



## Chapter 3: Thematic Study (A) Believes

### 1. Belief in the Oneness of Allah (*Tawheed*)

#### (Introduction to the Attributes of Allah and the requisite of *Tawheed*)

#### LEARNING OUTCOMES

By the end of this lesson, students will be able to:

- Understand the meaning, concept and importance of belief in *Tawheed*.
- Explain the attributes of Allah Almighty.
- Explain the requisite of *Tawheed*.

**Belief in *Tawheed*:** Belief in *Tawheed* (i.e., faith in Allah) is the first cardinal article of faith in Islam. The word “*Aqeeda*” is derived from the Arabic word “*Aqd*”, which means to tie fast. “*Aqeedah*” refers to the thoughts and ideas that a person firmly believes in, that affect one’s character and attitudes. The literal meaning of “*Tawheed*” is to affirm and believe in oneness.

In Islamic terminology, *Aqeedah-e-Tawheed* means that the Creator, Owner and Sovereign of this universe is Allah Almighty, Who is from eternity and will last forever, Who has neither beginning nor end. He will never come to an end. Allah Almighty is the only God; He has created everything in this universe with perfect proportions and its system with perfect order. His knowledge encompasses every particle of the whole universe. He sees the whole universe, hears all, gives provisions to all, and guides. There is no precedent for Him or example. He is the owner of the gain and loss of the creatures. There is none other than Him. He is the Giver of eternal life after death. He is the only one. There is no partner with Him. To believe in this belief with a firm conviction of heart and to express it by the tongue when necessary is called *Tawheed*.



**The Importance of Tawheed:** *Tawheed* is taught in the Holy Qur'an repeatedly. It is explicitly described in Surah Al-Ikhlās:

قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝ لَمْ يَلِدْ ۝ لَمْ يُولَدْ ۝ وَ لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ۝

(Surah Al-Ikhlās: 1-4)

**Translation:** Say: He is Allah, He is Allah, He is One. (1) Allah is the Un-wanting (2) He has no offspring, nor is He born from anything. (3) And there is none equal to Him (4).

The first part of the *Kalima Tayyibah* is *La ilaha illa Allah*, which reflects this belief. Allah Almighty has declared *Tawheed* as the foundation of religion and its first fundamental principle. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ said: **Translation:** Say: “There is no god but Allah, and you will be successful”. This is the essence of all acts of worship, without which goodness is not accepted. Even if they are like mountains, good deeds will be ruined entirely without believing in *Tawheed*.

From Prophet Adam عَلَيْهِ السَّلَام o the Last Prophet of Allah Hazrat Muhammad خَاتَمُ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ - the Messenger of Allah and the last of all Prophets came, every one of them called people to *Tawheed*, and the belief in *Tawheed* is the basic principle and pillar in the practical life of all the Prophets. *Tawheed* is the starting point of the call of all the Prophets. Every Prophet and the Messenger proclaim the same phrase, “*La ilaha illa Allah*” and the Last Prophet of Allah Hazrat Muhammad خَاتَمُ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ - the Messenger of Allah and the last of all Prophets, also called the people to وَحْدَكَ لَا شَرِيكَ لَكَ the One Who has no partner.

Allah Almighty has placed the success of human beings in faith and good deeds. Allah Almighty says: “And for those who believe and do good deeds will have forgiveness and a great reward”. (Surah al-Fatir, verse 7).



**Attributes of the Almighty:** The Supreme Personality of Allah Almighty has many highly praised worthy attributes. His attributes are eternal like His Being. The Holy Qur'an says: "And the names of Allah are all beautiful, so call upon Him by these names". (Surah al-Araaf: 180). Some of them are as follows:

1. **هُوَ الْأَوَّلُ وَالْآخِرُ** Allah Almighty is eternal: "He is the First and the Last". (Surah al-Hadid, verse: 3). This means that before there was nothing, He existed alone, and in the end, nothing will remain, but He will be alone. He has always been and will always be, no one has created Him.

2. **الْحَيُّ** (Ever-Living Immortal): This is the attribute that shows His existence, eternalness and immortality.

3. **الْقَدِيرُ الْقَادِرُ** Almighty: This is the attribute that expresses the extent of His power.

4. **الْخَالِقُ** the Creator: He is the Creator, i.e., He has created the whole universe and brought it into being from non-existence. **اللَّهُ خَالِقُ كُلِّ شَيْءٍ**

**Translation:** "Allah is the Creator of all things". (Surah al-Zumar: verse: 62)

5. **الْعَلِيمُ** The All-Knowing: He is the All-Knowing, i.e., He knows every word, every deed and every action. Nothing is hidden from His knowledge, whether anything happens in broad daylight, in the darkness, in the congregation, or in privacy, whether something happens in the desert, or at the bottom of the sea. He knows everything, whether done in the past or in the present, or in the future. He knows all. Nothing is beyond His knowledge. **إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ**, **Translation:** "Verily Allah is All-Knowing". (Surah al-Tawbah: 115)

6. **السَّمِيعُ** The All-Hearing, The Hearer: He is the hearer, i.e., He hears everyone, whether one calls upon by tongue or by heart, in the congregation or in privacy, in Arabic or in any other language, He hears



all and hears all the time. **إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ** **Translation:** “Verily, Allah is All-Hearing, All-Knowing”. (Surah al-Baqarah: verse: 181)

**7. الْبَصِيرُ** The All-Seeing: He is All-Seeing. Nothing in the universe and no work is disappearing from Him, whether it is visible or invisible, in the depths of the ocean or in the layers of the earth, He sees all. **وَهُوَ السَّمِيعُ الْبَصِيرُ** **Translation:** “And He is the All-Hearing, the All-Knowing”. (Surah al-Shura, verse: 11).

**8. He does whatever He wills.** Allah says: **نَعْمَ لَنَا بَدْدٌ** **Translation:** “Always doing whatever He wills”. (Surah al-Buruj: verse: 16) Everything is being done by his will.

**Requirements of Tawheed:** *Tawheed* is not only a surety of success and prosperity in the Hereafter, but also a means of prosperity and happiness in this world. The Holy Qur’an and the instructions of the Messenger of Allah tell that there are some essential and basic requirements of the belief in *Tawheed*, which must be believed and followed; some of them are as follows:

Allah Almighty is unique; there is nothing like Allah Almighty. It is stated in the Holy Qur’an: **Translation:** “There is nothing like Him”. (Surah Al-Shura: verse: 11). So we should believe in Him as an incomparable being.

There is only Allah Almighty whose pleasure man should think of.

All deeds and actions that fall into the worship category should be reserved for Allah Almighty alone. Thus, Allah says: **أَنْ لَا تُشْرِكُوا بِاللَّهِ** (Surah Al-Isra: 23) **Translation:** “Do not worship anyone other than Him”. Instead, prostration should be done to Him, vows and prayers should be kept for Him, prayers and supplications should be made to Him, refuge should be sought from Him, and only He should be called for help.

All the emotions and feelings, in which the spirit of worship is found, should be reserved for Allah Almighty. Such as praise and



gratitude, hope and trust, fear and piety, true love and devotion and fear, humility and submission etc.

The only sovereign of this whole universe is Allah Almighty. He alone has the right to command and to forbid. He is the real Legislator. He alone has the right to set the law of life, forgive, or punish.

We should live this worldly life according to the guidance and commands sent by Allah Almighty, believing in Him with all His attributes.

These basic requirements of *Tawheed* are so crucial that denying any of them makes the claim of believing in Allah Almighty meaningless. This means that all these factors are included in the basic meaning of belief in *Tawheed*. No one can be a true Muslim unless he believes in this belief with its full meaning.

**Effects of Aqedah-e-Tawheed on Life:** When the belief in Allah's oneness is established in a person's heart and mind, its beneficial effects appear in his personality. Islamic beliefs also affect the practical life of man. These beliefs improve character, deeds and morals. The most significant effects of *Tawheed* on human life are as follows:

- By believing in the Almighty and His names and attributes, the love and respect of Allah Almighty is developed in the servant's heart. Consequently, he obeys the commands of Allah and avoids His prohibitions conscientiously. In obedience to the commands of Allah and avoiding His prohibitions, lies great happiness for the individual and the society in this world and in the Hereafter.
- It gives man the highest position of freedom and liberty.
- It creates the qualities of piety, self-control, self-control and self-respect within a person.
- It creates humility in man.
- He sees all creatures with love and affection, for he has a broad vision because they are the creation of Allah Almighty.
- It gives man the strength of perseverance and courage, contentment, selflessness, determination, patience and trust, due to which man copes with the difficulties of the world.



- Because of his complete belief in the mercy of Allah Almighty, he never despairs. Instead, he becomes fearless and does *Jihad* to uplift the word of Allah Almighty and does not fear death. Furthermore, it creates in man the idea of the unity and equality of humankind.

### Exercise

#### (A) Write detailed answers of the following questions:

1. Explain the belief in *Tawheed*.
2. Write a detailed note on the requisite of *Tawheed*.

#### (B) Write brief answers of the following questions:

1. What is the concept of faith (*Iman*)?
2. What is meant by worship?
3. Write a note on the effects of belief in *Tawheed*.
4. "Allah Almighty is eternal". Explain.
5. What does the word "*Tawheed*" stand for?

#### (C) Mark on correct answers of the following questions:

1. The literal meaning of "*Tawheed*" is:  
a) to believe in oneness      b) to believe in  
c) to keep discipline      d) to instruct and guide
2. A Muslim should first:  
a) reform belief.      b) offer prayer.  
c) have good morals.      d) perform Hajj.
3. The welfare of man is based on:  
a) patience and gratitude      b) Sincerity and piety  
c) Faith and good deeds      d) forbearance and tolerance

### INSTRUCTIONS FOR THE TEACHERS

Teachers should briefly explain "Shirk" (polytheism), condemnation of shirk and types of shirk to the students.



## 2. Belief in Prophethood

### LEARNING OUTCOMES

By the end of this lesson, students will be able to:

- Understand the meaning and significance of Prophethood and Apostleship.
- Explain the need for Prophethood and Apostleship.
- Understand and explain the importance of love and obedience to The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ.
- Understand and explain the meaning of the finality of Prophethood and its need.
- Act according to the belief in Prophethood in their daily life.

**The Literal and Terminological Meaning and Concept of Prophethood and Apostleship:** Belief in Prophethood is the second most important and fundamental belief in Islam. The word “*Nubuwwat*” is derived from “Naba”, which literally means news. And the one who gives news is called a “*Nabi*” (Prophet), the plural of which is “*Ambiyaa*” (Prophets). Moreover, the word “*Risalat*” literally means to convey a message. And the one who conveys the message is called “*Rasool*” (Messenger), the plural of which is “*Rusul*” (Messengers).

In religious terminology, “Prophethood and Apostleship” is a high spiritual position on which Allah Almighty has appointed chosen servants from among His servants. Through which man attains divine knowledge. This means that Prophethood and Apostleship is a position that serves as a link between Allah Almighty and His servants. Through it, Allah Almighty conveys His commands and instructions to His servants. And through them, He guides and corrects and trains human beings. The person who holds this position is called a Prophet or a Messenger. Even before receiving the divine message, the status of the Messenger is high in his nation. He is infallible, pious, gentle, virtuous,



truthful and trustworthy. And in Arabic “*Al-Rasool*” refers to the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ. Therefore, to believe in all the Prophets and Messengers sent by Allah Almighty before The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ is obligatory.

In the chain of Islamic beliefs, belief in Prophethood comes right after “*Tawheed*” (monotheism). In the Holy Qur’an, Almighty says: كُلُّ اٰمَنَ بِاللّٰهِ وَرَسُوْلِهِ وَكُتُبِهِ وَرُسُلِهِ ۗ لَا نُفَرِّقُ بَيْنَ اَحَدٍ مِّنْ رُّسُلِهِ۔ (Surah Al-Baqarah: 285).

**Translation:** “They all believe in Allah, and His angels and His books and His messengers, and they say: We make no distinction among any of His messengers.”

### **The need for Prophethood and Apostleship:**

1. Islam has stated “worship and obedience to Allah Almighty” as the purpose of man’s creation and life. It can occur only through the practical guidance of Prophets and Messengers. Therefore, the salvation of man in this world and the Hereafter also depends on Prophetic guidance.

2. Man naturally wants an example or pattern before his eyes for practical life, by which he can mould his living. The life of the Prophets is the best practical example for people to follow.

3. Allah Almighty reveals the Book on the Prophet and the Messenger for the guidance of His servants. A Prophet teaches its teachings and commands and wisdom. Allah says: “Allah has indeed bestowed favours on the believers to send among them Messenger from among them who recite to them the verses of Allah and purify them and teach them the book (of Allah) and wisdom and before that they were in the clear astray. (Surah Aal-Imran: 164)

4. According to Islamic belief, this world is a place of action, and the Hereafter is a place of accountability and questioning. Now, if people are not given any guidance from the beginning, then they could not be questioned on the Day of Resurrection because they can say that we have not received any guidance, then how could we act?





5. As Allah Almighty has provided all facilities for the fulfillment of the physical needs of human beings, similarly, He has blessed humanity with practical guidance through Prophethood and Apostleship for the fulfillment of spiritual needs. The Messengers and the Prophets were sent to invite people to the religion of truth in the world because they may call people to faith and command the worship and obedience of Allah Almighty so that the argument may be fulfilled on the people. No one could say that we did not know anything.

**Love for The Holy Prophet ﷺ:** In the light of the Holy Qur'an, there are four essential aspects of our relationship with The Holy Prophet ﷺ. They are: 1. Faith 2. Obedience 3. Following his footsteps, and 4. Love.

Love is the name of a natural attraction and passion. If this love is based on a religious relationship, it is called “spiritual love” or “love of faith”. The Holy Prophet ﷺ deserves all kinds of love from us, and that is the requirement of faith because he is the beloved of Allah and the benefactor and mentor of the believers. Therefore, Allah Almighty commands us to love His Messenger. On the contrary, any faith or obedience which is not based on the love of the Messenger of Allah is not valid in the sight of Allah Almighty.

The requisite of this love is that the love should not be merely outward and formal, but should be a love that will overcome all other loves, in comparison to which the value of the dearest and beloved relationship keeps no value, for which everything in the world can be sacrificed. This is the standard of love stated in the Holy Qur'an, “The Prophet has more rights for the believers than their own lives”. (Surah Al-Ahzab: 6)

In the Hadith, the love of the Messenger of Allah is declared as a sign of faith. He said: “None of you can be a (true) believer unless he loves me more than his parents, children and all people”. (Sahih Bukhari, Book of Iman, Hadith: 15)



## **Obedience and Following to The Holy Prophet ﷺ**

The word “*Ita’at*” is derived from “*Tawun*, which literally means heartfelt willingness and obedience.” Obedience requires complete surrender. It does not accept to obey some commands and disobey some. In other words, the attitude of accepting obedience with a willing heart is called obedience. “*Ittiba*” (following one’s footsteps): To follow every step and every deed of The Holy Prophet ﷺ with a deep heartfelt attachment and with complete submission is called “*Ittiba*”. When complete obedience and heartfelt love come together, it is called “*Ittiba*”. If someone obeys and follows the commands that The Holy Prophet ﷺ has ordered or instructed or his Sunnah in the matters of life, it is called following the footsteps of the Messenger of Allah ﷺ.

The main reason for ordering obedience to the Messenger of Allah is that Allah Almighty wants obedience to Him. The only means of obedience to Allah is the Messenger ﷺ, because Allah Almighty does not speak directly to His slaves, but He speaks through His Messengers. It is the Messenger who informs the people about the instructions of Allah Almighty and His commands. Therefore, obedience to the Messenger of Allah is, in fact, obedience to Allah Almighty, so whoever wants to obey Allah Almighty, he must obey the Messenger of Allah ﷺ. Without it, obedience to Allah Almighty cannot be imagined, so the Holy Qur’an says: “He who obeys the messenger of Allah, indeed he obeyed Allah.” (Surah Al-Nisaa: verse: 80)

## **Characteristics of the Prophethood of Muhammad ﷺ**

Prophethood started with Prophet Adam عَلَيْهِ السَّلَام and came to an end on Hazrat Muhammad ﷺ - the



Messenger of Allah and the Last of all Prophets. The perfections which Allah Almighty bestowed to all previous Prophets individually, He blessed with all of them in the *Shari'ah* of The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ. Therefore, we believe that the *Shari'ah* of The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ has surpassing significance. It comprises the excellencies of all the previous Prophets' *Shari'ah*.

Some of the distinguishing features of the Islamic *Shari'ah* include generality and universality, abrogation of the first *Shari'ah*, Perfection, i.e. preservation of the Divine Book, protection of the Sunnah of the Prophet, comprehensiveness and finality of Prophethood.

**Finality of Prophethood:** The literal meaning of “*Khat'm*” is to seal, the end of something and to finish by completing a task. Finality of Prophethood means that the series of Prophethood which started from Hazrat Adam عَلَيْهِ السَّلَام and many Prophets came one after the other, this series ended on The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ is the last Prophet of Allah for all human beings till the Day of Resurrection. Now, no new Prophet will come. Whoever claims Prophethood in any way after The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ is an infidel (unbeliever) and is out of the circle of Islam. The Holy Qur'an, which was revealed to The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ, is the last eternal revelation of Allah Almighty to all humanity, after which no other book will be revealed. With the arrival of The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ the chain of guidance came to an end. The religion has been completed, and now the Prophethood is over. In the Holy Qur'an, the Almighty says: الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا. (Surah Al-Mai'dah: 3) **Translation:** “Today I have perfected your religion for you and completed My favour upon you, and I have chosen Islam as the religion for you.”



**The need for the finality of Prophethood:** Allah declared in the Holy Quran that the religion has been completed, and divine pleasure was manifested in the religion of Islam. This is a clear announcement regarding The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ being the Last Prophet and Messenger. Allah Almighty says in the Holy Qur'an:

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ ۗ

(Surah Al-Ahzab: 40)

**Translation:** "خَاتَمُ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ is not the father of any man among you, but he is the Messenger of Allah and the Seal of the Prophets (Last of the Prophets)" i.e., He is the one who will end the chain of Prophethood.

The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ said: "There will be among my *Ummah* thirty great liars, each of them asserting that he is (Allah's) prophet, whereas I am the Last Prophet. After me, there will be no Prophet". (Sunan Abu Dawood, Hadith: 4252). It is clear from the mentioned Hadith that The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ is the Last Prophet, and this *Ummah* is the last *Ummah*. Now no Prophet will ever come. If someone claims this, he is a liar. Therefore, there is a unanimous consensus of all the *Ummah* that The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ is the Last Prophet of Allah.

**The reason for ending the chain of Prophethood on The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ:** The reasons for ending the chain of Prophethood on Hazrat Muhammad صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ - the Messenger of Allah and the Last of all Prophets are as follows:

- A comprehensive and everlasting book has been revealed to The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ whose words and commands are still preserved and will remain preserved till the Day of Resurrection.



- The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ was given a perfect religion and a complete *Shari'ah*. The detailed and comprehensive teachings of *Shari'ah* has the solution to all problems that may arise till the Day of Resurrection.
- Before The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ, all the Prophets were sent as prophets to their respective nations and tribes. Therefore, their Prophethood was temporary and specific to their nations only; while the Prophethood of The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ is common and universal to all humanity, i.e. for all human beings till the Day of Judgment.

Therefore, as Muslims, we must believe in the authenticity of all the teachings of The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ, obey and follow him. We must love the Messenger of Allah earnestly صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ and submit all our desires to the commands of The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ. We must respect The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ with utmost courtesy. We must always be humble and down to earth because of the greatness and glory of The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ. We must always avoid disobeying The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ. We should be benevolent to the entire *Ummah* of The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ and spread his message with our words and deeds.

### ACTIVITY FOR THE STUDENTS

Ask students to memorize verses and Hadith about the finality of Prophethood, write them on a chart and display them in the classroom.

### Exercise

#### (A) Write detailed answers to the following questions:

- 1) Write down the literal and terminological meaning and concept of "*Risaalat*" and "*Nubuwwat*".



- 2) Write a note on the belief in Prophethood in detail.
- 3) Write a note on obedience and following The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ in detail.
- 4) Explain the belief in the finality of Prophethood.
- 5) Describe the importance of the love for The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ in Islam.

**(B) Write brief answers to the following questions:**

- 1) Who is called a Prophet or a Messenger?
- 2) Write down the characteristics of the Prophethood of Hazrat Muhammad خَاتَمُ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ
- 3) What do the Holy Qur'an and Hadith guide us about the finality of Prophethood?
- 4) What is the sign of perfect faith? Write down.

**(C) Mark  on correct answers of the following questions:**

- 1) Prophethood and Apostleship" is a high spiritual position in which:
  - a) Any person can attain this by his struggle.
  - b) Devoted people are appointed.
  - c) Those who serve people are appointed.
  - d) Allah Almighty has appointed His special servants.
- 2) Allah Almighty has sent for the guidance of every nation:
  - a) Book
  - b) Prophet
  - c) Angel
  - d) Jinn
- 3) The first Prophet sent by Allah Almighty is:
  - a) Hazrat Adam عَلَيْهِ السَّلَام
  - b) Hazrat Moosa عَلَيْهِ السَّلَام
  - c) Hazrat Esa عَلَيْهِ السَّلَام
  - d) Hazrat Ibrahim عَلَيْهِ السَّلَام

**INSTRUCTIONS FOR THE TEACHERS**

In order to inculcate the belief in the finality of Prophethood in the hearts and minds of the students, the teacher should further explain it according to the current requirements.



## (B) Worships

### 1. The Importance and Significance of Worship

#### LEARNING OUTCOMES

By the end of this lesson, students will be able to:

- Explain the meaning and concept of worship.
- Explain the importance and significance of worship.
- Explain the effects of worship in practical life.

**The meaning and concept of worship:** "*Iba'dat*" is an Arabic word derived from "*Abd*". "*Iba'dat*" literally means worship, humility, submission and obedience. In Islamic terminology, "*Iba'dat*" means to live according to the blessed life of The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ with the intention of gaining the pleasure of Allah Almighty. *Iba'dat* includes every action which Allah has commanded to do and to avoid which He has forbidden. Since the servant's job is to obey the master, especially if He is the master of all the rulers, then to consider His commands as a cause of happiness and contentment for oneself is the ascension of a servant.

**The Importance and Significance of Worship:** In Islam, the first emphasis is given to worship after the reformation of faith or belief. Worship is a practical form of direct contact and relationship with Allah Almighty. Allah Almighty says: "And I have not created Jinn and mankind except that they should worship Me." (Surah Al-Zariyat: 56). In another place, the Almighty says: "O people! Worship your Lord, Who created you and those before you, so that you may save (from His punishment)." (Surah Al-Baqarah:21). Here worship refers to piety, which is the destination after the purification of the heart and soul and sincerity of action. This condition of a man's heart leads to love for good deeds and hatred of evils. Allah says in the Holy Qur'an: قُلْ إِنَّ صَلَاتِي وَنُسُكِي



مَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ - (Surah al-Anaam: 162) **Translation:** “And proclaim that my prayers, my sacrifices, and my life and death are all for Allah, the Lord of the worlds.”

Every day in every prayer, Muslims repeatedly pray for the straight path. The verse mentioned above gives a brief and comprehensive outline of the straight path, which is the soul of Islamic life. It is the lifeblood of Islamic society. The verse mentioned above states that every Muslim's breath, step, and deed should be for Allah Almighty's sake, not for the other and one's desire. This is the purpose of a Muslim's life.

**The Requisites of Worship:** We should obey all the commands of Allah Almighty and should act upon them. We must abstain from what He has made unlawful and act upon what He has made obligatory and compulsory with complete obedience. We should bring every aspect of life under the sphere of obedience to Allah Almighty. Allah Almighty says: “O Believers! Enter into Islam wholeheartedly.” (Surah Al-Baqarah: 208).

**Effects of Worship on Man's Practical Life:** The Islamic System of worship develops feelings of love and sympathy in man for other human beings. Therefore, a Muslim loves other people. He loves and sympathizes with them and helps them in their sorrows. In the same way, these acts of worship also teach patience and forbearance. At the same time, they awake the spirit to sacrifice their interests for the sake of Allah Almighty and the collective good.

Worship teaches man to live together collectively, so man learns to live together with other human beings and becomes a socialist.

Punctuality of worship eliminates bad habits like laziness, idleness and wastage of time.

The punctuality of prayer creates in man the qualities like observance of time, outward and inward purification, the obedience of a leader and collectivity. He abstains from evils and obscenities.

Fasting creates piety in man, that is, the fear of Allah Almighty that helps a man distinguish between good and evil.





Through paying Zakat, the love of wealth decreases within man, and he becomes happy to help other human beings financially.

Hajj teaches universality.

Good deeds like helping people, relating with kin and caring for their subordinates improve relationships and affiliations. All these fruits of worship will be given to the believer on the basis of his intention and sincerity. Therefore, the correctness of the intention and sincerity in worship are the keys to its acceptance. Then every good deed has the status of worship for the believer. Furthermore, there is an emphasis on sticking to it. Allah Almighty says: "So worship Him and be steadfast in His worship". (Surah Maryam: 65).

These are the acts of worship that, along with the reformation of man, promote goodness and virtues in society and cause happiness for the believer in this world and in the Hereafter.

### Exercise

**(A) Write detailed answers of the following questions:**

- 1) Write a note on "Iba'dat" (worship) in detail.
- 2) Write down the effects of worship on general life.
- 3) Write down the importance and significance of worship.

**(B) Write brief answers of the following questions:**

- 1) What is the literal and terminological meaning of "Iba'dat" (worship)?
- 2) Write some requisites of worship.
- 3) Write the translation of this verse (Arabic text).

**(C) Mark  on correct answers of the following questions:**

- 1) Allah Almighty has created the Jinn and mankind:
  - a) for worship.
  - b) for cultivation
  - c) for trading
  - d) for industry and commerce
- 2) To live life according to the life of The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَعَلَىٰ آلِهِ وَأَصْحَابِهِ وَسَلَّمَ is called:
  - a) economics
  - b) sociality
  - c) worship
  - d) trading
- 3) The of human creation is:
  - a) to rehabilitate on the earth
  - b) to do business
  - c) to worship Allah Almighty
  - d) to cultivate



## 2. Jihad

### Introduction, Importance and Types

#### LEARNING OUTCOMES

By the end of this lesson, students will be able to:

- Explain the introduction of *Jihad*.
- Explain the significance and importance of *Jihad*.
- Describe the types of *Jihad*.

**Meaning and concept of *Jihad*:** *Jihad* is an Arabic word which is derived from "Juh'd". It literally means: hard work, striving hard, doing the utmost hard and endeavour.

***Shariah Term:*** *Jihad* in Islamic *Shariah* is to make every effort and endeavour for the sake of Allah Almighty, which is for the upliftment, protection and defence of the country and nation. Also, every effort and endeavour for the reformation of the society, to promote goodness and virtue and eliminate evils and vices from society is also *Jihad*.

**The significance and importance of *Jihad*:** Islam has given much importance to *Jihad*. Because only through *Jihad*, it becomes possible to create an atmosphere of peace and security in the world and protect human rights by eliminating distortion, corruption, oppression and all kinds of evil deeds which cause conflict and disorder in society. Allah Almighty says: **Translation:** "And do *Jihad* in the way of Allah with your wealth and your lives, it is better for you if you knew".

Regarding the emphasis on *Jihad*, the Messenger of Allah said: "One who died in a state that he did not fight in the way of Allah practically nor did he express any desire (or determination) for *Jihad*, so he died the death of a hypocrite." (Sahih Muslim: 1910).

#### **Types of *Jihad* and its Practical Forms.**

**1. *Jihad* against the desires of the self:** The inner strength that prevents man from obeying and worshipping Allah Almighty is his that



soul, which enjoins evil and incites man to commit sins and disobedience, including selfishness, hatred, backbiting, lies, vulgar talking and other self-desires. The domination of these desires and evil is what corrupts human actions and character.

Overcoming this enjoiner of evils falls into the category of *Jihad*. The Almighty says in the Holy Qur'an: "And for one who fears to stand before his Lord and restrains his soul from evil desire, then indeed Paradise only is his destination." (Surah al-Nazi'at: 40-41).

The Holy Prophet ﷺ has declared a person who controls his self to be a *Mujahid*. He said: (Arabic text) Translation: "A *Mujahid* is one who strives against his own soul (regarding obedience to Allah)". (Sunan al-Tirmidhi: 1621). In some traditions, striving against one's soul is declared as the biggest *Jihad* (*Jihad-e-Akbar*).

**2. Jihad to Eradicate Evils:** When individual evils prevail commonly in any society, they go ahead and take the form of collective evils. Islam has named all these as evils (*Munkaraat*).

An Islamic society is based on the principles of mutual good and welfare. Therefore, Islam not only rejects every action that causes trouble in society but also commands believers to eradicate it. Islam emphasizes that the social order should be peaceful and organized in all cases. It is possible only through the promotion of mutual tolerant attitudes. Islam has pointed out the deeds which fall under evil. These deeds include theft, looting, lousy behaviour based on linguistic and national distinctions, perjury, abuse, bribery, adulteration, underweighting, foul rituals and deprivation of rights etc. In Islam, it is the responsibility of every single member of society to try to save him and others from evils through individual and collective efforts.

The Holy Qur'an has mentioned various methods for eradicating evils and reforming society. Somewhere the name of commanding good and forbidding from evil, somewhere invitation and preaching and somewhere urging one another to the truth and urging one another to



have patience. Every member of the *Ummah* has to perform this duty according to his capacity. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ has said in one of his blessed instructions: – “المجاهد من جاهد نفسه”. (Sahih Muslim: 49) **Translation:** “He who sees something evil amongst you should change it with the help of his hand; and if he has not strength enough to do it, then he should do it with his tongue, and if he has not strength enough to do it, (even) then he should dislike it from his heart.”

The scholars of Hadith have written in the interpretation of this Hadith that it is the responsibility of the government to eradicate evils with force and power. It is the responsibility of the scholars and the writers to forbid evils with their tongues and writings, and it is the responsibility of every individual of the *Ummah* to consider evil as vicious and avoid it.

Similarly, Islam emphasizes that the believer himself should stand on the truth, speak the truth and persuade others to stand on the truth. Moreover, he should strive for the upliftment of the truth. This process is called the "*Best Jihad*".

The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ has said مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ (Sunan Abu Dawood: 4344): **Translation:** “The best *Jihad* is to speak a word of justice in front of the tyrant ruler.”

### **Jihad by sword/Armed Jihad (Fighting).**

**Jihad by the Sword:** This means that if an enemy force invades an Islamic country, then it becomes obligatory on it to fight and protect its borders, the religion, faith, life and property, and the honour and dignity of its citizens.

**The Obligation of Armed Jihad:** When The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ laid the foundation of the state of Medina, the wrath of the infidels of Makkah and other enemies of Islam increased immensely. They were



eager to eradicate this new Islamic state from the surface of the earth. So they started making various plans, as a result of which the existence of the Islamic State and the lives, property and honour of the Muslims were seriously endangered, so Allah Almighty allowed the Muslims to wage Armed *Jihad* against these infidels in order to defend themselves.

Allah Almighty says: “Permission to fight back is hereby granted to those being fought, for they have been wronged. And Allah Almighty will help them of He is truly Most Capable of helping them.” (Surah Al-Hajj: 39)

### **Reasons for the obligation of Jihad by the sword:**

**A: Enmity of the infidels and their dangerous intentions:** Whoever embraced Islam in Makkah, he was oppressed and tortured by the enemies of Islam. The main reason was "the words of truth," i.e., (Arabic text) "There is no god but Allah, Muhammad is the Messenger of Allah". The infidels considered these words of truth to be against their faith; they were not ready in any case to tolerate these words of truth. Therefore, they narrowed the land of Makkah for the Muslims and forced them to migrate to Medina.

Allah Almighty says: “They are those who have been expelled from their homes for no reason other than proclaiming, ‘Our Lord is Allah’.” (Surah Al-Hajj: 40)

The intense opposition and enmity of the infidels of Makkah towards the Muslims can be guessed from this verse as well, “And they (infidels) will always fight you until they turn you away from your faith if they can.” (Surah Al-Baraqaah: 217)

**Threat to the existence of the Islamic State:** The pagans of Makkah did not bear the words of truth in Makkah. A state was founded in Medina on the same words of truth. Hence, the fear of the pagans increased that the power of Islam would become a permanent threat to them. So their sleep flew. They increased their evil efforts and began planning a war to remove the Islamic State. So Allah Almighty revealed these commands for the defence to Muslims. “And those who fight you,



fight them in the way of Allah, but do not transgress, for Allah does not like transgressors.” (Surah Al-Baqarah: 190).

Not to transgress means to use force where it is inevitable and to use it to the extent that it is needed.

**The objectives of the armed Jihad:** Besides defending and protecting the Islamic state, the Holy Qur'an has also described other objectives of armed *Jihad*. They are as follows:

**A: Punishment for breaking the agreement:** Islam places great emphasis on fulfilling the agreements. The divine instruction is: “And when you make an agreement with Allah, then fulfill it, and when you have sworn with a firm oath, do not break them, for you have made Allah your guarantor, and Allah knows what you do.” (Surah Al-Nahal: 91)

Islam has commanded to fight against the nation that makes an agreement with the Islamic government not to wage war and has intentions of war behind that agreement. The Holy Qur'an, while addressing The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ, said: “If you find them in battle, then punish them in such a way that those who are behind them (maybe warned). There is no doubt that Allah does not like the treacherous.” (.....36-38)

Although the background of the revelation of these verses is for a special occasion, its command is general. In other words, Islam has no concession to a treacherous nation. If a nation breaks an agreement and tries to fight, Islam has ordered the Islamic government to fight against it.

**B: Respect for humanity and helping the oppressed:** Islam has the most significant message of human dignity. The principles laid down for humanity have been declared necessary for the Islamic government to support and help the oppressed, to get rid of the oppressor's oppression.

In Surah Al-Nisa, Allah Almighty says: “And what is with you! You do not fight in the way of Allah and for those oppressed men, women, and children who cry out: Our Lord! Take us out of this land of oppressors! And appoint them for us a saviour on your behalf.” (Surah Al-Nisa: 75).



This verse refers to those oppressed men, women and children who were left in Makkah and were unable to migrate. The pagans were persecuting them to the extent that their life became intolerable. However, in this verse, the high goal of *Jihad* is stated that if human rights are being violated in any region of the world and that land is narrowed for them, so it is the duty of the Islamic government to help the oppressed Muslims as much as possible and save them from oppression.

**C: Elimination of sedition and mischief:** One of the main objectives of Islamic teachings is to establish peace, promote love and tolerance, and eliminate sedition and mischief.

Wherever in the world, if any government or group attacks the weak for its evil purposes and inflicts oppression, sedition and mischief endangering peace and tranquillity, the Holy Qur'an urges the Islamic State to wage war against them in order to refrain from such sedition and oppression. Allah Almighty says: "Fight against them until there is no more persecution and (in the country) the religion will be entirely to Allah, if they stop persecuting you, let there be no hostility except against the aggressors." (Surah al-Baqarah: 193).

In this verse, eradicating sedition and mischief on earth and creating an atmosphere of peace and harmony in the world is stated as the aim of *Jihad*.

**Conditions of armed Jihad:** Islam has laid down some conditions for armed Jihad, these should be kept in view while doing Jihad, and they are as follows:

**A: For the exaltation of the religion of Allah:** The first condition of armed Jihad is that it should be only for the exaltation of the religion of Allah.

**B: Declaration by the Islamic State:** The second condition of armed Jihad is that the state should make a declaration of war. In Islam, only the state has the authority to declare war. Therefore, the declaration of an individual or a group or issuing a Fatwa has no value in *Shariah* for



wagging war. Rather, such Fatwa or declarations of corruption fall into the category of mischief on earth.

**C: Adequate availability of military power:** The government should have adequate power and strength to fight the opposing force. The Holy Qur'an has emphasized to keep the Islamic state strong. He said: "Prepare (as much as possible) against them what you can of military power and cavalry to deter Allah's enemies and your enemies as well as other enemies you do not know but Allah knows them. And whatever you spend in the way of Allah will be paid to you in full, and you will not be wronged." (Sruah al-Anfaal: 60)

The meaning of this verse is that O' Muslims! You should always be ready with the equipment of war and a permanent army to take immediate action in case of need and fight the enemy to the fullest.

**D: Methods of ignorance should not be used in war:** The fight should be against those who are armed in battle and ready to fight. Women, children, the elderly, the wounded and civilians should not be attacked. The victims of the enemies should not be cut off their ears and noses, and the fields, houses and livestock should not be destroyed without any reason.

**The difference between *Jihad* and fighting:** The meaning of *Jihad* is to do utmost struggle to achieve a goal. Word *Jihad* is not a synonym of war. The word "*Qi'tal*" (fighting) is used for war, while *Jihad* has a broader meaning, which includes all kinds of struggle. *Jihad* for the sake of Allah is that everything should be done only for the sake of Allah in order to establish the religion of Allah on His land.





## Exercise

**(A) Write detailed answers of the following questions:**

- 1) Explain the significance and importance of *Jihad*.
- 2) Describe the types of *Jihad*.
- 3) Write down the conditions for *Jihad*.

**(B) Write brief answers of the following questions:**

- 1) What is the meaning and concept of *Jihad*?
- 2) Explain the objectives of *Jihad*.

**(C) Mark  on correct answers of the following questions:**

- 1) Types of *Jihad* are:  
a) 3                      b) 4                      c) 5                      d) 6
- 2) *Jihad* by sword refers to do *Jihad*:  
a) by heart.      b) by tongue.      c) by arms      d) by writing.
- 3) In some traditions, to strive against one's soul is declared as:  
a) small Jihad (*Jihad-e-Asgar*).  
b) big Jihad (*Jihad-e-Akbar*)  
c) middle Jihad (*Jihad-e-Awsat*).  
d) great Jihad (*Jihad-e-A*



## (C) Seerah Tayyiba

### The Blessed life of The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ

#### 1. Commencement of Prophethood

##### LEARNING OUTCOMES

By the end of this lesson, students will be able to:

- Explain the situations of Arab before the commencement of Prophethood.
- Describe the meaning of the commencement of Prophethood.
- Explain the signs and objectives of the commencement of Prophethood.

##### **The situations of Arab before the commencement of Prophethood:**

**The Holy Makkah:** The city of Makkah had become the largest city in Arabia. It was the spiritual and social centre of the Quraysh. Due to its commercial activities, culture, economy and development, it was equal to the famous city of Yemen, Sana'a. The commercial caravans of Quraysh used to travel twice a year to Syria and Yemen, due to which the people of Makkah enjoyed all the comforts of life. The administrative structure of Makkah was present up to that time was established by Qu'sai Bin Kilab, the chief of Makkah -the grandfather of The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ in the fifth generation - during the 5<sup>th</sup> century A.D. It was based on unity, cooperation, general reconciliation and the mutual division of administrative matters. A consultative council, “*Dar al-Nadwah*” was set up to resolve war issues, trade and other social issues.

Due to the better management of the city of Makkah, lucrative economic and commercial activities and the civilized social system, many of the families in Makkah had become very rich and capitalist. Some of them were people who gave charity and alms and helped the needy and the poor. But some had a business of usury and illegal means. They were luxurious, stubborn and harsh on the weak class. They were



proud of their wealth and children. They looked down on others. Evils, such as: drinking alcohol, oppression, immorality, obscenity, and income through illegal sources (i.e., robbery, theft, gambling), were not considered abominable. Teasing the neighbours, not keeping relations with kin and shedding unjust blood were their hobbies. Thus, because of these inhuman attitudes, they had become hard-hearted, low tempered and merciless. In the rest of the areas of Hijaz, the people had become rebellious due to mismanagement and displacement. Killing and fighting with their people was considered as courage and pride in their eyes. They felt proud to bury their daughters alive.

Due to common ignorance, idolatry had become their religious motto. There were 360 idols placed inside the Ka'ba alone. The state of the world at the time of commencement of Prophethood is stated in the Holy Qur'an as: *ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ* (Surah al\_Rome: 41)

**Translation:** "There was corruption in the land and in the sea". (There were flaws in beliefs and practices in the world of religions and in the world of culture and civilization).

**The Meaning of the commencement of Prophethood:** When The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ reached the age of forty, as usual, he was engaged in worship in the solitude of the Cave of Hira during the month of Ramadan. One day angel Jibrael عَلَيْهِ السَّلَام came to him by the command of Allah Almighty. He lit the light of Prophethood up, which was hidden in the blessed chest of The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ with these words of divine revelation, The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ was exalted to proclamation to Prophethood and Apostleship. The following five verses of the Holy Qur'an were revealed:

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

(Surah Al-Alaq: 1-5).



**Translation:** “1. Read with the name of your Lord Who created 2. Created man from a clot. 3. Read, and your Lord is the Most Generous, 4. Who taught knowledge with the pen. 5. Taught man that which he knew not.”

After the first revelation, with these Qur’anic verses, Prophet Muhammad صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَ أَصْحَابِهِ وَسَلَّمَ proclaimed his Prophethood. This Prophethood is the last, and its *Shariah* is the last *Shariah*. From here, the mission of the last Prophethood started, and the revelations began.

**Signs of Prophethood:** After the proclamation of Prophethood, if a supernatural event appears in the hands of a Prophet, it is called a “miracle”. A miracle means an extraordinary event which does not appear in a usual way and manner. It refers to the revelation of a Prophet. It is considered among the “Signs of Prophethood.”

Six years before the revelation, The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَ أَصْحَابِهِ وَسَلَّمَ began to see a light and a twinkle, which he was delighted to see. There was no sound in this light and twinkle.

It is the law of Allah Almighty that whenever revelation begins on a prophet, he is first shown true dreams. In Sahih Bukhari, it is narrated from *Umm Al-Mummineen* Hazrat Ayesha رَضِيَ اللهُ عَنْهَا that the revelation to The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَ أَصْحَابِهِ وَسَلَّمَ started with true dreams. His dreams at night were as clear and true as the morning light.

When The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَ أَصْحَابِهِ وَسَلَّمَ passed through the streets of Makkah, a voice would come from the rocks and trees saying: “السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ” “O’ Messenger of Allah! Peace be upon you!” When he looked to his right and left, he saw nothing but rocks and trees. He said: “I recognize the stone in Makkah which used to pay me salutations before my advent as a Prophet.” (Sahih Muslim: 2277).

**Objectives of the Prophethood:**

**Teaching:** At the time of the revelation of Allah and His Companions, Allah Almighty made these four points the axis and centre. The



“reading” and “pen” are mentioned in the first revelation of the Holy Qur’an. Then, at the time of the advent of The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ, Allah Almighty made these four points the axis and centre:

1. To recite and read the verses of Allah Almighty to them. 2. To purify them. 3. To teach them the book, and 4. To teach them the words of wisdom. (Surah Al-Jumu’ah: 2). That is, he was the preacher who recited the verses of Allah Almighty, the teacher who taught the verses, the guide who made the verses understood and the reformer who complied with the verses.

### ACTIVITY FOR THE STUDENTS

Ancient maps of the sacred Hijaz should be brought in so that the students may remember the background of the lesson. Then they identify the places in them related to the advent of The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ. Get help from the internet.

### Exercise

#### (A) Write detailed answers of the following questions:

- 1) Write an article on the commencement of Prophethood.
- 2) Write down the situations of Arab before the commencement of Prophethood.
- 3) Mention the objectives of the commencement of Prophethood.

#### (B) Write brief answers of the following questions:

- 1) Write the translation of the verses of the first revelation.
- 2) Explain the concept of the commencement of Prophethood.
- 3) Outline the four points mentioned in the Holy Quran about the objectives of the Prophethood.



**(C) Mark  on correct answers of the following questions:**

- 1) The two cities, where the Quraysh of Makkah used to travel, were:
  - a) Iran and China
  - b) Iraq and Egypt
  - c) Syria and Yemen
  - d) Abyssinia and Yemen
- 2) The consultative council of the people of Makkah was:
  - a) "*Dar al-Nadwah*"
  - b) "*Dar al-Hijrah*"
  - c) The Holy Ka'ba
  - d) Suffah
- 3) The first revealed Surah was:
  - a) Al-Qalam
  - b) Al-Muddassir
  - c) Al-Muzzammil
  - d) Al-Alaq
- 4) The first verses were revealed in the month of:
  - a) Muharram
  - b) Ramadan
  - c) Rabi ul Awwal
  - d) Sha'ban



## 2. Invitation and Preaching

### LEARNING OUTCOMES

By the end of this lesson, students will be able to:

- Explain the meaning of invitation (*Da'wah*) and preaching (*Tab'ligh*).
- Describe the objectives and effects of invitation and preaching.
- Outline the stages of invitation and preaching.

**The meaning of invitation (*Da'wah*) and preaching (*Tab'ligh*):** The literal meaning of "*Da'wah*" in Arabic is: to call and invite, while the meaning of "*Tab'ligh*" is "to convey". In Islamic terminology, to call people to Islam, to invite people to good deeds and religious education is called "*Da'wah of Religion*" and to convey these teachings to other people, nations and countries with the spirit of benevolence is called "*Tab'ligh*". Allah Almighty says: *وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا* (Surah Fussilat: 33). **Translation:** "And who is better in speech than he who calls to Allah and does good deeds".

**Purposes of Invitation and Preaching:** Among the primary objectives of invitation and preaching are: To convey the message of Allah Almighty to the people. To believe in Allah Almighty as One God and Lord, no one should be associated with Allah Almighty and His attributes, authorities and rights, to consider Islam as the religion of truth and consider oneself accountable before Allah Almighty, to believe in all the Prophets of Allah completely and follow their footsteps, to believe that Prophet Muhammad *حَاتَمُ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ* - the Messenger of Allah and the last of all Prophets as last Prophet, and it should be encouraged to promote goodness by following his *Seerah*, and it should be encouraged to eradicate evils.

There are three stages of invitation and preaching of The Holy Prophet *صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ* in Makkan life. They are as follows:



**The first stage is the secret preaching:** This period was up to three years after the revelation, which The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ spent in preaching *Tawheed* with silence and secrecy. The result of this silent and wise preaching style was that Hazrat Abu Bakr رَضِيَ اللهُ عَنْهُ was the first among the men, Hazrat Khadija رَضِيَ اللهُ عَنْهَا among the women, Zaid bin Haritha رَضِيَ اللهُ عَنْهُ among the slaves and Hazrat Ali رَضِيَ اللهُ عَنْهُ among the children embraced Islam. At that time, The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ kept the practice of invitation and preaching secret as it was the requirement of the time and circumstances. Hence, hard work was done on family members and trusted friends initially. Gradually, people started converting to Islam, and in a short time, there became a small group of Muslims. "*Dar-e-Arqam*", the house of Hazrat Arqam رَضِيَ اللهُ عَنْهُ, which was situated on *Sa'fa* Hill, became the centre of their gatherings, where they learned the teachings of the Holy Qur'an and offered prayers. Allah Almighty instructed The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ at the time of the second revelation: 1. O' the Cloaked One! 2. Rise up and warn! 3. And proclaim the Greatness of your Lord. (Surah al-Muddaththir: 1-3).

**The second stage is open preaching:** The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ continued to invite and preach secretly for three years. After that, the second stage of the preaching efforts of The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ began, when The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ was commanded: وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ ﴿٢١٤﴾ (Surah al-Shuaraa: 214) Translation: "And (O' dear Prophet) Warn your closest relatives."

A few days after receiving this order, the Messenger of Allah invited the family of Abdul Muttalib to a feast in which some of their chosen members were also there. In addition, his uncle Abdul Uzza, Abu After the meal, The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ addressed





the gathering and said: “I have brought that message to you that no one from the Arab has presented, this is the message of the welfare of both the world and the Hereafter. I have brought that which is the happiness of both religion and the world. Who among you will support me in this holy campaign?”

After the address of The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ, the whole gathering was silent. Out of all the family members, only the young Hazrat Ali Murtaza كرم الله وجهه stood up, saying: “I will support you, even though I am the youngest and weakest, but I will still support you.” The participants of the gathering did not pay any attention to the call of The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ; they stood and went to their respective homes.

**Sa'fa Hill:** After conveying the message of Allah Almighty to the relatives and the people of Makkah on Safa Hill, Allah Almighty ordered The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ to spread this message on a wide scale in order to invite the nation. The Holy Qur'an says: “We have revealed to you the Qur'an in Arabic, so you may warn the people of Makkah and the people around it.” (Surah Al-Shu'ra: 7). Then, The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ stood on the hill of Sa'fa and called the people of Quraysh by the names of the tribes, the Quraysh gathered, some of them sent their representatives, after that The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ proclaimed: “Remember! I speak the truth to you more than that and warn you of Allah Almighty's punishment. **Translation:** "Say: There is none worthy of worship except Allah. You will be successful.” Hearing this, his uncle Abu Lahab was the first to say: You get ruined! (نعوذ بالله) Is that why you gathered us? Thus, the gathering was dispersed.

In the next stage, Allah Almighty gave this message to the whole human race, i.e., the international community, and said: وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ



بَشِيرًا وَنَذِيرًا (Surah Sabaa: 28) **Translation:** "And We have sent for the whole humanity as a giver of glad tidings and a warner. Therefore, the Messenger of Allah continued his invitation campaign by visiting the seasonal markets of Arabia, like O'kaz, Majna and Zul-Mijaz (where people used to gather commonly) and delivered the message of Islam to them. He also went to Ta'if to preach Islam. He remained busy inviting the people to Allah Almighty for about ten days.

**Principles of Invitation and Preaching:** As Allah Almighty has commanded the preaching of Islam in the Holy Quran, He has also mentioned its principles and conditions. The Divine command is: اُدْعُ إِلَىٰ

جَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ ۗ سَبِّحْ رَبَّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَ (Surah Al-Nahal: 125) **Translation:** "Call people to the path of your Lord with wisdom and kind advice and debate within a better way".

In this verse, three principles of invitation and preaching have been stated. To make any effort effective, the same principles are adopted. They are as follows:

1. Wisdom, 2. Kind advice and 3. Debate in the best manner.

**Preaching with wisdom:** The talk should be according to the level of the addressee. Willingness to listen should be created. The invitation and preaching should be wisely according to the audience's mental capacity. So it should be with scientific and rational reasoning according to the situation and occasion.

**Kind advice:** There is definitely an effect of speaking in a good manner. To speak effectively by showing the good and the bad in front of the addressee so that no one is hurt and everyone is convinced for the truth is termed "kind advice".

**Debate and discussion:** If there comes a situation of discussion or dialogue in order to say one's opinion, then discussion should be full of arguments, and in order to disprove the opinion of the opponent, then the language should be in a good and polite manner, in which



there should be understanding and convincing, while talking in anger, excitement and screaming should be avoided. Allah Almighty says: ﴿

جَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ

It is also essential for the preacher to act on what he preaches to others, as Allah Almighty says in the Holy Qur'an: "And who is better in speech than he who calls (people) to Allah and does good deeds." (Surah Fussilat: 33)

**Effects and Fruits of Invitation and preaching:** In the beginning, one of the Ansar of Medina, Suwaid bin Samit, who was famous for his bravery and poetry, came to Makkah during the Hajj period. After hearing a few verses of the Qur'an from the blessed tongue of The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ, he got convinced of the reality of Islam. Then his conversion to Islam affected other people of Medina. As a result, some people of Medina embraced Islam within only two or three years. Afterwards, the migration of Muslims from Makkah to Medina began. The Muslims went to Medina and became strong. Then The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ also migrated from Makkah and came to Medina. After arriving, he laid the foundation of a mosque there. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ made agreements with the tribes of Medina and its surroundings.

After the battle of Badr, the battle of Uhud, the battle of Trench and the treaty of Hudaibiya, The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ wrote letters of invitation and preaching to the kings. Khyber was conquered. Truth conquered, and falsehood was defeated, i.e., Makkah was conquered.

As a result of invitation and preaching, on the occasion of Farewell Hajj, more than one lac companions prepared for Hajj. Therefore, we should also strive for the duty of invitation to religion and preaching of Islam wholeheartedly so that the religion of Allah Almighty prevails and we may prosper in both worlds.

### ACTIVITY FOR THE STUDENTS

Students should compile "The important points for invitation and preaching" in their current environment in the light of the verse (Arabic text) after debate/discussion.



## Exercise

### (A) Write detailed answers of the following questions:

- 1) Write a note on the stages of invitation and preaching.
- 2) Explain the principles of invitation and preaching.

### (B) Write brief answers of the following questions:

- 1) Describe the meaning and concept of invitation and preaching.
- 2) What are the objectives of invitation and preaching?
- 3) Briefly describe the effects of invitation and preaching.

### (C) Mark on correct answers of the following questions:

- 1) The literal meaning of "Da'wah" is:  
a) to tell                      b) to read                      c) call                      d) to invite
- 2) To convey good and virtuous things to others is called:  
a) Speech (*Taqrir*)                      b) Teaching (*Tadrees*)  
c) Preaching (*Tab'ligh*)                      d) Research (*Tahqiq*)
- 3) The first center of invitation and preaching in Makkah was:  
a) "Dar-e-Arqam"                      b) She'be Abu Talib  
c) Safa Hill                      d) The sacred Mosque
- 4) It is the duty of the preacher to listen to the criticism of the addressee and:  
a) take revenge                      b) forgive  
c) quarrel                      d) show anger

## INSTRUCTIONS FOR THE TEACHERS

Ask students to write an article on the role of the sources of modern technology such as computer, mobile, internet etc. in invitation and preaching of Islam.



### 3. Migration to Medina and Ghaz'wat (battles)

#### LEARNING OUTCOMES

By the end of this lesson, students will be able to:

- Explain the reasons, circumstances and events of the migration to Medina.
- Give a brief introduction of the meaning and concept of "Ghaz'wat".
- Explain the results and effects of the migration to Medina.

**The meaning and concept of migration:** The meaning of "*Hij'rat*" in Arabic is taking apart, separating and migrating from one place to another. In Islam, the meaning of "*Hij'rat*" is to leave one's original homeland and home and settle in another country in order to gain the pleasure of Allah Almighty, especially where they are subjugated and oppressed, and are in difficult to live according to Islam, then they should move to a place where they can meet the requirements of the religion, and it is easy to follow Islam.

The first migration was made to Abyssinia, and the second was towards "*Yath'rab*," i.e., Medina, according to the Divine command. The companions, who migrated from Makkah and settled in Medina, are called "*Muha'jir*", and the people of Medina who helped them are called "*An'sar*".

**Reasons for migrating to Medina:** Medina is an ancient city in Arabia. Its real name was "*Yath'rab*". However, after the migration of The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ to it, it became famous with the name "The city of the Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ" and then "*Medina Munawwara*" (The Illuminated City). The following are the reasons for migration to Medina:

On the one hand, the oppressions of the polytheists were on the rise against the Companions in Makkah, on the other hand, the



environment was favourable for Muslims because of the general popularity of Islam in Medina. Therefore, The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ permitted Muslims to migrate to Medina. As a result, all the Muslims migrated and went to Medina, leaving only a few who were held captive by the polytheists or could not go because of poverty and compulsion. Hazrat Abu Bakr Siddique رَضِيَ اللهُ عَنْهُ and Hazrat Ali رَضِيَ اللهُ عَنْهُ were also behind due to some particular reasons.

**i. Prohibition of *Da'wah* of Islam in Makkah:** Before the proclamation of Prophethood, the Quraysh used to call The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ by the titles of "*Sadiq*" (Truthful) and "*Amin*" (Trustworthy). But after the proclamation of Prophethood, they became mortal enemies of The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ. Thus, it became challenging for him to invite people to Islam. Despite this, in the beginning, he continued to teach the people teachings of religion and trained them secretly.

**ii. Violence against Muslims:** In Makkah, the enemies inflicted atrocities on every convert to Islam. They left no opportunity to inflict physical or mental torture on them, even though they besieged The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ and other Muslims for three years in Sha'b Abi Talib (*Valley of Abu Talib*) with a complete social boycott. Besides, they tortured and martyred many companions.

**iii. Encouraging experience of Emigration to Abyssinia:** Due to the harsh attitude of the Quraysh, the Companions were forced to migrate twice to Abyssinia, where they found peace and comfort. However, due to the conspiracies of the opponents, they returned to Makkah and continued to bear the persecutions of the infidels of Makkah.

**iv. The eagerness of the People of Medina:** Some of the noble people of Medina had twice pledged allegiance to The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ at the palace of Aqaba. They invited The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ



صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ to come to Medina and teach them the teaching of Islam.

However, The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ was waiting for the command and permission of Allah Almighty.

**v. Divine permission:** Keeping in view of all these difficulties, at the insistence of the Muslims, The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ allowed Muslims to migrate to Medina on the 27<sup>th</sup> of Safar in the thirteenth year of the Prophethood. The people left to Medina, hiding from the pagans. This migration was obligatory for all Muslims.

**Migration of The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ and the other**

**events:** The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ and his two beloved companions, Hazrat Abu Bakr رَضِيَ اللهُ عَنْهُ and Hazrat Ali رَضِيَ اللهُ عَنْهُ, were waiting for the command of Allah Almighty, so when the thirteenth year of Prophethood began and by that time, most of the Companions had left for Medina, so with the permission of Allah Almighty, The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ also started preparing for the migration.

**Meeting of the pagans in Dar al-Nadwa:** When the polytheists of Makkah saw that the Muslims, after emigrating, were living in peace and tranquillity with their families in Medina, and powerful tribes like Aws and Khaz'raj had become their supporters and helpers, they were in trouble by the jealousy of the Muslims and especially of The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ. Therefore, all the leaders of Quraysh gathered in *Dar Al-Nadwa* and started plotting against The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ.

**Staying in the Cave of Thaur:** Allah Almighty had already informed The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ about this plot of the infidels.

Despite the enmity of the infidels, The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ called Hazrat Ali رَضِيَ اللهُ عَنْهُ to return the trusts of the disbelievers to



their owners. He صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ said: “We have been ordered to emigrate, so we will leave for Medina today. You should sleep on my bed wearing my shawl. In the morning, hand over these trusts to the owners and reach Medina too.”

The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ took Abu Bakr رَضِيَ اللهُ عَنْهُ with him in the darkness of night and left Makkah, and went to Mount Thaur. On the way, The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ addressing the city of Makkah, said: “You are a purified city, and I love you very much. If my people had not forced me out of here, I would not have gone anywhere but you.” Then they both stayed inside the cave of Thaur for three days.

In the morning, when the pagans went to the house of The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ and found Hazrat Ali رَضِيَ اللهُ عَنْهُ on the bed of the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ, they kept asking him about the Messenger of Allah and then went out in search of the Messenger of Allah until they reached the cave of Thaur. But by the command of Allah Almighty, they did not see the Messenger of Allah and Hazrat Abu Bakr رَضِيَ اللهُ عَنْهُ. Hazrat Abdullah رَضِيَ اللهُ عَنْهُ, the young son of Hazrat Abu Bakr Siddique رَضِيَ اللهُ عَنْهُ used to inform him about the conditions of the whole day and at night. Aa'mir bin Fuhairah - the slave of Hazrat Abu Bakr Siddique رَضِيَ اللهُ عَنْهُ used to give milk to him while he was grazing goats. Similarly, Hazrat Asma رَضِيَ اللهُ عَنْهَا, the eldest daughter of Hazrat Abu Bakr Siddique رَضِيَ اللهُ عَنْهُ, used to come and give and cooked food to him.

**Departure from Cave of Thaur to Medina:** On the fourth day, The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ came out of the cave and hired a man named Abdullah bin Ariqat as a guide. In this way, this small caravan was constantly moving day and night. The next day at noon, due to the humidity and heat of the sun, Hazrat Abu Bakr رَضِيَ اللهُ عَنْهُ





wanted The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ to rest for some time. Hazrat Abu Bakr Siddique رَضِيَ اللهُ عَنْهُ looked around and saw a shadow near a big mound, so he stopped there for a camp. Hazrat Abu Bakr رَضِيَ اللهُ عَنْهُ took some milk from a shepherd who was grazing goats nearby and presented it to The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ. When the sun started setting, The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ went ahead.

**Arriving in Quba:** The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ reached the town of Quba safely in 14<sup>th</sup> year of Prophethood, 1<sup>st</sup> A.H. He stayed for a few days and built a mosque there and offered prayer in it. This mosque is called “The Mosque of Quba”. About this mosque, Allah Almighty says: “However, the mosque, which foundation has been laid on piety from the first day.”

The news of the Holy Prophet’s arrival had already reached Medina. Therefore, all the people of the city were eagerly awaiting the arrival of The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ. They used to wait for The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ in the place of "Harrah" and then went back. One day, after all the people had returned, a Jew (who was at his fort) saw The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ and shouted to the Muslims: “O people of Arab! Your guest has arrived.”

**Entering Medina:** The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ left for Medina on Friday by the command of Allah Almighty. He was in the town of Banu Sa'lim bin Awf, where he offered Friday prayers in the middle of the valley and reached Medina. The people of Medina received The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ warmly. They expressed happiness over his arrival. They generously cooperated with him in every possible way.

**The virtue of migration:** Immigrant Muslims got benefits in this world and in the Hereafter. They are also entitled to the mercy of Allah Almighty. Moreover, for them are forgiveness, Paradise, and the best



reward. They are assured that their deeds will not go in vain. Allah Almighty says: "So their Lord accepted their prayer, for I do not waste the efforts of any (righteous) worker, male or female; you are all one of another; so those who migrated for Me and were driven out from their homes and were harassed in My cause, and (in the way of Allah) fought, and were martyred- I will certainly wipe out all their sins and will certainly admit them into Gardens beneath which rivers flow; a reward from Allah; and only with Allah is the best reward." (Surah Aal Imran: 195) However, the condition for all this reward is that the migration should be in the way of Allah Almighty and to remain steadfast on the religion of Allah Almighty and for its invitation and preaching.

### **The fruits of migration:**

- An Islamic state came into being with the blessings of migration.
- Muslims with weak faith was strengthened.
- Due to the establishment of a strong Islamic state, preaching Islam became easy and strong.
- Before the migration, Muslims were living as a minority in Makkah; they were victims of the oppression of the pagans. They could not perform any religious work freely, and then the danger to life was another thing there. Nevertheless, after the migration, the same oppressed Muslims became the owners of a piece of land and got the best opportunities to preach Islam.

### **Gaz'waat (Battles)**

The word "Ghazwa" literally means going out to fight, attacking, and fighting. According to narrators of Hadith and the Seerah writers, "Ghaz'wa" is a war campaign in which The Holy Prophet ﷺ has participated. The Holy Prophet ﷺ, as the commander of the army, strived for the exaltation of the religion of Allah Almighty.

After the migration, all the Arab tribes were ready to attack Medina. So the Quraysh sent message to Abdullah bin Aubai bin Salul



and his companions that you have sheltered our man, (i.e., Hazrat Muhammad ﷺ - the Messenger of Allah and the Last of all Prophets) either you fight him or expel him from your city. Otherwise, we will all attack you, and young ones will be killed, and women and children will be enslaved.

On the other hand, the polytheists of Makkah started conspiring with the Jews of Medina. After inciting them to fight against the Muslims, they sent a message to the Muslims that after leaving Makkah, do not consider yourself safe in Medina, we will come to Medina and kill you. Therefore, because of this situation and after the establishment of the first Islamic state of Medina, Allah Almighty permitted the Muslims to wage *Jihad* to defend themselves and save the state. Allah Almighty says: “Permission is granted to those against whom the disbelievers wage war because they are being wronged; and indeed Allah has power to help them.” (Surah al-Hajj: 39)

Therefore, in order to defend the state of Medina, the Messenger of Allah waged *Jihad* against the opponents of Islam with arms. Here are some important ones in the following:

**Battle of Badr:** The Holy Prophet ﷺ had completed one year in Medina. In 2<sup>nd</sup> A.H., during Ramadan, the polytheists of Makkah, under the command of Abu Jahl, intended to attack Medina. When The Holy Prophet ﷺ received the information, he went ahead and confronted the polytheists at the place of Badr. Allah Almighty granted victory to the Muslims.

**The Battle of Uhud:** Exactly one year after the Battle of Badr, the polytheists of Makkah, under the command of Abu Sufyan, invaded Medina in 3<sup>rd</sup> A.H. in the month of Shawwal, and Muslims confronted them at the place of Uhud. Though Muslims suffered heavy losses in this battle, the enemy failed in their objectives.

**The Battle of the Trench:** For the third time in the month of Zul-Qa'd in 5<sup>th</sup> A.H., the polytheists and infidels from all over Arabia attacked



Medina with great force. The second name of this battle is "the Battle of Ah'zaab" (i.e., the armies). Allah Almighty sent storms and winds to destroy the intentions of the disbelievers.

**The Battle of Khyber:** In the 7<sup>th</sup> A.H, the Jews of Khyber started a severe rebellion. The Jews built many forts there. All the forts were conquered; the last fort to be conquered was Qamoos, which was conquered under the command of Lion of God Haider Karar Hazrat Ali رَضِيَ اللهُ عَنْهُ.

**Conquest of Makkah:** Muslims conquered Makkah in the Holy month of Ramadan in 8<sup>th</sup> A.H.

**The Battle of Hunain:** In the 8<sup>th</sup> A.H, the battle of Hunain was fought, and the Muslims won this battle.

**The Battle of Tabuk:** In the 9<sup>th</sup> A.H, the Messenger of Allah was informed that Romans and their allies had left with the intention to fight the Muslims, so the Messenger of Allah along with his *Mujahid* companions, left for Tabuk to meet them. But when the Romans saw the Muslims' determination, they did not turn up, and the Muslim army returned without any fight.

We should also follow the example of the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. We should be ready for migration and exaltation of the word of Allah Almighty in times of need. This is the success of both worlds.

### ACTIVITY FOR THE STUDENTS

Prepare a chart of the battles in which The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ participated. Show the year, the number of Muslims and infidels, and details of success. For example: The battle of Badr was fought in 2<sup>nd</sup> A.H. There were 313 Muslims and 1000 infidels. Muslims were victorious, 70 infidels were killed, and 70 were taken, prisoners.

### Exercise

#### (A) Write detailed answers of the following questions:

- 1) What do you know about the event of migration? Explain.
- 2) Explain the reasons for migration to Medina.
- 3) Write down the brief introduction of "Gazwaat" (battles).



**(B) Write brief answers of the following questions:**

- 1) What is the meaning and concept of "*Hijrat*" (migration)?
- 2) When and why did the battle of Bad'r occur?
- 3) Write a note on the virtue of migration.

**(C) Mark  on correct answers of the following questions:**

- 1) The literal meaning of "*Hijrat*" is:
  - a) to be a Muslim
  - b) to travel for seeking knowledge
  - c) to migrate from somewhere for the sake of religion
  - d) to stay
- 2) The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ during migration stayed in:
  - a) the cave of Hira
  - b) the cave of Thaur
  - c) the cave
  - d) Ta'if
- 3) The war campaign in which The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَاصْحَابِهِ وَسَلَّمَ participated himself, is called:
  - a) Booty
  - b) Jiz'ya
  - c) Gazwah
  - d) Sar'ya
- 4) The second Gazwa is:
  - a) Tabuk
  - b) Khyber
  - c) Uhud
  - d) Bad'r

**INSTRUCTIONS FOR THE TEACHERS**

Teachers should highlight the battles more so that the students may become aware of all the respective aspects of the battles.