswad in its center, asked all chiefs of the different tribes to lift the stone all together. When they reached the proper place, Hazrat Muhammad (PBUH) put it in the proper place with his own hands. Everyone became happy with the decision of Holy Prophet (PBUH) and the Quraysh were saved from a deadly war.

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Lecture# 24:The Sirah of the Holy Prophet PBUH - II

The First Revelation & Declaration of Prophethood

The First Revelation

When the age of Holy Prophet (PBUH) was almost forty years old, the first revelation was revealed on Muhammad (PBUH) in the cave of Hira on 17th Ramadan, 610 C.E. The Holy Prophet (PBUH) was busy in worships, suddenly the angle Jibrial A.S came in cave of Hira and said,

فَجَاءَهُ الْمَلَكُ فَقَالَ اقْرَأْ . قَالَ " مَا أَنَا بِقَارِئٍ قَالَ فَأَخَذَنِي فَغَطَّنِي حَتَّى بَلَغَ مِنِّي الْجَهْدَ ثُمَّ أَرْسَلَنِي فَقَالَ اقْرَأْ . قَالَ قُلْتُ مَا أَنَا بِقَارِئٍ قَالَ فَأَخَذَنِي فَغَطَّنِي الثَّانِيَةَ حَتَّى بَلَغَ مِنِّي الْجَهْدَ ثُمَّ أَرْسَلَنِي فَقَالَ اقْرَأْ . فَقُلْتُ مَا أَنَا بِقَارِئٍ فَأَخَذَنِي فَغَطَّنِي الثَّالِثَةَ حَتَّى بَلَغَ مِنِّي الْجَهْدَ ثُمَّ أَرْسَلَنِي . فَقَالَ[87]

There came to him the angel and said: Recite, to which he replied: I am not lettered. He took hold of me [the Apostle said] and pressed me, till I was hard pressed; thereafter he let me off and said: Recite. I said: I am not lettered. He then again took hold of me and pressed me for the second time till I was hard pressed and then let me off and said: Recite, to which I replied: I am not lettered. He took hold of me and pressed me for the third time, till I was hard pressed and then let me go and said:

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ﴿١﴾ خَلَقَ الْإِنسَانَ مِنْ عَلَقٍ ﴿٢﴾ اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ﴿٣﴾ الَّذِي عَلَّمَ بِالْقَلَمِ ﴿٤﴾ عَلَّمَ الْإِنسَانَ مَا لَمْ يَعْلَمْ ﴿٥﴾[88]

Recite in the name of your Lord Who created, created man from a clot of blood. Recite. And your most bountiful Lord is He Who taught the use of pen, taught man what he knew not

The Feeling of Holy Prophet (PBUH) after First Revelation:

The Holy Prophet (PBUH) became very scared after the revelation, started trembling and returned to home. At reaching home, He (PBUH) said to Hazrat Khadija R.A, wrap me up, wrap me up, so she wrapped over Holy Prophet (PBUH) till the fear had left.

After that, the Holy Prophet (PBUH) told all about to Hazrat Khadija R.A. She comforted her husband with these words:

كَلاَّ أَبْشِرْ فَوَاللَّهِ لاَ يُخْزِيكَ اللَّهُ أَبَدًا وَاللَّهِ إِنَّكَ لَتَصِلُ الرَّحِمَ وَتَصْدُقُ الْحَدِيثَ وَتَحْمِلُ الْكَلَّ وَتَكْسِبُ الْمَعْدُومَ وَتَقْرِي الضَّيْفَ وَتُعِينُ عَلَى نَوَائِبِ الْحَقِّ[89]

"Be happy, I swear by Allah that He shall never humiliate you. By Allah, you join ties of relationship, you speak the truth, you bear people's burden, you help the destitute, you entertain guests, and you help against the vicissitudes which affect people"

The Early Muslims

Hazrat Khadija R.A accepted Islam. She was the first in women to accept Islam. Hazrat Abu Bakar R.A was the first who accepted Islam in men. Similarly Hazrat Ali R.A was the first among children and Zayd bin Harsa R.A was the first among servants to accept Islam. The Holy Prophet (PBUH) started the preaching of Islam with the people secretly. This period lasted for three years.

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[87] Sahih Muslim, Hadith No. 160
[88] Al-Quran, 96:1-5
[89] Sahih Muslim, Hadith No. 160

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First Preaching Center

Dar-e-Arqam was the first centre of secret preaching of Islam. Most of the companions from "Al-Sabiqun al-Awwalun" accepted Islam in this centre like,

- Abu Ubaidah bin al-Jarrah RA
- Abu Salama ibn Abdul Asad
- Al-Arqam bin Abi al-Arqam RA
- Usman bin Madhoon RA
- Saeed bin Zayd RA
- Asma binti Abi Bakr RA
- Ayesha bint Abi Bakr RA
- Fatimah binti al-Khattab RA
- Umair bin Abi Waqqas RA
- Abdullah bin Jahsh RA
- Abdullah bin Masud RA
- Khalid bin Saeed RA
- Amir bin Fuhayra RA
- Nuaym bin Abdullah RA
- Jafar bin Abi Talib RA
- Asma binti Umais RA etc

Social Boycott

The Plan of Assassination and Resistance of Banu Hashim

The most loyal, courageous and votaries people of Makkah were accepting the religion of Islam. These courageous Companions bore all kinds of persecution from the polytheists of Makkah. When the disbelievers felt helpless in front of the miracles of Holy Prophet (PBUH) and persistency of the Companions, they planned to assassinate Muhammad (PBUH).

Decision to Social Boycott

When the Banu Hashim came to know about the plan of assassination, they strongly opposed it. The polytheists of Makkah canceled the plan and decided social boycott with Banu Hashim. All the tribes agreed upon that no person would remain in contact with Banu Hashim. It was the 7th year of the Prophethood of Holy Prophet (PBUH). The boycott remained three years from 7th Nabvi to 10th Nabvi.

The Holy Prophet (PBUH) and his companions faced a lot of difficulties during this period of three years. They fearlessly faced hunger, thirst and tyranny imposed by disbelievers. They were forced to feed on the leaves and dry leather.

Terms and Conditions of Social Boycott

The polytheists of Makkah stood against the Islam and agreed upon an agreement of social boycott with the following terms and conditions.

- ❖ No one will marry in the family of Banu Hashim.
- ❖ No one will purchase or sale anything from Muslims.
- ❖ No one will remain in contact with them.
- ❖ No one will send any food items to them.[90]

[90] Mubarakpuri, Saifur Rahman, "Ar-Raheeq Al-Makhtum (English)" P.75

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Efforts to End the Social Boycott

After three years, the social boycott came to end with the efforts of Hasham bin Amr, Zubayr bin abi Umiyya, Zama bin al aswad, Abu al Jantri and Mutam bin Adi. The termite ate the agreement written by the disbelievers. Only two words were left which was not eaten by termite. The words ware "باسمک اللھم". The Polytheists were not aware that termite had eaten the agreement. Abu Talib informed them that the agreement had been eaten by termite. The Muslims became free after three years of social boycott.

Allah Almighty Punishment

Mansur bin Ikrama was the person who penned down the agreement of social boycott. Almighty Allah damaged the hand of Mansur bin Ikrama.

Preaching of Islam Outside to Makkah

The Year of Grief (Aam ul Huzn)

In the 10th Nabvi, the year in which the wife of Holy Prophet (PBUH) Hazrat Khadija R.A and the Uncle Abu Talib died called the year of grief (Aam ul Huzn). Abu lahab became the new leader of Banu Hashim. He withdrew tribal support from the Holy Prophet (PBUH). The disbelievers of Makkah ware giving the different warnings to Holy Prophet (PBUH) in the supervision of Abu lahab.

Due to these circumstances, the Holy Prophet (PBUH) decided to search another city for the preaching of Islam. The valley of Tayf was selected. The valley of Tayf was the land of fertile and fruitful. There were gardens of flowers and fruits. The people of Tayf were prosperous and wealthy. But they were arrogant.

Journey to Tayf

It was year of 10th Nabvi. The Holy Prophet (PBUH) left for Tayf with Hazrat Zaid Bin Harish RA. At that time the leaders of the tribe of Banu Saqif were Abd Yalil, Masud and Habib. They were powerful and rich people. One of them was married with the daughter from Quraysh Safia bint Muamr.

The Holy Prophet (PBUH) visited every leader one by one and gave of message of Islam. No one responded gently rather they misbehaved and adopted the rude behavior with the Holy Prophet (PBUH). All of them said to leave the city of Tayf. They ordered the mischievous boys to misbehave with Holy Prophet (PBUH). They chased the Holy Prophet (PBUH) and wounded by throwing the stones.

Shelter in a Garden and Addas Conversion of Islam

Hazrat Muhammad (PBUH) took refuge in a garden to save himself. Hazrat Jibril A.S came and asked the Holy Prophet (PBUH) to let destroy the valley of Tayf as they have crossed the limits. The Holy Prophet (PBUH) refused and said they didn't know to me. Maybe their coming generations would accept Islam.

Utba and Sahyba were the owners of that garden in which the Holy Prophet (PBUH) took refuge. When they saw the Holy Prophet (PBUH) in injured condition, they ordered their servant Addas to serve the Holy Prophet (PBUH) with the bundle of grapes. The Holy Prophet (PBUH) recited Bismillah, Addas became shocked after hearing this. He asked that how do you know these blessed words? Hazrat Muhammad (PBUH) asked about his religion. He replied I am a Christian from Nainwa. The Holy Prophet (PBUH) said: you lived in the city of Yunus bin Matta A.S one of the noblest man. Addas remained surprised and asked that how do you know Yunus bin Matta, By Allah! When I left the city not more than 10 people were aware about the name of Yunus bin Matta. Hazrat Muhammad (PBUH) replied that he was my brother. He was a Prophet and I am also a Prophet. After hearing this Addas accepted the Islam and became Muslim.

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The journey of Tayf was last for 25 days. After that the Holy Prophet (PBUH) came back to Makkah.

The Journey to Ascension

The Miracle of Ascension is one of the most significant chapter in the life of Holy Prophet (PBUH). Allah Almighty mentions this in the Holy Quran.

سُبْحَانَ الَّذِي أَسْرَىٰ بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى الَّذِي بَارَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ[91]

Purity is to Him Who took His bondman in a part of the night from the Sacred Mosque to the Aqsa Mosque around which We have placed blessings, in order that We may show him Our great signs; indeed he is the listener, the beholder

The Background of Ascension

It was the year of 10th Nabvi. The Holy Prophet (PBUH) had faced many difficulties in this year. The Uncle Abu Talib and the wife of Holy Prophet (PBUH) Hazrat Khadija R.A died in this year. Abu Lahab became the leader of Banu Hashim and Hazrat Muhammad (PBUH) felt totally hopeless. He (PBUH) traveled to Tayf but faced the rude behavior of Tayf leaders including their people. Allah Almighty called to ascension to show His kindness and bestowing the special blessings.

Stages of Ascension

The Journey of ascension is divided in the following three stages.

- Masjid e Haram to Majid Aqsa: on Buraq
- Masjid e Aqsa to Sidra tul-Muntaha: on Buraq
- Sidratul Muntaha to Qaba Qawsyn: Raf Raf

Bait al-Maqdis

The Holy Prophet (PBUH) reached Bait Al-Maqdis where he was welcomed by the all Prophets. Then all the Prophets AS offered prayer in the Imamate (leadership) of Hazrat Muhammad (PBUH) in this historic mosque.

Meeting with the Prophets AS

Hazrat Muhammad (PBUH) met with the different prophets AS in first to seven heavens. The list of prophets AS is given below according to the sequence first to seven heavens.

- Meeting with Hazrat Adam AS at first heaven
- Meeting with Hazart Isa AS and Yahya AS at second heaven
- Meeting with Hazrat Yusuf AS at third heaven
- Meeting with Hazrat Idris AS at fourth heaven
- Meeting with Hazrat Harun AS at fifth heaven
- Meeting with Hazrat Musa AS at sixth heaven
- Meeting with Hazrat Ibrahim AS at seventh heaven

Observations at the Night of Ascension

The Holy Prophet (PBUH) observed many things with Hazrat Jibrail AS on heavens. He (PBUH) observed the Paradise and Hell. He (PBUH) looked the destination of usurers, adulterers, non-prayer, indecency, usurpers. He (PBUH) also observed the pond of "Kausar".

[91] Al-Quran, 17:01

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The Gift of Salat

Hazrat Jabrail AS had stopped and refused to go further from the place of Sidratul Muntaha. The Holy Prophet (PBUH) started journey on his own from Sidratul Muntaha to Qaba Qawsyn.

Allah Almighty bestowed the gift of fifty Prayers to Holy Prophet (PBUH) at that time. After that Hazrat Muhammad (PBUH) did special supplication for several times to Allah for reducing the number of prayers. Allah Almighty reduced the number from fifty to five. According to the Hadith:

ثُمَّ فُرِضَتْ عَلَيَّ الصَّلَوَاتُ خَمْسِينَ صَلاَةً كُلَّ يَوْمٍ. فَرَجَعْتُ فَمَرَرْتُ عَلَى مُوسَى، فَقَالَ بِمَا أُمِرْتَ قَالَ أُمِرْتُ بِخَمْسِينَ صَلاَةً كُلَّ يَوْمٍ. قَالَ إِنَّ أُمَّتَكَ لاَ تَسْتَطِيعُ خَمْسِينَ صَلاَةً كُلَّ يَوْمٍ، وَإِنِّي وَاللَّهِ قَدْ جَرَّبْتُ النَّاسَ قَبْلَكَ، وَعَالَجْتُ بَنِي إِسْرَائِيلَ أَشَدَّ الْمُعَالَجَةِ، فَارْجِعْ إِلَى رَبِّكَ فَاسْأَلْهُ التَّخْفِيفَ لأُمَّتِكَ. فَرَجَعْتُ، فَوَضَعَ عَنِّي عَشْرًا، فَرَجَعْتُ إِلَى مُوسَى فَقَالَ مِثْلَهُ، فَرَجَعْتُ فَوَضَعَ عَنِّي عَشْرًا، فَرَجَعْتُ إِلَى مُوسَى فَقَالَ مِثْلَهُ، فَرَجَعْتُ فَوَضَعَ عَنِّي عَشْرًا، فَرَجَعْتُ إِلَى مُوسَى فَقَالَ مِثْلَهُ، فَرَجَعْتُ فَأُمِرْتُ بِعَشْرِ صَلَوَاتٍ كُلَّ يَوْمٍ، فَرَجَعْتُ فَقَالَ مِثْلَهُ، فَرَجَعْتُ فَأُمِرْتُ بِخَمْسِ صَلَوَاتٍ كُلَّ يَوْمٍ، فَرَجَعْتُ إِلَى مُوسَى، فَقَالَ بِمَا أُمِرْتَ قُلْتُ أُمِرْتُ بِخَمْسِ صَلَوَاتٍ كُلَّ يَوْمٍ[92]

Then the prayers were enjoined on me: They were fifty prayers a day. When I returned, I passed by Moses who asked (me), 'What have you been ordered to do?' I replied, 'I have been ordered to offer fifty prayers a day.' Moses said, 'Your followers cannot bear fifty prayers a day, and by Allah, I have tested people before you, and I have tried my level best with Bani Israel (in vain). Go back to your Lord and ask for reduction to lessen your followers' burden.' So I went back, and Allah reduced ten prayers for me. Then again I came to Moses, but he repeated the same as he had said before. Then again I went back to Allah and He reduced ten more prayers. When I came back to Moses he said the same, I went back to Allah and He ordered me to observe ten prayers a day. When I came back to Moses, he repeated the same advice, so I went back to Allah and was ordered to observe five prayers a day. When I came back to Moses, he said, 'What have you been ordered?' I replied, 'I have been ordered to observe five prayers a day.

The special blessing of Allah Almighty upon Muslims is that the reward of five obligatory prayers is equal to fifty.

ثُمَّ نُودِيَ يَا مُحَمَّدُ إِنَّهُ لاَ يُبَدَّلُ الْقَوْلُ لَدَيَّ وَإِنَّ لَكَ بِهَذِهِ الْخَمْسِ خَمْسِينَ[93]

"Then it was called out: 'O Muhammad! Indeed My Word does not change; these five prayers will be recorded for you as fifty."

The Pledges of Uqba

After the disappointment from the people of Makkah and the tragedy of Tayf, the Holy Prophet (PBUH) planned to start the preaching of Islam preaching of Islam to other tribes during the Hajj season. The people of Yathrib came to Makkah to perform Hajj every year. Hazrat Muhammad (PBUH) started to give the message of Islam to them.

The Jews tribes were also lived in Yathrib. The people of Yathrib had listened from Jews the stories and signs of the last Prophet (PBUH). That is why the people of Yathrib believed that: He is the Prophet (PBUH) about whom we had heard about. Six people from the clan of Khazraj accepted the Islam in the 11th year of prophethood on the occasion of Hajj. They propagated the message of Islam to other people of Yathrib as well.

[92] Sahih al-Bukhari, Hadith No. 3887
[93] Jamia al-Tirmidhi, Hadith No, 213

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The First Pledge of Uqba

Next year, total twelve people from Yathrib came to Makkah and met with Holy Prophet (PBUH) secretly in the valley of Mina named Uqba. They took an oath at the hand of Holy Prophet (PBUH). It was 12th year of Prophethood of Hazrat Muhammad (PBUH). This oath is known as Bayt Uqba Awal (The first oath of Uqba).

The Name of Helpers, Present in First Uqba

The total twelve people participated in first Uqba. Their names are enlisted below.

- Ubadah bin As-Samit R.A
- Abbas bin 'Ubadah bin Nadalah R.A
- Utba bin Amir R.A
- Yazeed bin Thalabah R.A
- Dhakwan bin Abdul al-Qais R.A
- Uwaim bin Sa'idah R.A
- Abul Haitham bin at-Taihan R.A
- Asad bin Zurarah R.A
- Awf bin Harith R.A
- Uqbah bin Amir R.A
- Rafi bin Malik bin al-Ajlan R.A
- Qutbah bin Amir Hadidah R.A

The Terms of First Pledge of Uqba

The people of Yathrib took an oath under some terms which were:

- We will worship only one Allah
- We will not commit fornication and not become thief
- We will not slander anyone
- We will not kill our children
- We will follow the Holy Prophet (PBUH)

Deployment of Hazrat Musab bin Umair R.A

The Holy Prophet (PBUH) sent Musab bin Umair RA with the people of Yathrib for the preaching of Islam at the year of 12th Nabvi. Hazrat Musab bin Umair RA stayed at the house of Hazrat Asad bin Zurarah RA. He preached the message of Islam with the help of native believers at every house of Ansar. New people were stating to accept the Islam due the preaching of Hazrat Musab bin Umair RA. Gradually, the message of Islam spread in the valley of Quba as well.

The Aws Tribe Converted to Islam

Hazrat Musab bin Umair RA invited the influential and brave leader of the tribe of Aws Sad bin Maaz towards Islam. In the start he refused but when he listened the recitation of the Holy Quran he was thoroughly impressed and accepted Islam.

When the people of the Aws tribe saw that their leader has accepted the Islam, the whole clan embraced the Islam.

The Second Pledge of Uqba

Next year on the occasion of Hajj, more 75 people took an oath at the hand of Holy Prophet (PBUH). Two women were also included in oath out of seventy-five. The names of women are Naseeba bint Kaab and Asma bint Adi.

The oath taking Companions asked politely and respectfully on what terms they would take oath? The Holy Prophet (PBUH) replied,

- You will listen to my words and follow them in happiness and sadness

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- You will spend money in state of plentifulness and scarcity.
- You will enjoin good and forbid evil.
- You will stand in the way of Allah and will not bother criticism of anyone.
- You will defend me in case I seek your help, and debar from me anything you debar yourself, your spouses and children from.

He (PBUH) said, if you fulfilled these terms, your reward would be Paradise.

After that, the Holy Prophet (PBUH) gave permission to companions for migration to Yathrib (Madinah). Hazrat Muhammad (PBUH) also migrated to Medina after three months of the pledge.

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Lecture# 25:The Sirah of the Holy Prophet PBUH-III

Madni Life of the Holy Prophet (PBUH)

The historians and the Sira writers divided the life of the Holy Prophet (PBUH) in two main parts. The life of the Holy Prophet (PBUH) before migration to Madinah is called the Makki life. And the life of Hazrat Mohammad (PBUH) after migration to Madinah is called the Madni life. The Madni life comprised on last ten years of the life of Holy Prophet (PBUH). The main aspects of the Madni life of the Holy Prophet (PBUH) are given below:

1. Brotherhood of Madinah
2. The Pact of Madinah
3. The Battle of Badr
4. The Battle of Uhud
5. The Battle of Ahzab
6. Treaty of Hudaibiyah
7. The Conquest of Khaibar
8. The Battle of Mutah
9. The Conquest of Makkah
10. The Battle of Hunain
11. The Battle of Tabuk
12. The Last Sermon

Migration to Madinah

The Background and Aims of Migration

The Holy Prophet (PBUH) migrated from Makkah to Madinah after thirteen years of the proclamation of Prophethood. Why did Hazrat Mohammad (PBUH) migrate to Madinah? He (PBUH) migrated to Madinah because the life in Makkah was very difficult, the atrocities of the polytheists of Makkah were exceeding. He (PBUH) migrated to follow the order of Allah Almighty for the protection of life and property for laying the foundation of the Islamic State and implementation of Islamic principles in new state.

Welcome of the Holy Prophet (PBUH) in Madinah

Some companions of the Holy Prophet (PBUH) had migrated earlier and arrived in Madinah. They told to the Ansars about migration of the Holy Prophet (PBUH). The Ansars were waiting on daily basis to welcome the Holy Prophet (PBUH) in Madinah. As soon as the news of Muhammad's arrival began to spread, crowds came flocking and reciting out of Madinah.

اشرق البدر علينا
من ثنيات الوداع

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وجب الشکر علینا
مادعا للہ داع
ایھا المبعوث فینا
جئت بالامر المطاع

The Residents of Madinah

Three nations lived in Madinah at the time of arrival of Holy Prophet (PBUH):

1. Blessed Companions
2. Polytheists of Madinah
3. Jews

The Background of Brotherhood

There were different challenges for the Holy Prophet (PBUH) to accommodate the emigrants in Madinah. The emigrants had left everything behind in Makkah. Therefore, they were empty handed in Madinah. The Holy Prophet (PBUH) motivated to the ansars for help of the emigrants. The Ansars of Madinah wanted to sacrifice everything for strengthen the emigrants on the orders of the Holy Prophet (PBUH).

Brotherhood Between the Emigrants and the Helpers

The Holy Prophet (PBUH) established brotherhood among the helpers (Ansar) and the emigrants (Mohajreen) in the house of Anas Bin Malik (R.A) in Madinah which is known as Brotherhood of Madinah.

Aims of Brotherhood

The aims of Brotherhood are given below:

1. There was a need to settle emigrants in Madinah. Because they had left everything behind in Makkah.
2. Its main purpose was to Strengthen the Muslims.

According to Imam Ghazali (R.A) following objectives were achieved by keeping ‘’Brotherhood’’:

1. Brotherhood played a vital role in dissolving ignorant prejudices
2. Brotherhood played a vital role in elimination of discrimination of homeland, colour and race.

The Sacrifice of the Companions

The Ansar sacrificed everything on the orders of the Holy Prophet (PBUH) and they helped the Emigrants to be independent very soon. The Ansars were extremely generous to their brethren-in-faith. Imam Bukhari (R.A) reported that,

‘’Narrated Ibn Shihab Az-Zuhri: Anas bin Malik said, "When the emigrants came Medina, they had nothing whereas the Ansar had land and property. The Ansar gave them their

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land on condition that the emigrants would work on the land and in return The Ansar will give them half the yearly yield. His (i.e. Anas's mother who was also the mother of `Abdullah bin Abu Talha, gave some date-palms to Allah' Apostle who gave them to his freed slave-girl (Um Aiman) who was also the mother of Usama bin Zaid. When the Prophet (ﷺ) finished from the fighting against the people of Khaibar and returned to Medina, the emigrants returned to the Ansar the fruit gifts which the Ansar had given them. The Prophet (ﷺ) also returned to Anas's mother the date-palms. Allah's Messenger (ﷺ) gave Um Aiman other trees from his garden in lieu of the old gift.[94]

The acknowledgment of Emigrants

The atmosphere of brotherhood and fellow-feeling created a spirit of selflessness infused deeply in the hearts of his followers, and produced very healthy results. For example, ‘’When `Abdur-Rahman bin `Auf came to us, Allah's Messenger (ﷺ) made a bond of fraternity between him and Sa`d bin Ar-Rabi` who was a rich man, Sa`d said, "The Ansar know that I am the richest of all of them, so I will divide my property into two parts between me and you, and I have two wives; see which of the two you like so that I may divorce her and you can marry her after she becomes lawful to you by her passing the prescribed period (i.e. 'Idda) of divorce. `Abdur Rahman said, "May Allah bless you your family (i.e. wives) for you." (But `Abdur-Rahman went to the market) and did not return on that day except with some gain of dried yogurt and butter. He went on trading just a few days till he came to Allah's Messenger (ﷺ) bearing the traces of yellow scent over his clothes. Allah's Messenger (ﷺ) asked him, "What is this scent?" He replied, "I have married a woman from the Ansar." Allah's Apostle asked, "How much Mahr have you given?" He said, "A date-stone weight of gold or a golden date-stone." The Prophet (ﷺ) said, "Arrange a marriage banquet even with a sheep."[95]

The Unique example of Brotherhood

Brotherhood of Madinah was a unique example of sacrifice. No one has seen such an example of brotherhood and selflessness till today. Allama Safi ul Rehman in his book ‘’Al-Raheeq ul Makthoom’’ paid his attribute in these words:

> ‘’Such examples point directly to the spirit of sacrifice, altruism and cordiality on the part of the Helpers, and also to the feeling of appreciation, gratitude and self-respect that the Emigrants held dear to their hearts. They took only what helped them eke a reasonable living. In short, this policy of mutual brotherhood was so wise and timely that many obstinate problems were resolved wonderfully and reasonably’’.

The Pact of Madinah

The Holy Prophet (PBUH) reached in Madinah in 1 A.H(622 B.C). He (PBUH) signed an agreement with the Muslims, Jews and polytheists of Madinah. This agreement is known as the **‘’Charter of Madinah.** According to Dr. Hamid Ullah this charter was the first written constitution of the world in history. This pact of Madinah led to the foundation of the state of Madinah’’.

[94] Sahih al-Bukhari 2630(https://sunnah.com/bukhari:2630)
[95] Sahih al-Bukhari 3781(https://sunnah.com/bukhari:3781)

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Terms of the Charter of Madinah

The three Jewish tribes Banu Qainqa, Banu Nudhir and Banu Qurayzah were the Steak holders of the charter of Madinah. They lived on the outskirts of Madinah. The charter has an importance within the context of inter-tribes relationships of Madinah. The most important provisions of the Charter of Madinah are the following:

1. The method of bloodshed and redemption that has been going on before will remain the same.
2. The Jews will have religious freedom and will have friendly relations with Muslims.
3. When it is the turn of one of the parties to fight a third party, they will help each other.
4. When an external force invades Madinah, both sides will defend together. Neither side will cooperate with external attacking force.
5. When one of the parties makes peace with the third power, the other will also join in the peace, but religious battles will be an exception.

The Need and Importance of the Charter of Madinah

The Importance of the Pact of Madinah is given below:

1. The Jewish tribes living around Madinah posed a threat to the state of Madinah therefore by this pact State of Madinah was safe from their invasion.
2. The disbelievers of Makkah were active in harming Muslims by this pact they were affected.
3. There was a fear of an alliance between the infidels of Makkah and the Jews of Madinah by the pact of Madinah this threat was under control.
4. For the survival and administration of the nascent Islamic state, all parties had to be subject to one law.

Effects of the Charter of Madinah

The charter of Madinah was very beneficial for Muslims. Some of its effects are given below:

1. The battles between the Aws and Khazraj tribes of Madinah were ended.
2. The Jewish supremacy was ended.
3. It was Guarantee of the survival of the state of Madinah.
4. It produces difficulties for the disbelievers of Madinah to harm Muslims.

The Battle of Badr

The battle of Badr was fought between Muslims and Polytheists of Makkah, which took place in the Holy month of Ramadan in 2nd A.H. There is a brief discussion about this battle in the Surah Al-Anfal of the Holy Quran. This battle is given the name of ‘’Yom ul Furqan’’ in the Holy Quran. According to Allama Safi ul Rehman, it was the first decisive battle in the history of Islam. After that Muslims are strengthened to live with peace in their own Islamic state in Madinah. Allah Almighty says:

وَاذْكُرُوا إِذْ أَنتُمْ قَلِيلٌ مُّسْتَضْعَفُونَ فِي الْأَرْضِ تَخَافُونَ أَن يَتَخَطَّفَكُمُ النَّاسُ فَآوَاكُمْ وَأَيَّدَكُم بِنَصْرِهِ وَرَزَقَكُم مِّنَ الطَّيِّبَاتِ لَعَلَّكُمْ تَشْكُرُونَ

"And remember when you were few and were reckoned weak in the land, and were afraid that men might kidnap you, but He provided a safe place for you, strengthened you with His help, and provided you with good things so that you might be grateful."(Al-Qur'an 8:26)

Reasons of the Battle of Badr

The place of Badr is located about 80 miles (128.7472 Km) from Madinah on the old road to Makkah. There was a well and the name of its owner was Badar bin Amir. This place was named after his owner's name. Most of the writers point out the following basic reasons behind this battle:

1. The spread of Islam in Madinah and the increase in the number of Muslims was the basic reason of this battle. The polytheists of Makkah were offended by the increasement of men power of Islam.
2. The idolaters of Makkah were trying to harm the Muslims and to stop preaching and propagation of Islam but could do nothing then they finally fought against the Muslims.
3. Abu Sufyan's caravan passing through Madinah was an apparent reason of battle in badr. The Muslims followed this caravan and Quraish came to save their caravan. Abu Sufyan's caravan escaped out by using alternate way. Now, Abu Sufyan advised not to fight the Muslims but Abu Jahl insisted to fight with the Muslims.

The Holy Prophet (PBUH) Preparation for War and Pray at Night

The Holy Prophet (PBUH) arrived at Badr on the 16th of Ramadan in 1 A.H. He (PBUH) identified the places of death of heads infidels. He (PBUH) prayed all the night for victory of Muslims and help of Almighty Allah.

Succession of Muslims by Blessings of Allah

The number of Muslims in this battle was 313. In comparison, the infidel army was consist of 1000 people. Allah Almighty fulfilled His promise by sending the angels for help of the Muslims and infidels were defeated badly. The help of Allah in the battle of Badr is mentioned in verses 8 to 14 of Surat al-Anfal. Following blessings are mentioned clearly in the Holy Quran.

إِذْ يُغَشِّيكُمُ النُّعَاسَ أَمَنَةً مِّنْهُ وَيُنَزِّلُ عَلَيْكُم مِّنَ السَّمَاءِ مَاءً لِّيُطَهِّرَكُم بِهِ وَيُذْهِبَ عَنكُمْ رِجْزَ الشَّيْطَانِ وَلِيَرْبِطَ عَلَىٰ قُلُوبِكُمْ وَيُثَبِّتَ بِهِ الْأَقْدَامَ

[Remember] when He overwhelmed you with drowsiness [giving] security from Him and sent down upon you from the sky, rain by which to purify you and remove from you the evil [suggestions] of Satan and to steadfast your hearts and plant firmly thereby your feet. (Al-Qur'an 8:11)

Results of Ghazwa Badr

The fourteen of the Companions were martyred and the seventy disbelievers were killed in this battle. The seventy infidels became prisoners. The Holy Prophet (PBUH) consulted with Abu Bakr (R.A) and Umar (R.A) that how to deal with prisoners? Finally, the Holy Prophet (PBUH) accepted the opinion of Hazrat Abu Bakr (R. A) to deal with the prisoners. That was, they had to pay Fidia (Redemption) for freedom. The prisoners who could not pay the Fidia, they were bound to teach ten children of Muslims each.

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The Battle of Uhad

Uhud is a mountain, located in North of Medina. The Battle of Uhud was fought inside of this mountain therefore it is called **''The Battle of Uhud''**.

The Background of Battle of Uhad

The Muslims achieved a great victory in the Battle of Badr. Later, the regional powers including the Quraish of Makkah and the Jews realized that the Muslims were no longer a minor force. After the defeat in Badr, the polytheists of Makkah were very angry and they wanted to take revenge of their disgrace. They also wanted to recapture the trade routes which the Muslims had congested after the battle of Badr. The battle of Uhad took place in Shawwal, 3 A.H between the Muslims and the polytheists of Makkah at the Mountain of Uhad.

The number of Muslims and Infidels

The number of Muslims in this battle was 1000. Abdullah bin Ubai with his 300 companions left the Muslim army and only 700 people were with the Holy Prophet (PBUH) in this battle. In comparison, the infidel army consisted of 3000 people.

Circumstances and Events of Ghazwa Uhad

The Quraish of Makkah arranged a powerful army under the command of Abu Sufyan. They left Makkah to invade on Madinah to take revenge for their people murdered in the battle of Badr. The Messenger of Allah (PBUH) arranged a meeting to exchange views about the situation. There were two suggestions to handle the situation. The final decision was to face the Makkan army from outside of Madinah. The role of Hypocrites was very condemned by Almighty Allah in this battle. There is a brief discussion about this battle in surah al-Imran of the Holy Quran. Almighty Allah says:

وَلِيَعْلَمَ الَّذِينَ نَافَقُوا ۚ وَقِيلَ لَهُمْ تَعَالَوْا قَاتِلُوا فِي سَبِيلِ اللَّهِ أَوِ ادْفَعُوا ۖ قَالُوا لَوْ نَعْلَمُ قِتَالًا لَّاتَّبَعْنَاكُمْ ۗ هُمْ لِلْكُفْرِ يَوْمَئِذٍ أَقْرَبُ مِنْهُمْ لِلْإِيمَانِ ۚ يَقُولُونَ بِأَفْوَاهِهِم مَّا لَيْسَ فِي قُلُوبِهِمْ ۗ وَاللَّهُ أَعْلَمُ بِمَا يَكْتُمُونَ

"And that He might test the hypocrites, it was said to them: 'Come, fight in the way of Allah or (at least) defend yourselves.' They said: 'Had we known that fighting would take place, we would certainly have followed you.' They were that day, nearer to disbelief than to Faith, saying with their mouths what was not in their hearts. And Allah has full knowledge of what they conceal." (Al-Qur'an 3:167)

Deployment of Archers on the Uhad

The mountain of Uhad was behind the Muslims. There, on a pass, the Prophet (PBUH) appointed fifty archers under the command of Abdullah ibn Jubayr (R. A). So that the enemy could not enter the battlefield by this way. The Holy Prophet (PBUH) exhorted the companions not to leave the place under any circumstances.

Help of Allah Almighty

The reference of divine help in the battle of Uhad is mentioned in verses 119 to 127 of Surah Al-Imran, its important points are given below:

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1. Help was announced through three thousand angels.
2. Strengthen the hearts of believers.
3. Gabriel AS and Michael AS were fighting side by side with the Holy Prophet (peace be upon him).
4. Allah's help is conditional on obedience and steadfastness.

Results of Ghazwa Uhad

This battle ended without any final decision. Due to some mistakes of Muslims and role of Hypocrites, the Muslims lost greater than Quraish. This loss was for their test and due to disobedience of the Holy Prophet (PBUH). Allah Almighty says:

وَلَا تَهِنُوا فِي ابْتِغَاءِ الْقَوْمِ ۖ إِن تَكُونُوا تَأْلَمُونَ فَإِنَّهُمْ يَأْلَمُونَ كَمَا تَأْلَمُونَ ۖ وَتَرْجُونَ مِنَ اللَّهِ مَا لَا يَرْجُونَ ۗ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا

"And don't be weak in the pursuit of the enemy; if you are suffering (hardships) then surely, they (too) are suffering (hardships) as you are suffering, but you have a hope from Allah (for the reward, i.e. Paradise) that for which they hope not." (Al-Qur'an 4:104)

Early Victory of the Companions and Turning Victory into Defeat

Despite the shortage of numbers and equipment, The Companions of Holy Prophet (PBUH) did Jihad with enthusiasm and faith. The flag of the infidels had fallen and they escaped out from the battlefield. The Companions thought that the war was over and they stopped fighting. The Archers on the specified place also left that place thinking that the war is over. Abdullah bin Jubayr (R.A) opposed and stayed with only ten companions at the place as per the commandments of Holy Prophet (PBUH).

The Allegiance of the Companions

When the Muslims began to retreat, the infidels attacked the Holy Prophet (PBUH). Khalid bin Waleed gathered Non-Muslims and attacked from the back. During this attack role of following companions of the holy Prophet (PBUH) was very important:

1. The rumour of the martyrdom of the Holy Prophet peace be upon him spread due to the martyrdom of Hazrat Masab bin Umair (R.A).
2. Hazrat Ali (R.A) thwarted the attack of the infidels.
3. Hazrat Talha (R.A) was defending the Prophet (PBUH) from the arrows with his hand.
4. Hazrat Abu Dujana (R.A) became the shield for the Prophet (PBUH).
5. Hazrat Saad (R.A) fired the arrows and the Holy Prophet (PBUH) praised him for his bravery.
6. Hazrat Umar (R.A) attacked the infidels and drove them away.

The Holy Prophet (PBUH) got injuries on his blessed face and head.In this battle seventy (70) Companions were martyred. Hazrat Hamza (R.A), who was the uncle of the Holy Prophet (PBUH), was martyred and his body was disgraced by Hinda. Hazrat Musab bin Umayr (R.A), Hazrat Hanzala (R.A), and other Companions were martyred. All these martyrs were buried in Uhad. Muslims suffered a lot due to disobeying the order of the Holy Prophet (PBUH).

The Battle of Ahzab

It was the Last and Final attack of Quraish on Muslims. The Quraish invited all Arab tribes to attack on Muslims in this battle. That's why it is called ''Ghazwa Ahzab'' (Ahzab is

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plural of Hizb which means "Troops"). This battle is discussed in the surah Ahzab of the Holy Quran. Allah Almighty says:

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَاءَتْكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا لَّمْ تَرَوْهَا ۚ وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا

''O you who have believed, remember the favour of Allah upon you when armies came to [attack] you and We sent upon them a wind and armies [of angels] you did not see. And ever is Allah, of what you do, Seeing''. [Al-Qur'an 33:09]

Reasons of Ghazwa Ahzab

This battle took place in 5th A.H. The Holy Prophet (PBUH) arranged a council to take opinions from the companions to defend Madinah. The Holy Prophet (PBUH) and the Muslims finally decided to defend the Madinah by living in city. The Quraish were failed and after that they could not attack again on Madinah. The following are the main reasons of this battle.

1. Jews hatred against Islam.
2. Exile of Jewish tribes.
3. Jews planning to take revenge from the Holy Prophet (PBUH).

The Circumstances of the Battle of Ahzab

The chiefs of the Jewish tribes went together to meet the Chiefs of Makkah.They provoked them to joint war against Muslims.The Banu Ghatfan also joined war against Islam on the request of Jews. The Jews gathered each tribe who was against Islam. The total number of infidels was 10,000 in this battle

Muslims Preparation for the War

The Holy Prophet (PBUH) was informed about the attack of Quraish. He (PBUH) prepared an army of 3000 people. He (PBUH) Convened a council for defence. All the members agreed on the opinion of Hazrat Salman Farsi (R. A).

The Digging of Trench

The Muslims started to dig the trench on the opinion Of Hazrat Salman Farsi (R. A). The Companions were exhausted from hunger. The Holy Prophet (PBUH) himself tied two stones during digging the trench because of hunger. The Companions observed different Miracles of the Holy Prophet (PBUH) at this time.

Results of the Battle of Ahzab

When Infidels reached, they were surprised to see the trench. Some of the infidels did unsuccessful attempts to cross the trench. The Infidels stayed there up to one month. The Holy Prophet (PBUH) sent Hazrat Abu Nuaim bin Masood (R.A) as a spy with an assigned task. He (R.A) succeeded to split between the Jews and the infidels. Hazrat Amir (R. A) succeeded to create break up between the Jews and polytheists. They were defeated easily due to this break up. Allah Almighty helped the Muslims and produce anxiety and restlessness in the forces of enemies. Allah helped the Muslims through the wind and storm scattered, the infidels defeated.

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Treaty of Hudaibiya

The Background of the Treaty of Hudaibiya

The Holy Prophet (PBUH) saw a dream of taking Tawaf and Umrah of the House of Allah in 6th A.H. He (PBUH) shared it with the Companions and advise them for preparation to perform Umrah. They had not carried any weapons except some swords at this journey.

Stay in Zul Halifa

They weard Ihram at place of Zul Halifa. He (PBUH) sent a spy towards Makkah at this place.

Infidels try to stop Muslims from coming to Makkah

The polytheists of Makkah arranged a meeting about the arrival of Muslims. They decided to stop the Muslims from performing Umrah. Hazrat Khalid bin Waleed blocked the way with two hundred warriors. The Holy Prophet (PBUH) changed the path and moved forward.

The Ambassadors of Quraish

Infidels sent some personalities for Negotiations. Halis bin Alqamah from Banu Kanana and Urwa bin Masood arrived there for Negotiations. Urwa bin Masood narrated the love of the Companions for Holy Prophet (PBUH). He impressed by the love of the companions with their Prophet (PBUH) and he advised to infidels not to fight against Muslims.

The Role of Usman (R.A) in Peace and Rumor of his Martyrdom

The Holy Prophet (PBUH) sent Usman Ghani (R.A) as an ambassador to Makkah. Hazrat Usman (R.A) delivered the message of the Holy Prophet (PBUH) to polytheists of Makkah.The disbelievers offered Usman (R.A) to perform Umrah but he refused to perform Umrah without the Holy Prophet(PBUH). Meanwhile, someone fired a rumour of (propagated about) the martyrdom of Hazrat Usman (R.A).

The Allegiance of Rizwan

The Holy Prophet (PBUH) oathed allegiance to the rumour of the assassination of Usman Ghani (R.A). All the Companions took an oath to take revenge of Hazrat Usman (R.A). Almighty Allah has discussed the Companions of the Pledge of Rizwan in Sura Al Fatha. Allah Almighty says:

إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ ۚ فَمَن نَّكَثَ فَإِنَّمَا يَنكُثُ عَلَىٰ نَفْسِهِ ۖ وَمَنْ أَوْفَىٰ بِمَا عَاهَدَ عَلَيْهُ اللَّهَ فَسَيُؤْتِيهِ أَجْرًا عَظِيمًا

‘’Indeed, those who pledge allegiance to you, [O Muhammad] - they are actually pledging allegiance to Allah. The hand of Allah is over their hands. So, he who breaks his word only breaks it to the detriment of himself. And he who fulfills that which he has promised Allah - He will give him a great reward’’. (Al-Qur'an 48:10)

The Quraysh sent Suhail bin Amr for peace treaty. It was a great success in history of Islam. Allah Almighty says in the Holy Quran:

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إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا

''Indeed, we have given you, [O Muhammad], a clear conquest''. (Al-Qur'an 48:01)

Important Points of Treaty of Hudaibiya

Some important minutes of this treaty are given below:

1. Muslims will go back without performing umrah this year.
2. They will be able to come for 3 days in next year.
3. The two sides will cease fighting for ten years.
4. Whoever wants to enter into the covenant of Muhammad will be able to do so and whoever wants to be alliance with the Quraysh will also be able to do so.
5. Anyone from Quraish who will come to Madinah without the permission of his guardian will be returned but if any person from Madinah who come to Makkah he will not be returned.

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Lecture# 26: The Sirah of the Holy Prophet PBUH - IV

The Conquest of Khaybar

The Background of the Battle of Khaybar

The battle of Khaybar was fought against Jews in 7th A.H. After the peace treaty of Hudaybiyyah, Muslims got protection from the disbelievers of Makkah. Now, the Holy Prophet (PBUH) decided to deal with Jews. The Jews of Khaybar are in permanent conspiracies against Islam. The battle of Khaybar was fought to stop the treacheries of Jews against Islam.

The area of Khaybar

The Khaybar was a large city about 100 miles north from Madinah. There were forts and crops. The population of Khyber was divided into two parts. There were 5 strong forts in one section. There were also small forts in the other part.

Departure to Khyber and the mischief of Abdullah bin Ubai

The Holy Prophet (PBUH) made an announcement to prepare the army to attack on khaybar. The Companions who participated in the Bayat of Rizwan moved with the Holy Prophet (PBUH). He (PBUH) kept this movement a secret but Abdullah bin Ubai warned the people of Khyber about this movement.

An appeal for help from Banu Ghatfan

The Jews made their arrangement after getting the news. They asked for help from the Jews of Banu Ghatafan.

The Muslim army in Khaybar

The Holy prophet (PBUH) encamped the army in a place from which the escape route could be blocked. The Holy Prophet (PBUH) entered in Khyber after offering the prayer of Fajar, and blocked the way of Banu Ghatfan and other tribes.

Giving the flag to Hazrat Ali and defeating Marhab

The Jews planned to fight while remaining in the fortress, staying in a strong place in Khaybar. The Holy Prophet (PBUH) announced that he will give the flag to the most beloved person for victory. Next Morning, the Holy Prophet (PBUH) called to Hazrat Ali (R. A). He (PBUH) gave the flag of Islam to Hazrat Ali (R. A). He (R.A) entered in the battlefield and fought with Marhab and defeated him. After murder of Marhab, Muslims conquered that fort easily. And soon they conquered all the remaining forts of the first part.

Conquest of the other part of Khyber without a fight

After defeated in first fort, the Jews are agreed to give land without war to Muslims.The Holy Prophet (PBUH) agreed to ceasefire on term of paying jizya to Muslims by Jews. It was a glorious victory of the Muslims.

The Battle of Mutah

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The background of battle of Mutah

The Holy Prophet (PBUH) gave a letter to Harith bin Umair Azdi and sent him to Basra in 8th A.H. Sharjeel, the governor of Rome, assassinated to Haris bin Umair Azdi. The Holy Prophet (PBUH) became very angry about this murder.

Preparation for War

The Holy Prophet (PBUH) ordered to prepare an army of three thousand immediately. Hazrat Zaid bin Haris (R.A) was appointed the Commander-in-Chief. The Holy Prophet (PBUH) nominated Hazrat Jaffar (R.A) as commander in the case of Zaid (R.A) martyred. Similarly, the Abdullah bin Rawaha (R.A) nominated commander in the case of Jaffar (R.A) martyred. When the Muslims reached in the Maan area, they were informed of the number of enemies. They were two lacs.

Commencement of Battle

The Commanders of Muslim Army arranged a meeting to fight against enemies. They accepted Abdullah bin Rawaha advice to proceed with the intention of martyrdom. And decided to fight in the area of Mutah. It was a competition between three thousand and two lacs. The Holy Prophet (PBUH) reported about the martyrdom of the commanders.

Muslims save from defeat and loss of lives under supervision of Khalid bin Waleed (R.A)

Khalid bin Waleed (R. A) became the commander of Muslim army after the martyrdom of Abdull bin Rawah (R. A). Passion of Hazrat Khalid bin Waleed (R.A) to fight with enemy was very appreciative and 9 Swords being broken in his hand in this war. He changed the order of the force. Due to this change the infidel's army was under fear and fright. Infidels army didn't pursue the army of Muslims and in this way the Muslims were succeeded to defeat them.

Increase in Muslim's Integrity and strong Image

The Muslims with an army of 3,000, fought against the Super power of that time in Mutta. After this war Muslims are considered as a fearless nation of the world.

The Conquest of Makkah

The Background of the conquest of Makkah

The provisions of the Hudaybiyya treaty included that an attack on a tribe belonging to one side would be considered an attack on that side. Under this section, Banu Khuzaah joined the Muslims and Banu Bakr joined the Quraish. Naufal bin Muawiyah of Banu Bakra with his companions attacked on Banu Khuzaah in the dark of night in 8th A.H and they killed the people of Banu Khuzaah. The Quraish provided their support in this attack to Banu Bakra.

Report of breach of agreement to the Holy Prophet

Amr bin Salem Khuzai went to Madinah and reported the whole incident to the Holy Prophet (PBUH). The Holy Prophet (PBUH) decided to help Amr bin Salem Khuzai. The Holy Prophet (PBUH) said at that time "You have been helped".

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Abu Sufyan's visit to Madinah for renewal of peace

The Quraish realized their infamy. Abu Sufyan visited to Medina to renew the Hudaybiyya treaty. The Holy Prophet (PBUH) did not answer him.

Secret Preparation for the Battle

He (PBUH) ordered to prepare the Companions after the matter was revealed. The Holy Prophet (PBUH) prayed that our spies and news will not be reached the Quraish. The Muslims secretly moved to Makkah. At that time Hatib bin Abi Baltaah committed a mistake to leak news of this movement to Makkahns. The Prophet (PBUH) ignored his mistake because he was companion of Badar.

Islamic army on the way to Makkah

An army of ten thousand Companions was formed. This army left Madinah on the 10th of Ramadan 8th A.H. The Holy Prophet (PBUH) met with Hazrat Abbas bin Abdul Muttalib R.A in Jahfa. The Muslims chosed Mar-ul-Dhahran for the camp of the army. Abu Sufyan was arrested at this place and he was converted to Islam.

The entry of the Islamic army in Makkah

The Holy Prophet (PBUH) arranged the army in Dhi Tuwa. He (PBUH) divided the army into 4 groups. He (PBUH)ordered Khalid bin Waleed (R.A) to enter from the lower part of the valley of the Makkah. He (PBUH)ordered Zubair (R.A) to enter from the upper part of the valley of the Makkah. He (PBUH) advised Abu Ubaidah (R.A) to enter in front of the valley of the Makkah.

The Prophet (PBUH) came to the Haram and threw down idols

The Holy Prophet (PBUH) came to the courtyard of the Kabah after the conquest of Makkah. He (PBUH) kissed the Hajr e Aswad and circumambulation of Kabah. All idols were thrown out of Kabah. Hazrat Bilal (R.A) called the Azan on the roof of Kabah. The Holy Prophet (PBUH) said his prayer in the courtyard of the Kabah.

Announcement of general amnesty

The Holy Prophet (PBUH) addressed after the complete conquest of Makkah. He (PBUH) announced general pardon to all at this time.

Allegiance on the Mountain of the Sufa

The Conquest of Makkah was the glorious victory of the Muslims. The polytheists of Makkah admitted the truth of Islam. The Holy Prophet (PBUH) took allegiance to Islam on Mount Sufa from people. After the Conquest of Makkah, the door of idolatry was closed forever in Makkah. After that the Holy Prophet (PBUH) hand overed the keys of kabah to Hazrat Usman bin Talha (R.A) and returned back to Madinah.

The Battle of Hunain

The Background of Battle of Hunain

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The conquest of Makkah by the Muslims overpowered some tribes. Some powerful and arrogant tribes hadn't accepted Islam and they wanted to fight against Muslims.The Hawazan and Thaif tribes were on the front to fight against Muslims. The people of the Muzar, Jashan, Saad bin Abi Bakr and Banu Hilal also joined them. These tribes fought against the Muslims under the leadership of Malik bin Awf Nasri.

The Advancement of infidels and stay in Otas

Malik bin Awf took women, children and cattle with him to fight against Muslims in this battle. All tribes were gathered in Otas under the leadership of Malik bin Awf. Malik bin Awf sent his spy towords Muslims.

The Spy of the Holy Prophet (PBUH)

The Holy Prophet (PBUH) came to know about the movement of enemies. Abu Hadr Aslami was sent as a spy by the Holy Prophet (PBUH).

Holy Prophet's army on way to Hunain

The Holy Prophet (PBUH) arranged an army of 12,000. Some of the Companions thought that they may not be defeated because they are large in numbers than the enemy. He (PBUH) didn't like such behaviour of companions.

The start of battle and defeat of infidels

The enemies attacked with the arrows on Muslims. It was very severe attack. It produced dispersion in the caravan of Muslims. Soon, the Holy Prophet (PBUH) reorganized his army and attacked again. He (PBUH) threw dust toward the enemy. Muslims took control over this situation and defeated the enemy.

The Battle of Tabuk

The Background of Battle of Tabuk

The Muslims were emerging as the greatest power in Arabia. Now Roman empire felt invasion threat from Muslims. Qaiser-e-Rome started his efforts to secure the Syrian border. Not even a year has passed since the battle of Mauta, the Qaiser-e-Rome again prepared a large army for the decisive battle against Muslims.

War preparation of Ghasan and Rome

The news of the advancement of a roman army reached the Muslims. Hercules (Roman commander) with an army of forty thousand moved towards Muslims. Different other tribes also joined them and Christian powers were united against Muslims. Muslims are informed by trade caravans of syria about this invasion.

The difficult circumstances

It was very hard time for Muslims to move for this battle due to following reasons:

1. The intensity of summer
2. Famine
3. Fruit ripening season

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4. Lack of military equipment and animals

Announcement of Battle with Rome and Allegiance of Companions

The Holy Prophet (PBUH) made an announcement regarding the war of Tabuk. The Companions sacrificed everything on the order of the Holy Prophet (PBUH). Hazrat Abu Bakr (R.A) presented all the belongings and half of Hazrat Omar's goods were provided for this battle. Hazrat Usman (R. A) presented his trade caravan of 900 camels, 100 horses and a lot of cash.Hazrat Abdul Rahman bin Awf (R.A) presented 29 kg of silver. Hazrat Talha (R.A), Abbas (R.A), Saad bin Ibadah (R.A) and other Companions also participated in this campaign.

The Muslims on the way to Tabuk

The number of Muslim army was 30 thousand in this battle. The Muslims reached at Tabuk. The water of Tabuk well miraculously increased. A night before battle, the prophecy of sandstorm by the Holy Prophet (PBUH) was for help of Muslims. Allah the Almighty helped Muslims with fright against enemies. The Roman army dispersed and ran away from battlefield. The Ruler of Elah reconciled with Muslims as per condition of the jizya. The Holy Prophet (PBUH) also reconciled with rulers of other tribes as per same condition. The Muslim army returned back with victory without fighting a battle.

The Farewell Sermon

The Background of Farewell Sermon

The Holy Prophet (PBUH) performed the first and last Hajj in 10 A.H. This Hajj is called ‘’Hujjat-ul-Wada’’**.** He (PBUH) gave a sermon on 9th Zilhaj to pilgrims. This last sermon of the Holy Prophet (PBUH) is called ‘’Khtuba Hujjat-ul-Wada’’. It was most important chapter of the prophetic life. Almost 124000 Companions are present at that time.

The First Charter of Human Rights

This sermon is the first manifesto of human rights and it has a guidance for every section of humanity.[96]

Only standard of superiority is Righteousness

He (PBUH) made it clear that all human beings are descendants of hazrat Adam (A. S). A Black has no superiority over a white. The only standard of greatness and superiority is piety.

يا أيها الناس إن ربكم واحد وأباكم واحدٌ، ألالا فضل لعربى على عجمى ولا لعجمي على عربيولا لِأسود على أحمر ولا لِأحمر على أسود إلا بالتقوى[97]

‘’O people, your Lord is one and your father is one, there is no preference for an Arab over a non-Arab, nor for a non-Arab over an Arab, nor for black over red, nor for red over black, except with piety.’’

The Rights of Women

[96] Sunan Abi Dawud,Hadith 1905.
[97] Musnad Ahmad ,Hadith:4125

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He (PBUH) advised to Keep fear of God about women, be careful about their rights. Treat them with love and kindness.

اتَّقُوا اللَّهَ فِي النِّسَاءِ فَإِنَّكُمْ أَخَذْتُمُوهُنَّ بِأَمَانَةِ اللَّهِ وَاسْتَحْلَلْتُمْ فُرُوجَهُنَّ بِكَلِمَةِ اللَّه[98]

''Fear God with regard to women, for you took them by the trust of God and made their private parts lawful by the word of God.''

The Rights of Slaves

The Holy Prophet (PBUH)advised the people to give equal status to slaves. Treat them with respect and kindness. He (PBUH) ordered them to feed and dress like oneself.

أَرِقَّاءَكُمْ أَرِقَّاءَكُمْ أَرِقَّاءَكُمْ أَطْعِمُوهُمْ مِمَّا تَأْكُلُونَ وَاكْسُوهُمْ مِمَّا تَلْبَسُونَ فَإِنْ جَاءُوا بِذَنْبٍ لَا تُرِيدُونَ أَنْ تَغْفِرُوهُ فَبِيعُوا عِبَادَ اللَّهِ وَلَا تُعَذِّبُوهُمْ[99]

"Take care your servants. Feed them as you eat, dressed them as you dress. If they commit a blunder and you do not want to forgive them then, you may sell out them instead of punishing them."

Beware of Satan

The Holy Prophet (PBUH) warned that Satan is the eternal enemy of humans. He (PBUH) advised them to refrain themselves from the tactics of Satan.

لا إن الشيطان قد أيس أن يُعبد في بلدكم هذا أبداً ولكن سيكون له طاعة في بعض ما تحتقرون من أعمالكم، فيرضى بها[100]

''No, Satan has despaired of ever being worshiped in this country of yours, but he will have obedience to him in some of what you despise of your deeds, and he will be satisfied with them.''

Finality of Prophethood

He (PBUH) explained the significance of the creed of Finality of Prophethood.

After that Allah said that religion is completed today. In Surah Al-Maydah Almighty Allah says:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا[101]

''This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as religion''.

[98] Sunan Abi Dawud,Hadith 1905.
[99] Musnad Ahmad, Hadith:15815
[100] Sunan Ibn e Maja, Hadith 2479.
[101] Al-Qur'an 05:03

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Lecture# 27: History of Islam - I

Introduction of Righteous Caliphate

The Meaning of Righteous Caliphate

Khilafat is an Arabic word, which literarily means "representation". And the Caliph is called "Naib". The term Khilafah refers to the political system in which the rules and regulations of Allah Almighty are enforced and life is lived accordingly.

Rashidah means, "The Righteous". The Righteous Caliphate means the caliphate in which all the teachings of the Holy Quran and Hadith were obeyed. The Righteous Caliphate is the era of 4 Caliphs, Hazrat Abu-Bakr R.A, Hazrat Umer R.A, Hazrat Usman R.A and Hazrat Ali R.A lasted for 30 years. This era started in 11 A.H and ended in 40 A.H

The Importance of Caliphate

The Jurists have considered the establishment of the Khilafah system and the appointment of a caliph as one of the duties and obligations of the Ummah.

- The well-known scholar of sub-continent, Shah Waliullah Dehlvi, described the following two arguments about the importance of the caliphate:

  1. After the demise of the Holy Prophet PBUH, the companions were the first to choose the caliph.
  2. Many of the clear commands of the Holy Qur'an are based on the establishment of a government.

These arguments show that it was the most important need of the time to elect a caliph immediately.

The main characteristics of the Righteous Caliphate

The Righteous Caliphate has a number of important characteristics some of which are described below:

- **Complete adherence to the Qur'an and Sunnah**: The teachings of Islam were strictly observed in all matters, reforms and decisions in the Righteous Caliphate.

- **Nizam-e-Shura:** The Shura system was in force in the Rightly Guided Caliphate. According to the rules of Islam, decisions were made after consultation with the Majlis-e-Shura. The appointment and removal of the caliph and his officials and governors was done on the advice of the Majlis-e-Shura. The Majlis-e-Shura consisted of the leading Companions and the people were also included in the consultation when needed.

- **Questioning the officials and workers:** The officials and governors who were appointed in the time of the Righteous Caliphate were not neglected. If the people of an area complained about the ruler of an area, he would be prosecuted after investigation and if the allegations were proved, he would be reprimanded or even dismissed.

- **Complete Welfare State:** In all the measures, reforms and decisions taken during the Righteous Caliphate, the welfare and prosperity of the people, creating an atmosphere of peace and order and the protection and development of Islam and Muslims were given special consideration.

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- The one who dies leaving wealth, It will be divided among his heirs and the one who dies leaving the burden of debt and helpless children will come to me and their responsibility will be on me.

- **Justice:** The Rightly Guided Caliphs were very sensitive in the matter of justice. Rich and poor, black and white, caliph and common man had the same law.

- **Establishment of important departments and systems:** In the Rightly Guided Caliphate, the department of Judiciary, Iftaa, Police, Prisons, Mall, etc. came into regular existence. Numerous forts, cantonments and guest houses were built. Canals, springs and inns were built.

- **Protection of the rights of the people:** The rights of the people were given special attention in the Righteous Caliphate. The rights of the people were strictly protected and no one could deprive anyone of their rights. Non-Muslims also had all human and civil rights according to Islamic teachings. They had religious freedom and could worship freely in their places of worship according to their religion.

1st Caliph: Hazrat Abu-Bakr Siddiq R.A

Introduction

Name: Abdullah Kuniyat: Abu Bakar Title: Siddiq (Ascension confirmed immediately), Atiq(The Prophet (PBUH) said: "You have been saved from the Fire by Allah"[102]) Tribe: Bani Taim
Father's name: Usman Bin Amir Father's Kuniyat: Abu Kahafa (He became Muslim on the occasion of the conquest of Makkah in 8 AH)
Mother's name: Salma Bint-e-Sakhar
Mother's Kuniyat: Umm-ul-Khair (Embraced Islam in the early days.)
Children: Three Sons (Abdullah, Abdul Rahman, Muhammad) Three Daughters (Asma, Ayesha (Ummul Mumineen), Kulsoom)
Birth: Born two years and a few months after the common elephant.
Death: 22 Jamadil-Aakhar 13 AH, died on Tuesday night due to persistent fever and was buried beside the Holy Prophet. He was 63 years old at the time of his death.

Personal characteristics and privileges

- First man to embrace Islam.
- In all occasions, He R.A authenticated the Holy Prophet PBUH immediately.
- He was one of the noble men of the Quraysh.
- Before Islam, the decisions of Diyat and fine of Quraysh were entrusted to him.
- Even before accepting Islam, he was protected from common habits such as idolatry and drinking.
- He was the greatest expert in the science of history and genealogy. The Prophet PBUH said: Surely Abu Bakr is the most knowledgeable of their genealogy (Nasb) among the Quraysh.[103]
- On one occasion, a chief of Makkah, Ibn-ad-Daghna, described the following virtues of Hazrat Abu Bakr Siddiq R.A:
  "You help the needy, take care of relatives, and take responsibility to pay the debt of the people, do hospitality and help people in trouble."[104]

[102] Jame al-Tirmidhi, Hadith 3679
[103] Sahih Muslim, Hadith 2490

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Life after embracing Islam

- At his invitation, Hazrat Zubair bin Al-Awwam, Uthman bin Affan, Talha bin Ubaidullah, Saad bin Abi Waqas, Uthman bin Mazoon, Abu Ubaidah bin Al Jarrah, Abdul Rahman bin Awf, Khalid bin Saeed bin Al Aas, Abu Salma bin Abdul Asad and Arqam bin Abi Al-Arqam, may Allah be pleased with him, believed.
- He bought and freed many slaves who became Muslims (Hazrat Bilal bin Rabah, Amir bin Fahira, Umm Abbas, Zaneera, Nazira, Jariya, Bani Momal, Nahdia and their daughter).
- He fully supported the Holy Prophet in every difficulty and hardship.
- Accompanied by the Holy Prophet PBUH in migration journey from Makkah to Madinah and made all the arrangements for the trip.
- Be foremost in all battles.
- He bought the place for Masjid Nabavi. On the occasion of Tabuk, he gave all his wealth in charity.
- In 9 A.H, the Muslims performed the first regular Hajj in their supervision.
- During the last illness of the Holy Prophet PBUH, 17 prayers were led by his command.
- He consoled the Companions on the occasion of the Holy Prophet's PBUH demise and handled the matter with great foresight and intelligence.

His Honors and glorifications

- The good news of Paradise was received in the world from the tongue of the Holy Prophet PBUH.[105]
- He was the father-in-law of the Holy Prophet PBUH.
- He always accompanied the Holy Prophet PBUH in his travels and pilgrimages.
- His parents, children and grandchildren were companions. This honor was bestowed only on his family.
- The Holy Prophet PBUH clearly declared Hazrat Abu-Bakr Siddiq as the most beloved person to him.[106]
- The Holy Prophet PBUH was the most secretive and special adviser of the Holy Prophet PBUH. The Holy Prophet PBUH was the first to consult him in all matters and always gave priority to his advice.
- The Prophet PBUH closed all the doors of the houses of the people inside the mosque, except the door of Hazrat Abu-Bakr's R.A house.[107]
- The Prophet PBUH said: Abu Bakr is the one who will be called from all the gates of Paradise on the day of resurrection.[108]

[104] Sahih Bukhari, Hadith 2297
[105] Sahih Bukhari, Hadith 3695
[106] Sahih Muslim, Hadith 2384 / Ibn-e-Majah, Hadith 101
[107] Sahih Bukhari, Hadith 3654
[108] Sahih Bukhari, Hadith 1897

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The Caliphate of Hazrat Abu-Bakr Siddiq R.A

After the demise of the Holy Prophet PBUH, it was very important to elect a caliph to keep the Ummah united. Therefore, the companions gathered for consultation at a place in Madinah called "Saqifa Bani Sa'ida" and finally Hazrat Abu-Bakr Siddiq R.A was elected as the first Caliph of the Muslims.

Important steps of the Khilafah era

After being appointed Caliph, Abu Bakr Siddiq took many important and decisive steps:

- Despite the difficult circumstances, he sent the army prepared by the Holy Prophet PBUH under the command of Hazrat Osama bin Zayd, the commander appointed by him.
- Send an army to suppress the false claimants of prophethood (Musailma Kadhab, Aswad Ansari, Taleeha bin Khuwaylid and Sijah bint Al-Harith).
- Some of the apostates and rebels (Nu'man ibn Munther in Bahrain, Laqit ibn Malik in Oman and a few from the Kanda area) were exterminated.
- He R.A launched a strong and successful campaign against the tribes and individuals who refused to pay Zakat.
- On the advice of Hazrat Umar Farooq R.A, in order to preserve the Holy Quran, Hazrat Abu-Bakr Siddiq R.A arranged for it to be compiled in the form of an edited book and for this purpose he assigned the writer of revelation, Hazrat Zaid bin Thabit R.A.
- He launched jihadist campaigns outside the country, and many areas of Iraq and Syria, as well as the areas of Touj and Makran, came under attack.

Important features of the Siddiq's Caliphate

- The system of shura was followed. In all important matters, Kabar and Ahl-e-Ra'i were consulted with the Companions (Hazrat Umar Farooq, Usman Ghani, Ali Al-Murtada, Abdul Rahman bin Awf, Mu'adh bin Jabal, Ubayy bin Ka'b and Zaid bin Thabit).
- To improve and facilitate the administration, the empire was divided into several provinces (Madinah, Makkah, Taif, Sana'a, Najran, Hadramaut, Bahrain and Dumat al-Jandal). Each province had a separate administrator who used to manage the system of the province at the local level.
- The Iftaa Department was set up for the convenience of the people and for the understanding and teaching of religious matters. Experts of theology and jurisprudence (Hazrat Umar Farooq, Usman Ghani, Ali Al-Murtada, Abdul Rahman bin Awf, Mu'adh bin Jabal, Ubayy bin Ka'b and Zaid bin Sabit) were appointed Muftis in different provinces. No one was allowed to issue fatwas except these appointed muftis.
- Hazrat Abu Bakr Siddiq (RA) adopted a very careful and gentle attitude towards non-Muslims in accordance with Islamic teachings and the Sunnah of the Holy Prophet (PBUH). Non-Muslims were given equal rights with Muslims. The system and rate of jizya was fixed in which weak and disabled dhimmis were easily treated.

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Lecture# 28: History of Islam - II

2nd Caliph: Hazrat Umar Farooq R.A

Introduction

Name: Umer Kuniyat: Abu Hafs Title: Farooq (Through his conversion to Islam, Allah Almighty made a clear separation between disbelief and faith) Tribe: Banu Adi
Father's name: Khattab Bin Nufail Mother's name: Hantuma/Khatma Bint-e-Hashim Bin Mugaira
Children: 4 Sons (Abdullah, Ubaidullah, Zaid, Mujeer) 1 Daughter (Hazrat Hafsa R.A (Ummul Mumineen))
Birth: Born 13 years after the elephant year.
Death: A slave named Abu Lulu Feroz stabbed him with knife six times during Fajr prayers and severely injured him. Three days later, he was martyred on Saturday, 1st Muharram 24 A.H. He was buried in the house of Ummul Momineen Hazrat Ayesha R.A along with the Holy Prophet PBUH and Hazrat Abu Bakr Siddiq R.A.

Personal characteristics and privileges

- In the time of ignorance, Hazrat Umar bin Khattab R.A was the ambassador of Quraysh. He used to go to various tribes and countries as the diplomate of Quraysh.
- He had a very strong temperament and was going to stick to what he considered to be the truth. The Holy prophet PBUH said: "The most severe of my Ummah concerning the order of Allah is Umar".[109]
- He specialized in horse-riding, wrestling and archery.
- He was the best orator. He was an expert in explaining things at the most difficult times and resolving issues through dialogue.
- He had a great decision power so that the people of Quraysh used to come to him to settle their disputes.
- He was one of the few people of Makkah who could read and write.
- Hazrat Umar Farooq R.A was such an awe-inspiring figure that after his conversion to Islam, Muslims started offering prayers openly and publically in the Holy Kaaba. Before this, Muslims used to worship secretly due to the fear of being harmed by the infidels. Hazrat Abdullah bin Masood said: "We became honorable after Umar's embracing Islam."[110]

Life after embracing Islam

- He embraced Islam after the six years of the first revelation. One day he took the sword and left the house with the intention of killing the Holy Prophet PBUH. On the way, when he heard about the conversion of his sister and brother-in-law to Islam, he decided to deal with them first and went to their house. There he listened the recitation of Surah Ta-Ha and it cleared the truth of Islam in his heart. Then he rushed to the Holy Prophet PBUH and accepted Islam.
- Unlike other Muslims, he made a public migration and no one dared to block his way.
- He participated in all the battles of Islam.
- He stayed with the Holy Prophet PBUH on every occasion.

[109] Jame al-Tirmidhi, Hadith 4160
[110] Sahih Bukhari, Hadith 3684

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- In the battle of Badr, he killed his uncle, Aas bin Hisham.
- On the occasion of the battle of Tabuk, he gave half of his wealth in the way of Allah.
- On the occasion of the demise of the Holy Prophet, they became so upset that they stood in the mosque with swords and said that whoever said that he had covered the world, I would blow his neck. This was certainly due to his immense love for the Holy Prophet.
- In Thaqifa Bani Sa'ida, he was the first to swear allegiance to Hazrat Abu Bakr Siddiq as the first Caliph.

His Honors and glorifications

- The Holy Prophet PBUH prayed for the conversion of Hazrat Umar Farooq R.A to Islam. "O Allah! Honor Islam through the most dear of these two men to you: Through Abu Jahl or through 'Umar bin Al-Khattab."[111]
- After his conversion to Islam, Gabriel told the Holy Prophet PBUH that the residents of sky were also very happy with Umar's conversion to Islam.
- The Holy Prophet PBUH saw in a dream the Casal of Hazrat Umar Farooq R.A in Paradise.[112]
- The devil used to leave the path that Hazrat Umar Farooq R.A was walking on it. The Holy Prophet PBUH said: "O Ibn Al-Khattab! By Him in Whose Hands my life is! Never does Satan find you going on a way, but he takes another way other than yours."[113]
- The Holy Prophet PBUH said: "If there was a prophet after me, he would have been Umar."[114] In another place He PBUH said: "In the first ummahs there were Muhaddiths and the men of Ilhaam. If there is anyone who is a Muhaddith and a man of Ilhaam of my ummah, then he is Umar."[115]
- The Holy Prophe PBUH has said that Allah Almighty has placed the truth on the tongue and heart of Umar that he speaks only truth.
- The Prophet (peace and blessings of Allaah be upon him) said: The door of tribulations will remain closed as long as this person (Umar) is among you.
- Gabriel said to the Holy Prophet (peace and blessings of Allaah be upon him): Greet Omar and let him know that his anger is overpowering and he has pleasure and wisdom.

Awwaliyaat-e-Umar

Hazart Umar R.A started many good deeds during his caliphate which are called "Awaliyaat-e-Umar R.A". Some of such deeds are described below:

- With the advice of Hazrat Ali R.A, Hazrat Umar started Hijri Calendar.
- Hazrat Umar R.A separated the judiciary from the administration.
- Established proper system of Bait-ul-Mal. He made a number of reforms in this regard.
- Established an army department and fixed the salaries of volunteer "Mujahideen".
- Hazrat Umar R.A settled new cities like Kufa, Basra, Mousal, Fustat etc.
- Census conducted
- Set up inns for travelers between Makkah and Madinah.
- Dug new canals and arranged irrigation.

[111] Jame al-Tirmidhi, Hadith 4045
[112] Sahih Bukhari, Hadith 3679, 3680
[113] Sahih Bukhari, Hadith 3683
[114] Jame al-Tirmadhi, Hadith 3686
[115] Sahih Bukhari, Hadith 3689

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- Set the salaries of "Imams" and "Muazzins"
- He established religious schools for the teaching of Qur'an, Hadith and Fiqh and appointed paid teachers in them.

Mawafqaat-e-Umar

Numerous rules and verses of the Holy Quran were revealed in accordance with the opinion of Hazrat Umar Farooq R.A. These are called "Mawafqaat-e-Umar" which are as follows:

- Killing a person who does not accept the decision of the Holy Prophet PBUH
- Ruling on praying at Maqam Ibrahim
- Ruling on the veil of Muslim women
- Prohibiting alcohol
- Opinion to kill the Badr prisoners
- Expressing the purity and innocence of Hazrat Ayesha R.A to the Holy Prophet PBUH on the occasion when she was blamed falsly.
- Ruling on seeking permission before entering houses
- Revelation of the verse: "Whoever is an enemy to Allah and His angels and messengers, to Gabriel and Michael, So, Allah is an enemy to the infidels."[116]
- Revelation of the verse: "So blessed be Allah, the best to create."[117]
- Hazrat Ka'b al-Ahbaar R.A, who was a great scholar of Bible, once said that the king of the heavens regrets the king of the earth. Hazrat Umar R.A said: "But He doesn't regrets that king who holds down himself". Then Ka'b al-Ahbaar R.A said, "By Allah, the same words are written in the Torah."

The Caliphate of Hazrat Umar Farooq R.A

- Before his death, the first caliph, Hazrat Abu Bakr Siddiq, after consulting with the leading Companions (Hazrat Abdul Rahman bin Awf, Uthman bin Affan, Aseed bin Hudhair, Saeed bin Zaid, Talha bin Obaidullah, etc.), Hazrat Umar Farooq Appointed as the Caliph of the Muslims. When he was told that Hazrat Umar was very strict, what would you say to Allah Almighty about this? He said: I will say: O Allah, I have appointed your best servant as the Caliph.
- All the people swore allegiance to Hazrat Umar Farooq as the second caliph without any disagreement.
- After being appointed caliph, he delivered a sermon. He said: O Allah! I am hard, soften me, I am weak, give me strength, I am stingy, make me generous.
- Then he said: Allah has tested me through you and after you and my two companions. By Allah! I will resolve your issue before you and I will appoint strong and trustworthy gentlemen for the issue which will be far away from me. By Allah! If people treat me well, I will treat them well. And if people treat me badly, I will punish them severely.

[116] Al-Baqarah: 98
[117] Al-Mominoon: 14

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Important steps of the Farooqi era

- Many areas (Damascus, Homs, Baalbek, Basra, Elah, Jordan, Tiberias, Ahwaz, Madain, Tikrit, Qansar, Aleppo, Antioch, Manj, Saroj, Qarqisa, Neshapur, Halwan, Samsat, Harran, Nusaybi, Mosul, Caesarea, Egypt, Alexandria, Tsar, Nahavand, Azerbaijan, Denver, Masbadan, Hamdan, Tripoli, West, Ray, Askar, Qom, Kerman, Sajistan, Makran, Isbhan) were conquered.
- Established Revenue Department, Police, Prisons, Judiciary.
- He started patrolling at night for the welfare of the people.
- Lands measured.
- Hijri date started.
- The Prophet's Mosque was expanded and a stone floor was built. He also expanded the Ka'bah and removed the Maqam Ibrahim, which was adjacent to the Baitullah, at a short distance from there for the convenience of those who perform Tawaf and perform prayers.
- The title of Amir al-Mu'minin was adopted for the Caliph of the Muslims.
- Have regular lists for the distribution of money to the people.
- Attention was paid to the establishment and settlement of new cities like Basra, Kufa and Fustat.

Important features of the Farooqi Caliphate

- The system of shura was followed. In all important matters, Kabar and Ahl-ul-Ra'i were consulted with the Companions. The opinion of the Badr Companions was given special importance. The council included elders as well as young people so that they could be trained and be able to take on this responsibility in the future. However, special care was taken to ensure that all participants in the consultation meeting memorized the Qur'an.
- The condition for the governors was that they will not ride a Turkish horse. Eat simple food and wear simple clothes. Always keep the door open for the needy. At the time of appointment of each governor, the details of his assets were written down and stored in the treasury.
- During the Farooqi era, the people were given a lot of freedom. They were allowed to travel at any time in the morning and evening, the sanctity of residence and property, freedom of expression and religious freedom for non-Muslims.
- During the reign of Hazrat Omar Farooq, when many areas were conquered, regular military barracks were established in the conquered areas where a secure army was stationed and reinforcements were provided when needed.
- People's rights were taken care of. He would patrol at night to inform and help people. The Prophet (peace and blessings of Allaah be upon him) said: I am responsible to Allaah for any harm or harm that may befall my people.

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Lecture# 29: History of Islam - III

3rd Caliph: Hazrat Usman bin Affaan R.A

Introduction

Name: Usman Kuniyat: Abu Abdullah Title: Zun-Noorain (Two daughters of the Holy Prophet PBUH married with him), Ghani (He spent a lot of money in the way of Allah)
Tribe: Banu Umayyah
Father's name: Affaan bin Abil-Aas Mother's name: Arwa bint-e- Kuraiz
Children: 9 Sons (Abdullah, Abdullah al-Asghar, Amar, Khalid, Umer, Aban, Waleed, Saeed, Abdul Malik)
7 Daughters (Maryam, Umm-e-Saeed, Umm-e-Abaan, Umm-e-Amar, Ayesha, Maryam bint Naila, Umm-ul-Baneen)
Birth: Born 6 years after the year of elephant.
Death: Martyred on 18th Zilhajj, 35 A.H

Personal characteristics and privileges

- Hazrat Usman R.A is the only person who got married to two daughters of a prophet PBUH.
- Even before his conversion to Islam, Hazrat Usman R.A was a man of good morals and the Quraysh loved him very much because of his noble qualities. Arab women at that time used to sing lullabies to their children in the words, "I love you as much as the Quraysh love Usman."
- The Holy Prophet PBUH said that Hazrat Usman R.A looks like Prophet Ibrahim A.S.
- According to the Holy Prophet PBUH, Hazrat Usman R.A was the first person after Prophet Loot A.S to migrate with his family in the way of Allah.
- Upon his arrival, once the Holy Prophet PBUH re-settled his clothes and said, "Why should I not be ashamed of the person with whom even the angels are ashamed?"
- The Holy Prophet PBUH said that Hazrat Usman R.A looks like Prophet Ibrahim A.S.
- According to the Holy Prophet PBUH, Hazrat Usman R.A was the first person after Prophet Loot A.S to migrate with his family in the way of Allah.
- Upon his arrival, once the Holy Prophet PBUH re-settled his clothes and said, "Why should I not be ashamed of the person with whom even the angels are ashamed?"
- He was the 4th among men who embraced Islam (after Hazrat Abu Bakr, Ali and Zaid bin Hartha R.A). He was 34 years old at the time of conversion.
- The generosity of Hazrat Usman Ghani R.A was unparalleled. That is why he have been given the title of Ghani.

Life after embracing Islam

- Hazrat Usman R.A migrated twice in the way of Allah. Once to Abyssinia and secondly to Medina.

- He participated in all Ghazwaat except Ghazwa-e-Badr. He could not participate in the Battle of Badr because of the severe illness of Hazrat Ruqayyah, His wife and the daughter of the Holy Prophet PBUH.[118]

- He was the reason of the "Pledge of Rizwan" and on this occasion, the Holy Prophet PBUH declared his other hand as the hand of Usman R.A and also swore allegiance on his behalf.[119]

- On the occasion of the battle of Tabuk, he spent so much money in the way of Allah that the Holy Prophet PBUH was very happy and said that no action of Usman R.A would harm him after today.

- During the caliphate of Hazrat Umar R.A, Hazrat Usman R.A was one of the most important ministers and advisors. Hazrat Umar R.A used to consult Hazrat Usman Ghani R.A and Hazrat Ali Al-Murtada R.A mostly in important matters. Similarly, it was Hazrat Usman R.A who advised Hazrat Umar R.A to start the Hijri year from the month of Muharram.

His Honors and glorifications

- Hazrat Usman R.A bought Paradise twice while living in this world. Once he bought the "Well of Ruma" and dedicated it for Muslims. The Prophet PBUH has said that whoever will buy the "Well of Ruma" and dedicate it to Muslims, there will be paradise for him.[120] Secondly, He dedicated a piece of land for Masjid about which the Holy Prophet PBUH said that whoever will buy a land and adds it to the Masjid, he will get a better place in Paradise.

- Hazrat Usman Ghani R.A received good news of Paradise from the Holy Prophet PBUH.[121]

- The Holy Prophet PBUH said: "Among my companions, Usman is the most similar to me in habits and morals."

- The Holy Prophet PBUH reported the martyrdom of Hazrat Usman R.A and his righteousness during the conflict (fitna). Once the Holy Prophet PBUH mentioned a conflict (fitna), meanwhile Hazrat Usman R.A passed by and the Holy Prophet PBUH said, "This person will be killed oppressively on that day." And said: "That day this person will be righteous."

The Caliphate of Hazrat Usman bin Affaan R.A

- On the third day of the burial of Hazrat Umar Farooq R.A on 4th Muharram 24 AH, the Companions appointed Hazrat Usman Ghani R.A as the third caliph through mutual consultation and pledged allegiance after the Fajr prayer.

- After assuming the caliph, Hazrat Usman R.A wrote letters to the governors and commanders and gave some advice.

[118] Sahih Bukhari, Hadith 3698
[119] IBID
[120] Sahih Bukhari, Book 62, Chapter 7 (Tarjima-tul-Bab)
[121] Sahih Bukhari, Hadith 3695

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- During his reign, many territories (Ray, most of Rome, Sabur, Jirjan, Daarbajro, Andalus, Istakhr, Qassaa, Jor, Khorasan, Toos, Surkhs, Marwa, Bebak) were conquered.
- In 26 AH, Hazrat Usman Ghani R.A expanded the Masjid-e-Haraam.
- In 26 AH, at the request of the people of Makkah, a new port of Jeddah was built in place of the old port of Shoaibah.
- In 29 AH, he expanded the Masjid Nabavi and arranged some decorations in it.
- Hazrat Usman Ghani R.A built the Dar-ul-Qaza, whereas in the time of Hazrat Abu Bakr R.A and Umar R.A, decisions were made in the masjid and there was no separate building for this purpose.

Important steps of the Usmani era

- Gathered all Muslims on one recitation of the Holy Quran.
- He fixed the salaries of the callers for the prayer (Muazzins).
- Allocated meadows for government animals.
- Some reforms were made in financial matters, such as collection and distribution of Zakat. People were allowed to pay their Zakat on their own.
- Chief of the police was appointed.
- The law of private ownership of lands was enacted.
- The first naval fleet of the Islamic army was formed in the Usmani era and the Cyprus was conquered with the help of this naval fleet.

Important features of the Usmani Caliphate

- The system of Shura was followed. In all important matters, the wise and acute companions, especially the companions who participated in Badr, were consulted.
- During his caliphate, Hazrat Usman R.A maintained the rules of Holy Qur'an and Sunnah and then the steps and methods of the previous caliphs. The system of Shura, adherence to justice, respect for freedom of opinion and accountability were required.
- In the time of Hazrat Usman bin Affaan R.A, a great deal of wealth was created.
- According to some historians, the Usmani era was a time of relaxation and comforts, as there was an abundance of wealth and he himself was gentle.
- Hazrat Usman Ghani R.A gave much attention to the system of resettlement of uncultivated lands in the conquered areas. In this regard, he have given uncultivated lands to many people so that it can be settled and benefitted. Therefore, historians write that in the time of Hazrat Umar Farooq R.A, the annual profits of these lands were 9 thousand dirhams which increased in Usmani era to 50 thousand dirhams per year.

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Lecture# 30: History of Islam - IV

4th Caliph: Hazrat Ali al-Murtaza R.A

Introduction

Name: Ali, Asad (His mother gave him this name at the time of birth) Kuniyat: Abu Turab, Abul Hassan Title: Ameer-ul-Momineen Tribe: Banu Hashim
Father's name: Abd Manaf bin Abdul Muttalib Father's Kuniyat: Abu Talib
Mother's name: Fatima bint Asad (She is the first woman of Banu Hashim to embrace Islam and migrate)
Children: 15 sons (Hassan, Hussain, Muhammad al-Akbar (Muhammad ibn Hanafiya), Obaidullah, Abu Bakr, Abbas al-Akbar, Uthman, Ja'far al-Akbar, Abdullah, Yahya, Aun, Umar al-Akbar, Ruqiya, Muhammad al-Awsat and Muhammad al-Asghar) 17 daughters (Zainab Al-Kabra, Umm Kulthum Al-Kabra, Umm Al-Hassan, Ramla Al-Kabra, Umm Hani, Maimuna, Zainab Al-Sughra, Ramla Al-Sughra, Umm Kulthum Al-Sughra, Fatima, Imam, Khadija, Umm Al-Karam, Umm Salma, Umm Jafar, Jamana and Nafeesa)
Birth: Born 10 years before first revelation.
Death: Martyred in Ramazan 40 A. H by a Kharji rebel Abdul Rahman bin Muljim.

Personal characteristics and privileges

- Hazrat Ali Al-Murtada R.A was the first person of Bani Hashim to be born in the Holy Kaaba.
- He was the cousin of the Holy Prophet PBUH.
- Hazrat Ali R.A was the first youngster to embrace Islam in 10 years of age.
- The Holy Prophet PBUH had taken him under his care to share the burden of his uncle, so he remained under the direct training of the Holy Prophet PBUH.
- Hazrat Ali R.A was very wise and expert in making decisions.
- Hazrat Ali R.A was very brave, courageous and strong. In all the battles he showed the essence of courage and bravery. Especially in the battle of Khyber, He fought and won with great bravery and courage.
- Hazrat Ali R.A was an expert in Arabic rules. He was the first to formulate grammatical rules of Arabic language to make it easier for people to understand Arabic phrases, especially the Holy Quran.
- The Holy Prophet PBH informed Hazrat Ali R.A about his martyrdom. He PBUH said: "Two people are the most miserable. One, who slaughtered the she-camel of Thamud, and the second is who will strike you on the head with a sword and your beard will be drenched with blood.

Life after embracing Islam

- He converted to Islam at an early age.
- On the occasion of Hijrah, the Holy Prophet PBUH chose him to sleep on his bed wearing his blanket and to return the trusts of the people.
- In the battles of Badr, Uhud and Ahzab, Hazrat Ali R.A killed the famous and brave chiefs of Quraysh.
- The treaty of Hudaybiyyah was written by Hazrat Ali R.A.
- In the battle of Khyber, the Holy Prophet PBUH chose him as the commander of the Muslim Army and Allah Almighty granted him victory. In the same battle, he killed the famous Jewish fighter and commander, Marhab.

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- After the conquest of Makkah, by the order of the Holy Prophet PBUH, he broke "Qalas", the idol of the tribe of Bani Ta'i.
- On the occasion of the battle of Tabuk, the Holy Prophet PBUH appointed him as his subordinate in Madinah and said that you have the same relationship with me as Hazrat Haroon A.S had with Hazrat Musa A.S.
- When the Muslims performed the first Hajj in 9 AH, the Holy Prophet PBUH, sent him to Makkah specifically to declare a complete boycott of idolatry and polytheism and to declare war on them in the light of the first verses of Surah At-Tawbah,.
- In 10 AH, the Holy Prophet PBUH sent him to Yemen as a judge and preacher of Islam.
- On the occasion of the farewell pilgrimage, the Holy Prophet PBUH slaughtered 63 out of 100 camels himself and ordered Hazrat Ali R.A to slaughter the remaining 37 camels.

His Honors and Glorifications

- Hazrat Ali R.A received the glad tidings of Paradise in this world from the Holy Prophet PBUH.
- He was the son-in-law of the Holy Prophet PBUH and married with the daughter of the Holy Prophet PBUH Fatima Al-Zahra R.A.
- He always accompanied the Holy Prophet PBUH in his travels.
- The Holy Prophet PBUH said: "Ali is also beloved of the one whom I love."
- The Holy Prophet PBUH said to Hazrat Ali R.A that a believer will love you and a hypocrite will hate you.
- The Holy Prophet PBUH said: I am the city of knowledge and Ali R.A is its entrance.
- The Holy Prophet PBUH struck Hazrat Ali R.A on the chest and prayed for light in his heart and stability in his tongue. He R.A says that after that day I never had any doubt in settling up the matters.
- The Holy Prophet PBUH said about Hazrat Ali R.A that he is the greatest judge of the Ummah.
- The Holy Prophet PBUH declared Hazrat Ali R.A and his family to be his PBUH family.

The Caliphate of Hazrat Ali al-Murtaza R.A

- On the morning of 19 Dhul-Hijjah 35 A.H, Hazrat Ali Al-Murtada R.A was sworn in as the fourth caliph in the masjid. All the Companions unanimously elected him the caliph.
- After assuming the Khilafah, he delivered the Khilafah Sermon in which he advised the people to embrace good and abandon evil, to fulfill the rights of Allah and the rights of people, to take care of haraam and halal and to consider the Hereafter in every matter. He later wrote letters to the governors advising them on government affairs, ethics, and dealings with the people.
- During the reign of Hazrat Ali R.A, the Battle of Jamal in 36 AH, the Battle of Safin in 37 AH and the Battle of Nehruvan in 38 AH were fought.
- The capital of the caliphate is changed from Madinah to Kuffah.
- In the time of Hazrat Ali Ibn Abi Talib R.A, the kingdom was divided into different provinces and states (Makkah, Medina, Bahrain and Oman, Yemen, Syria, Jazira, Basra, Kufa, Egypt, Persia, Khorasan, Azerbaijan).
- The people who are the most respected and whose decisions are acceptable to the people, were appointed as judge. Among the judges of Hazrat Ali's R.A caliphate were

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Abdullah ibn Abbas, Sharih ibn Harith, Abu Musa al-Ash'ari, Obaidullah ibn Mas'ud, Usman ibn Hanif, Qais ibn Sa'd, Amara ibn Shahab, Qatham ibn Abbas, Jeddah ibn Habira, Khalid ibn Qabra Yarbu'i. Abu al-Aswad al-Dawli, Saeed ibn Nimran Hamdani, Abdullah ibn Utbah ibn Mas'ud, Obaida al-Salmani, Muhammad ibn Yazid ibn Khaleeda al-Shaybani.

Important steps during Caliphate

- A market reform system was established. Under this system, the relations between the people in the bazaars and the matters of buying and selling were bound under the rules of Islamic law. Hazrat Ali R.A himself used to visit the bazaars and give advice and instructions to the people.
- A prison “Makhees" was set up and clothing and food for the prisoners were accounted for.
- Police inspectors were appointed.
- Hazrat Abu-Bakr Siddiq’s system of equality in the distribution of benefits and alms was re-imposed.
- Provinces were given autonomy. The chiefs and the governors were free about matters in their area of administration such as collection of tributes, completion of welfare schemes from the treasury or tribute money. In addition, governors had the power to select their ministers and advisers and to appoint government employees, to form armies and to formulate foreign policy.

Important features of the Alvi Caliphate

- The system of shura was followed. In all important matters, the Kabar and the Ahl al-Ra'i Companions were consulted. The opinion of the Ahl al-Badr Companions was given special importance.
- In the caliphate of Hazrat Ali R.A, following the Holy Quran, the Sunnah of the Holy Prophet PBUH and the Shaykhen (Hazrat Abu Bakr and Umar R.A) was the main source.
- Hazrat Ali Al-Murtada R.A made special arrangements for ordering the virtue and forbidding the evil.
- Justice was highly valued in the Alvi Caliphate.
- Despite the tribulations and riots, the personal freedom of the people was maintained.
- Informants were appointed to oversee governors and officials to monitor their performance.

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